

The *Saurus Herald*

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Volume 93

January 5, 1946

Number 1

Graceland College



Home-coming

*I shall go back to a place I know—
Hilltop, elm path; and evergreen
In winter laden down with snow;
And red brick buildings in between;
In summer lush, and gold aglow.
This restless wandering to and fro
Must find its peace in a place I know
That gave me the strength on which I lean
And taught my heart what a friend can mean.*

—CLEO M. HANTHORNE

From *The Bell Tower's Eye*

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Report on Home-coming

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The Saints' Herald

P. S.

Volume 93

January 5, 1946

Number 1

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* OUR GUEST EDITOR

This is to express our appreciation to our guest editor for this issue of the Herald, Mrs. W. C. Moon, well known to many Graceland College students as Cleo Hanthorne Moon, Librarian of Graceland College. Mrs. Moon has endeared herself to the students as a poet of the life on the Graceland campus, and has immortalized its charm in a volume, "The Bell Tower's Eye" from which she has permitted us to reprint some verses in this issue, including the very beautiful poem on the cover.

A great deal of the work done in collecting the materials of this issue, and preparing it for publication, was done by Mrs. Moon. To her, therefore, our sincere thanks.

* YOU WILL PROBABLY NOTICE—

There is a difference in the size of the Herald this week. We have returned to the former size of print page that we used until early in the war. The columns are fourteen picas wide, one less than last week, and the pages are not quite as long. There is more white space in the margin, but not quite as much as before the war, because the paper shortage is still acute. "So far as possible"—and our Business Manager puts heavy emphasis on those words—we shall try to have each issue consist of the standard thirty-two pages we generally had. We cannot make a definite promise, since we cannot foretell what the paper situation will be in coming months, nor when it will improve.

Though the margins are large, they are not quite as spacious as before the war. After all, you can't read margins, and we presumed you would rather have more pages with less margin than fewer pages and more margin. It is one of those inescapable compromises.

Actually, we are well pleased, from an editorial viewpoint, with the appearance of our new pages. And we hope you will like them too.

* COVER CUT

Some of you have kindly praised the new hand-lettered cut on our cover. The artist, Brother Stele Bryant, made several drawings, slimming the strokes of the letters to the desired size. We like the results very well.

* SHORT CUTS. All the short cuts I have ever let foolish friends talk me into taking have turned out to be longer in the end, rougher, more costly, and less satisfactory in results than the original and established way I had intended to go.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

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EDITORIAL

The Future of Graceland College

Greater Graceland

For some years we used a phrase, "Greater Graceland," that expressed our hope of what Graceland College would someday be. Like all phrases, that one may have lost some of its novelty, and other phrases have had to replace it. But to those who were students there many years ago, it is a satisfaction now to think that the "Greater Graceland" of which we dreamed is realized to a large extent today, and will be realized to an even larger extent in the future.

It is a tribute to the vitality of the college that it is possible for us to have a fine representative issue like this, so filled with forward-looking and hopeful statements and ideas from the alumni and other friends and church leaders.

A Focal Point

Perhaps this thought has not occurred to you. We present it for what it is worth. Graceland is the focal point of our love for the young people of the church. There are many things that parents and friends can do for children and young people. But there are also some very important things we cannot do individually. When it comes to the right kind of higher education, we need help to accomplish our desires for the young. No other college or university can or will do the particular services for our young people that we want done. No other institution is interested in performing those services as we understand them. Graceland and Graceland alone is capable, qualified, and anxious to do those things. Graceland was established by people who loved and cared for church young people. Graceland is maintained, supported,

and operated by devoted persons who love church young people.

There comes a time when you, personally, however much you may love your son or daughter, can make no more significant contribution to his or her intellectual and spiritual development. But you know that Graceland is prepared to carry on that work as you would like to have it carried on. Graceland becomes, then the focal point of your love, not only for your own children, but for all the young people.

Better Home-comings

This issue concerns the recent Fiftieth Anniversary Home-coming at Graceland College, with extracts from the addresses delivered for the Alumni School. There was a time when a home-coming on the campus consisted principally of a football game, a banquet, a wiener roast, and much talk and visiting with old friends. That was a lot of fun, but ——. In recent times it has been felt that some greater values should be put into the meeting, so that when the alumni went home they would have some real experiences and ideas as well as the happy memories of good times.

How fine the results have been may be judged from the quality of the summaries of addresses contained in this issue. We can expect more of this kind of planning of home-comings there in the future. They give the people attending something more than "A good time was had by all."

The college authorities, the officers of the Graceland Alumni Association, and visiting church officials have all done excellent work.

L. L.

New Year's Resolutions

I shall try to understand the world, and cultivate good will toward all men; but it is apparent that I shall not be able to have my own way, nor to see my hopes for humanity realized. Therefore, when I have done what I can for others, I will leave the matter with God, and try to make something out of my own life.

There was a time when I hoped that all who knew me would be my friends; but it has become clear to me that I am not good enough for so great a blessing. There are some very good people who will never like me; I am sorry for this, but I am not wise enough to help it. Therefore, I am resolved to be as kind as I know how to as many people as I can reach. For my mistakes I will pray for forgiveness, knowing that I cannot thereby hope to escape the lash of punishment.

Such as the world is—with its wars and rumors of wars, its atomic bombs, and all the terrors known and unknown that are yet to be revealed to us—I do not expect too much of it. Yet I find it impossible to spend all my time in fear. God has somehow preserved the race in times of great danger; and the dangers through which He has led his people have been many and terrible. So, in spite of all the gloomy predictions of the prophets of despair, I am resolved to trust Him, and to believe that He and He alone can and will save His people.

Most of the people I know are persons of good will. They are so kindhearted that they desire good for me rather than ill, as I in turn desire good for them. The percentage of friends is so very great, the proportion of enemies so very small, that I cannot help being grateful, hopeful, and happy as I look forward to the New Year.

L. L.

Graceland College

1895-1945

The end of the first fifty years and the beginning of a second half century is being observed in a series of events at Graceland College this year. The occasion calls for celebration, in the minds of the college leaders, but it calls in even more unmistakable terms for a re-evaluation of the efforts of the pioneers and the leaders of the first half century of the institution, and a time for serious thought to mapping the course ahead for the chief educational organization of the church.

At the college during November, the Home-coming events marked the high point in the year-long observance of Graceland's Semi-Centennial. A brief noting of other 50th-year events is shown of the following calendar:

September 17, 7:45 P. M., Coliseum, Community Anniversary Program (Commemorating the opening of Graceland College, September 17, 1895).

October 1-20, Local and regional alumni dinners planned countrywide with campus speakers furnished when possible.

October 21, Alumni efforts co-ordinated with local church pastors in church-wide College Day services.

November 9-11, Home-coming on the campus with colloquium on "The Church Philosophy of Education" (Commemorating the laying of the cornerstone of the Administration Building, November 12, 1895).

January, Anniversary issue of the *Saints' Herald*.

January, Radio broadcasts in commemoration of Anniversary.

February, Religious Emphasis Week at Graceland.

March, Issuance of new "History of Graceland," by R. A. Cheville.

April, Anniversary program and display at General Conference.

May, Commencement, closing the anniversary observance.

Fiftieth Anniversary Home-coming

The chief feature of the 1945 home-coming at Graceland College

was the three-day colloquium on "The Church's Philosophy of Education." It brought together for a series of formal conversations the leaders of the church and the college for a mutual interchange of ideas intended to formulate a constructive, integrated philosophy that would be objectified and centered at Graceland College but that would be even more far-reaching in its conception. It was the first occasion for such a conclave.

The Alumni School as a feature of the Graceland Home-coming was an innovation of 1942. The success of the 1945 class series is largely attributable to the three years of training on the part of the homecomers. Devised as an expedient of the war years when transportation was difficult and therefore not to be attempted inadvisedly, the Alumni School was a patriotic innovation. The educational conference developed as a necessity to meet the changing needs of our clientele. The sociability and entertainment features of the homecomings were not lost entirely, even though there was no football game for the focus. There yet remained the offerings of the College Players, the alumni dinner or luncheon, the informal get-togethers, and the hearty handshakes and backslaps and the inevitable friendly greetings all around.

Church and college leaders who have profited by the supporting interchange of ideas in these schools feel that the newer type home-coming is all gain and no loss. This year's colloquium is an event in college and church history.

C. M. H. M., *Guest Editor*.

How does your voice sound to others? If you cup your ears with both hands, pressing the ears forward slightly, and speak, you'll have a pretty good idea. And you will be surprised how different your words sound. Radio performers often test themselves this way just before a program.—Louise Paine Benjamin.

Across the Desk of the Editor in Chief

BROTHER WILLIAM PATTERSON sends a news clipping and a brief note telling of an honor that has come to a fine church couple, Brother and Sister Lea Lamons of Vinita, Oklahoma. He says, "Brother Lea Lamons is a member of the reunion committee, the oldest member. They are fine people who maintain the good name of the church in Vinita."

The clipping follows:

Word has been received from the American Broadcasting company that Mr. and Mrs. Lea Lamons have been chosen the "Good Neighbor of the Day" for November 23 on the Tom Breneman's "Breakfast in Hollywood" radio program.

Mr. and Mrs. Lamons will be sent an Arm-Roy orchid, dispatched from Cedrics in Hollywood via air express immediately following the broadcast on that day.

The Vinita couple was selected for this nationwide tribute from a recommendation sent into the program by Mrs. H. C. Morgan, of Vinita, pertaining to their picnic grounds open to the public.

"Breakfast in Hollywood," a popular morning program, awards some person or persons an orchid each day for their service to others. Mr. and Mrs. Lamons will be eligible to win the \$1,000 Victory Bond award in the contest of all the daily winners for this year. Nationally known personalities will comprise the board of judges of "America's No. 1 Good Neighbor" and the winner will be named at an award ceremony in the early part of 1946.

The letter sent to Tom Breneman from Mrs. Morgan is as follows:

"I wish to nominate Mr. and Mrs. Lea Lamons, 330 South Adair street, Vinita, Okla., for your good neighbor orchid. Sixteen years ago, at the suggestion of their young daughter, they purchased some lots adjoining their home and turned them into a picnic grounds. The daughter died after that, and the small park has been maintained in her honor ever since.

"There is an outdoor oven and picnic tables, as well as a volley ball court and croquet court, completely equipped. The grounds are kept in perfect order, and lights and water are furnished. Any well-behaved group is welcome to party there any night at no expense.

"Don't you think they are truly good neighbors to furnish such a lovely little spot for good clean recreation? Few of us really think of the 'other fellow' as does this couple.

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Colloquium Speeches From the 1945 Home-coming Alumni School at Graceland College Nov. 9-11

Complying with the request of the committee for the Alumni School, the speakers for the three-day colloquium on "The Church's Philosophy of Education" prepared their speeches in advance and read them from manuscript. Only extracts from the speeches are given in this issue of the "Saints' Herald." Those who would like to read the complete speeches will have opportunity later to secure a pamphlet, now in preparation, containing the entire series.

Apologies are due the speakers for the drastic omissions from their manuscripts in this printing. These digests intend to give only some salient points to acquaint "Herald" readers with the nature and trend of the colloquium thinking, and whet their curiosity, it is hoped, for further reading on each of the subjects involved. The best source, in each case, will be the speaker's complete speech. Watch for announcement of the publication of the pamphlet.

—C. M. H. M.

Why a Philosophy of Education Now?

By President A. R. Gilbert

(Opening address of Graceland Alumni School, November 8, 1945)

WITH MANY PEOPLE, "philosophy" is a bad word. It implies a deep and incomprehensible, nebulous something or other which is the exclusive possession of sages and seers.

It is my contention that every person and every organization of persons embrace a philosophy, even though they may not be aware of it.

Practically speaking, a philosophy is that pattern or organization of principles accepted by a person or an organization of persons as a basis for formulating purposes, judging values, directing and integrating behavior, and evaluating results.

Whether a person will cheat or be honest, harm or help, thwart or cooperate in any particular instance, depends to a large degree upon the philosophies involved. It is His philosophy which has made Jesus the great character and the great power of all time.

IF GRACELAND has a philosophy, why all the fuss about one *now*? In the first place, philosophies are

evolved by people. They are not ready-made entities showered on us from on high. Moreover, it is possible to "decide" upon or formulate a philosophy, within limits, and put it to immediate use. We might, for example, agree that we would revert to the primitive and ultra-simple in our living, and by applying this principle alter drastically and immediately certain aspects of our living.

We must therefore constantly check our philosophy to insure that it is wisely conceived.

What could be more appropriate than to pause during the commemoration of Graceland's fiftieth anniversary in order to check her philosophy and make observations regarding characteristics which should be considered in its formulation. Such a course is especially appropriate in view of the rapid transition taking place now in our socio-economic life.

THROUGH SETTING Graceland's philosophy, we set her course, mark her aspirations and concerns,

set the spotlight and the shadows of her endeavors, and determine the settings in which she will find her joys and her sorrows.

During this first half century, we have learned to avoid some philosophic pitfalls.

We have learned to beware of the piecemeal or patchwork method of policy-making. Our philosophy must possess organic unity—must fit together in such a manner as to make a functional whole.

OUR PHILOSOPHY must consider and be appropriate to our resources in personnel and material. It would be a mistake to "ape" this or that institution which has gained prominence in the eyes of people, irrespective of the fitness of such an imitation to our unique situation. We should, on the other hand, be sensitive to good suggestions.

We have learned that there is often a difference between "bigness" and "goodness."

We have learned that we cannot do all things and be all things. It is necessary to choose and to discard resolutely.

We should, we believe, capitalize our strengths and avoid programs which tax our weaknesses.

(Continued on next page.)

The Role of Graceland College in the New Age of the Church

By Bishop G. L. DeLapp

(Extracts from the speech at Graceland Homecoming, November 10, 1945)

(Bishop DeLapp speaks first of the various aspects of the ministry of the church to the individual, and then of the ways in which individuals can contribute toward attaining certain collective objectives. We break into his speech, then, with part three.—Editor.)

THE TASK OF THE CHURCH

1. It is the task of the church to stimulate or motivate its individual members to the attainment of individual and community growth in social, economic and cultural fields.

2. To provide the leadership necessary to give such stimulation.

3. To develop a program which will give all an overview of the work of the church and its relationship to the individual, including the setting up of institutional objectives.

4. To teach that the fundamentals of the gospel apply to all ages, recognizing that human behavior has been much the same in all generations; likewise, that the principles on which eternal life is to be built are applicable to all generations.

5. To teach that the continued progress of civilization may require a change in techniques, methods,

We should, we believe, avoid a "head in the sand" policy which denies a relationship with the world at large. It is, however, our privilege to declare and shape the nature of our national and international influence.

I commend to you a co-operative effort to shape for Graceland a wise philosophy of education and trust that it may ever be used as a profound resource in setting up and accomplishing her tasks.

educational procedures, and choice of facilities used.

In the light of the foregoing, it can readily be seen that the role that the college is to play in the attainment of the church objectives is not only an important one, but that the church can best make progress by utilization to the fullest extent possible of that institution to implement its educational progress; for education is basic to the attainment of the goals and objectives of the church. . . .

CHURCH INSTITUTIONS AT THE CROSSROADS

Our present situation is again that of transition. . . . In the light of all this (change), there needs to be a re-examination of our policies in church administration and in respect to our education institution, as well.

As we view the work of the church, it seems obvious that the approaches we are to make to missionary work must be quite different from those we have used in the past. New materials in the educational field—radio and visual education—promise much for us if we can develop an efficiency in their use.

The importance of training our personnel becomes apparent. The facilities available are of value only to the extent that we acquire techniques and good methods in their application. In the training of men and women, the following considerations are most important: that those selected should have a breadth of understanding and a knowledge of the problems of human society; they should have special skills in home and community-building; a knowledge of the Bible and the standard books of the church; as well as in,

intimate acquaintance with the history of our people and the goals of our people and the church. These are essential. A knowledge of the problems involved in vocational guidance and the requirements of various trades and occupations qualify and expand one's ministry. . . .

As we view the future, we need to weigh carefully the progress made by Graceland College since the time of its establishment in 1895. This is the Fiftieth Anniversary of its founding. In that time, many hundreds of people have attended and have been graduated. Many of these graduates have made outstanding contributions to the spiritual and educational work of the church. The influence of the faculty and the general church officers has, without question, manifested itself in the lives of these graduates, and the service given to the church has more than compensated for the efforts and investment made in the institution. . . .

OUR PHYSICAL RESOURCES have accumulated until they approximate an investment of over \$600,000, exclusive of the Endowment Fund of over \$240,000. Our faculty has been consistently maintained on a high professional standard, and through the years we have been able to stabilize both our financial status and our accredited standing. I wish to take advantage of this opportunity to pay tribute to those faculty members of Graceland College who have sacrificed and stayed with the institution during periods of adversity; and also to compliment them for the consistent efforts put forth to attain educational degrees which have resulted in broader recognition for our institution.

The problem facing us at this time is that of continued utilization of our institution, in relation to both the faculty and the physical equipment, to further the program of the church. Without question, the college lends itself admirably as a unifying agent to bring together students from all places where the

church is active; here they come under the influence of the faculty and of General Church officers.

How Much Education?

Extracts from a speech by Dr. R. A. Cheville

SUMMARIZING OUR GOALS: . . .

Graceland College should serve as an institution to teach individuals their responsibilities in all fields; that is, in the church, and in the economic and social fields of life's activity, in providing stimuli to make contributions to improve labor relations and to community life as a whole; thus helping to create a more abundant life for all men.

The college, then, should serve not only as an educational institution, but should give dynamic motivation to the individual, that there might be unleashed mental and spiritual forces to be applied to the establishment of Zion; and, further, that this motivation may find expression in a practical way through setting up facilities to train men and women. . . .

The college should serve specifically to assist the individual to find his place in the zionic program of the church. . . . Graceland College should not only reflect the influence of the church, but the goals and the objectives of the church should become predominant in the thinking of faculty members and of those who attend Graceland College. Efficiency and competency in the various fields of life's activity are, in, and of themselves, not adequate, for one's activities should be related to the activities of others, to the end that there shall be a blending of mutual interests which shall finally find expression in the building of the kingdom of God.

A good philosophy of life can help you through any hard experience. The greatest disappointment, the most serious loss, as well as the common run of smaller afflictions, can be met with a good thought. Thus you will find your best protection against all kinds of calamity in the realm of the mind rather than in physical nature.

ON THE QUESTION of "How Much Education?" here are four fundamentals:

1. There is a quantitative aspect to education, so we can speak of "How Much?"

2. There is a recognition of different kinds and qualities of education. A consideration of how much education involves study of "*What Kind?*"

3. There are differences of capacity, native, and cultivated.

4. There is a continuing, and may we say, progressing aspect of education.

There is a correlation between cultural development and length of time necessary for the formal education that enables the person to mature to take an effective role in his social group. We assume, of course, that formal education is a part of a total process of education. In other words, as a people develop in richness of culture, they require more and more of their immature members. . . .

As society becomes more complex, two things happen. (1) A special institution is set up, simplified and graded, to introduce this candidate for social membership into the regular flow of life. We call this a *school*. The presumption is that it puts the candidate next to life, both as it is and as it may become. Sometimes, however, the school loses touch with society, and those who attend are divorced from the general flow of life. . . . (2) The period of education is extended as the social complexity increases. Society not only offers more; it requires more. There are times we may long for the primeval life of earlier centuries, but somehow the clock will not turn back, and we have to learn to live in a social order of ever-increasing complexity. This rule of extension of education with growing intricacy and richness of culture applies to church

as well as to state and industry. . . .

Can we go on indefinitely adding to our quantitative educational requirements? . . . First of all, we need a thorough overhauling of our educational offerings and requirements. It is easy for society to grow by accretions. We may keep adding without subtracting. Progress requires that we lop off as well as take on.

Second, we shall revise our conception of education as essentially preparation for life at some future day. Life must always have intent into the future. There is a difference, however, between living now and into the future and enduring the present with expectation of real life yet to begin—at forty or some other age. . . . When education is viewed as lifelong and each age of life glorious in its own right, we do not inquire how much we have to have and how soon we can get through. Rather we ask how much shall I experience *now* in order that I may live naturally in this age and have basic equipment for continued development as long as I live.

Third, there is need for reprogramming education with reference to marriage and family life. If we are to assume the continuing nature of education and the extending of its scope, we are forced to see that we cannot postpone marriage until all education is finished. We shall have to give attention to possible marriage while schooling continues and to social subsidies in so far as there are implications of social benefits from advanced education of a young adult.

HOW MUCH GENERAL LEARNING?

First, enough (general learning) to give a generalized overview to tie learning with some integration. Second, enough common background to enable us to speak the same language.
(Continued on page 15.)

Education for the Gathering

By E. J. Gleazer, Jr.

(Extracts from the speech before the Alumni School, Graceland College)

(In the first few minutes of his address, E. J. Gleazer, Jr., discussed the need for and the history of the "gathering" idea in our church, and the history of experiments outside our church in building experimental ideal communities. He leads then to the sociological and economic need for communities built upon bases of congeniality and common interests and values. That is where we pick up his speech here.—Editor.)

WE CANNOT WITHDRAW to frontiers—we were not separate during the depression, nor during the war; the world's fashions touch us and are revealed in our hats, dresses, suits. Nor could this church perform its mission to the world if it were able to withdraw. We belong in the midst of the people, but our ideals, attitudes, motives, values, ways of dealing must be distinctively Christlike. And therein lies the great problem. The world is not the same place it was 100 years ago, but significantly the need for some body of people to reveal a way of right social relationship was never more apparent than it is today. And the stage seems to be set for the demonstration of such an order.

CAN THERE BE EDUCATION FOR THE GATHERING?

At one time, even in this church, education was considered as the alpha of which the omega was religion. It was considered that to become educated was to rely solely upon the powers of man with a consequent disdain for things spiritual. And yet a reading of the word of God does not reveal grounds for such an attitude. The processes through which and by which this world was created clearly emphasize the way of gradualism. The process of revelation is "line upon line, precept upon precept, here a little, there

a little" as man is able to increasingly comprehend.

In section 102 of the *Doctrine and Covenants*, a revelation given after disaster had seemed to strike the gatherers, this instruction was given, "wait a little season . . . that they themselves may be prepared, and that my people may be taught more perfectly, concerning their duty, and the things which I require at their hands." We appear to be getting away from the belief that in some instantaneous magical way men and women will become so much better in character, so much more considerate, so much more righteous that the condition we describe as zionic will have come. Yes, we can, and must have education for the gathering!

WHAT KIND OF EDUCATION?

Education for the gathering as far as Graceland College is concerned seems to fall into two categories—education for those directing the gathering, and education for gatherers. Basic needs, however, will be the same. I shall attempt to set up several major disciplines essential to successful gathering.

FIRST, we need to know something about the nature of man. Why do people act as they do? What motivates them? What are the laws and processes of human development? The error made most frequently by Utopian planners was an incorrect view of human nature. *No plan will work that fails to take into consideration the physical and mental make-up of man.* A great deal of our behavior can be analyzed in biological terms. We must, first of all, see man as a physical being with blood coursing through his veins—possessing drives, tissue needs, a necessity for chemical balance within the body, certain glandular reactions

to stimulation, etc. It is true that human behavior is almost infinitely plastic but for the shaping of that behavior is essential a true picture of man's nature.

THE SECOND requirement of education for the gathering is a knowledge of the physical and social environment confronting people. . . . The plans of gathering must conform to the given or potential conditions of the environment. No plan that seeks to progress beyond the stage of fantasy can disregard the social, economic, and political system in which it is realized. . . . To the sciences of anthropology and sociology we must turn to secure insight into men's existence as a social being. . . .

The gathering, to be successful, will have its beginning in the simpler forms of social organization. If I may descend from principles long enough to name a course of study, let me suggest Rural Sociology as being helpful. Our beginnings in social construction will be rooted in the soil, for an understanding of rural social organization is prerequisite to study of more complex social structure. A study of social organization will assist us to avoid the fallacy of seeing Zion as a state, unchangeable, social entity, but we will see zionic communities as forever in the process of becoming—always moving toward social perfection.

A THIRD requirement of education for the gathering is a knowledge of the goal to be achieved. Probably on no other issue of concern in the church could so many varying definitions be given than of what Zion is or is to be. A clarification of this goal of social righteousness would probably not give credits transferable to other institutions of higher education, but such courses as Contemporary Social Movements, Social Reform, Psychology of Social Movements, History of Social Movements, etc., set up certain principles which function as a frame of reference for zionic conceptions and credits from such courses are trans-

ferable. A co-operative study is needed now in the church to clarify our zionic goals and to set up methods or means to reach those goals. This study is desperately needed in the light of changing world conditions. . . . That goal must be made clear to the members of the church if they are to co-operate with the leaders of the church. . . .

Given a knowledge of the people affected—knowledge of the goal—a leadership capable of making the goal clear and capable of understanding the people and developing methods—a people alert, ready for adaptation, flexible, and impelled by deep religious conviction—and any kind of society can be built—and all of the given factors are not necessary before progress can be made.

SUMMATION POINTS

Education alone will not do the job, for education is rooted in the present culture. The building of Zion goes beyond the norms and values of the present culture, therefore there is necessary a basic sense of commission from Diety. Gradualism gives us our job, but the Apocalyptic (God's part in the work) conception of Zion-building gives us our hope.

They Who Build

They who build on Graceland's hill
Need pray direction for their will.
They must lay foundations down
Fifty years beneath the ground.
And the towers must from the sod
Mount a million dreams to God.
Walls so flexible be planned
That the strain of growth will stand.
Growing minds will scatter light
Far beyond the breadth and height.
Entrance doors must be so wide
That no learner be denied.
Windows opened out on skies
Where expanse for dreaming lies.
And the walls that separate
Inner love from outer hate
Must for future Graceland house
Beauty in luxuriant boughs.
They build to incubate a kind
That mirrors the eternal mind.
They who build on Graceland sod
Lay their wood and stone to God.

—Cleo M. Hanthorne
From *The Bell Tower's Eye*.

What Education for Professional and Vocational Effectiveness?

By Earl T. Higdon

(Extracts from a speech at the Graceland Homecoming)

SOME FUNDAMENTAL ASSUMPTIONS TO BE KEPT IN MIND

WHILE IT MAY NOT be crystal clear as to what the place of Graceland is in the total task of the church, still one is impressed with the idea that *the college is tied inseparably to the church and its task*. This must be kept in mind because it has a bearing upon the kind, quality, and nature of educational service to be rendered by the college in the future.

As a college, Graceland must of necessity co-operate with other like institutions in order to co-ordinate the educational service rendered to her clients. This must necessarily mean that the college will continue to harmonize its educational offerings to its students with those of other colleges where the students expect to receive advanced training. This relationship with other colleges will call for a certain amount of standardization which in turn may bring a certain amount of restraint, but on the other hand it will also demand a minimum standard of performance.

Finally, any institution which accepts its stewardship of service conscientiously will assume a policy, bearing, and attitude of progressiveness. In order to meet the needs of individuals and groups in society under constantly changing conditions, educational processes must constantly be re-examined and improved. This we assume Graceland will continue to do.

WHAT IS EFFECTIVENESS IN VOCATIONAL LIFE?

What is an effective workman? Is it the ability of a secretary to transcribe a large number of words per

minute? Is it the ability of a carpenter to cut and fit a joint with finesse? Is it the ability of a doctor to make a correct diagnosis? Is it a salesman writing a large order? Yes, perhaps these, plus some added quality of personality. That is the quality that makes the difference between efficiency and effectiveness. Effectiveness is efficiency plus. It is efficiency with the added emphasis upon the actual production of an effect. It is the mechanical skill plus the touch of human judgment in fulfilling a purpose.

Education in this light must of course start with some directive statement as to the desired ends of education. It is here that Graceland must come under the influence and direction of leaders who hold a sound comprehensive philosophy and can direct its application to the formulation of appropriate programs of learning experiences. This must be done if Graceland's students are going to be conditioned for effective vocational life. . . .

WHAT EDUCATION FOR VOCATIONAL EFFECTIVENESS?

It appears to the speaker that a workman cannot be effective even in his vocation if he is qualified only in the special skills belonging to his vocation. In this world of atomic energy, with a wider range of the flow of ideas, political, economic, religious, cultural, etc., that in the future an effective employee or any craftsman with public relations shall have to have the breadth of viewpoint and understanding acquired through some liberal arts education.

In the field of educational training for the professions (medicine,

law, engineering, journalism, for example), there is a trend toward a more general education as a basis for specialized work.

In the training of such individuals, Graceland must co-ordinate her offerings with the requirements of other institutions of advanced learning as well as the requirements set by certain state examining or accrediting boards. Even here however some liberty is allowed in the spiritual or social interpretations of the movements of the day. This is the point of opportunity for the church through the college to enlist the interest, loyalty, enthusiasm, and understanding by Graceland students of the social and religious goals of the church. If a student should leave Graceland to go forth to work in a profession or other vocation and not carry with him a sense of social and divine stewardship, then in that measure Graceland has failed.

WHAT IS THE PLACE OF THE JUNIOR COLLEGE IN VOCATIONAL TRAINING?

During the past decade there has been a rapid trend on the part of junior colleges toward the offering of terminal courses. These are courses designed to fit students for some vocation who do not expect to spend more than one or two years in college. . . .

This trend is apt to continue as more and more of the general citizenry become college conscious and have the opportunity to attend. It would be our earnest hope that as Graceland may participate in this development, the educational service offered will not drop to the level of a trade school with the teaching of the manual skills alone. Even in trying to meet the educational needs of our citizenry today, we must keep in mind that "Man does not live by bread alone." . . .

SUMMARY

Instead of swinging toward extreme terminal vocational education

My Three Decades at Graceland

*Interview with President Emeritus G. N. Briggs
November 7, 1945*

(This public interview was conducted at the Coliseum in Lamoni, as the first session of the Semi-Centennial Home-coming. The questioners were Edmund Gleazer, Jr., and William S. Gould.)

Has thirty years brought about quite a change to Graceland College? How is Graceland different now from what it was thirty years ago when you came here?

I HAVE HAD CONTACT with the college now for forty-eight years. Brother Gunsolley preceded me by two years. I came here as superintendent of schools in Lamoni, just after graduating from the university. The college had been in session two years then. That year I was asked to substitute for a teacher on the college staff who was sick. We were having a vacation in the Lamoni schools and the college wasn't, so they asked me to substitute, which I did for two weeks.

My first contacts were made forty years ago. I remained as superintendent of schools for four years, then left, and for several years had little acquaintance. I speak then of the thirty years since my joining the staff.

What changes have come about during these thirty years? When the college was opened fifty years ago, it was a four year liberal arts classical institution with mathematics, foreign language, history, and so forth. It had one sophomore and eight freshmen—nine college students and everyone of them from Lamoni. Nine additional students entered the preparatory department and twenty-two entered the commercial department, making a total of forty students during the first year. Of that forty, six were counted

in which the manual and mental skills only are cultivated, there must be an accompaniment of an infusion of a philosophical and religious outlook which will contribute to the enrichment of life as well as toward vocational effectiveness. These objectives call for a constant study and re-examination of educational effectiveness at Graceland with the idea that the educational processes are being stepped up. This is paramount if Graceland is to fulfill her calling in the stewardship of educational service.

twice, being one more than one department, so there is a net total of thirty-four students, and of those only five were nonresident students. When I came in 1915 there were three sophomores and twelve freshmen in college, a total of fifteen. About eighty other students were in the preparatory department or the academy as we called it, and in the commercial and studios. Most of them were from Iowa and very few from outside of Lamoni. Graceland was regarded as a Lamoni institution. The academy itself was discontinued fifteen years ago. There was one permanent building when I came—now there are four. There was an investment of \$100,000—now we have about three-fourths of a million. There was a faculty of ten in 1915—a faculty of twenty-five now. At that time we had no financial resources assured us in the way of income.

Wasn't the college sort of a high school with a few college students?

During the first twenty years only eight college students were graduated. During the latter part of that twenty-year period, there were practically no students in the college—at least none in the upper two years; so, under the supervision of McDowell, Burgess, and Gunsolley, they discontinued the four year college and organized a junior college. Yes, most students were in the academy.

It must not be overlooked, however, that Graceland College rendered a most efficient service during its first 20 years to a large group of men and women who have made a fine contribution to the church.

What were the main problems Graceland faced to become a college instead of an academy?

In the first place, the church wasn't ready to organize or maintain a college. There was a large element of opposition among the old-timers. The first year I was here, I went to general conference and learned a great deal. For instance, I asked for the establishment of a Chair of Religious Education. I wanted \$1,500 to establish a Chair of Religious Education and a brother said, "In our town we can buy a good chair for \$10.00. It's

extravagant of the college to pay \$1,500 for a chair." Another brother, when we were building our first building, visited the campus and thought that we ought not to build a building because Zion would be redeemed before we could finish it. The church wasn't ready to conduct a college of high grade in those early days. It took a great many days and years to get the church to the point where it was ready to maintain a college.

Graceland was not accredited in 1915 when I came. Then a college could not hope to be maintained unless it was on an accredited list. While I was in Washington for ten years, the Federal Government attempted to accredit colleges. The colleges themselves objected to it. The opposition on the part of colleges and universities was such that the Federal Government left accreditation up to regional organization. There are now five regional organizations of which the North Central Association, serving twenty states in this territory, is the largest. These regional organizations are voluntary, not connected with the government in any way. They set up standards and visited colleges and universities over the country to see if they met the standards. Graceland had to equip herself for official accreditation.

When were we accredited by the North Central Association?

The question of accrediting was quite a difficult one. When I came here in 1915 as I have indicated, there was practically no college in the sense of a four-year institution. The junior college had just been organized. There were three sophomores and twelve freshmen. We weren't going to have very many until we could get on such a basis that the students who wanted to come here could get work that would be acceptable elsewhere. Students had to go on to other institutions on an individual basis.

The principal thing I was interested in during the early years I was here was to get the college on an accredited basis. The North Central Association would not accredit an institution which wasn't accredited by its own state, so it was necessary to be accredited by Iowa. When I applied for admission to the Intercollegiate Standing Committee they said, "We have read something about a junior college, but we know nothing about it officially." The result was that they didn't consider our application. We were about the only junior college in this state. No other college had applied for admission. Missouri was ahead of Iowa in the junior college movement, and I applied to the accrediting committee of Missouri which had accepted for a number of

years junior colleges admission for accreditation. Since we had a number of students from Missouri and were only three miles from the Missouri line I applied to them for accreditation. They sent a committee of five to inspect and visit us. They looked us over very carefully in every department, library, financial resources, faculty, and so forth, returned to Missouri, made the report, and we were accredited immediately.

The grapevine telegraph was in working order, and we let it carry the information to the University of Iowa that we had been accredited by the State of Missouri. Within a week, we had a telegram from Mr. Dorcas, the registrar of the University of Iowa, who was chairman of the committee, saying he would like to visit the college. We sent him a cordial invitation to come. He looked us over, reported that we qualified and put us on the accredited list.

Then the North Central Association had a rule that the college couldn't be accredited until the academy was approved. We had an academy at that time, larger than the college. It was necessary to get the academy on the accredited list. It took about three years to build up our faculty, laboratory, library, and necessary financial support to apply for accreditation of the academy. Meanwhile we were developing the college faculty, library, laboratory, et cetera. I visited the North Central Association for about four years to find out how things were handled there. I applied for accreditation of the academy and college at the same time but arranged it so that the application for the academy would be considered first. The academy was accredited fully, so the next day our college accreditation came up before the commission. They had two commissions in the North Central Association, one on secondary schools and one on colleges. The commission on secondary schools accredited us one day and application for accreditation came up before the other the next day. The first question they asked me was, "Is the academy accredited?" I very kindly advised them that it was fully accredited. We were accredited in 1920. That is twenty-five years ago.

Did your faculty stay very long at the beginning?

One of the things that the committee held against us was that we did not have a continuity of service on the part of a great many of our faculty members. We had about four who were stable. The records show that Brother Gunsolley, of course, has been a stabilizing influence all these fifty years. Brother McDowell had been connected with the college a great many years, also Brother Hopkins and Sister Royce. Outside of our church

people, we had a turnover which made it impossible to have a continuity of service and stabilization. During the first twenty years we had, up to the time I came, five college presidents and eight acting presidents. Of five presidents, three were members of the church. Of the eight acting presidents, three were members. In one year from June to September of the following year we had four acting presidents, one from June to September, another from September to January, another from January to June, and another from June to September. That was a little worse than the faculty, but it wasn't permanent enough to justify any accrediting association in feeling that we could be recognized as a stable college.

What did you look for in trying to build up a stable faculty?

We have had a good many very fine nonchurch people on our staff; we have some now making outstanding contributions, but over a period of years our experience has been that unless we developed a faculty of church people who are concerned with the interest of the college over a period of years, we couldn't expect permanency. The salaries in those days weren't very large and many of the faculty people couldn't save enough to go on and get advanced degrees, so very early in my experience we set up a faculty loan fund which was used to enable members of our staff to go to summer schools or to take a year off and prepare themselves for returning to the college as members of the faculty. They could repay the loans by service or in money. The result was that we have developed a faculty of the very finest stability and continuity of service. Many of them have been with the college now a quarter of a century and have developed an institution of very high order.

Have there been some rather outstanding interesting personalities that you have worked with in the college?

When I came here as superintendent of schools I knew the leaders of the church because Lamoni was the church headquarters. Joseph Smith, Marietta Walker, E. L. Kelley, founders of the college, all lived here. My contacts with them were of the very finest kind. When I returned to the college in 1915 after being gone for about fifteen years in government service, I found them all gone. The headquarters had been removed, and soon afterwards the publishing house was to go, making the college the only institution of the church remaining. During this past thirty years

(Continued on page 14.)

The Portrait of President Briggs

By Mrs. W. C. Moon

(Presentation speech given at the Alumni Homecoming Banquet, November 10, 1945, by Mrs. W. C. Moon, chairman of the portrait committee.)

"I AM SURE WE ALL recognize" that in the thirty years just finished President Briggs has laid up for Graceland College a store of assets. He has done much to accomplish all that Marietta Walker hoped for the institution, all that Joseph Smith hoped for it, all that E. L. Kelley hoped, or J. A. Gunsolley or J. A. Garver or Myron McConley or F. M. McDowell, or hundreds of others who have dreamed dreams for Graceland's first half century.

His contribution is sure, and secure. He stabilized the faculty, he established the college with accrediting agencies and with colleges and universities of the country. He infused into the growing institution his personality, and that personality will continue into the next fifty years as an abiding wisdom, shrewdness, tenacity.

IT SEEMED THAT A PORTRAIT of the man that would catch and perpetuate that personality would be a fitting tribute to President Briggs, and was almost a spiritual necessity for the institution.

We give you, then, the portrait of President Emeritus George Nathaniel Briggs. (Unveiling of the portrait.) And we give you President Briggs himself. (President Briggs stands for recognition. All stand.)

It has been over a period of two years that plans have been going forward for the production of this portrait. The first need was to locate an artist who could conceive and transfer to canvas in line and color the story and the spirit of President Briggs. Dale Ballantyne helped us to locate such a person. She was Mrs. L. A. West (Jean Dayton West), a practiced portrait artist tak-

ing courses at the University of Iowa while her doctor husband was serving the American forces overseas.

As we watched her work, we knew that we had chosen well. President Briggs was a little worried as the work progressed as to whether or not the picture looked like him. The test came on the day when the picture was finished. President Briggs' family came out to see it. His little granddaughter took one look, and said, "Why, that's Grandpa!"

THEN WE HAD to find the funds necessary for such an undertaking. That proved easy. The bulk of the amount was given by two graduating classes, 1944 and 1945. Another group contributing was the northern California alumni chapter. Other donors were individuals, chiefly men who were associated with President Briggs in his early years at Graceland. So we were able to assure President Briggs when he inquired that no one was burdened or coerced to provide the funds.

The committee who worked with me to bring this project to its completion were: A. Neal Deaver and Mrs. Ruth Roberts of the college; Dr. Voas Meredith of the University of Iowa; and Dr. Lonzo Jones of the Warrensburg, Missouri, State Teachers' College, now with the American University in Europe. There are some others who helped. Among them, I should like to mention Mr. Evan Walden.

The men who unveiled the portrait are the vice presidents of the two contributing classes: Theron Bergman of the class of 1944, and Tom Mortimore of the class of 1945.

And the person who submitted with a mixture of joy and distress to the long sittings for the portrait was President Briggs himself.

When I asked Dr. Jones what I should say on this occasion, he mentioned that to him a very significant thing about President Briggs was the influence for good that he had had on so many lives. He also mentioned that President Briggs had demonstrated what he once told Lonzo that 100 students in a small college were just as important as 100 students in a large one.

I think that when we are looking for the elusive facts of President Briggs' success we should not overlook that point—his belief in the small college. And I think we should remember, also, the fact that he believed that this college and this community were fit environment for his own children.

President Gilbert, it gives me great pleasure, on the part of the committee for this portrait, on the part of the donors to this project, and on the part of the many people here tonight who share with us the belief in the efficacy of this portraiture, to present this portrait of President Briggs to Graceland College.

Prayer for Time

Half a century—like a day
To proffer learning's brimming cup
To eager hands, and watch away
The thirst that tips the measure up.
Half a century—like an hour
To weave into a hungry loom
Bright figures symbolizing power,
And stable cords, and beauty's bloom.
Half a century—time too brief
To build a Zion kingdom in.
Dear Lord, forgive, and grant us leave
To half a century once again.

—Cleo M. Hanthorne.

An easy way to get rid of moths or other insects that have been bothering you is to close the house up on a hot day and then start the heating plant. If you can get the temperature to over 120—and it's surprising how easy it is—the chances are that you will be rid of the pests.—Godfrey Ernst in *House and Garden*.

What Education for World Evangelism?

By F. Henry Edwards

(Selections from address to Alumni School.)

WORLD EVANGELISM means the extension of the Christian way of living, and therefore of the kingdom frontiers, in every direction as rapidly and as widely as they may be extended, while yet maintaining and developing the stability and coherence of the area already won for Christ. This does not necessarily mean the extension of the American way of living, or even of the Anglo-Saxon way of living, but of the kingdom way of living, World evangelism is concerned with things of the spirit, with love and mercy and compassion and justice and truth, and with honesty and sobriety and charity and chastity and reason; as these may be incorporated into and manifested through the cultures of mankind all over the world. It is not concerned with customs and procedures and traditions, except as these influence and are influenced by the word and the way of love which we proclaim. World evangelism proceeds on the premise that what is important in a convert is not a change in his manner of eating or of speaking or of dressing but in his attitude toward God and toward his neighbor and toward his own destiny. . . .

World evangelism does not mean "foreign missions." In the sight of God and of the world evangelist, there are no foreign missions. There are only missions to persons who are aliens from the commonwealth of the kingdom. . . .

In the light of the nature of Christianity and of the meanings of world evangelism, it is apparent that world evangelism involves the development of a service attitude toward every part of our one world. It does not require that our immediate field of action shall be extensive or far-flung; but it does require that what is done anywhere shall be

done in the light of our common humanity and therefore of our common need of redemption. . . .

In these present difficult days, we are prone to become too nearly exclusively interested in the attempts of publicists and statesmen to build a better world order. Truly the work of such internationalists is important. But the shape of the world to come is likely to be much more significantly influenced in schools and laboratories than it is in chancelleries and council chambers. Speaking generally, educators and scientists have much wider horizons than do politicians. Men who love their fellow men have keener insight into the contribution to world co-operation which these fellow men might make than do those who merely rule over mankind. . . .

We need world evangelism to win men to new and eternally valid loyalties; loyalties to Christ and to the kingdom. Only through such evangelism, practiced here and elsewhere as we have strength and opportunity, can our common Father deliver the minds and hearts of men from hatred and fear, encouraging them to claim all the goods and opportunities with which our age is being blessed, and building a consistent moral universe where men are free and responsible and co-operative. . . .

In such a comprehensive program of evangelism, education is an indispensable junior partner. We need education for the enlargement of soul to which it ministers where sought in the right spirit. Education involves stern disciplines of mind and heart, patient search for underlying principles, eager regard for truth wherever it is found, frank facing of facts and an equally frank disregard for imposing trivialities, all of which are of the very essence of

the spirit of Christianity. We need education for our own development as evangelists with a world outlook. . . .

World evangelism, and particularly world evangelism after the Latter Day Saint pattern, is an adventure in world transformation through discovering Christian leadership possibilities in millions of seemingly average people. We do not hope or intend to impose our own leadership on others of our own race or of any race. We only hope and expect to awaken men to their own possibilities, and then to share the results of their growth under God. . . .

Christianity is revolutionary, and our studies will convince us that, like all genuine revolutions, it is capable of disclosing immense reservoirs of human power which would otherwise have no opportunity of effective expression.

One is encouraged to answer letters promptly by having a convenient place in which to write, with a proper assortment of materials at hand. There are leisure moments before breakfast sometimes, or after dinner, when if everything is within reach it is little trouble to write a letter. Putting it off until one has time for a long letter is the cause of prolonged lapses. If I have a book on the table near which I sit or lie stretched out upon a couch when I am resting, I am sure to reach for it and before I know it I am well under way. In a few days the book is finished and I am ready for another. In the same way I write letters. It is pitiful to think that a few words scribbled three or four times a year might save many a friendship which perishes listlessly from lack of nourishment.—Thomas Arkle Clark, *When You Write a Letter*.

Bread, beauty, and brotherhood are the three great needs of man. We shall create a new social order in which everyone who renders honest service shall have these things.—Edwin Markham.

Three Decades at Graceland

(Continued from page 11.)

I have had contacts with citizens of Lamoni, with members of the leading quorums of the churches, with the faculty members, built up acquaintanceships of very high quality which has been of great assistance to me. Brother Garver, Board of Trustees member for a third of a century, has been a stabilizing influence through all of these years. Brother Gunsolley, connected for half a century, has been another of the stabilizing influences. He has served as president, treasurer, business manager, principal of the commercial department, member of the board of trustees, member of the faculty, janitor of the college, and I don't know of any position that he hasn't occupied at the college. Brother McDowell, Brother Hopkins, Sister Royce, and others have been a source of very great good during my thirty years of experience.

Is it true that you were asked to come to Graceland several years before you did?

Yes. When I came here in 1897, graduating from the university, I had been appointed as an inspector of high schools in May of my senior year and had been sent to the southwest corner of the state. Among the schools I was to visit was Lamoni. I planned my itinerary so I could spend a week end in Lamoni as I had never been here. My father wrote that he hoped I would meet Bishop Kelley who was a classmate of his. When I met Bishop Kelley, then serving as chairman of the local school board, he said there was a vacancy in the superintendency of Lamoni, and suggested that they might look with some favor upon an application from me for superintendency. Although I had intended to enter the school of law that fall I thought it might be good experience for me and that I might be able to make a little contribution. I wanted to know about Lamoni because I hadn't lived in a church community as a boy. So I told Bishop Kelley I would be glad to have my name considered. When I went back to the university, after visiting other schools, I received a letter from the secretary of the board saying that I had been elected for the superintendency in Lamoni. I came down in the fall of that year—1897.

In 1900 the college Board asked me if I would look with favor upon accepting the position as president of the college. I canvassed the matter in my own mind and with my friends and asked to be ex-

cused from accepting the presidency of the college largely for two reasons: first, the church wasn't ready to conduct a college at that time, and second, I was too young in age and experience. I explained my position to the college board and they excused me. I remained in Lamoni another year, then entered the government service. I didn't believe at that time that I could render service to the college in the way that I felt ought to be rendered. I went into government service for fifteen years and then returned as president in 1915.

Why did you choose to come to Graceland as President?

In 1900, as I indicated, I felt that I ought to be excused from accepting leadership of the institution for the reasons I mentioned. After fifteen years I had acquired experience that I felt would enable me to make a contribution which I couldn't have made fifteen years before that. I had been in government service for ten years, in the Orient, and had a large part in the development of the educational forces in the Philippines, from a teacher of English through various positions as Deputy Division Superintendent and Superintendent of the Insular Trade School in Manila, and president of the Normal School in Manila, six years in Washington in charge of 1,000 Filipino students and appointment from 75 to 125 teachers every year to go to the Philippines which required me to visit colleges and universities over the United States. I made trips from Washington to both coasts about two or three times every year, visiting colleges and universities of the country, and I felt I had experience to justify me in believing I could make a contribution. I was sitting one day in a meeting of the National Education Association in Philadelphia—the City of Brotherly Love—a congregation of about 10,000 people I suppose. I had gone over from Washington that morning, and I arrived in Philadelphia just as the session was opening. I had seen no one I knew, hadn't visited Lamoni for a great many years, had had no church association in Washington, for sometime had seen no church people. I was out of touch with the church and the college but as I sat there that morning in that assembly of 10,000 people I had a spiritual experience the like of which I had never had before. I had been made oblivious of the 10,000 people who were surrounding me as I sat there. I don't think I was asleep, but I didn't seem to realize that there was anybody else there. I was advised that I was soon to be called upon to make a decision relative to some contribution to the church and that that contribution

might well enough be in Graceland College. I couldn't have accepted an appointment at that time because I was in charge of work here in the United States Bureau of Insular Affairs in Washington which no one else in the country could carry on because it required experience in the Philippines and someone would need to have been called back from Manila to take my place. I dismissed the possibility at that time. A year later my work had been changed to the Bureau of Education, and I had been sent to San Francisco to take charge of an exhibit there at the Panama Pacific Exposition. I was sitting one night at our Little Brown Church in the hills of San Francisco, when I noted a stranger in the audience, a stranger to the congregation but not a stranger to me. He was a member of the Board of Trustees at Graceland College. I knew the time had come when I would be called upon to make my decision. This member of the Board of Trustees visited the exposition, talked with me about the college, and advised that they needed my services. I had been in government service for fifteen years, traveling most of the time in the last several years. I had a family in Washington, a wife and four children. From the personal standpoint, I visioned returning to Lamoni with the keenest degree of pleasure. I knew Lamoni people, knew the environment here, and I told this brother that if in the judgment of the college authorities I could function here in a way which would justify them in bringing me back to Lamoni, I would return with the greatest degree of pleasure. I returned in the fall of 1915.

I have realized my ambition in so far as my family is concerned—eight children: three born in Manila, one in Washington, and four in Lamoni. All of them have gone through the public schools here and the college, have gone on to other institutions of learning. I have realized my hopes and ambitions in so far as my family is concerned. So far as the church is concerned I feel the church has been in a position during these years to develop an institution here such as we had visioned in 1900 when I asked to be excused from accepting.

What is your outlook for the future of the college? Do you have dreams still to be fulfilled?

I asked to be released a year ago for the same reasons that I asked to be excused in 1900, on account of age—a different age however—I was too young then, and now I'm too old. I see now the church ready and willing to maintain a college. The work of Graceland, then, must move forward. Then, too, we have been catapulted into a world situation

that is a race between survival and complete destruction. The times call for assertion of the philosophy that they who live by the sword shall perish by the sword. Colleges have a grave responsibility in shaping the course of coming years. I have sensed the need for vigorous leadership in the college. So in 1944 I asked to be released from administrative duty. The past year has demonstrated the wisdom of my decision. I think that the college has never made a larger development in any one year. I have been most happy in the assignment extended me. I look forward confidently with expectation of a wonderful development in the next fifty years of Graceland.

How Much Education?

(Continued from page 7.)

guage. In a democratic society, resting on social interaction with all its diversity of interests, persons, problems, and strains, we must have some common fund of experience. . . .

IMPLICATIONS FOR THE CHURCH:

1. As the church cultural level rises, the expectancies and requirements for education will enlarge. This has been happening in our church fellowship in the past fifty years.

2. As the church's program becomes increasingly complex, the need for expended education both in fundational and generalization and in specialization will increase.

3. The church has need of discovering individual differences, even in religious education, and through counseling service and adjustments in its program, directing persons into areas for which each is best fitted.

4. The church will do well to guide, stimulate, and assist members of promise in educational pursuits that will bring returns in the functional program of the church.

5. It is essential that the church provide offerings in adult education peculiar to its program and stimulate its members to take advantage of means of adult development in the larger society.

QUESTIONS BEFORE THE COLLEGE:

Questions of the nature and amount of education are facing the college. It is imperative that the college and her parent institution, the church, think through a functioning philosophy of education with particular consideration of the nature of society in which it is to operate. Here are basic questions:

1. Shall the college emphasize a general education for all students?

2. Shall the college offer alongside general education, vocational, and pre-professional and specialized departmental curriculums?

3. Shall the college set up minimal requirements for entrance, in mental capacities, previous academic achievements, and pattern of application to work?

4. Shall the church offer at Graceland or in other co-ordinated institutions of higher education training in fields pertinent to the church?

5. How is our program of education conditioned by the capacities of our membership? Do we have a pattern of capacities?

6. Shall the college do evangelistic work among the membership of the church to elevate our educational expectancies?

7. Is there need of reorganizing our curriculum for developing effective citizenship in the contemporary social order? In the church? If so, how shall we proceed?

As we go into such a study we have need to remember that questions concerning amount of education involve consideration of the kind of education, the nature of persons, and the ongoing needs of society and of the church; that we ask not only How much? but also What kind? For how long? and What will it take?

The cost of a thing is always more than the money you pay. Always include in the price what your purchase does to you after you get it home and take it.

The Barking Dog

This happened to me. So I know it can be done. There was a dog that barked loudly in a yard right behind mine in a great city. To say that this was annoying is an understatement. It was like pitiless iron grinding on a screaming nerve; and though I and several neighbors sent letters of protest to the owner of the animal, and though we complained to the Board of Health, no action was taken.

Finally, I made up my mind that I would not hear the annoying sound. I would concentrate so hard on my writing and my reading that I would be able figuratively to close my eyes.

At first, of course, it did not work. I made up my mind that I was too self-conscious about the matter; that I *expected* to hear, and so did hear.

By degrees I was able to concentrate with more power; and late one afternoon I suddenly realized that I had gone on with my work though the dog barked continuously. It was as though I had worn mufflers to shut out all sounds. I simply wasn't conscious of any noisy intrusion. And now, only occasionally am I mindful of the animal's presence so close to my window.

I had said to myself that I would *imagine* complete silence. Was it a little miracle that had happened to me? I don't think so. I think my will power saved me from my previous nervous state. But for the sake of my still complaining neighbors, I shouldn't like to tell the owner of the dog that it no longer troubles me! —David North.

Lincoln, once hearing a man speak abusively of another, advised him to put all his invective into a letter. The letter was written, and read to Lincoln, who commended it for its severity. The writer was pleased, and asked him, "How would you advise me to send it?"

"Send it?" said Lincoln. "Oh, I wouldn't send it. I sometimes write a letter like that, and it does me good, but I never send it."

Graceland College Alumni Association

By E. J. Gleazer, Jr. International President

A YOUNG MAN once boasted that he could "hitchhike" from San Francisco to New York and find lodging every night with a Graceland friend. He even intimated that there were parts of the country where Gracelanders were so plentiful as to be depended upon by the traveler for three meals during the day as well as a bed at night. No one acquainted with the records of the Graceland Alumni association will dispute his assertion, for there are now living 3,990 persons who call the college on the hill "Alma Mater."

For many years in the early history of the church educational institution, there were few college graduates. Most of the enrollees were in the Academy, but as time went on higher academic standards brought the status of a Junior College, and with this growing dignity of higher learning, there began to develop a sense of need for an alumni organization.

DURING the General Conference of 1930, a large group of enthusiastic alumni met at the Auditorium in Independence and took definite action, looking toward the establishment of a permanent association. A committee was chosen to draft articles of organization and suggest a program of activities, these plans to be reported back to the general alumni group during the next General Conference period.

N. Ray Carmichael, Business Manager of Graceland College at that time, was a leading figure in the movement. Under his supervision the college had already gone to considerable expense in accumulating data concerning ex-students. A card index containing approximately two thousand names had been set up, and diligent efforts had been made to keep in touch with ex-Gracelanders

by sending them the school paper several times each year.

The committee selected in 1930 consisted of Dr. Charles F. Grabske, Leonard Lea, N. R. Carmichael, George Mesley, and Cyril Wight. At a meeting of Graceland Alumni held April 9, 1932, this committee made its report. Articles of Organization



E. J. GLEAZER, JR.

were adopted, and officers of the newly formed association were elected. Dr. Charles F. Grabske was elected president, with Mrs. Edith Lewis as vice-president, and E. E. Closson secretary-treasurer.

The Association included among its objectives the encouraging of students to attend Graceland, the obtaining of scholarships, gifts, and endowments for the college, and the general development of a favorable public attitude toward Graceland, while at the same time uniting alumni in loyalty toward the institution.

To affect the objectives adopted, it was agreed to provide for consultation with high school graduates who were prospective students, and to give support and encouragement to the annual College Day program.

Homecoming with opportunity for class reunions became a high point in the alumni calendar.

BEGINNING IN 1934, the alumni association adopted as an annual project the raising of funds for gifts to the college. Much of the cost of landscaping in the years 1934-35 was met by alumni gifts. The project for 1936 was books for the library. In 1937 it was decided to sign up as many graduates as possible as lifetime members of the association at ten dollars as membership fee. With the dedication of the new football field in 1935, the need for bleachers was recognized, so the alumni association made this the project in 1938 and provided additional bleachers in 1942.

Familiar landmarks to visitors to Lamoni are the signboards south and east of Lamoni on Highway 69. "Where Maine meets California in College Life" is the slogan which greets the tourist. The signs were the 1939 alumni gift. President G. N. Briggs celebrated his twenty-fifth anniversary as president of the college in 1940 and received office furnishings, which were to be his personal property, as an anniversary present from the association.

Expressive of growing housing needs, was the presentation in 1941 of funds with which is to be purchased reception room furniture for a men's dormitory. The years bring about changes, and Graceland needed a room which could be used as a studio by radio classes—much of the radio equipment was given by the association in 1943.

Evidence that the college had gone to war was seen in the projects for 1944-45. A small newspaper, full of information about servicemen who were Gracelanders, was mailed several times a year to men and women in the armed forces. They'll probably never forget the "Duffle Bag" Tower. It was read around the world—on ships, in planes, by men in foxholes, and in training centers. The alumni association met the cost of the publication. Added to that project in 1945 was the provid-

ing of funds toward expense of Graceland's Fiftieth Anniversary Celebration. Alumni also played a large part in the church-wide move to raise \$25,000.00 to go toward purchase of furnishings for the new dormitory.

And at the 1945 homecoming, the custom continued with several hundred Gracelanders, many of them still in uniform, pledging themselves to another gift for the college, this time a Hammond organ.

GRACELAND'S BORDERS are no longer marked by Maine and California. Her sons and daughters are to be found in England, Australia, Hawaii, Germany, practically every state in the Union, Canada, Mexico, wherever service to humanity may call. Each year the college which has so affected the development of the church grows stronger as its foundation of interested and active alumni becomes broader. Homecoming celebrations have also changed in character as there has been added to festivities opportunity for serious consideration and study of Graceland's unfolding role of educational ministry. Alumni participation and interest is not to be measured only in financial terms. How much brighter appears the scene of Graceland's second fifty years as she advances into the future with thousands of loyal, interested friends standing to her support with that "Graceland spirit, never dead."

Imagination

Imaginative power is the characteristic secret of the supremely successful career. Lincoln was a great statesman because he had a clear vision of what the American Union could and should mean. The eminence of industrial and business leaders has been due to their imaginative vision which revealed to them new possibilities, new programs, new modes of organization and action. Newton, Einstein and Darwin have set the patterns of human thinking because from the stuff of their minds they wove a new texture of ideas and interpretations.—James L. Mursell.

Graceland's Unusual Home-coming

Notes From the Memo Books of A. N. Deaver and Office Staff

"There have been many good Graceland Home-coming, but none just like 1945." That was the statement of one homecomer at Graceland this year, and it probably reflected the feelings of the rest of the four hundred who returned to "The Hill" for an interesting and unusual four days. As the four days got under way, everyone of the four hundred visitors became concerned with the more serious problems of Graceland's future.

THREE DECADES AT GRACELAND

"My Three Decades at Graceland" proved an enlightening topic for all those who listened to President Briggs as he carried Graceland down through thirty years of his leadership experience at the institution. As he followed through his calendar of years, many of his closest friends were reminded of exciting happenings during those earlier days. President Briggs' clear-minded review of this interesting period of Graceland's history afforded an excellent setting for the rest of the homecoming.

MAIN FEATURE

Even though the home-coming had its lighter moments as usual, the principal feature of this fiftieth anniversary home-coming resolved itself into a symposium around the question: "What Shall Be Graceland's Philosophy of Education?" Perhaps there has been no time in Graceland's history when a program of such solemnity could have been carried out with a finer spirit of cooperation and participation than during this year while we are still appreciative of the blessings which peace can bring to us. This over-all feeling of heart-felt courage in studying together the needs and future possibilities of our college became universal with the first setting, and many were the "after-hour" chats

which followed the stimulating presentations of the day.

GILBERT, McDOWELL

On Thursday two good presentations were given: A. R. Gilbert, Acting President of the college spoke on "Why Do We Need an Educational Philosophy Now?" and Dr. Floyd M. McDowell, director of religious education for the church and vice chairman of Graceland's Board of Trustees, gave us many stimulating thoughts on the question: "When Is Education Religious?" The findings of those two speakers were further analyzed by Mrs. Olive Mortimore and G. A. Platz.

The opening session on Friday brought the question: "How Much Education?" Dr. Voas Meredith, of the University of Iowa Staff, had prepared to lead in the analysis of the subject, but became ill at the last moment and Dr. Roy A. Chevillie substituted. Further discussions were carried out by Harry Lorange, Lamon's superintendent of schools, and E. E. Closson of the college staff. The second presentation of the morning was given by Bishop Earl T. Higdon on "What Education Is Needed for Vocational and Professional Effectiveness?" Discussants were A. R. Gilbert and Bishop G. L. DeLapp.

The two final presentations on Friday afternoon and Saturday morning were made by Bishop Henry Livingston and E. J. Gleazer, Jr. Discussants on their subjects were Apostle F. H. Edwards, Bishop Earl T. Higdon, Herbert Lively, and A. Neal Deaver.

LIGHTER MOMENTS

All alumni school class sessions were held in the college gymnasium, and all were well attended. In between classes were frequently heard

those sentimental "squeals" of young and not so young past college co-eds as they got the first glance of some friend whom they had not seen for some time. Yes, it was a real occasion for old friends to get together again, and the home-coming program was not without some of those lighter moments even though we were told that we would have to wait for Home-coming 1946 for our much-hoped-for football thrill. On Friday evening two showings of "Our Town" were staged by the College Players for students and visitors in the local Coliseum auditorium. It was a good place to get that first glance of the friend who arrived for the latter part of the home-coming program. Following the play, many old social club and "chat" groups got together for an evening of "old times" such as has not been possible during the war years. And then there came along the expected "fun" program on Saturday afternoon, when W. S. Gould unraveled his several stories and exhibitions of "Graceland's Sports Down Through the Years." No one questioned the authenticity of John Garver's thread-worn football sweater of the many seasons past, and some of the antics of early football games and the stories which were told seemed somehow to amuse all over again. These lighter moments and laughs were much enjoyed, and that Saturday afternoon football theme gave us a real build-up for the real game we may expect at home-coming time in '46.

HOME-COMING DINNER

The high light of sociability came for homecomers when students and visitors assembled on the playing floor of the gymnasium for the home-coming dinner on Saturday evening. It was a gala occasion. Tables that were originally set for 500 were expanded to accommodate the final crowd of 682. The scene was spectacular. The program of the evening centered around the theme "These Have Been Builders,"

and once again we relived the lives of Marietta Walker, J. A. Gunsolley, and G. N. Briggs. A fitting and touching finale was the unveiling of the recently completed portrait of George Nathaniel Briggs. The portrait in its massive frame measuring four feet by five feet was placed on display in the college chapel during Sunday so that friends could view the work at close range.

A FITTING CLIMAX

Sunday morning came along entirely too quickly, but with it came two closing sessions which impressed all who listened. The early morning devotions were conducted by Edwin Browne, Director of Publicity at the University of Kansas. He was assisted by his able wife, Joy Harder Browne. Following the devotions came the final class session when Apostle F. H. Edwards explored the question: "What Education Is Needed for World Evangelism?"

At eleven o'clock G. L. DeLapp gave the climaxing address of the home-coming in a fitting and masterful presentation of the subject: "What Is Graceland's Role in the New Age of the Church?"

After all was said and done, two or three things were certain—it was good to see old friends again and to see so many Gracelanders back from the service of our country. Perhaps the most outstanding feature of the home-coming evidenced itself in the intense interest which all gave to the activities of the alumni school and to the study of the future of Graceland. The event was as wonderful as it was unusual.

Funerals

I hate funerals, and would not attend my own if it could be avoided, but it is well for every man to stop once in a while to think of what sort of a collection of mourners he is training for his final event.—Robert T. Morris, *Fifty Years a Surgeon.*

Installment Sleeping

To the millions of sleepless people in America I give my 25 years of experiment with sleeping and waking hours, culminating in a complete victory over slumber. Formerly, no matter what time I went to bed, it was a certainty that I would wake up within three or four hours. One night, happening to look at myself, I was shocked by my personal appearance and decided to shave. This woke me completely and put me in a normal state of mind, whereupon I went back to bed and immediately fell asleep. For the next three nights I hung pictures, putted the bookcase, and read for three hours each night.

Thus I came upon the great discovery. In six months I so readjusted my sleeping that six perfect hours of slumber out of 24 was quite sufficient. My repose is so complete that for 20 years I have not experienced anything approaching a sustained dream. I have three hours of perfect repose after I go to bed. Then I get up and work. And mark the benediction of three golden hours in the middle of the night. The crash of traffic has ceased. The household is quiescent. No callers, no telephones, no arguments. In these three hours I pursue my labors, achieving at times results that would be quite impossible at any other time.

With the sandman's approach I stop work and return to bed. I am in a receptive state of mind to approach the second phase of slumber, and within five minutes, regardless of what I have been reading or writing, I am in my last sleep, which lasts for three more hours. It is an established fact that the first sleep into which the sleeper falls is the most profound. For this reason there is more rehabilitation in two short sleeps than in one long one. By breaking my sleep into two parts, each being complete and 100 per cent efficient, I get twice as much benefit as the sleeper who sleeps seven, eight or nine hours without interruption.—Robert H. Davis, *Over My Left Shoulder.*

The New Year and the Women of the Church

By Pauline Arnson

The goals of the women of the church should be quite familiar to the membership, for they are fundamental to the progress of the church as a whole. Yet constantly new members are being added, young women are becoming adults, and need to be taught and informed so that they can join the legion of good and conscientious women who are attempting to reach these objectives. Let us recall to mind the most important one which catches up and includes all the lesser goals—the establishment of zionic homes and families.

The meaning of this is clear to Latter Day Saint members. So that all may understand and to clarify: zionic means all that is best in the way of the physical home as well as the development of the spiritual lives of the family. We think of a home that is adequate in size for the number in the family, artistic in arrangement and decoration, clean inside and out, but more than this, with a friendly Christian warmth, indicating the type of people who reside there. We think of a home which is built on love and dedicated to the Heavenly Father in its beginning, whose occupants are striving to build in their lives a firm foundation and knowledge of the teachings of the church, that they may be capable of passing this philosophy down to their children.

This great task is worthy of the best that is within the women of the church and should challenge them to constant endeavor. It will require prayerful and wise application of effort to accomplish such, and in order to do so and not become discouraged in the enormity of the task, these objectives must be broken down into small divisions and some one particular phase of the task be under-

taken each year, with a firm resolution that at the end of the year some real progress will have been made. It is an easy thing to have good aims but more difficult to direct toward the aim with intent to hit or reach it.

The general women's department is interested first in the development of the women and then in the department of the branch. Hence for an objective for the new year, it has chosen this theme: "Having the courage for our religious convictions." We would recommend that a serious study of the gospel be made to find the beautiful truths of our distinct philosophy that we may have a renewed fervor and give thanks to our Heavenly Father that he has allowed us to have a part in his great work on earth. It follows that before we can have good homes, there must be good people, strongly convinced that the gospel was restored by divine instrumentality, for it is this conviction that will bring about ultimately the distinct type of family we are trying to build.

So this coming year, the members in the family might decide to have as their goal the purchase of the church books for each one in the family. Ownership creates interest. If the *Herald* does not visit the home regularly, order it and find the many good things it contains for all ages. Then the women's department of the branch might choose to establish a church library, containing those books and pamphlets which will help all to enjoy good and helpful literature even though they are unable financially to have books for their own homes. Then by the end of next year, part of the general goal of being mentally and spiritually alert would be in the process of being realized.

Appropriate for this season are the words of Jesus to His disciples: "Be of good cheer; Here am I; Be not afraid." They should stimulate us to more courageous acts in his service and give us assurance that he is with us in all things and will help us accomplish the righteous desires of our hearts.

Needlecraft Booth for General Conference

1. Letters are being received from our women throughout the church, asking what they can do for Needlecraft for 1946 Conference. We thank you all for remembering us. We do need your help. We have some projects coming up in which we know you will be interested.

2. We are having our Needlecraft booth at Conference as usual.

3. We will welcome your donations of tea towels, aprons, luncheon sets, pillowslips, scarves, layette articles. Finished quilts will be acceptable. We have a number of quilt tops on hand and not enough help to finish them.

4. As we endeavor to win the peace, the call is coming for more missionaries, and we hope to help in this endeavor.

5. All parcels should be mailed to the President, Mrs. B. C. Sarratt, 1305 West Lexington Street, Independence, Missouri.

MILDRED C. CALLIN,

Secretary-Treas. for Needlecraft

Walter Winchell tells the story of George M. Cohan and the irritating young movie executive. Cohan, unhappy in Hollywood and chafing under the run-around treatment he was getting from self-designated big shots, had just been informed that the young executive couldn't see him for another three hours.

"I see," said Mr. Cohan, who never kept anybody waiting in his life. "And what do you happen to do around here?"

"I happen," was the uppity reply, "to be his assistant."

"Well," sarcasm'd Cohan, "go back and tell him 'never mind'—and now that makes you a messenger boy."

Safeguarding Revelation

By Evan A. Fry

THE NEWSPAPERS and the general public have shown great interest last year to a family which abandoned or gave away most of its earthly possessions, and set forth by automobile to the wilds of the Rio Grande valley in Texas. Several things have served to heighten this public interest. First, a curiosity as to where they got the gasoline; second, a concern for the small children of the family who seemed to have no assurance of adequate food and clothing, or any protection from mosquitoes; third, a curiosity over the draft status of one member of the expedition; and fourth and most important, a natural interest in the fact that the basis for these strange actions, including the abandonment of all shoes on the banks of a Texas stream, was a purported revelation received by a fourteen-year-old boy, who claims that God gave him commands and instructions for making the trip.

Although this family did not belong to the denomination which I represent, their actions interested us, because they have gotten themselves into a very strange and in some respects a ludicrous situation by a blind and unreasonable adherence to a principle which is true and reasonable and workable, when used with proper intelligence and safeguards. One of our very firm beliefs as a church is now and has always been that God is now able to speak to men in warning, rebuke, instruction, or commendation, and that he actually *does* so speak. We believe that the church should be governed by the voice of God, rather than by the voice of man—not the ancient echo of a voice that once spoke to Moses or Abraham or the Apostle Paul, but a voice that speaks today, to men of our time, with commandments and counsel designed to meet and solve

modern problems in specific and practical ways.

In a former effort we told the story of Dr. Criswell of Dallas, Texas, who accepted a Baptist pulpit in that city as a result of a dream in which the former pastor, Dr. Truett, appeared to him and informed him that he should undertake that work. In his late book, *The Christ of the American Road*, E. Stanley Jones tells of the assurance of what he calls an "inner voice" which miraculously led him half way around a war-upset world, from India to Chicago, and placed him at his destination within five minutes of the appointed time—in spite of canceled steamboat sailings, airplane priorities, and crowded trains. Revelation is becoming somewhat more common, and a great deal more popular these days.

But 125 years ago a fourteen-year-old New York farm boy made himself very unpopular indeed by announcing to the world that God had spoken to him in answer to a definite question which he had propounded. From that day forward, Joseph Smith was ridiculed and persecuted by men who denied the possibility of modern revelation, until he finally died a martyr's death in June, 1844. The religious leaders of that day declared that God had said his final word and retired into the heavens to speak no more. Today more and more of our ablest religious leaders are taking the position proclaimed by Joseph Smith 125 years ago—that God still can and will and does speak to man.

PEOPLE TODAY are not nearly so much concerned with the question of whether God can and does speak. They have rather grown to take that for granted. They pray that God will speak through their minister when he stands in the pulpit as God's representative. They

pray that God will inspire and direct the men who direct our nation, and our armies, and our navies—and the only way he can direct them is by some form of modern, present-day revelation, call it by whatever name you will. What we are concerned about today, is that when we grant the possibility of revelation, we seem to throw down the bars to every ambitious leader, to every crackpot, to every ignorant and well-meaning but dangerous zealot. If we believe sincerely in the possibility of modern revelation, we may still have our faith shaken and our reason insulted by some of the so-called revelations which we are asked to receive from self-appointed prophets and leaders. Are there no safeguards, no tests, by which we may evaluate that which purports to be revelation, and keep ourselves from being deceived and misled? There are, if we will pay heed to them.

The rule and the practice of this church is that no major move be made as a church organization without the instruction, or at least the sanction, of revelation. But think what a frightful administrative mess we should be in at once, if anyone of our 130,000 members had a right to present a document, claiming to be the word of the Lord in commandment to the church? There would be disunity and confusion, even anarchy in the church, as the zealots and the crackpots and the publicity seekers sought to establish themselves as leaders by saying—perhaps in all sincerity and full belief in their mission—"Thus saith the Lord." The law of the church therefore makes it quite plain that only *one man*—the President and Prophet of the church, is entitled to receive revelation which is binding upon the church as new law. The church is expressly commanded "not to receive the teachings of any that shall come before you as revelations or commandments binding upon the church." We believe that God speaks to the church only through the head of the church, though of course he may speak to individuals under any circumstances as he wills

and as they have need.

In keeping with this rule, it is the established law and custom of this church that a lesser officer may not direct a higher officer, even by revelation. The tail must not be allowed to wag the dog. If just anyone in the church could receive revelation binding upon the whole church, there would be nothing to prohibit any obscure member, whether in good standing or not, from promulgating a document purporting to be a revelation, in which he gave instruction to his pastor, his district president, or even the ruling quorums and the general conference of the church. The law of the church is plain in this respect: "Thou shalt not command him who is at thy head, and at the head of the church." Members are not to dictate to the ministry, who are sent forth "not to be taught, but to teach." There is nothing to prohibit any member from receiving intelligence from God such as is suited to the solution of his private problems, but he has no right to receive revelations from God as a representative of the CHURCH unless he has been called and ordained to that office and function in the church. This principle carries down through district and congregational organization. The man entitled by law to receive God's instructions for the administration of a district or a congregation, is the man properly called and ordained and set apart to be the administrative head of that subdivision of the church.

Stated thus baldly and incompletely, this system looks like a grand set-up for a complete dictatorship in the hands of one man, who by invoking his divine right to speak exclusively for Deity could deceive and exploit endlessly the people who believe in him as a prophet or a spiritual leader. But there are abundant safeguards against that sort of thing, also provided in our church law. In case of malfeasance in office, transgression, or similar cause, any man in administrative authority in this church can be tried in church courts and removed from office, no matter

how many revelations he may receive, directing that he should remain in. Or if the people lose confidence in him, they or their representatives may simply fail or refuse to sustain him at the next conference or business meeting, where a part of the agenda is always a motion to sustain the administrative leader, whether he be local pastor, district president, or president of the whole church.

THERE ARE STILL two more safeguards against revelation—two more tests which must be passed before it can become binding upon the church. Providing that it has been received by the one in proper authority, the second safeguard is that it must be in keeping with the already existing body of church law and doctrine. To use a perfectly obvious example, if the prophet and head of this church should come to us at next general conference and present a revelation instructing all church members to steal whatever they wanted, to lie to cover up their crime, and to kill all the enemies who opposed such criminal activity, such a document would not get to first base. Why? Because it violates long-established and accepted principles of law which are recorded in the Bible, and repeated in the *Book of Mormon* and in the modern revelations of Joseph Smith contained in our book of *Doctrine and Covenants*. When Brigham Young presented a document to his church in Utah, purporting to be a revelation commanding them to practice polygamy, his people failed to use this test, or they never would have adopted polygamy; for the law of the Bible, and of the *Book of Mormon*, and of the church in the days of Joseph Smith was a law of monogamy—one man, one wife. No revelation is a true revelation which makes God reverse his position, or which cancels a long-established and universally accepted moral law. Revelation must agree with what is already recognized to be revelation, or it is spurious. We test modern revelation carefully and prayerfully by this test.

Our next safeguard against fraudulent or spurious revelation is the safeguard of common consent. Although the members of the church have no right to receive revelation for the church, they *do* have the right to say whether that which is received through the proper channels shall be accepted as revelation binding upon the church. Whenever a pastor, a district president, or the president of the church receives what he believes to be divine instruction on any phase of church doctrine or administration, he must first present that document to the people for their sanction. Though the people cannot initiate such action, they do have the inviolable right to accept what they believe to be true, or to reject whatever they believe to be false. You may be very sure that any administrative officer considers with great care any instruction which he presents to the people in the name of God, for it will have to bear their scrutiny, and the scrutiny of all the ministerial bodies or quorums of the church, before it can become church law.

In their examination of these official documents, the people use the same tests which they apply (or should apply at least) to any revelation of God's will which comes to them personally, as individuals. How can I know when God is speaking to me? How can you know when he is speaking to you? Any wisdom which comes of God brings with it light and intelligence. It carries with it a warm spiritual glow, which is more than mere emotionalism or fanatical zeal. It appeals to the reason, to the intelligence, to the understanding. It fills a definite need, or comes in answer to a specific problem. It is harmonious with God's nature, and with his previously revealed word and law. It is given with proper respect for the personality and the free moral will and agency of the one receiving it—without violence, or disorderly, or unseemly conduct. Its validity is proved out and made manifest when we move out in

The Cure for the Calamity

By J. A. Koehler

IN THIS AGE OF scientific-mindedness, no enlightened person tries to get rid permanently of an effect without trying to remove the cause. The cure for the calamity which has come upon the inhabitants of the earth consists in uprooting the cause, it was for malarial fever. In the circumstances of peoples some special treatment may be necessary. But the escape route from calamity is, at bottom, the natural or regular righteousness and goodness of human living together.

The essence of the calamity is not the wartime scarcity of sugar and gasoline. It is not the destruction of property. It is not what happens outside; it is what happens within us. It is the *fear* of want. It is the *feel* of insecurity. It is the destruction of freedom. It is the *sense* of injustice. It is the mental torture, the human suffering, that arises from the wrong and bad ways in which peoples misconduct the business of human living together.

THE IMMEDIATE CAUSE of the calamity is the character of our industrial and governmental (or economic) institutions which set us

obedience to the instruction given.

Yes, God can and does speak to men today, leading them, instructing them, ordering the affairs of his church. But revelation, whether it be official—for the whole church—or individual and private, needs to be subjected to the safeguards which God himself has provided in the law, that we may not be deceived by cunning or unscrupulous or foolish men, and that we may not be blown to and fro by every wind of doctrine from men who in cunning craftiness lie in wait to deceive.

at each other's throats. But since the laws, institutions, and customs of free peoples are but implementations of their wills, the remote cause is our states or tempers of our minds. It is as Paul said: "In the last days perilous times shall come [*because*]; men shall be lovers of their own selves, covetous . . . , unholy . . . , traitors, heady, high-minded, lovers of pleasures more than lovers of God."

The Restoration prophet stated the case in these words: "They seek not the Lord to establish his righteousness (which is the righteousness of human living together, or of self-governance), but every man walketh in his own way and after the image of his own god."

As individuals, comparatively few persons are devoted to the task of re-ordering human relations aright as in the sight of God. Only a few seek the righteousness of the Kingdom (which is communal righteousness) because they love righteousness and hate iniquity; because they love God and neighbor. The pressure groups, even within the very framework of our government, are out each to get what it can when it can for itself. And that "hook or crook" "free for all," that "house divided against itself" situation, is the cause of the calamity which has come upon the inhabitants of the earth.

THE CURE is indicated in one of the psalms of David: "Behold, how good and how pleasant it is for brethren to dwell together in unity! for there the Lord commanded the blessing, even life forevermore."

To the prophets, "to dwell together in unity" does not mean what it means to ambitious politicians who plan greater concentrations of power in their hands, or who plan larger

and larger political controls. It does not mean imperial "union." Instead, it means, as the Restoration prophet put it, "every man seeking the interest of his neighbor" through the honoring of human rights and the fulfillment of human duties—the right of each individual to real moral freedom and the right of each community to govern its own internal affairs in its own way. It means, as Isaiah said, to order government with judgment and to establish it with justice. It means, as some of our philosophers say, to promote true community. It means to guarantee the rights of both peoples and persons through the right ordering of human relations.

THE MODERN VOICE of prophecy and the unprophetic voices of both religious and secular leaders of the day prescribe quite different cures for the calamity.

The unprophetic secular voices call for more invention, more technology, more industry, more business, more employment, and more regulation of the existing evils. They call for the preservation of the way of life that is the very cause of the calamity.

The unprophetic religious voices call for more Bible reading, more church-going, more religious activities, more charity, more civic mindedness, and more consciousness of God—whatever that means.

But they do not call upon their people to "bring forth and establish the cause of Zion," which is communal righteousness. They do not call upon their peoples to accomplish *their* "warfare." They do not call for "the mountain of the Lord's house." They do not call for adventure in civil-mode Kingdom-building by the peoples whose calling it is to build that Kingdom. They do not call for the enterprise that will make men conscious of God. They do not call for the removal of either the remote or the immediate cause of the calamity. Whatever their intentions may be, they do not seek to "save" society, they only seek to ameliorate it.

The truly scientific voice at one time was somewhat prophetic. It foresaw the improvement of the outward circumstances of man through its own advancement. The outward circumstances of our forefathers were horrible. Even the inward circumstances of man in the Dark Ages were very bad. No question about it, the improvement of both these circumstances was conditioned in more invention, production of goods, etc.

BUT IS the want of economic power the cause of human suffering in our day? Why we talk about our *over*-production today. Our problem is to find purchasers of the goods of the producers. What is the sense, then, in the unprophetic prediction of a better world through mechanical invention, expansion of industry, unemployment insurance, and all the rest? What does all that have to do with eradicating the cause of the calamity?

It is true that in removing the cause of the calamity peoples must be concerned with employment and other things. But they must be concerned in an altogether different way from what big business and finance and politics are. The calamity curing people must be concerned with the *rightness of human relations* in industry and in government. For it is not the want of technological *goodness* that is the cause of human suffering, it is the want of social *righteousness*. The cure is to be found not in relations of cams, pistons, and triggers, but in *moral* relations (which are social relations), in the *ethics* of economic self-governance.

The unprophetic secular voices would nurture the cause of the calamity. Only the prophetic religious voice would remove it. "Their wise men" even take pride in the scheme of things that destroys us.

THERE ARE TWO phases to the cure of the calamity. The one is represented in the proclamation: "Say nothing but repentance to this generation," and the other in the proc-

lamation that "A great and marvelous work is about to come forth among the children of men," together with the commandment to "seek to bring forth and establish the cause of Zion." The first proclamation respects the spirit of the people, and the second respects the medium through which the good spirit must find its expression. The first respects the state or temper of the mind, and the second its implementation. The first respects the will to do the will of God, and the second respects "the union," the social union, the economic union, the industrial and political union, according to which the people must unite themselves if they are to do that will. Both respect something quite different from the present state of affairs or way of life.

Following this group of talks I intend to make a representation of The Social Philosophy of Restoration. In that group of talks I shall try to do what I cannot do in this talk. I shall represent the social union which is to arise from the spirit of social unity, which is the theme of modern prophecy. And in that representation, I believe you will see that the modern voice of prophecy reveals the cure of the calamity.

The proclamations of Restoration respect property organization, finance, distribution, units of government, and everything else that is requisite to salvation in the Kingdom of God. They are the proclamations of ancient prophecy made in terms of modern times. Restoration prophecy is city building, it is Zion redeeming, it is government establishing, it is Kingdom coming prophecy.

What it all adds up to is that there is truly a modern, as well as an ancient, voice of prophecy, "unto which ye do well that ye take heed," for what it proclaims and anticipates is truly the cure of the calamity.

If you feel weak, remember that God has strength to spare. Ask him for as much as you need, and you will find it.

My Sincere Desire for the New Year

It is my earnest desire that I shall have neither joy nor sorrow, success nor failure by incurring a debt to others greater than I can pay. I would give value received for all I draw of the Bank of Life.

I would have a few friends who know me for what I am and who love me in spite of what I am. In turn for such friendship, I give my pledge to foster in myself what I ask of others.

I want some work to do which has such value that without it the day in which I live, and all the days to follow, would feel poorer were I to fail and richer if I succeed, and I want to do my work without taxing the purse, sympathy, or patience of others beyond the value I give.

I desire to cultivate such courage of mind and heart that I shall not be afraid to travel where there is no blazed trail, and I shall not hesitate to sacrifice, when by sacrifice I can make contributions to others.

I court such growth in grace as shall enable me to understand those who rejoice or weep or suffer, and to enter into the secret place with them as though their joys or tears or suffering were my own. I would enter into their joy and success without covetousness, into their tears with such understanding silence as speaks of eloquence surpassing words, and into their suffering with such sympathy as will give rise to courage and Wings of Hope.

I would have a deeper appreciation of nature in all her moods and aspects, and a profounder respect for man as he seeks to labor together with God for the highest good of humanity.

I would cultivate a sense of humor, for without it I have discovered life is likely to become so serious a business that it will be unlivable.

I would learn to patiently endure little folk with the full knowledge that if they will but set their hearts to do the will of God, they will have all eternity in which to grow, and if they will not set their hearts to know God, time will soon release me from the annoyance of their littleness.

I would have a little leisure in which to do nothing. To keep the bow tightly strung all the time is, I have learned, to finally rob it of its spring and power. Too, I must have time to cultivate the fine art of meditation. God has His best chance at me when I am full of * * * * HUSH. Finally, I would have patience to wait for the best things and the wisdom to know them when they come.

—Author unknown. Selected by a reader.

News OF THE CHURCHES

“The Messiah” Given at the Auditorium

THE twenty-ninth annual rendition of Handel's *The Messiah* was presented to a crowd of 4,000 listeners in the Auditorium at 4 o'clock Sunday afternoon, December 16, by the Messiah Choir. The chorus was accompanied by the Independence Little Symphony, with Bethel Davis at the organ, George Miller at the piano, and Franklyn Weddle conducting.

It was the first performance to be accompanied by the Little Symphony exclusively, with organ and piano being used only for the passages written into the orchestral score. The orchestra reflected great credit, not only upon the musicianship of its members, but upon the achievement of Mr. Weddle in welding them into a functioning unit in little more than a year's time. None of the players are professionals; many of them are still quite young; and although their performance was not professional in the highest sense of the word, it was both musically and technically adequate even in the most intricate passages.

The chorus gave what was probably the best performance of its career, reflecting the careful work done by Mr. Weddle in weekly rehearsals beginning last October. The feminine soloists were new to Independence audiences; Mrs. Elizabeth Wilkinson Vaughn, soprano, is from Kansas City, Kansas; Miss Evaline Hartley, contralto, is a member of the Kansas City University faculty. Samuel Gillham, bass, and Garland Tickemyer, tenor, both quite familiar to Independence music lovers, gave creditable performances. Each of the 231 musicians participating in the concert deserve honorable mentioning, but of course neither time nor space will permit.

The Messiah was repeated on a special broadcast given over KMBC and the Columbia network Sunday, December 23, at 10:15 P. M., Central Standard Time. Garland Tickemyer and Samuel Gillham again sang the tenor and bass solos, respectively. Mrs. Elizabeth Wilkinson Vauhn, was the soprano; and Annajeane Brown of New York was the contralto soloist. Accompaniment was furnished by a forty-piece orchestra of professional musicians from Kansas City. The broadcast, which originated in the Stone Church, was closed to the public.

Independence, Missouri

East Independence Church

Pastor, Ivan Clothier

Elder Raymond Smith was the speaker on November 4; his subject was, "Without Faith It Is Impossible to Please God."

On November 11, Cecil Walker, assistant pastor of Liberty Street Church, occupied the pulpit at eleven o'clock. Preceding the sermon, Medella Bickle sang "Jerusalem," accompanied by her mother, Mrs. Alpha Bickle. Elder Van Talcott spoke in the evening. A song fest, under the direction of Doris Clements, with Mrs. Van Talcott at the piano, opened the evening activities.

Pastor Ivan Clothier was the speaker on November 18. His text was, "Prepare Ye the Way of the Lord and Make His Pathways Straight." Paul Clements sang "My Jesus I Love Thee," as a solo. The Clematis Chorus gave a musical program at the eight o'clock service.

Elder Blair McClain was in charge of the League services given on the evening of November 25. A solo, "I Am a Pilgrim," was sung by Medella Bickle accompanied by Mrs. Van Talcott. Preceding this service, Roy Albert, infant son of Mr. and Mrs. Roy Hilliard, was blessed by Elders Frank Minton and Harry Friend.

The December 2 Communion service was in charge of Pastor Ivan Clothier. Special music was contributed by Robert and Clifford Carver, violinist and cellist, with Mrs. Virleen Carver, pianist. Elder Harry Friend gave the Communion talk. T. W. Thatcher was the speaker at the evening service.

Elder William LaGrece delivered the eleven o'clock sermon on December 9, and W. E. Wakeman spoke in the evening. The League service, held at 7 P. M., was in charge of Naomi Gaulter. Elsie Sutterfield and Don Stack related some of their experiences in the service.

The young women met at the home

of Elizabeth Stack for a noon luncheon on November 5. After the business meeting and devotional, Esther Friend reviewed *Invitation to Live* by Lloyd C. Douglas. On November 8 the women's department had a covered dish luncheon at Rena Friend's house. A business meeting was held in the afternoon, after which Mrs. Van Talcott led the devotional and Madge Thatcher conducted the lesson study. The two groups met together on November 29 for a special musical program. Several violin solos were played by Robert Carver; Jennie Butler and Katherine Friend, Blue Springs, sang a duet; a string trio composed of Clifford, Robert and Virleen Carver, played a number of classical selections. Readings were given by Doris Clements; Elsie Sutterfield sang several solos; Mrs. Jay McCormick, city-wide woman's supervisor, and Mrs. John Darling, editor of the *Women's Magazine*, gave brief talks. Tea was served at the end of the program.

Those recently discharged from military service are: Ivan Wagener, William Crabb, David Wagener, David Friend, Fred Gaulter, Virgil Coffman, Donald Stark and Elsie Sutterfield. Ellis Thatcher and Herman Jennings attended church while on leave.

—Naomi Gaulter, reporter.

Enoch Hill Church

Pastor, Lawrence E. Martin

Saints from various parts of the country are coming to Independence and joining the Enoch Hill congregation. Recent additions to the roll have been Mr. and Mrs. Herman Fultz, Flint, Michigan; Mr. and Mrs. David Young, Battle Creek, Michigan; Mr. and Mrs. Cassidy, Brooklyn, New York; and A. T. Whipple, New London, Connecticut. With so many newcomers, the need of a larger church is very evident.

The women's department, with the opening of a new year of work, is meeting each first and third Thursday of the month. Two classes are in progress; one meets at 10:30 in the morning and is sponsored by the Daughters of Zion; the other meets in the afternoon to study Elbert Smith's *Restoration* with Nellie Bowen as teacher. A covered dish luncheon is held once a month; the December luncheon was also a Christmas party.

Other class activities include the fellowship meeting on December 6 of the class taught by Elder Walter Chapman, and the Christmas party held December 20 at the home of Mrs. Agnes Hartman for the Dorcas class. There was a program by class members and an exchange of gifts.

On December 2, Ernest Nelson Griffin, infant son of George and Helen Griffin, was blessed by his great-uncle, Arthur Welch, and Pastor Lawrence Martin.

Donna Logan, Saginaw, Michigan, was baptized at 1 P. M., December 23, by her uncle, James W. Davis.

Recent speakers who have occupied the pulpit have been C. W. Clark, Glaude Smith, Arlon Chapman, L. J. Randall, J. W. Davis, Herbert Barto, A. T. Whipple, Frank Mintun, and L. E. Martin.—Nellie Bowen, reporter.

London, Ontario

Pastor, A. W. Sheehy

The seventy-year-old London Branch celebrated the twenty-ninth anniversary of the present building on November 18 and 19. Apostle J. F. Garver, guest speaker, contributed much to the success of the special services. Apostle Garver spoke to a capacity house at both morning and evening services on Sunday. He also spoke to the Leaguers at their meeting on Sunday and at the anniversary program on Monday night. Former pastors of the London branch who took part in the anniversary activities were: W. I. Fligg, J. E. MacGregor, J. F. Winegarden, and F. H. Gray. Both Evangelist Fligg and Elder MacGregor served as branch presidents approximately seven-teen years. Besides assisting in the anniversary services, Brother Fligg, who is of the order of Patriarchs, preached Wednesday night, November 21, and both morning and evening of Sunday, November 25.

The men's fellowship club has reorganized with Frank Gray as president.

Pastor Sheehy was the guest speaker at Acme-Vigilante Clubs of the Y. M. C. A. on November 12. He is also conducting the assembly at the Ealing School on Wednesdays.

The Las Amigas Club sponsored a children's recital on November 27. Guest artists were Joyce Westgate and Margaret Bradford. Other children participating in the program were: Elaine Risler, Ann Moore, Glen Renecker, Patricia Allen, Joyce Irwin, Shirley Reynolds, Donna Hodgson, Marie Hardey, Marie Njeim, Marilyn Alford, Crawford Johnson and the girls' chorus.

Major Robert Conron was awarded the D. S. O. Lorne F. White, discharged from the army, is working in London pending arrangements for further education. Carl Geddes, R. C. N., has been transferred to the armament depot at Dartmouth. He was privileged to see Queen Elizabeth recently. David Sheehy, U. S. Navy, visited London during the anniversary services. This was the first

time since February, 1942, that David and Almer had seen each other. Ron Neal had an audition and received an appointment to the Toronto Symphony Orchestra just one week after his return from England. Colin Hindley, home from Italy and other theaters of war, has received his discharge and is now working in London.

Dallas, Texas

Pastor, Clyde Hastings

At the beginning of the new church year, Pastor Clyde Hastings used for his text "Be Strong and of Good Courage." His able presentation of the challenge encouraged the Saints and inspired them to strive for greater accomplishments. The branch motto, "Let Us Arise and Build," has been selected.

A new class for young married people is being organized. Chevillé's *Bible in Everyday Living* has been selected for the course of study; Priest Henry E. Williams is to be the teacher.

Mrs. Chattie Everett is teaching a Sunday evening class on "How to Teach in the Church School."

A series of vesper services are being conducted by music director Merle Hallenberger. Songs, instrumental numbers, readings, and reviews of hymn writers have been the outstanding features of these services. The choir, under the direction of Brother Hallenberger, will present a Christmas cantata at 8 P. M., December 23.

One of the most enjoyable and instructive services of the year was Apostle Charles Hield's illustrated lecture on Central America. Several families of Saints from Fort Worth came to listen to Brother Hield. Other inspiring sermons have been delivered by Clyde Hastings, R. F. Moore, H. E. Davenport, W. F. Page and Henry E. Williams.

Jackie Johnson, infant son of Mr. and Mrs. J. Johnson, was blessed by Elders W. F. Page and R. F. Moore.

Richard Lewis and Frederick McAlester, servicemen, have returned from the South Pacific. The branch welcomes Barbara Brollair, Kansas City, and Virginia Sikes, Marlin, Texas, who are making their home in Dallas now.

On October 30, the young people met at the Maxwell home for a chili supper and farewell party for Lillian Maxwell, president of the Dallas Zion's League. Lillian left soon afterward for Austin to attend the University of Texas. After the party a short business meeting was held, and it was decided that a "ten-dollar-per-

plate" dinner would be given to supplement the building fund.

During the month of November the young people undertook the task of cleaning the church for its regular weekly meetings. Every Tuesday evening found Leaguers armed with brooms and dust cloths assembling at the church to put it in order before they held their meeting. Some repair work was also done by the boys under the able supervision of Henry Williams.

On November 27, a weiner roast was held at White Rock Lake. Boyd M. Brolliar PM 2/c, home on leave, was a welcome visitor at this gathering. His experiences in a naval hospital in New Caledonia were related to an appreciative audience after the roast.

The Leaguers have completed a course of study, "Know Your Church," taught by Evelyn Logan, and are now ready for another project. In order that more young people may attend reunion next summer, a campaign for selling Christmas cards to raise money is being sponsored by the League.

—Chattie Everett, reporter.

Mishawaka, Indiana

Pastor, Forest Myers

The annual business meeting was held September 12; Forest Myers was retained as pastor. Seventy H. I. Velt of Independence showed slides on Nauvoo and Erie Beach reunion the following night. On the way to their new home in Ava, Missouri, Elder and Mrs. Carl Freeman stopped at Mishawaka for a visit; Brother Freeman gave an interesting talk before he left.

A series of slides sermons have been presented by Elder Forest E. Myers on "The Apostasy," "I Will Build My Church," and "Whence Came the Red Man." Weekly prayer services are well attended, and a good spirit is always present.

The women's department, under the leadership of Lydia Myers, sponsored a church birthday party. Tables were set for the four seasons and a speaker presided over each table; a prize was given for the best speech.

On Friday, November 16, a Thanksgiving supper was given in the church basement. The following Sunday morning a special prayer meeting was held at the eleven o'clock hour under the direction of Irene Granger. Loretta Wilson was in charge of the musical service which followed.

—N. J. M., reporter.

Attleboro, Massachusetts

Pastor, Ralph L. Power

On Saturday, September 14, the church school picnic was held at Slater Park, Pawtucket, Rhode Island. In spite of heavy showers, several automobiles arrived at the park at the appointed time. About seventy Saints enjoyed the afternoon spent in playing games, and the fun and fellowship culminated in a weiner roast.

The Laurel Club (women's department) opened its fall activities on September 22, with a garden party at Pleasant Knoll, Plainville, Massachusetts. The hostesses were Ethel Coombs, and Helen Coombs. New officers were installed by Florence Sinclair district women's leader. She used the flower installation ceremony, compiled by Mrs. Charles C. Peterson of Kansas City.

Sunday, September 23, the pastor took for his subject, "The Church at School." A chart of the church school organization provided a very effective object lesson.

September 30 was observed as promotion day, starting with a special program for the church school at 10:30 A. M., and continuing through the morning worship service. The children's division, under the leadership of Mrs. Ruth Bradshaw, supervisor, sang several songs; and a poem, "The Child," was read by Lois Bradshaw. Mildred Vance, representing the young people, read an article, "Youth Can Help the Church," after which Catherine and Dorothy Moore sang a duet, "Our Best." Mrs. Elizabeth Churchill, representing the adults, gave a short talk, "What the Church School Has Meant to Me," and church school director, Ralph Spinney delivered the closing message. He then presented the promotion and attendance awards and distributed teaching material to the teachers of various classes.

After a brief class organization period the church at school became the church at worship. An anthem, "Daily Guidance," sung by the choir, preceded a splendid sermon by Pastor Ralph Power. He then delivered a charge to the officers and teachers of the branch, who stood and pledged their acceptance in unison. The charge to the parents and members of the congregation followed. This part of the service was adopted from the *International Journal of Religious Education*.

October 4, the Laurel Club met at the home of Mrs. Elsie Wood. Mrs. Ralph Hardy of Lexington was guest speaker. Her topic was "The Contem-

porary House," and various methods of planning and furnishing and decorating of rooms were presented. Samples of wallpaper and drapes lent color and a high point of interest to her talk.

October 7, a baptism preceded the Communion service, and all were happy to see John H. Danat, husband of Leona Churchill Danat, unite with the family of God. Brother Danat recently received his discharge after six years service in the Navy, where he attained the rank of Chief Petty Officer. Elder Earle Bradshaw delivered the evening sermon; his theme was "Our Christian Heritage."

October 10, the midweek fellowship service was omitted so that district missionary Albert Scherer might have the privilege of speaking.

Pastor Ralph Power gave the eleven o'clock sermon the following Sunday, and the Laurel Club had charge of the evening vesper service. John Danat received his confirmation and Deborah Lee, infant daughter of Mr. and Mrs. Harold S. Cash, Jr., was blessed.

October 21 was observed as Grace-land Day; a special offering was taken at both the morning and evening services for the scholarship fund. Elder Sanford Fisher of Somerville spoke in the morning and a vesper service planned by the League was presented in the evening. A poem, "They Who Build," by Cleo Hanthorne Moon, provided a very fitting call to worship. Mildred Vance sang "Graceland," and Elsie Garlick of Providence, district director of religious education, was guest speaker. Colored movies were shown of the campus, the staff and students. Edna Chesworth and Lois Van Hoesen were among those shown; both are from Attleboro. The pictures were taken by Miriam and Ruth Chesworth while they were visiting in the west last year. Catherine and Dorothy Moore sang "Oh, Hear Ye Him," written by Dr. Cheville, at the close of the service.

The annual harvest supper was served October 25 in the church vestry. On October 27 the League sponsored a Hallowe'en party; young and old alike enjoyed the fun.

A fine spirit prevailed at the Communion service November 4. Lt. Orlin Crownover, his wife, Maurine, and daughter, Orlene, were welcome visitors. Brother Crownover assisted with the emblems and delivered the evening sermon.

The men of the branch held a supper meeting at the church November 5. Plans for organizing a men's club were made and officers were elected.

Elder Albert Scherer again spoke on Wednesday evening, his sermon taking place of the usual fellowship hour.

Sunday, November 11, district president Reed Holmes gave an illustrated lecture entitled "Green Feathers and a Serpent." Colored slides were shown of scenes in Central America; these pictures were taken by a church-sponsored research party.

The evening service, November 18, was a Bible night vesper. At the pastor's invitation, all those attending brought their Bibles, and the program consisted of responsive readings. A three-minute talk, "What the Bible Has Meant to Me," was given by Herbert Moore, Jr., and Elizabeth Churchill presented an excellent discourse on the same subject. A roll call brought out the fact that Lawrence Power had the oldest Bible in the group; the date of printing was 1803. Mrs. Laura Quirk brought a Bible that had been in her family for four generations. Other comparisons of size and print were also made. Sister Power showed colored slides depicting the story of the prodigal son, with Pastor Ralph Power as commentator. At the close of the service, Myra Heap was asked to come forward. Assisted by her brother, George, she smilingly obliged and was presented four books written in Braille, a gift of the Laurel Club, Mary E. Rogers Class, the choir, and Zion's League. One volume contained the gospel according to Matthew and Mark; another, Luke and John; a volume of Psalms; and the fourth, favorite passages from the Bible. Sister Heap thanked her contributors, and they all gathered around her as she read a few sentences from each book.

On Thursday morning a number of Saints assembled at eight-thirty for a special fellowship service in spite of the unfavorable weather. Many prayers and testimonies of gratitude were offered by those present. Mr. and Mrs. Herbert Barney found two causes to rejoice: their infant daughter, Winona Lenore, the first girl in a family of seven, was blessed; and Herbert, the oldest son, received his discharge from the army air corps. Herbert served as a gunner and flew many missions over German-held territory. WAVE Lois Heap has been promoted to Ship's Cook 3/c, and Lois Van Hoesen, also of the WAVES and a former Grace-lander, has been made pharmacist's Mate 3/c. Kenneth Baldwin, recently transferred from regular naval service to the Sea Bees, was a visitor at church while home on leave.

—Gertrude L. Robbins, reporter.

Fairview, Montana

Pastor, W. R. Hillman

The Fairview Branch has enjoyed a consistent attendance and interesting features during the summer and fall.

A successful district conference was held here in June with Evangelist J. F. Curtis as guest speaker. The last Sunday in July will be remembered as a happy day when Mrs. Leta Wyatt, the mother of one of our young members, Marjorie Wyatt, and Mrs. W. E. Nash, of Mitchell, South Dakota, were baptized by Priest Chester L. Hillman. Brother Hillman baptized Marjorie, who was then his church school pupil, a few years ago, and had helped to interest Mrs. Nash, an aunt, in the gospel. A basket lunch was served after the baptisms; confirmation, sacrament, prayer and testimony services were held in the afternoon.

Later, Apostle D. T. Williams visited Fairview, preaching one evening. His sermon was a great source of instruction and encouragement. District President V. W. Ditton took Apostle Williams to Culbertson to call on the B. W. Finnicum family, then on to Glasgow where he preached two evenings to an appreciative audience of scattered Saints.

On Graceland College day several visitors from the Dunn Center branch, North Dakota, attended. The pastor, Judge Lester Anderson, his wife and son, and Mr. and Mrs. Ralph Stacker and son were among those visiting. Brother Anderson, a graduate of Graceland, gave the morning sermon. Other visitors included Gene DeBarthe, R. N., of the Independence Sanitarium, and Alice Thomas also of Independence.

Miss DeBarthe and Mrs. Chester Hillman, both Graceland graduates, gave a short talk, as did Sister Lena Cundiff Brown who was graduated from another Christian college. Services were again held in the afternoon.

The following Sunday William DeBarthe BM2/c was a visitor at church. He is the brother of Mrs. Chester Hillman.

Richard Ditton and Melvin Jones have received discharges from the service. Kermit Jones has his discharge also but is located elsewhere. Glen Reynolds has visited his parents, wife and children since his return from Europe and expects to be discharged soon. Herman Addicott, another veteran, and wife are living in Williston, North Dakota.

Only one of ten on the service flag was injured. Glen Reynolds received minor leg injuries while advancing in-

to Germany. Robert Cundiff, Thomas and Boyd Finnicum and James Wyatt will be returned to the states soon. Robert Ditton is still on an island in the South Pacific.

The first Sunday afternoon of each month is scheduled as the regular meeting of the woman's department and the priesthood. Since the members are scattered and some must come from long distances, this seems to be the best arrangement. The women have a study class.

Mrs. Clifton Sparks of Bremerton branch was a visitor this fall.

Pastor and Sister Hillman expect to leave soon to spend several weeks in Oklahoma and northwestern Arkansas; they will be in Independence for General Conference.

Brother Arnold Jorgensen is at home after spending several days in a hospital, being treated for frozen feet. He feels that he received a real blessing through the administration of Elders V. W. Ditton and W. R. Hillman.

—Mrs. W. R. Hillman, reporter.

Milwaukee, Wisconsin

Pastor, Milton D. Broadfoot

A candle light service was held at the church the evening of September 30. Nine students of the church school received certificates of promotion.

Officers have been elected, and will assume their duties in promoting the kingdom building work here the first of the church year. Elder Milton D. Broadfoot was elected pastor.

October 27 and 28 the church was a place of intensive activity, for the young people of the district were gathered there for a youth rally. The convention was well attended and was under the capable leadership of Margie Mussell; Apostle F. Henry Edwards was the guest speaker.

Graceland College Day was remembered in the branch with appropriate services. Margie Mussell, Graceland alumnus, gave an impressive talk during the church school hour, using for her theme, "The Graceland Spirit." Elder Robert Brigham of Madison, Wisconsin, was the guest speaker at the eleven o'clock hour.

On November 11, the sacrament of baptism was conducted in the lower auditorium when Ruthanne Zulauf and Catherine Miller, who are junior church students, made their covenant with Christ. The service was beautifully impressive.

On November 30, a baked ham dinner, Christmas bazaar and bake sale

were sponsored by the women's department. This activity proved to be a success both socially and financially.

While many good workers have moved away from this group, others have been added and some returned and the work moves forward. Many of the Milwaukee boys who were in the armed services have received discharges. The Saints are thankful that there were no casualties among them. Those still in service are Joe Thamke, who is in Japan; Don Pratt, stationed in the Philippine Islands; Dell Hunt, on Guam; Duane Couey, in the South Pacific; and Russell Dreyer, who is in England.

Speakers so far this church year have been Elders Hunt, Mussell, Broadfoot and Ford, and Priest Marlin Moe, of the local group. District president O. G. Kimball and Apostle F. Henry Edwards were visiting ministers.

Prayer services are held on Sunday evenings. These meetings have been uplifting and strengthening to all who attend. The Zion's League meets every Monday evening at the church. The women meet at the church every other Thursday evening. They have a fine program outlined for the year and have enjoyed some excellent activities so far.

—Charlotte Pratt, reporter.

San Jose, California

Pastor, Lewis H. Adams

The branch held its annual meeting for election of officers on Friday evening, November 16; in spite of rain, a large group came out to meet Apostle John W. Rushton, who conducted the meeting.

All officers for the church and of the church school were re-elected.

Written reports were received from the officers department heads, committees and every member of the priesthood, covering the work of the past year. Apostle Rushton commended the branch on the splendid showing.

Plans were approved for immediate improvements to be made to the school rooms so that classes can be handled more efficiently.

The building committee has been very active and reported a considerable sum collected for the new building fund.

Some earnest workers were lost through transfer, but with the return of some of the servicemen new life and activity should be added to the group.

—Beulah Cline, reporter.

Everett, Washington

Pastor, George R. Brundage

The communion service of December 2 was in charge of Pastor George Brundage. Roy Sterns, formerly a master sergeant in North Africa and Italy, now discharged, was welcomed back into the branch. The Saints are thankful and happy that so many of the servicemen are returning.

Elder Brundage and his associates have selected and purchased lots in a favorable location, 25th and Rucker Avenue, as a site for a new church home.

The Thanksgiving program, planned by Neva Willett, director of music, was presented November 18. Fern Gage played a piano prelude. The adult choir sang two beautiful anthems, "I Will Extol Thee" and "Lead Me All the Way" with Merle Foster singing the tenor solo. Mrs. James Blanchard read a selection, "Peace"; Mrs. Robert Hill played a piano solo, "Meditation" and Miss Ortha Kelley sang a Dutch Thanksgiving hymn. The junior choir, directed by Mrs. Merle Foster, sang two numbers, "A Harvest Home" and "We Thank Thee Lord"; Joanna Johnson was accompanist. A junior instrumental trio composed of Joanna Johnson, piano, John Gilberts, saxophone, and Dick Gilberts, clarinet, played "Gregorian Chant" and "Hymn of Praise." Elder Carl F. Oliver climaxed the program with a sermonette in which he reviewed the bounteous blessings of the past and pointed the way to a glorious future.

Robert Arnold Gage, Jr., was baptized and confirmed November 18 by Elder Elliott Gilberts. Bobbie is the son of Fern Gage, formerly of Spring Branch, Independence, Missouri. The weather was cold, wet and windy as a small group of Saints gathered at Silver Lake to witness the happy occasion when this eight-year-old made his entrance into the kingdom. Thoralf Bjorland lead the service at the lake side. At the confirmation service the same evening Bobbie and his mother sang a duet, "In the Garden" and a boy's chorus sang, "I Think When I Read That Sweet Story of Old." Bobbie's grandmother, Mrs. Bessie Van Dyke of Bennington Heights branch, Kansas City, Missouri, was present for the service.

Graceland College Day was observed October 22. District president Alma Johnson and Bishop Monte Lasater visited the branch on this day. Bishop Lasater spoke to the adult class of the church school and led a discussion on "Stewardships and the Gathering." Elder Johnson occupied the eleven o'clock hour,

using as his theme "He Who Would Be Great in the Kingdom, Let Him Be the Servant of All." Elliott Gilberts was ordained an elder by Alma Johnson, Monte Lasater and Carl Oliver at this service. A generous amount was received for the college fund. Bishop Lasater spoke at the evening service.

Edith Davis, church school director, has held two meetings for teachers and officers of the church school recently. Harold Johnson is teaching the young people's class, using the quarterly, *Comparative Religions*, by Chris Hartshorn, this class has attracted several nonmembers.

Two leadership training classes are now in progress. For the study period in the women's club, Mrs. Merle Foster is teaching *The Branch of Today and Tomorrow*, by Dr. Roy Cheville; and Elliott Gilberts is teaching the same material in the adult class of the church school.

The Christmas program is being planned and will be in charge of Agnes Johnson and Thelma Roberts.

—Mrs. Elliott Gilberts, reporter.

Oakland City, Indiana

District president, Chester Metcalf, of New Albany, spent the Thanksgiving holidays with Saints in the Francisco-Oakland City mission. Mr. and Mrs. Adron Lytle of Hazelton invited the group to their home for Thanksgiving day, and services were held there in the evening. About forty members and friends were present. Services were held again on Friday and Saturday nights and all day Sunday at the home of Mr. and Mrs. C. L. Bruce, Oakland City.

The Saints are very grateful to Brother Metcalf for making these meetings possible.

—Beulah Mae Bruce, reporter.

Bemidji, Minnesota

Pastor, George Day

The Saints are now meeting at the home of Jennie Noel Jones. Several visiting ministers have delivered sermons recently. Elder Samuel Case, Duluth, district president Wesley Elvin, Minneapolis, Elder E. E. Jennings, president of Far West Stake, and his counselor, Elder Bowman, Cameron, have been among those to speak.

Sister Mamie O'Neal of Frazee talked at a combined meeting of the Bemidji and Bagley Saints. Other visitors have been Earl Petire, U. S. Army, Ralph Petire, Vivian and Carrol Fiedler, Little Fork, and A. M. Rife, Thief River Falls. Brother Rife is now at his daughter's home and is reported to be quite ill.

—George Day, reporter.

Denver, Colorado

Pastor, Herbert M. Scott

On the eve of Halloween the Zion's League held a carnival at the church. The group made \$50.00, which will be used for the organ fund. Ed Fishburn showed movies as a part of the evening's entertainment. The typical booths were in evidence, and delicious food was served.

The women's department is collecting paper from the members of the branch to help make money for the organ fund. Five dollars has already been made by this means. The group held its monthly meeting November 1. After the usual covered dish luncheon, an excellent program was presented.

A newcomer's party, sponsored by the women's department, was held at the church. The new members who have recently moved to Denver branch were welcomed by an initiation conducted by Mrs. W. W. Hield, president of the group. Those initiated were Mr. and Mrs. J. H. Coram, Mr. and Mrs. Kenneth Katy and daughters, Mrs. Zuelsdorf, Mrs. Alfred Humes, LaNell Ralph, Bernice Bonham, Miss Bowman, Cpl. Ray Cain, Cpl. Jim Thorson, and two nonmembers, Mr. and Mrs. Speery.

Speakers for the month were High Priest E. J. Williams, Priest John Conklin, and Pastor Herbert Scott. Apostle D. T. Williams preached both Sunday morning and evening on November 18.

The Coronet Club held its annual election of officers on November 15. The officers elected will be installed at the January meeting.

The Knit Wit Club is working diligently to build up the organ fund. Eight of the members registered for a quiz program and three won prizes of twenty-five, ten, and five dollars. The money, of course, was applied to the fund.

The following boys from the Denver branch have been discharged from military service: Arthur Radcliff, Francis Cruickshank, Howard Sheehy, Jack West, William Birkholts, Bill Radcliff, Eddie Anderson, Tom Spillman, Cliff Hughes, Leland Haslee, Willard Randol, Loyal Christensen, Ben Fleet, Jr., Glen Bruno, Raymond Roark and R. F. Hall.

The music club held its monthly meeting on Thursday evening, November 29. A member of Denver Public Library staff made a talk on music. Jane Coram and Leone Farout were hostesses for the evening.

The youth conference was held in Denver branch the last Sunday in November. Portraits of famous women of the church played by several of the Denver women was the feature of the evening service on Sunday night at the conference.

—Mildred Sheehy, reporter.

Millersburg, Illinois

Pastor, Clifford Wakeland

October 14 was home-coming day for Millersburg Saints. District President L. W. Stiegel and Elder J. C. Stiegel, both of Moline, were present. The day began with a prayer service at 9:30 A. M.; President Stiegel was in charge, assisted by Elder Lee Allen of Muscatine branch. A women's sextet from Joy sang at the eleven o'clock service. A basket dinner was served at noon. At 2 P. M. a short business session was held; Brother L. W. Stiegel gave a talk on the advantages of having a permanent reunion ground. Mrs. Charlie Grlton of Muscatine sang "Come, Sweet Comforter" preceding John Stiegel's sermon at two-thirty.

Elder J. O. Dutton, Galva, Illinois, held a week's series of meetings at Millersburg last summer. Although this is a small branch, notable progress is being made. Three new members have been added to the group: Billy Knox, Naomi Wakeland, and Deana Mae Wakeland; all three were baptized by Elder J. C. Stiegel. A number of improvements have been made on the church building and grounds the past year too.

—Mrs. Clifford Wakeland, reporter.

Leichhardt, Australia

The Mesley's Farewell

Apostle and Mrs. C. G. Mesley, mission president and women's leader, and Deacon Gordon Mesley, on the eve of their departure for America, were the guests at a farewell party held at Leichhardt. The party was arranged by the acting mission president, H. Peisker, and bishop's agent, D. A. Alberts. Elder Peisker, A. S. Frater, P. H. Henricks, and Nance Parkes, representing the mission, department of religious education, the young people and women respectively, paid tributes to the departing guests for their seven years of service in the mission and bid them God speed. A beautiful autograph book from the mission was presented to Apostle Mesley by Brother Peisker. It contained autographs and messages from church members in every branch in Australia. The cover, constructed of inlaid wood, featured a map of Australia; this work of art was produced by Patriarch C. A. Dickinson and J. Dickinson in their factory. A fan of one pound notes decorated the first page of the book. Sister Mesley received a floral tribute from the women. Balmain branch ladies choir, Elsa and Joyce Taylor, and Gordon Mesley enriched this memorable gathering with vocal and instrumental selections.

The following Sunday afternoon a

farewell Communion service was arranged by Elder Peisker; assisting him were high priests E. Kelsey, S. Jacka, C. H. Davies, and W. J. Swain. At the evening service Apostle Mesley preached what may be his final sermon in Australia. In his remarks he charged the 1,200 members of the southern district of New South Wales to be missionary-minded and rise above destructive trivialities. He visioned present needs being met in the future with three-unit church buildings, an expanded religious educational program requiring a full time director, and a church college. High Priest D. Alberts assisted. The choir sang two numbers, "The Holy City" and "Pilgrim of the Night." Elsa Davies, vocalist, sang "A Parting Prayer."

—H. C. McGurk, reporter.

Sperry, Oklahoma

Pastor, W. P. Rumsey

The annual election of church officers was held September 16; W. P. Rumsey was retained as pastor and Joe Faulk was elected church school supervisor.

Elders Glen Johnson and Warren Chelline held a two weeks' series of meetings in October which were well supported in spite of disagreeable weather. Six were baptized and many others became interested in the work as a result of these meetings.

The young people have reorganized and are now under the able leadership of Brother and Sister Howard. The junior group is centering its attention on learning to sing, and to read the Bible.

The women's department elected new officers in October with Ona Rumsey as president. This group has busied itself with quilting and making doughnuts. December 6 a doughnut-chili supper and bazaar were sponsored by the women.

Numerous repairs were made on the Sperry church this summer and others will be made as soon as labor and material become more plentiful.

High lights of recent months were the district conference held in Tulsa November 17 and 18, and Apostle Charles Hield's illustrated lectures on Central America.

The young people are making commendable progress in their musical endeavors under the direction of Jessie Howard. Many are taking vocal lessons and learning to direct, while others are organizing choral groups and studying piano.

Sperry Saints are especially thankful that their pastor, W. P. Rumsey, has been restored to health and is able to continue his work.

—Bertha Watkins, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Pastor A. N. Barnes presided over the November Communion service assisted by J. L. Barlow and Hildred Thomas. A special number, "I Can Trust," was sung by the choir; Dorothy Williams, alto, sang the solo part.

Dick Williams, recently returned from overseas duty, has received his discharge.

A "prisoner of war" program was presented at the school November 7; it was sponsored by the churches of Escatawpa. Sister Pearl Allen, women's leader, was chairman, and Pastor Barnes offered the invocation. The guests were boys from East Jackson County, Mississippi.

Mrs. A. N. Barnes and Mrs. Albert Brentz were hostesses at the November women's luncheon. Irene Williams and Mable Davis sang several songs, and Dick Williams entertained the group with his electric guitar. The women's department sponsored a chicken-gumbo supper in November.

On November 25, the Zion's League presented a Thanksgiving play. Special music was provided by the choir, and Margaret Ann and Mary Jo Davis. Daniel McQueen was the speaker.

—Mildred Thomas, reporter.

The Slash, Manitoulin Island Ontario

Pastor, Harvey Sagle

The Saints held their annual business meeting on September 27 with Pastor Harvey Sagle in charge. The election brought very few changes of officers, with Brother Sagle remaining as leader of the branch and Deacon William McCulligh as church school director.

The Leaguers, with the help of their sponsor, Stewart Blue, gave a Halloween party October 31, and held their first prayer service of the year on November 16. Priest W. Leeson was in charge of the meeting.

The annual fowl supper, held October 12, was a real success; proceeds for the evening totaled \$124.75.

The only visiting minister to speak on the Island during the year was Seventy George Njeim. His sermons were inspiring and greatly appreciated.

Pastor Sagle, who has been ill much of the past year, is now on the road to recovery. He is very grateful to those friends who have written him; their letters of comfort and consolation have meant a great deal to him during his illness and the death of his son, Earnest, who was killed in service.

—Mary McCulligh, reporter.

Bremerton, Washington

Pastor, A. W. Lundeen

The following district officers visited the Bremerton branch on November 4: Alma Johnson, district president; A. C. Martin, district evangelist; and Ken Shaeffer, district supervisor of religious education. Lester L. Bryant was ordained a deacon at the morning service by A. C. Martin and Alma Johnson. Brother Johnson acted as spokesman for the ordination. Earlita Rhoades, former district leader of Zion's League, also visited the branch on November 4.

A. C. Martin's brief preordination talk on November 4, proving the fallacy of leaving out, and the necessity of leaving in, all the priesthood as set in the church by Christ, was not only powerful and excellently presented, but absolutely irrefutable.

Ken Shaeffer spoke in the afternoon to the branch church school teachers. Some suggested points for improvement were:

1. Create a school atmosphere.
2. Private classrooms.
3. Qualified teachers and substitute teachers.
4. Remembrance cards for the sick and absent.
5. Paid advertisement in local paper.
6. Church school director should not teach class.
7. Be doers as well as expounders of the word.
8. More concentration and less confusion in the church school classes.

Alma Johnson counseled with the priesthood in the afternoon of November 4. He said that the priesthood is the framework of the church, if it fails the church fails. He advised the priesthood to study God's creation; to study human beings and how they react, and he said that the responsibility of teaching rests upon the priesthood. Both Brother Johnson and Brother Schaeffer stressed the good life as a form of teaching the gospel as well as academic instruction.

Alma Johnson also delivered the sermon in the evening of November 4. His text was "Ministering to Latter Day Saints." Some familiar expressions were:

"The weak things of the world shall come forth and break down the strong. The gospel is to be preached by the simple to the simple. God speaks to men in all ages."

Visitors to the Bremerton branch on November 11, included Elder Ray Sowers, young people's supervisor from

Tacoma, Washington, and Eral Denton, U. S. Navy, Beardstown, Illinois. Visitors at the branch on November 18 were Earl King, U. S. Navy, Galesburg, Illinois, and Miss Betty Evans of Port Orchard, Washington.

The Bremerton Zion's League was host to the Seattle and Tacoma Leagues at a mixer on November 10 and 11. There were thirty-seven present. Saturday evening was spent in recreation; a party was held in the church basement at which games, refreshments, and "each other" were the main attractions. Sunday morning an early morning prayer meeting was held, followed by a brief business meeting centering around the League's program for the year. Lunch was served at 12 o'clock at the church, and the afternoon was spent at the home of branch young people's supervisor, Vera Westgren.

Pastor A. W. Lundeen, in his eleven o'clock sermon on November 18, said that ten years ago the Bremerton schools were teaching the children that there was no God. Today these same schools are telling the children there is a God. Time, it is said, relieves the foolish from their sorrow, but wisdom relieves the wise.

—Lester L. Bryant, reporter.

McGregor, Michigan

Pastor, Alma Campbell

Elder Theil Bush, pastor of Flint, Michigan, preached at the eleven o'clock service on September 15. His sermon was an outstandingly fine one and was greatly appreciated. Others to occupy the pulpit in the past few months have been: Elder Earl Deem, Sandusky; Brother Gilbert Booth, and Elder Henry Shaeffer, Independence, Missouri. Elder Shaeffer was a particularly welcome visitor; his many years of service in McGregor have not been forgotten.

A business meeting for the election of officers was held in September and Elder Alma Campbell was retained as pastor. John Smith was chosen as librarian and each family was asked to donate enough money to purchase one new book. These books will be presented and dedicated at Christmas.

A confirmation service was held September 22. Wyman Rich, who was baptized at the close of the Cash reunion, was confirmed by Elders John Booth and Trayton Rich. Preceding the sermon by Elder Booth, Jean Smith sang "Living for Jesus"; Iris Boltzer and Marian Campbell also sang a duet.

On October 19 Elder Booth presented an illustrated lecture, "The History of Our Church," after which refreshments were served in the church basement to those attending.

The young people held a Hallowe'en party October 31, which was supervised by their leader, Herbert McFarlane.

The women are meeting twice a month with their new leader, Mamie Booth. They have a study as well as a social hour.

—Marian Campbell, reporter.

Longview-Kelso, Washington

Pastor, Milton Becker

The Longview-Kelso branch met in September for its annual election of officers. Milton Becker was sustained as pastor. The Saints are making final plans for a church building, for which there has long been a crying need.

Many servicemen are returning to civilian life. Joseph Whiting and Emmet Masser have both received their discharges. Willard Becker was a recent visitor; he has been discharged from the air force and is now resuming his studies at Iowa State College. A gold star hangs in the window of Mr. and Mrs. Whiting, Longview; their son, Sgt. Robert K. Whiting, was killed April 16 in Germany while serving with the 93rd armored division.

Apostle McConley was a welcome guest speaker in September. He related some of his experiences in visiting with servicemen while in Hawaii. He and Mrs. McConley were hosts to several boys from the Longview-Kelso congregation.

—Marjorie Whiting, reporter.

Low Banks, Ontario

Pastor Clarence MacDonald

Home-coming services were held September 23 at the church. District President Bavington and Elders Walson, Fligg, Shafer and Dayton were present. The first service of the day was a prayer meeting at which Elder Bavington presided. Brother Dayton gave the home-coming sermon, assisted by Elder Shafer. Following the service, a chicken dinner was served by the women's department.

Several members of the Low Banks congregation attended the conference held in Toronto. Elder John Shields was a guest speaker after the conference; his many friends were happy to hear him, as he was the first missionary to Low Banks and is responsible for having organized the branch.

—Mrs. H. J. Mena, reporter.

BULLETIN BOARD

London District Conference

The London district conference will be held January 20 at London, Ontario. The conference will have two purposes: the election of delegates for general conference, and the consideration of a recommendation from President Smith and Apostle Gleazer that the London district join the Chatham district in a general church reunion at Erie Beach. Apostle E. J. Gleazer will be present.

Des Moines District Gathering

The Saints of Des Moines district will hold their annual financial observance day at Des Moines, January 13. President Frederick M. Smith and Bishop G. L. DeLapp are to be present as special speakers. Daily schedule will include a 9:30 prayer meeting, financial service at 10:45, a sermon by Bishop DeLapp at 2:30, a forum meeting at 6:30, and a sermon by President Smith at 7:30. Basket lunches will be served for both the noon and evening meals.

The priesthood of the district will hold a banquet on Saturday evening, January 12; the ladies are also invited. President Smith and Bishop De Lapp will be present for the banquet. Cost per plate is eighty-five cents; reservations may be made with Stephen Robinson not later than January 9.

Those desiring inventory statement blanks may send their request to:

Stephen Robinson
Bishop, Des Moines District
1206 Southern Surety Building
Des Moines 9, Iowa

Southern Wisconsin Youth Rally

On October 27 and 28, the young people of southern Wisconsin met in Milwaukee for a youth rally; their theme was "Headlines for Living." A banquet was held on the evening of October 27, with Edmund Ford acting as toastmaster and Marabeth Ford as song leader. The introductory speech, "Advancing with Christ Through Clean Living," was given by Edith Griswold; district president O. G. Kimball developed it by speaking on, "Advancing Through Trust in God," and Apostle F. Henry Edwards gave the final talk, "Advancing Through Meeting Christ's Challenge."

At 8:30 A. M., Sunday morning, the young people assembled for a youth fellowship service which was conducted by Apostle Edwards and President Kimball. Following this service, a church school worship was held with "Accepting Limitations" as the theme. Marjorie Mussell, district young people's leader, was in charge; at the end of the hour, Cyril Moffett led an interesting and instructive discussion on essential Christian characteristics.

Apostle Edwards delivered the morning sermon, urging the young people to accept Christ's challenge and "lay hold on eternal life." Lois Carpenter's solo, "The Comforter," added much to the beauty of the service.

The closing feature of the rally was an open forum conducted Sunday afternoon by Brother Edwards. All those attending were enthusiastic about the results of the two-day meeting. Much of the success of the rally was due to the gracious hospitality of the Milwaukee branch.

—Margaret Dutton, reporter.

Change of Address

Elder and Mrs. McGoon wish the Saints to know their new address; it is:

Mr. and Mrs. W. N. McGoon
1344 Sage Avenue
Idaho Falls, Idaho

WEDDINGS

Hancock-McCrey

Fred W. Hancock and Alice McCrey were united in marriage October 14, at Dallas, Texas.

Richardson-Larkin

Margaret Jean, daughter of Mrs. Larkin and the late John E. Larkin, of Brockville, and Melville LeVerne Richardson, son of Mr. and Mrs. T. B. Richardson, Regent Street, London, were united in marriage at the Reorganized Church in London, Ontario, September 29. Bishop J. C. Dent performed the ceremony. Following a reception held in the Georgian room of the Hotel London, Mr. and Mrs. Richardson left for Detroit, Cleveland and Buffalo. They are making their home in London.

Births

Mr. and Mrs. Frank LaMere announce the birth of a son, Richard Wayne, born November 1 at Attleboro, Massachusetts.

A daughter, Nancy Jean, was born November 17, to Cpl. and Mrs. George E. Moore, Jr. Mrs. Moore is at home in Attleboro, Massachusetts, and Cpl. Moore is stationed in Japan.

Mr. and Mrs. Frank Tey announce the birth of a daughter, Janine Lucille, born September 25 at Dallas, Texas.

Mr. and Mrs. Thoralf Bjorland are the parents of a daughter, Myrna Harriet, born November 15 at Providence Hospital, Everett, Washington.

Dr. and Mrs. W. H. Wehrmacher announce the birth of a son, William Henry III, on August 16, born at the N. O. B. Hospital, Norfolk, Virginia, where Dr. Wehrmacher is taking his internship. Mrs. Wehrmacher was formerly Bardella Larsen of Council Bluffs, Iowa, and a Graceland student.

Cpl. and Mrs. Bill Williams, Rock Island, Illinois, announce the birth of a son, Michael Edward, born December 9. Mrs. Williams is the former Dottie Mercer. Both parents attended Graceland; Cpl. Williams is now serving with the occupation forces in Germany.

A daughter, Evelyn Louise, was born to Mr. and Mrs. Elmer Garrett at Nauvoo, Illinois, December 17. Mrs. Garrett, a Graceland graduate, was the former Roberta Lewis.

A son, Jon Eric, was born November 17 to Mr. and Mrs. C. R. Glover of Bremerton, Washington. Mrs. Glover was formerly Gladys Lundeen, daughter of Pastor A. W. Lundeen, Bremerton branch.

A daughter, Susan Kay, was born to Mr. and Mrs. Marvin L. Stewart, Davenport, Iowa, on November 4. Mrs. Stewart is the former Georgia E. Metcalf.

Mr. and Mrs. J. D. Hawman, St. Joseph, Missouri, announce the birth of a daughter, Verla Dee, born October 23, 1945.

A daughter, Ruth Janet, was born October 28, to Mr. and Mrs. Willis Sanders of Nevada, Missouri.

Mr. and Mrs. Robert Simmons of Nevada, Missouri, announce the birth of a son, Gregory Lynn, born September 21.

Our Departed Ones

ANWAY.—George, died December 12, at Independence, Missouri, as a result of complications caused by a cerebral hemorrhage. He was born October 29, 1897, in Akron, Iowa, and moved to Lamoni when he was fourteen. He was a graduate of the class of 1917 and entered Graceland College the same year. He was a soldier in the first World War, and after the armistice, returned to Lamoni to finish his education. On July 24, 1920, he

was married to Marjorie Gunsolley, daughter of Mr. and Mrs. J. A. Gunsolley of Lamoni. To this union was born one daughter, Carol Lee, who, with her mother, is left to mourn his passing.

George Anway joined the Reorganized Church as a child and remained a devoted member until his death. He was recently elected president of the Independence Men's Club, and has always been a leader in the field of music.

Besides his wife and daughter, those surviving are his mother, Mrs. Catherine Peters, Independence; one sister, Mrs. Leila Burgess, Santa Monica, California; four brothers, Paul E. and Joseph H., both of Independence; Harold W., of Cedar Rapids, Iowa; and Mark E., of Lamoni, Iowa. Funeral services were held at the Stone Church Saturday afternoon in charge of R. V. Hopkins. Prayer was offered by Blair McClain, pastor of the Southside church. The sermon was delivered by Apostle F. Henry Edwards, and burial was at Mound Grove cemetery.

JOY.—Charles W., was born December 26, 1876, at Altoona, Iowa, and died November 5. He was married to Gertrude Harris in 1923 and then moved to Rich Hill, Missouri, where he lived the rest of his life. On September 15, 1928, he joined the Reorganized Church; for many years he gave his services to the Saints of Rich Hill as church custodian.

He is survived by his wife, two step-daughters: Helen Paulsreed, St. Paul, Minnesota, and Glatha Stavos, Minneapolis, Minnesota; a brother, J. F. Joy, Independence, Kansas; a nephew, Charles H. Joy of the navy; and a niece, Mrs. Blanche Morris, Rich Hill. He also leaves four grandchildren and four great grandchildren. Services were conducted by Elders Joseph F. Ruchaber and John Deller. Interment was at Mound Grove cemetery, Independence, Missouri.

BURT.—Margaret Estes, was born near Laingsburg, Michigan, April 11, 1870. She married George W. Burt, and in December 1906, they moved to Beaverton, Michigan, where Mr. Burt preceded her in death. In 1894, she was baptized into the Reorganized Church and remained a faithful member throughout her life.

She is survived by six children: Thomas J., Spring Lake, Michigan; Ernest N., Onaway, Michigan; Mrs. E. Crich, Ferndale, Michigan; George E., Fort Wayne, Indiana; Mrs. A. W. Fauver, Fort Wayne, Indiana; and Floyd, Beaverton. She also leaves three sisters: Mrs. Cora Harris, Perry, Michigan; Mrs. James Carr, Lansing, Michigan; and Mrs. Adeline Cornell, Flint, Michigan; three brothers: Andrew and Henry Estes, Perry, Michigan; and Bert Estes, Ferndale, Michigan; twelve grandchildren and two great grandchildren.

BARNETT.—Etta L., daughter of Daniel Dull and Mary Jane Miller, was born near Eddyville, Iowa, September 6, 1862, and passed away December 14 in Independence. She was married to John T. Barnett on October 9, 1879; to this union thirteen children were born. Her husband and one daughter, Gladys, preceded her in death. She and her companion were baptized into the Reorganized Church on December 4, 1892, by Mark H. Forscutt. All of her children were also baptized into the church.

She leaves seven daughters: Ettie Jane Barnett, Nettie Mary Barnett, Mrs. Vinne Higdon and Mrs. Ina Brown, all of Independence, Missouri; Mrs. Myrtle Martin, Collins, Missouri; Mrs. Elsie Wombles, Kit Carson, Colorado; and Mrs. Grace Cooper, Princeton, Kansas; five sons: Orville T., Dike, Iowa; James F., Colony, Kansas; Harry C., Lamoni, Iowa; J. Leslie, Leon, Iowa; and Lacey L., Los Angeles, California. One brother, Harry C. Miller, Colfax, Iowa; thirty-five grandchildren, nine of whom have served in the armed forces; forty-six great grandchildren; and two great, great grandchildren, also survive.

Funeral services were held in the H. W. Stahl Chapel in Independence. Elders Glaude Smith and Evan Fry were in charge.

FISH.—Ethel Lemyra, was born August 12, 1881, and departed this life November 24, 1945 at Lakeside Hospital, Kansas City, Missouri. She joined the Reorganized Church in 1912.

Left to mourn are her husband, Robert Fish and one brother, R. H. Glenn, Azusa, California. Services were held at the Spring Branch church, Richard J. Lambert, officiating; interment in Mound Grove cemetery.

COE.—Alvin, died September 13 at The Slash, Manitoulin Island, Ontario. His wife and three small children are left to mourn.

LETTERS

Letter of Appreciation

I would like Sister Heller to know how I have been helped by her letter which appeared in the October 27 *Herald*. I read it over and over, finding new inspiration each time I read it. Nonmember friends have read it too and said that they enjoyed it.

I am a shut-in; much of the time I am away from home and church friends. Sometimes I feel that I am slowly drifting away from God too. It was at a time like this that I received the *Herald* containing Sister Heller's letter. It filled me with new faith, new courage and the desire to keep praying and trying.

I hope we shall have many more such letters; they are a good substitute for the prayer meeting we can't attend.

Mrs. Grace Hendley
Joliet, Illinois

A Review of Far West Reunion

The following was given at a branch review of the reunion, and sent to the *Herald* by Loyd Adams, pastor of the Cameron church, with special permission of the author.

Reunion was a wonderful experience, but putting into words the general and lasting impression it had on me is a bit difficult.

Like many others, I found it hard to shut the door to the busy world and center all my thoughts on the program God had for us. Though I camped and shared in all the activities, I felt numb, to a degree, to the richness of our blessings. I'm sure it was my own personal lack of preparation that kept me from appreciating our reunion to the fullest extent.

Far West, I believe, has the largest reunion in the vicinity of the stakes and Zion. The rendezvous we've held with God have indeed hallowed that shady grove. Quite fittingly, while the spirit of peace was reigning so abundantly there, Almighty God deemed it wise that the second World War should come to a close. Truly we could not have met under more inspiring circumstances.

Perhaps it's just that I am getting older, nevertheless, this has been the first year that I've been satisfied to give up young people's prayer meeting for a combined service of youth and adults. Maybe it was selfishness that brought us together; it seemed both age groups felt they'd miss something if they held sep-

arate meetings. All the prayer services were rich sources of inspiration.

The Zion's League classes that I attended on "Love, Courtship, and Marriage" were very inspiring, too. I'm sure they will be a help to me in shaping my standards of conduct, in controlling my emotions, and in choosing my friends. When I realized what a small percentage of our youth were privileged to attend such classes, I was sorry for them and felt that this, in part, was the reason for so few consecrated homes. Though our leaders did not begin with "Thus saith the Spirit," we were able to recognize the great wisdom that was manifest in their teaching. Our interest was so entirely bound up in what the speakers were sharing with us that we actually begged them not to worry about the time they spent after the lunch bell rang. We rather forgot our appetites for physical food, so great was our hunger to know more about living profitable lives.

Here I would like to say a bit about the routine at the "cookshack." There seemed to be work for all and hardships for none . . . and plenty of good food. I think the idea of letting the respective branches have the responsibility on particular days is a fine one.

The fellowship enjoyed by the campers is a by-product of reunions that comes close to measuring up to the benefits derived from the formal services. It's little things like sharing an icebox with five other families, lending a tin cup for your neighbor's guest, and performing humble services for a fellow camper that teach one how rich life can be when he shares.

Recreation and handcraft kept minds and bodies active in the afternoons. Many hours were spent in exchanging experiences, telling the latest news of mutual friends and visiting with other campers.

Evening always climaxed the day for me, and I'm sure it did for everyone else. At the close of day, Apostle Oakman would pour the wisdom of the ages into our minds and challenge us with his keen vision of the future. It was good to listen to one with such a broad understanding of life. He seemed conscious of our ambitious desires and pointed out several specific activities that would lead us to an enlarged vision and make for definite progress in our stake. He stressed that we should give a definite amount of time to study; that we should remember to keep the Sabbath holy; that our family and secret prayer and worship should be enlarged; and that more careful regard should be given to obedience to the law as outlined in the scriptures. Apostle Oakman said that we would not be able to comprehend the blessings in store for us unless we gave heed to the small things that we were admonished to do.

If the spirit of prophecy burns within us and keeps us crying for spiritual food, we can have a pentecost in our individual branches each time we meet in God's house. We must not relax our efforts between now and next reunion; rather we should keep building on the experiences we've already been permitted to have.

The song fests and campfire services sealed each perfect day and sent us off to bed with plans for another day in which to learn more of God. Truly, it was the Spirit of God that burned within our hearts and melted them into a singleness of purpose. Reunion days without the campfire services would have been a seam without a knot. Those blest moments gave our minds the chance to digest and assimilate the many experiences of each day and pack them away with previously learned knowledge. The sacredness in our parting was proof that God had touched our lives.

Yes, there are these things and many more that I shall not forget about Far West Reunion 1945. Camping is a real zion experience, for though the bed may be a bit harder than usual, and sleeping hours fewer, the joy of being a part of something bigger than yourself makes you awake with an exuberant desire to be up and singing, and bedtime finds you still so full of energy that life seems much too short to waste any time sleeping. It was truly a wonderful experience.

—Alice Carlile.



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Volume 93

January 12, 1946

Number 2

Let Nothing Separate You

By Apostle E. J. Gleazer

Our Children Need Help

By Lloyd E. Cleveland

Song at Seventeen

I want Life

And all that God breathed into the word
When He created the universe.

To know happiness, tears, joy, despair,
And the quivering half-notes between.
To know dawn, mid-day, and sunset years,
And a singing farewell.

I want Life

And all that God breathed into the word
When He created the universe.

—Evelyn Palmer Maples

Do We Lack Glamour?

By Katherine Keck Bear

The Works of God

By Herman A. Chelline

PROGRAM MATERIALS:

Zion's League

*Worship Suggestions for
February*

The Saints Herald

P. S.

Volume 93

January 12, 1946

Number 2

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INDEPENDENCE, MISSOURI

"Your Church Bookstore"

* YOUNG PEOPLE will be interested in the first page of notes under the heading, "Zion's League Exchange," appearing in this issue. The Independence League is making a friendly effort to trade thoughts, ideas, and letters with church young people in the congregations everywhere. This is the first note of a return of the theme, "Accent on Youth," which we missed so much during the war. As we look over our list of contributors, we observe that many of them had their start in writing and church work as young people, and now have become leaders.

* NEVER treat your hopes lightly, nor dismiss your ambitions without a trial. It is probable that you have the stuff of which success can be made. But remember that what you have is raw material. Success is something that only you can make for yourself.

* MANY A LEADER began by timidly accepting a job he was sure he couldn't do. Nobody was as surprised as he when it was found that he could. Nobody less surprised than the person of faith who asked him.

* CAPITAL AND LABOR

Some wit on the "Washington Star" says, "Capital is the money some other duffer has. Labor is the struggle to separate him from it." In older times, capital called in the government to help prevent the separation. Nowadays, labor calls in the government to help expedite it.

* AFTER THOUGHT

Arriving too late for publication in our Christmas issue is a poem reflecting a young person's reaction to the world's celebration of Christmas this year. It is by Biloine Whiting, daughter of Evangelist Ray Whiting. She is now a student at Graceland College.

Two thousand years with the Babe in the manger,
Millions of churches shouting with Cain,
Anthems bombarding the shut gates of heaven,
And Christmas trees thriving on blood of the slain.
Two thousand years, and Christ yet an infant,
Smothered with blankets of craft and deceit,
Mankind is dooming itself to destruction,
But still keeps its Saviour helpless, asleep.

* KIND WORDS

Our loveliest and most gracious customer wrote an appreciative message on her Christmas card. "Dear People," she began. Who wouldn't be thrilled to be addressed like that?

"Dear People: We just have to say thanks for all the help we have received from you. The "Herald" gets better all the time, as well as the other materials and books. Thanks for the service you render. We are hoping 1946 will hold only health and happiness for you and all, and that next year finds more advancement still and a larger circle of friends the world over.

"Sr. S. R. Robinson."

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

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"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

EDITORIAL

Blue Pencil Notes

Concerning Holiday Greetings

So many Christmas cards and letters of greeting came to Sister Smith and me that we cannot acknowledge them individually. We take this way to thank all those who so kindly remembered us. Cards and letters came from many parts of the United States and Canada and from overseas. Among the latter was a card from Austria from our young friend John W. Wight—Jack Wight, as we have always known him, grandson of an older friend of years gone by, Apostle John W. Wight.

I always marvel at the great variety of Christmas and New Year cards received—among so many—seldom two alike. There were also a number of personally designed cards; for example, one showing an interior view of the home of Brother and Sister C. Ed Miller. Those two worthies (very worthy) are shown side by side with a tall grandfather clock, and the card bears these words, "Greetings from Three Old Timers." May all three of these old-timers continue with us for many years—and keep good hours. Unlike the old clock, Brother Miller cannot be tied down to one spot very long at one time.

Emperor Hirohito had a strange, a very strange holiday greeting for his people. He told them bluntly that he is no God—a fact that seemed obvious enough to all but the Japanese. He admonished them to abandon the ancient myths that their emperor is a god and that they are a very superior people.

It was a timely message to ponder at the opening of a new year. When McArthur fled from the Philippines at the command of the President, to escape the Japanese invaders, he left the grim promise, "I shall return." He more than kept that promise. When this sometimes melodramatic soldier made promises he usually did keep them. Now having overthrown a pseudo god he may have made way for Christianity to come into Japan—but it must come borne by Christian men, themselves free from every form of racial prejudice and themselves having no superior race complexes. The "superior races" of yesterday are prostrate in the ruins of their own empires. The children of "superior races" of ten centuries ago live miserably among the ruins of past grandeur. The "superior races" of today will perish also, excepting they learn to walk in the paths of peace and good will and justice toward all men. Long ago a carpenter, no doubt accustomed to making measurements in his trade, coming to his spiritual ministry, made service the measurement of man.

After all the centuries, at the Christmas season and at the turn of the year, his message is still vital news to the world. Certainly no less so is it to the church. While we cheer on the "Big Three" and all conscientious spokesmen from all nations that seek peace; shall not we all as members of the Church of Jesus Christ, from the chief quorums to the teachers and deacons, and from the humblest to the best known of the membership, strive much more diligently than heretofore to live together and work together in the ways of peace.

"Be of one mind, live in peace; and the God of love and peace shall be with you."—II Corinthians 13:11.

Elbert A. Smith.

A Few Small Thoughts

The rush and excitement of the holiday season are over, and we are traveling the long, quiet stretches of January. There was the pleasure of Christmas giving and entertainment, the power and glory of *The Messiah*, the noisy, pagan celebration of New Year's eve. And now, peace and quiet. We can all stand a lot of that. Besides, we are still trying to relieve minds and nerves of the long strain of the war. We descend to the bread-and-butter level of daily life. The mind cautiously avoids such heavy subjects as the atomic bomb, international tensions, and world reconstruction. Later, when human forces awaken again, we can deal with greater things. Right now, people like to select a few small thoughts to work on.

Report to a Lady

This is a report to a lady. It is a report on a stray dog in which, one bitterly cold December day, she was gracious enough to take an interest. She came to our office, somewhat agitated, and informed us that there was a dog, dying of starvation on the post-office steps. Would we call the police and ask them to remove it? Right away? And make it emphatic please?

Troubled thoughts—phone the police?—but they don't always take the civilian viewpoint on such affairs—they say things like, "Is it *your* dog? . . . Have you told the postmaster? . . . He didn't call us. . . . What did *you* do to the dog?" Why call them, anyway? It would be easier to—well, let's go see the dog first. (Continued on page 11.)

"Children of the Covenant"

Another book comes from a "Mormon" writer, Richard Scowcroft. It is fiction, and based on home life conditions among the Mormons in Utah. The undersigned found it rather tedious and tiresome reading.

Obviously the author desires to register "growing pains" of the younger Mormon generation, a discontent with the restraints of the simon pure or sacrosanct. The *Christian Century*, November 28, 1945, says, among other things:

The novel will not be popular among the Latter Day Saints. It does not attack their faith and it reports no scandals, but it depicts a crude and provincial culture and a religious system struggling with tragic importance against the infiltration of alien influence. While young Burton is the pivotal figure, the dominating character is his mother—only she failed to dominate Burton. She is the one most unswervingly faithful to the Mormon tradition. She goes down with colors flying, but she goes down. It must not be understood that Mr. Scowcroft was writing a tract either for or against Mormonism. His theme is more personal; it is the case of a youth intellectually naive, his faith in his inherited religion unshaken because unquestioned, but resenting both its restrictive mores and its failure to maintain its former prestige in the face of the "gentile" invasion.

Writer Scowcroft's theory is suggested in the very opening paragraphs, where he says:

Mormon sons knew that they were different from other men's sons, different and better. Not only did they have salvation within their grasp, but they could run and not be weary, they could walk and not faint. The prophet Joseph had told them, not as command but as a word of wisdom, that it were better to turn their backs on the stimulants coffee and tea and alcohol; that tobacco was to be used only to heal sick cattle; and that any excess in food or drink was not wise. Joseph's Word of Wisdom had been transformed, by a people set apart, into a command which would further set them apart. Alcohol became poison; tobacco was glorified into one of the chiefest of evils. And so the Mormon sons neither smoked nor drank. Instead of tea, they

Across the Desk of the Editor in Chief

Food Shortages in Germany

OUR READERS doubtless have seen comments in regard to the food situation in Germany, the secular press frequently saying that food was not so scarce in Germany as in other countries because of the consistency with which the German Army had depleted food stuffs in countries where they were, so that the opinion has gathered force that food was more plentiful in Germany than other places, which may be true. But the following paragraph clipped from the London *Spectator* for October 12 gives pause for thought, in which paragraph it is suggested that the enforced migration of Germans from Poland and Czechoslovakia has thrown strain on food supplies in British and American areas which may prove as serious as hunger in other places.

The paragraph is as follows:

The evil that was done by the enforced migration of millions of Germans from Poland and Czechoslovakia cannot be undone, but quick and drastic measures will be necessary if its consequences in starvation, demoralization, and spreading disease are to stop short of a European disaster. In a meeting at the Conway Hall last Monday it was urged that in the first place further expulsions from Poland and Czechoslovakia must cease, and secondly that a common policy must be worked out to provide for the housing and feeding in the British and American zones of the refugees now wandering homeless in the Russian zone. In regard to the second point, it has in fact been decided to organize a mass-migration of 2,000,000 German refugees into the British zone, beginning this month, and of a similar number into the American zone. This transfer of starving and disease-ridden people will be a formidable task, and will call for the provision of more food in the British and American zones. It must be accomplished if a breakdown on a colossal scale is to be avoided. Sir Arthur Salter maintains that the task of finding and transporting the food is not impossible if other countries co-operate to the full with Great Britain. But a resolution adopted at the Conway Hall, proposing the voluntary surrender of coupons by persons in this country, is a gesture rather than a solution of the problem, and if carried out on a large scale would merely add this country to those that are suffering from malnutrition. This is a matter which demands and can only be dealt with by Governmental organization.

sipped hot water with a little milk and sugar.

The Word of Wisdom, in his opinion, is not of the dignity of the decalogue, in which he is rather sustained by the language of the revelation.

I. A. Smith.

FROM BROTHER DANIEL T. WILLIAMS
We have received copy of letter which Brother Harry S. Fry, who is acting as pastor to isolated Saints of the Portland District, is sending to various people to whom he is trying to minister.

He comments on the conditions of the world existing at the close of the year and gives thanks to our Heavenly Father that things are as well as they are in our own country.

He mentions the message of the Lord to Jared's brother when he spoke of land that is chosen above all the lands of the earth. Brother Fry feels sure that some day our Zion will be in this land. He heartily wishes that the people all over the earth can catch the significance of the angelic voices as they sang, "Glory to God in the highest." He expresses thanks that the guns of battle are silent and prays that God may richly bless his people and keep them safely under his Almighty arm.

He closes his letter by saying:

And the message of the Christ-child shall be to you and to all people, and that God shall wipe away all tears and there shall be no more sorrow and suffering. These are my thoughts, wishes and prayer for you, each of you, this Christmas season.

Clothing Needed By Members in Norway

RECENTLY the Bishopric wrote to A. W. Lundstrom, their representative in Norway regarding the matter of clothing.

Brother Lundstrom had contacted the various brethren in Norway in regard to the clothing needed and as a result he sent to the Presiding Bishopric a list of our people there who are in need of clothing, giving the type of clothing needed and the sizes. This list is rather too extensive to publish but those who have desired to send clothing to our needy ones in Norway had better contact the Presiding Bishop so as to learn something of the sizes and kind of clothing needed.

The letter from Brother Lundstrom includes garments such as white collars, underwear, dresses, stockings, aprons, knitting material, capes, woolen golf jackets, rain coats, shoes, handkerchiefs, socks, working clothes, trousers, sweaters, cloth for making garments, rubbers for ladies, working shirts, slippers, overalls, children's underwear of various kinds, rubber boots, slickers.

We are quite sure that the Saints of Norway, as well as Brother Lundstrom, will be very grateful for clothing which is sent.

—F. M. S.

Let Nothing Separate You

A sermon delivered Sunday morning, December 9, at the Liberty Street Church, Independence, Missouri.

By Apostle E. J. Gleazer

MANY TIMES it has been brought to our attention that men under appointment, who are devoting their entire time to the work of the church seem to be regarded with more respect than those who serve us as pastors and district presidents, who are not under full-time appointment. We believe this to be a mistake. It seems that when the Lord brought this work forth and provided for our ministerial organization as we have it, he intended there should be a great many men in business and in the affairs of labor, called to the ministry, equal in calling, so far as their priesthood is concerned, but not required to devote their entire time to the preaching of the Word and the administration of the ordinances.

You will notice that I made a distinction there; I did it on purpose. If we properly understand the covenant we made with the Master in the waters of baptism, we are all called to devote our entire time to the building of the Kingdom; therefore, the Almighty has made it clear that those of us who engage in the affairs of labor or business or the various professions, who thus engage with an eye single to the glory of God, are equal in his sight. In fact, in the presence of some of my brethren who have been under full-time appointment, and still are, I am going to risk saying that, as far as I am concerned, I feel just a little more obligated to the men of business and labor who support themselves and their families, and yet consecrate a portion of their time to ministering to congregations and districts. Without them, I do not know just what we would do, as a church.

THE SUBJECT we would like to consider this morning has been stimulated by the reading of section

122 of the *Doctrine and Covenants*. I invite your attention to the sixteenth and seventeenth verses.

And now I say unto you mine elders, apostles and high priests of my church, Continue ye in the ministry unto which you have been called; and if ye can not fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice. Ye are equal in worth of position and place in the work of the church; and if in honor ye shall prefer one another, ye will not strive for precedence or place in duty or privilege, and shall be blessed of me.

Yea, verily, thus saith the Lord, unto the elders of the church; Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen.

I wish to use as a subject this morning, the following (it is rather lengthy):

Let nothing separate you from each other and the work whereunto you have been called.

I am sure the history of this revelation is known to most of you. It was given by the late Joseph Smith, and there are those present with us this morning who served during the time of his presidency, and know something of the love manifested in the administrations of this just man. You may recall that he served this church as its Prophet for fifty years. He was not only respected by the church, but I think one of the highest tributes that could be paid any man was paid to him by the editorial in the *Journal-Post* in 1914 when he passed away. The editorial writer called attention to the fact that this man's life revealed his religion, and this church was honored because of his life.

When this revelation was given, there were a number of questions in

the minds of the ministry (and I believe rightfully so) as to their respective duties and responsibilities. There was some confusion in their attempt to determine their respective callings and their responsibilities one to another. It seemed that considerable heat had been generated. In the opening passages of this revelation you will find recorded just what the Lord thought of this situation. Joseph Smith states:

I was, on the fifteenth day of the fourth month, of the year 1894, in fasting and prayer before the Lord, and being commanded of the Spirit, I arose from my praying and wrote:

Thus saith the Spirit unto the elders and the church:

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.

It is the duty of the twelve to preach the gospel, and administer in the ordinances thereof, as is directed in the scriptures which ye have received. They are called and set apart to this duty; and are to travel and preach, under the direction and counsel of the presidency.

I do not believe that the Almighty was concerned too much over the fact that these servants had not yet learned fully their duties. Neither do I believe that the majority of these men were ambitious for office or for power. For anyone who takes his calling seriously wants to know what is expected from him, what are

his responsibilities, what are his rights, how far shall he be justified in going to exercise under these rights. Responsibility has to rest some place, and if ministers were not concerned in exercising their various responsibilities, the chances are they would not be concerned in the work whereunto they have been called.

But it does seem that what displeased the Lord was the feeling engendered. His servants had been harsh one with the other; they were permitting their differences to separate them from each other and from the work whereunto they had been called. Now that condition would certainly concern God and the hosts of heaven. If you will remember the prayer that Jesus prayed just prior to taking his departure from his disciples, permitting himself to be taken a prisoner by the soldiers of Rome, the entire burden of that prayer was to the effect that his followers might be one, as He and the Father were one. He suggested there that in this unity there would be made manifest the power of his Messiahship. For it is the business of the Father and the Son to unify the sons and daughters of men. Jesus prayed that they might be one, "even as we are one, that the world might know that thou hast sent me."

It is a very serious condition indeed that the followers of the Lord, Jesus Christ, should ever permit themselves to be separated, one from the other, or from the work unto which they have been called; and while it is very important each of us should know the place where God intends us to occupy, while there shall come times in branches and districts, and possibly the general organization, where individuals may attempt to occupy in the place of another, where the responsibility of quorums may conflict, or at least where their authority may extend beyond one quorum into another—while all this might transpire and cause some confusion, yet in spite of this, the Lord admonished through his servant, the Prophet, that we should not permit

such conditions to separate us from each other and from the work whereunto we have been called.

You may have noticed in my reading this morning, that the solution was offered by God in the sixteenth verse, wherein he said:

Continue ye in the ministry unto which you have been called; and if ye cannot fully agree on all the points of the law, be patient and be not contentious; so far as you can agree work together without heat, confusion, or malice.

That is the answer, and if we would accept that counsel, we would grow into a unity of understanding regarding the law and a full appreciation of our relationships as quorums and as individual ministers.

I WANT to make a wider application of this text this morning. I think I have already cited to you that which might be considered important enough to bring division, for I have observed strong men in this church on various sides of a controversy in this very room. I was present when we had quite a division on the part of the seventies on the revelation of 1922. I believe that even though these men differed in their approach to that document (and they discussed the law not only concerning the coming forth of a revelation, but they also discussed at that time the rights and privileges of certain leading quorums) I would like to say that with few exceptions, if any, these men were honest in their attempt to arrive at the rightful conclusion of the matter before them. I know of no law anywhere that suggests that this people should ever do away with the freedom of speech and the right to discuss the various matters that must of necessity come before us in conferences, whether they be local or general. But the Lord would have us discuss in such a manner as becometh Saints.

I have witnessed during the last ten years at least a growth upon the part of the brethren of the various quorums, and matters are now discussed without heat and without harshness; for as long as we are on

this side of perfection, our understanding will not be perfect, and it will be necessary for us to attempt to reach agreements through the medium of discussion. That discussion should be the type that becometh the saints of the most high God.

In the wider application of the text, "Let nothing separate you from each other," . . . note there is no exception, "Let *nothing* separate you from each other and from the work whereunto you have been called." I would like to mention the fact that individuals in the body of Christ have permitted other things to separate them, other than the rights and prerogatives of various quorums. For instance, sin still continues to separate the children of God, possibly more than anything else. We must take this into account when we attempt to analyze the cost of a specific sin. It is not only what that sin does to the individual that matters—and that costs plenty—but in destroying the usefulness of the individual, it separates that individual from the brethren and from the work whereunto he has been called. That is a tremendous loss, and sometimes we overlook that loss as members of the body of Christ. That is why we should be concerned in helping the members of the church to overcome sin.

Individual sin, as it has been called, may be regarded as such in the action of that individual, but what it does to that individual in separating him from his brethren and from the work whereunto he has been called is social in nature and it costs the church, even as it costs the individual. Therefore, we can truthfully say in this regard one cannot sin unto himself alone. We should add to the price of our sinning this separation from the church.

INDIVIDUALS SAY from time to time, "In this church are all my friends; where else can I go?" I call to mind (and I have not attempted to seek for illustrations this morning) a number of persons who have permitted their sinning to separate them

from the church and the work unto which they have been called; and these individuals are paying the price today, in living apart from the people they have loved and respected so much. This separation from my church and from my friends must be added to the cost of any sin.

But there are other costs of separation, and what I say can be applied to a congregation and to the church as a whole. I want to mention the ambition for office. I think we have made some improvement in this regard during the years, but there are some people who are still so ambitious to occupy office that they permit this ambition to separate them from the body and from the work unto which they have been called.

I have already mentioned the fact that one who is not concerned in his functioning is not worthy of an office, but I would like to make a distinction between a concern merely for office and a concern to magnify one's ability to discharge the duties and responsibilities of the office whereunto he has been called. We should take our calling seriously, but as Paul admonished the church so many years ago, we should use our calling to accomplish the purpose of the almighty God; but striving for honor for the sake of honor is just like striving for happiness for the sake of happiness, which will never realize the end that we have in view.

Jealousy. I am becoming old enough now where, if I cannot observe weakness and mistakes in my own life, I can at least observe weakness and mistakes in others. There are still instances of jealousy in the body of Christ; and jealousy, like cancer, will destroy its victim. When I mention "victim," I have in mind the individual who is jealous. Maybe I don't understand myself; maybe a few of us really do, but I could never see any place for jealousy within the body of Christ. If this be one body, as we have been admonished, then any success that can come to one of the brethren comes to me, for I am a member of that body. My brother's success becomes my success, and there is so much demand, so much

room for activity within the body of Christ that no one is crowded out. Why should we be jealous of someone else's success?

IN THIS REGARD the church has made progress during the last twenty-five years, and for that I am very grateful this morning. But there are still individuals who could be useful in this church if they would not allow jealousy to separate them from each other and from the work whereunto they have been called; and jealousy, like sin, separates us from the body of Christ and destroys our ability to be of service.

HERE IS SOMETHING which you might think is simple. When I think of what Gomer Griffiths used to term "the little sins," I always remember a sermon he preached wherein he emphasized the danger and damage of little sins. I am going to mention misunderstandings. These may not be compared with sin or jealousy in some respects, but yet if you and I could know today from some kind of balance sheet how many people have been separated from each other and from the work whereunto they have been called, through misunderstandings, we would be amazed—we would be horrified to think of the cost of misunderstandings. It is so easy to be misunderstood; it is so easy to misunderstand.

I want to give you one illustration: A number of years ago there was a brother staying in this town who had been attending Conference. He lost a fifty dollar bill. His wife was of the opinion that he went up town to some store and exchanged the \$50.00 bill, thinking it was \$5.00. I rather think she was right. But in the home where he was staying the people were concerned because of the possibility that it might have been misplaced in their home. I was asked to go to the Sanitarium with this brother to administer to one of our good brothers now of the Seventy. He is one of the finest men I know. Jokingly I said to him (you might think it a poor way to pre-

pare for an administration) but perhaps it was to take his mind off his own situation, "George, do you happen to have this man's fifty dollar bill?" He said something I have forgotten because it was just a passing statement. Almost four years ago I was riding on a train in Canada and this man came down the aisle, sat down along side of me and said: "Brother Gleazer, I have something on my mind. I want to tell you I was very much concerned when you were appointed to this field and I realized I would be responsible to you as a Seventy in your territory. For years I have felt I did not have any standing with you." I couldn't understand what he was talking about. He went on, "Something happened a few years ago that helped me. When I was called to the office of Seventy the President had you ordain me. You were about the last man I would have had participate in that ordination. In that prayer you mentioned some things I knew were divine. You asked blessings on my physical condition that you knew little or nothing about. That prayer was answered. That helped, but I still feel you and I should have an understanding."

I said, "What is the matter?" He said, "Don't you remember accusing me of being a thief?"

I said, "What?"

He said, "You accused me of being a thief." I couldn't even recall the situation. He had to bring it to my attention. Serious as the situation was, I had to laugh. I tried to explain to him. He is not a man of my own nationality and reasons differently than we reason. I tried to point out that if I had been suspicious of his honesty I would not have approached him as I did and he would not have had my confidence in his ministry. That did something to his ministry. He is one of the best men I have in my territory today but he could have permitted that misunderstanding to destroy his ministry.

Do you have any misunderstandings in your congregation? If you do,

why not clear them up? They might separate you from each other and the work whereunto you have been called. A great deal of our trouble grows out of misunderstandings. The advice, "Let not the sun go down upon your wrath," might also be applied, "Let not the sun go down upon your misunderstanding." Let's try it. The Lord has said, "Let nothing separate us from each other and from the work whereunto you have been called." Should misunderstandings be permitted to separate us from each other?

Things not necessarily bad in themselves may separate us from each other and the work whereunto we have been called. Things not necessarily bad in themselves. For example, I have known where men in our church—and you will notice I said "men"; I want you to notice the plural; most of us think in the terms of "man")—men in our church have become so interested and so active in other organizations they have actually permitted themselves to be separated from each other and from the work whereunto they have been called.

I was about to take that issue up on one occasion with a member sometime ago, but somehow I said to myself, "Who am I to bring this matter to his attention? Am I devoting my entire time to the work?" Furthermore, it must not be thought that when one is active in some other organization that he has necessarily lost sight of his interest in the church, for the very activity in which he is engaged elsewhere may be carried on with a purpose in mind of advancing the interest of the church; but there have been individuals who have been carried away by outside concerns and the church has suffered in the loss of their time and their support.

I will give you another illustration. I didn't have to pay for this one either. It really happened to me. When I was a young missionary building up the work in one of our new branches, I was trying to teach

our people that they should appreciate the work of others, should have fellowship with those not of our faith, that if we were going to make converts we had to make friends. I pointed out that if one were grounded in our faith we would not have to advise him not to listen to this or that, for, if grounded in the faith, he would be able to discriminate and listen to and accept truth wherever he heard truth. One man did not like that counsel. He was quite narrow. He was upset at the time anyway. He was our organist. The next Sunday night when we were preparing to conduct our service there was no organist. I was the president of the branch and no one had told me we were going to be without an organist. We were building up a good nonmember interest in that congregation. And there was no one to play. I was upset. The following Tuesday I met this brother. He expected I would meet him and was prepared for me. With a smile on his face he reminded me that he merely took my advice and went to the Methodist church that night. I suggested to him that I still believed that men could go to other churches occasionally but they should not leave their post of duty without making provision for someone to take their place.

We must exercise our responsibilities as citizens, and in exercising them there are duties that we find it necessary to perform in other organizations, but we should keep in mind the counsel of almighty God and before engaging in these respective duties or responsibilities elsewhere we should determine within our own soul as to whether or not the carrying out of such assignments is going to separate us from each other or from the work whereunto we have been called.

HERE IS ANOTHER condition that has brought in the past separation on the part of members where the intention was good: For years our leaders have encouraged especially our young men and our young women to prepare themselves for

greater service and I think the voice of the Spirit has given counsel in that regard, that in order for this work to accomplish the purpose God had in mind when it was instituted that this people should become leaders in every activity of life and hence the necessity for preparation. I have known of individuals of this church who came out of coal mines, who came from factories and work shops, who came from farms, and many at great sacrifice came to Graceland or other institutions, and who went on to higher institutions of learning; but some of these individuals, I am sorry to say, have permitted these activities, in which they engaged originally with the sole purpose of preparing themselves for greater service in the body of Christ, to separate them from each other and the work whereunto they have been called. My heart goes out to these people today, for of necessity they must have been disappointed. They cannot find elsewhere the satisfaction that was theirs as members of the body of Christ.

Thank God I speak today of the exceptions, for many individuals have gone out and made preparation and have returned to us with their ministry enriched and with an efficiency that causes them not only to be respected within the body or the church but by the people of their community. We want to be careful that in our efforts to prepare ourselves for greater service we do not withdraw from the body or church. The advice given so many years ago applies here as elsewhere: we must not separate ourselves from the body by neglecting to attend the services of the body. You cannot withdraw from the church and continue to live spiritually. So while we are preparing in the various institutions of the land, let us see to it we are still in touch with the body that brought us into spiritual life and shall continue to give us spiritual sustenance. Otherwise, if we separate ourselves from this source of life in our preparation we shall learn to think less of the church and more of ourselves. It is indeed sad to any of your lead-

ers when they see individuals, whose sole purpose in making greater preparation in the colleges of the land was to be of service to the body, lose their faith and withdraw from this institution.

PERHAPS I shouldn't touch on the following means of separation but I am going to anyhow, and that is marriage. Did you notice I whispered that? Marriage—"Let nothing separate you from each other or from the work whereunto you have been called." It has been advocated over and over again in this church that we marry in the faith. Marrying in the faith means more than marrying some one who is a member of our church. Marrying in the faith means that we should observe the ordinance of marriage as performed by the church. You are not observing the ordinance of marriage when you are joined in marriage by a magistrate or a judge, although legally married. This is a civil service, not an ordinance. God never authorized any judge or magistrate to function at the altar. Sometimes we Latter Day Saints withdraw from the sacraments and go outside the church to have our marriages performed. But nevertheless it is also true that when we marry one who is not a member of this church there is always the possibility that we may find this new relationship interfering with our membership in this church. I say there is a possibility, for I know this—and many of you can recall that some of our finest members were nonmembers when they were married to members of our church, but they are excellent Latter Day Saints today. It is altogether likely that some of these people I have in mind would have accepted this church before their marriage if they had known anything about it. So I am not suggesting to you this morning—to those of you who have not yet made your covenant of marriage—that you must without exception marry a member of this church, but I am suggesting to you that you had better count the cost, you better be sure that this marriage is not go-

ing to "separate you from each other or the work whereunto you have been called"; for when you made that covenant with God in the waters of baptism you made it unconditionally, that what you were then and what you hoped to be would be given entirely without reserve to the bringing to pass of the Kingdom of God on the earth.

The statement made by Paul, "Be not unequally yoked together with unbelievers," might have a wider significance than some of us may think. It is possible for some people to be enrolled in this church and still be unbelievers, so when contemplating marriage with someone in this church, give a care to proving the faith of this person you are taking for a companion for life.

Some will think this is a strange doctrine; some may say, "Does anything matter but the fact that you are in love?" Yes, a thousand times, yes: What really matters is what this marriage is going to do to your relationship to God. And if you want a successful marriage, so far as you are concerned you had better give some thought as to whether this marriage is going to interfere with your relationship to God, for a marriage that does not interfere with that relationship is one that is bound to be a successful marriage.

I called to the attention of the young people in California (I wanted to wake them up) that I wouldn't marry a woman that wasn't in love with someone else more than she was with me. They woke up all right. They looked at me in amazement. They wondered what had happened to Brother Gleazer. Then their expressions changed. They put up their hands and said, "You mean in love with God." That is it exactly. You find a young man or woman more in love with God than with you, and I will guarantee you will have a successful marriage.

This admonition, "Let nothing separate you from each other or the work whereunto you are called" is of sufficient importance that we should commence to re-evaluate it again.

What did God have in mind over one hundred years ago when he sent his Son again into the world? We talk about the ministry of angels. Have you forgotten God sent his Son to the world one hundred years ago to bring this church forth for a specific purpose? And that purpose was for a manifestation of the kingdom relationships on this earth.

As we observe today how nations are being turned and overturned, how the wisdom of man will not suffice, and council after council of wise men of the earth has ended in confusion, what must happen before we Latter Day Saints become aware of the importance of the work whereunto you and I have been called? That work was so important to God that he gave his only begotten Son. That work was so important to Jesus Christ that he offered all he had and died as few men have died that that work might live. That work was so important that some of the finest people who ever lived have given themselves literally for the success of the work. It seems to me that for some reason we Latter Day Saints in too many places have lost the consciousness of the importance of this Latter Day Work, in a world that needs the manifestation of the righteousness of God more than anything else at the present time.

Have you noticed each time I have read the statement "Let nothing separate you from each other," I have also continued, "or from the work whereunto we have been called"? I wonder if you realize that just as surely as we permit anything to separate us from each other, we separate ourselves from the work. My brethren of the ministry in this congregation have no doubt had experiences like I have had where individuals have assured us, "While I am upset and disturbed and while I don't like the decision the pastor made, nothing is going to separate me from the church. I love the church as much as I ever did." They may think they do but it is absolutely impossible to permit yourself to be

Do We Lack Glamour?

By Katherine Keck Bear

A message for all girls and women on the intellectual and spiritual bases of true charm. Men and boys can learn from it, too, if they will.

WHEN I WAS TEN I wanted a pair of red stockings. It was the style then. Along with them, for the fashion-conscious, went red-topped high shoes, with a red tassel bobbing in front. I didn't think too much about it, because I knew they weren't for me, but if I *had* asked for them, and by some marvelous act of providence, had come into possession, there would have been no limit to the joy in my soul every single morning I wore them and my starry eyes to school.

There were girls in the school who had red shoes and stockings. But they weren't starry-eyed. This gave me considerable material for thought then. And still does. I've known a few wealthy people since, and some very poor, and there seems to be a direct, inverse proportion between the amount of possessions and the happiness of the possessor. Of course, barring actual need.

separated from the brethren and continue in the work. When we separate ourselves from each other we automatically separate ourselves from the work whereunto we have been called. Can you consider any greater calamity to take place in the life of any man or woman who has taken the name of Christ, who has taken his name in baptism, than to permit himself to be separated from the source of light and truth? Can there be any greater darkness?

May God help us to appreciate the admonition given by his servant in this statement, "Let nothing separate you from each other or from the work whereunto you have been called."

THE LATEST THING in the way of material glitter that has come to my attention is the service of a certain finishing school, the faculty of which institution will positively guarantee (for a price) to turn out any girl you send them, completely poised and full of glamour. Ready to marry any rich man who asks for her.

The thought is impressive unless you've happened to run into a few of these rubber-stamp personality girls. For conversation, you would choose a crack-pot or a bore, before this artificial smeared-on grace. The crack-pot always is amusing, and you can play tag with a bore. But in a thousand years you can't get at anything in the mind of a woman who is busy with rules of proper behavior.

OUR CHURCH GIRLS have a broad principle for glamour. Love your neighbor as yourself. If you truly do love your neighbor, there are a lot of "rules" that would never have to be printed for you. "Always rise to greet a guest." Who *would* sit, if she was glad to see her friend? "Introduce the gentleman to the lady—the younger lady to the elder." How else, if you feel a genuine respect for a woman, or old people? "Listen to others—do not try to enforce your opinions." Who wants to talk anyway, when there is an opportunity to learn another's viewpoint?

There is the theory that you must "sell yourself." Usually by talking or acting. The idea being to hold the center of the stage. Along with the stage-holders in any gathering is the quiet, refined girl, interesting if only for the reason that you *don't* know her background.

Nobody ever faked self-assurance. The only assurance a sky-scraper has, is in the piling driven down into rock before there was any building. And the only real self-assurance any woman can feel in meeting others, is her knowledge beforehand that no prejudice or lack of sympathy *exists* in her heart. If none exists, none can show, and the whole chapter of text on "How to be Gracious Without Appearing to Patronize" can be forgotten. A sentence does it: "Love Thy Neighbor." This, church children learn from the time they enter cradle classes, and all their life in the church.

Overcoming timidity is the greatest factor in developing "poise." The best equipment for fighting this human weakness, is an understanding of its source. In the final analysis, timidity is an over-developed sense of one's own importance. I won't take the space to prove it, but it's so. Everybody makes mistakes and is awkward at times. Their salvation lies in treating these incidents as inconsequential, and forgetting them. With this attitude, it is possible to laugh them off and save embarrassment to everybody. But you have to start sometime, or you'll be an old lady, still acting like a twelve-year-old.

A LOT OF GLAMOUR training centers about training the body. You hold your shoulders back. You flex your muscles and move with rhythm. You express relaxation by letting your arms hang straight at your sides. You "place yourself" in a chair or auto, instead of "dropping." You don't "clutch" things, or lean against them. Any interested mother has taught her girl all these things before she is thirteen. And the book-balancing routine is good fun for any party. It beats peanut rolling or potato racing.

A pleasant voice is a necessary asset to personality. Say the experts. And no one can deny it. A girl in high school sings with glee clubs, in the choir at church. Listens and discriminates when others speak. Sooner or later, her teasing big brother, or

EDITORIAL

A Few Small Thoughts

(Continued from page 3.)

a pal at school will advise her of any lack she may have in this direction. It won't be any easier to take if injected hypodermically by a tactful advisor at college. You just don't have a nice voice. All right, spend something on culture and take six months' voice lessons. Earn the money for it cleaning your neighbor's house or shopping for her.

Every item of mere etiquette could be boiled down to a matter of having consideration for other folks' feelings, and properly expressing your thoughtfulness for them. Girls and their mothers in the church are getting the training they need for glamour—if they make use of it—in the church association. You are criticized by fellow-members. Don't sulk. You're getting experience free that others are paying college professors to give them. Your friend is sick and needs you to pinch-hit as hostess at her party. You love her more than you do your own bashfulness, so you step into her place and come out with valuable experience. A baby is fretting in church. You feel sorry for the tired mother and take baby out for her—even if you have to break your back to carry it a block away, where crying-sounds can't be heard inside. Sometime you're going to have to learn, anyway.

I never had any red stockings. And the girls who had them didn't appreciate them. When glamour is bought at \$2,000 a semester, it sparkles—a good deal like a tin can in the distance. When you buy it by learning to live with others, it comes harder and lasts longer.

Choose your letter paper as you choose your clothes, collecting various colors and styles for various moods and occasions. Then, when you are lonely and want someone to talk to, when a friend is sick or has special good luck or celebrates a birthday or an anniversary, you pick out just the right paper, and make a letter thoroughly individual and pleasant to look at and read.—Marjorie Barstow Greenbie, *The Arts of Leisure*.

He is an old acquaintance. Abandoned by some faithless master to shift for himself in the alleys and garbage cans about the square. An inoffensive citizen with a kindly eye. He has tried in vain to acquire one human friend. And now he is dying of hunger on the post-office steps. When we arrive, he is giving languid attention to a demented flea that is trying to draw sustenance from his thin frame. Poor as his life is, he looks unready to resign it. He does not plan to die. Who should decree death for him?

Bread and meat placed before him produce a strange effect. *He cannot believe that any human being would feed him.* He has so lost faith in the holiday crowd, carrying home rich cargoes from the markets, that he thinks this food must be for some more favored creature. He cringes, whimpers in pain, creeps away. It is a terrible thing to see the cruelty and heartlessness of your kind reflected in the eyes of a dumb, suffering beast. Only when he is left alone does he return and eat. He can survive another day, and hope for better fortunes.

Lady, the dog that you would have sent, with good intentions, to his death, still lives and enjoys the meager portion that life affords him, probably thankful in his own canine way to the power that is responsible for his presence here. . . . There is a difference between calling the police and bringing food.

Report to a People

Sentimental? Foolish? Perhaps.

In Europe and Japan there are people dying of cold and hunger, just as that dog was dying. They are dying with the conviction that nobody loves them, and that nobody cares. They die amid the

cold ruins of their homes, in the alleys, and on the steps of public buildings. They die while over here we complain that turkey is expensive, and that we will take a leg of lamb or a goose instead. They die in the snow, or on bare stones, with only rags to cover shivering limbs. They die, with well-fed occupation troops marching by, turning their heads, because they have not enough at hand for the hungry millions.

This winter when these poor people are dying, some persons will wish to call the police. It is vulgar to fall down and die in public! Revolting to the refined senses! There should be a law against it. Death should be concealed in places like Buchenwald, Lidice, and Dachau.

And if there should be some who would rather bring food to the doomed ones, than to call the police? . . . The Department of State does not give permission, we are informed, for us to send clothing or supplies to former enemy countries.

It is a pitiful thing for this world when nations forget the meaning of mercy, and people dying lose faith in their fellow man, unable to believe, like that poor dog, that any person would feed or clothe them.

Perhaps the leaders have good reasons for what they do. Perhaps. But they have not made those reasons known to us. We are far away. We cannot know. But someday they shall have to answer questions on what they have done. They shall have to answer to humanity. They shall have to answer to God.

L. L.

Nothing can so poignantly evoke the flavor of the receding past as some remembered tune, some melody that has caught up and woven into its own unconscious fabric the very color and fragrance of a day gone by.—Alexander Woollcott, *While Rome Burns*.

The Works of God

By Herman Albert Chelline

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—Revelation 14: 6, 7.

IN ADDITION to the ethical and spiritual values contained in the Bible, this wonderful book contains literary and dramatic values such as can be found in no other book. In particular, the portion devoted to the story of Jesus presents the world's greatest drama, from his birth at Bethlehem to his death on Calvary.

Practically every recorded incident of his life has dramatic elements. Turn, for example, to the sixth chapter of the gospel according to John.

It seems that the Master's principal concern in his ministry was to establish his work, to build his kingdom, and to train his disciples so that they might continue the work after he should leave them. But the demands of the multitudes were so great that it was difficult for him to meet with his disciples alone, and undisturbed by the crowds which followed him.

In the chapter to which we refer, he crossed the sea, and went up into a mountain to be alone with his disciples. But still the people followed him. Concerned for their physical needs, he asked, "Whence shall we buy bread, that these may eat?" Then followed the miraculous event, the feeding of the multitude, from five loaves and two fishes.

What drama in this incident! Can you not picture the small boy, starting out on what, to him, was a picnic? And what is a picnic, without a lunch? With no lunch, it's no picnic. With understandable foresight he made sure of his lunch—five

loaves and two fishes. Note also, the record says they were "small" fishes.

How little did that lad realize the part he was to play and the contribution he was to make to a mighty drama! And what a lesson here for you and me. Perhaps we haven't much to offer. I know very well that if five thousand hungry people came to my home right now, we should have to send them away hungry. I haven't much to offer as a contribution. But neither did the lad have much to offer.

Jesus took the small offering, and when he had blessed it, it became a great offering. The Master took what he had at hand, and used it to perform a great miracle.

As the story unfolds, the disciples started back across the sea, Jesus remaining behind. When the weary and worn disciples were in difficulty because of adverse winds, he approached them, walking on the water. As he approached the ship, they, not recognizing him, were afraid. The record says they were troubled, saying, "It is a spirit." How often do we shrink from that which would be helpful to us, fearing that which we do not understand, or which we do not see clearly.

We have been prone to criticize Peter, because his faith failed him and he started to sink, as he attempted to walk on the water. But does it ever occur to you that of all those men in the boat, Peter was the only one who had the courage to even make the attempt to reach Jesus by going out to meet him?

Again, let's take a lesson from Peter. Are we depriving ourselves of blessings because we lack the courage and the initiative to start out to meet Jesus—to meet him half way?

On the following day, the multitude again caught up with Jesus. He

very frankly told them why they sought him. "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Then, speaking of the works of God, he elicited from them the following question: "What shall we do, that we might work the works of God?" (John 6: 28) It rather like Goodspeed's translation of this passage: "What must we do to carry out God's work?" Indeed, *what?*

That is a question which has frequently been asked, with slight variations, and under varied circumstances. Consider the rich young ruler, who desired eternal life. He received an answer, but not the kind of answer that he desired. So he turned away sorrowing.

Consider the men who heard the preaching of the gospel on the day of Pentecost. Stirred by the message, they cried out, "What shall we do?"

Consider Pilate, and his question, "What shall I do then, with Jesus which is called Christ?" Pilate's name has been perpetuated as a symbol of vacillation and unwillingness to act according to the dictates of his judgment and of his conscience.

Suppose we turn the question upon ourselves. What shall we do, that we might work the works of God?

Dr. Halford Luccock, in his book *In the Minister's Workshop*, tells of a student preacher going into a church to preach, and finding on the pulpit a neat little sign which read, "*What are you trying to do to these people?*" As Latter Day Saint ministers we may well ask the question: What is our aim; what are we trying to accomplish as we stand in the pulpits of the land to preach, or as we go about our work of the ministry? Do our aims coincide with the objectives outlined in the fourth chapter of the Ephesian letter?

In his book *The Christ of the American Road*, Dr. E. Stanley Jones says, "There are two great streams of human longings which have run through human history: a longing for a new order and a longing for a leader. . . . The 'ought-to-be' stands

over against the 'is' and disturbs it and calls it."

When we are thus disturbed, we may try to rationalize ourselves out of "doing," may try to declare a truce between the "is" and the "ought-to-be." But down deep we know that victory can come only through an "all out" effort. Otherwise we, too, shall turn away sorrowing. Herein lies a challenge to us, individually, and to our branch, to our district and to our entire church. "What shall we do that we might work the works of God?" or "What must we do to carry out God's work?"

Just what is meant by the "Works of God"? The spectacular? Surely there was nothing spectacular in a small boy carrying five loaves and two small fishes. But he gave them to the Master, for him to use. Perhaps you don't have five loaves and two small fishes. But you have some other possession—some capacity, faculty or quality that could be consecrated. Does the phrase "works of God" convey the idea of bread without effort, as it did to the people whom Jesus fed that day? They looked back to their ancestors who had received manna in the wilderness, and longed for that experience, or some similar sort of social security which would be guaranteed to them without too much thought or effort on their part.

This whole Restoration movement—this Latter Day work—may be said to be based upon a threefold requirement as preached by the angel who flew through the midst of heaven bearing the everlasting gospel (Revelation 14: 6, 7):

1. Fear God
2. Give glory to him
3. Worship him.

The message of the Restoration is a call to worship. Such worship, to be acceptable, carries into every phase of human activities, and only to the extent that a recognition of our relationship to Divinity permeates every sphere of our activity, can we fully accept the challenge of an answer to the question "What shall we do that we might work the works of God?"

Our Children Need Help

By Lloyd E. Cleveland

An appeal for a training program in the home, by a father and experienced church worker.

JUVENILE DELINQUENCY during the war was one of our biggest home front problems. It is still one of our biggest problems. Every thinking parent in America is concerned about the great upsurge in crime among teen age youngsters. Some of the most outstanding leaders of the country have called upon the parents of our nation to wage a relentless war against the causes of this problem. Numerous articles have been written about the condition itself, few about the cure. This article is not written from any expert point of view. It is rather the result of an effort to think through some of the problems from the standpoint of zionist-minded parents who wish to rear their children with a thorough foundation in gospel principles, and see them take their place in church work without wasted years and regrets.

We are commanded to rear our children "in the nurture and admonition of the Lord." Have we ever taken time out to digest the full meaning of this phrase? We often hear that "The boys and girls of today are the men and women of tomorrow." What kind of men and women? In my limited experience and observation, there are few parents indeed who have any comprehensive plan for educating their children in the home. The pattern is usually hit or miss, with little time for trying to understand the child's problems or help it solve them.

"The nurture and admonition of the Lord" will include much more than insistence upon attending church services. It means setting the example in all things. It means that we parents cannot pass the buck to the public schools and the church school for the poor training many of our youngsters are getting. The type and degree of training which a

child receives in the home will determine its capacity to adjust properly to school and church training. No amount of teacher-discipline can completely overcome a bad home environment, except in unusual cases.

WHAT KIND OF parents are we? Most of us will fall normally into three main classes. First and probably most numerous are those who love their children to an extreme. Any thought of discipline is repugnant to them. Children in such homes are excessively pampered, rarely allowed to think for themselves, seldom learn self-reliance. When faced by the cold realities of life in later years these children are unable to adjust properly, and become social problems. Overly-indulgent parents usually become indignant if told that their blind love is ruining the child's chance for a happy, normal life.

The second class consists of those who strive for a realistic approach to parenthood. In these parents good common sense is the measuring tape. Their love extends beyond the momentary pleasure of making life a grand fairyland for their offspring, to the building of permanent qualities of character and breeding. Self-expression is permitted but is channeled into useful and creative patterns. While their minds are plastic and learning experiences are easily assimilated, Johnny and Mary can be taught life—and this without depriving them of any of childhood's happy hours.

Fortunately, the third class of parents is the smallest in point of number. This group comprises those parents who care little or nothing for their children. Such parents are too indifferent and selfish to take the

WARNING TO YOUTH

By C. J. Lant

time and trouble to give them proper care and teaching. These homes may be upset by violent quarrels often ending in divorce court. It is from this environment that a large per cent of our criminals come. Indifferent, self-centered parents are a woeful headache to the entire community.

OF GRAVE CONCERN to every Latter Day Saint family is the problem of retaining young people who are lost by the church in large numbers every year. Indifference to this situation is intolerable in an organization which exists for the saving of souls. We must be careful not to misplace our zeal in proselyting among nonmembers while our own family suffers from lack of spiritual guidance. This is not an imaginary problem. I have met personally a number of sorrowful parents who wondered why their children lacked interest in church work. Some of these undoubtedly had valid reasons for their complaints, if they used all the ability within their grasp to teach and instruct. On the other hand, many of these parents have failed to develop any constructive and sincere program of training which will carry over into adult church life.

Where many of us fall down in our teaching methods is in our failure to begin soon enough. It is often true that we permit our children to be baptized upon reaching the eight year minimum without the proper instruction and preparation being given them. Then, instead of planning a familiarization course which will appeal to youthful reasoning we literally "toss the book" at them with the admonition to "study to show thyself approved." This advice is good, but the method is inadequate to produce the kind of results we want. Children learn not only by study but by asking questions and most of all by observation. How many are so thoroughly sold on the church's program that some of their determination and enthusiasm

Your grandmother and anyone else is right when they tell you about the evils of strong drink, no matter how cleverly it is covered up by "red soda pop." It will dull the senses and ruin the brain, besides eating out the lining of the stomach and destroying the delicate tissue of the kidneys. The eyes, too, will suffer, and if liquor is taken freely the nose will become bloated and red.

Certainly, the so-called moderns will call anyone "old-fashioned." Let them. Learn to say proudly, "I never indulge." Remember, success in life depends upon the integrity of the individual. And anyone who plays with strong drink will not only ruin his health and life, but will discover, when it is too late, that, he has no character left.

Certainly, "the joint" where they sell it is often on the same street as the church, and it takes a real person to pass by and shun it.

In the years prior to and during World War I, discipline was a part of a serviceman's training, and this was also true in a real home. If the soldier disobeyed orders, he was severely disciplined and made to do what was right; and so was an unruly child in the home. But the best person is the self-disciplined individual.

The real father, mother, or grandparent is the one who teaches the child to tell right from wrong; not because there is no temptation or opportunity to do wrong, but because of the evil connected with it.

The real person is the one who will not lie, cheat, steal, drink strong drink, or do any type of wrong; because it is wrong, in spite of all of the evil influences.

will bubble over into the lives of their children?

ONLY IN A general way can any plan be laid out for all parents to follow. Individual differences in children and parents alike create a need for imagination and insight regarding problems in every home environment. A visiting priesthood can be of immeasurable assistance in helping to establish the right educational program for every family.

Just as a suggestion, why not borrow some of the better ideas from our public educational systems and use them in some phases of our home training? For an example, educators base their programs on units of work done by the student. So many units of each type of learning are required for graduation. This with appropriate awards, could be used in studying church principles and beliefs, church history, and all standard books and periodicals. Special awards for church school and Zion's League work might be given. Such a program would have to be closely supervised to give the proper spiritual balance and to prevent it from being burdensome or stuffy. If such a program is not considered suitable, perhaps it will stimulate

thinking toward another plan which will fit *your* needs.

The theme song of one of our popular radio programs begins with the words "we must be vigilant." Most of us are alert to those elements of our environment which are likely to deprive us and future generations of our cherished freedom. We can see the need for a better social order to give security and happiness to the world's downtrodden millions. Yet, somehow, we forget we have the only answer to these questions in our grasp. And while we slumber the Pied Pipers in the world around us lead our children away unnoticed. Shall we accept the challenge? It is later than you think!

Bridgemen working on the new San Francisco Bay bridge were faced with an unexpected situation when the rising sun drew the tops of the bridge towers almost two inches east each morning. As the sun moved in its course, the towers reeled with it. Only two inches, but if you were trying to hammer the head of a four-inch rivet flush and there were two inches between your beam and your tower, you would have to do something. On the Bay bridge they had to wait until night-fall, after the sun had quit having fun with the bridge, to fit some of the cross-beams.—Frank J. Taylor in *Collier's*.

ZION'S LEAGUE EXCHANGE

Dear Zion's Leaguers:

Recently, at our city-wide Zion's League council meeting, the suggestion was made and approved for the creation of a circulation department for the young people of the church. This department would entail the exchange of news, activities, friendly letters, and ideas for various types of service which would be of interest to youth.

Thinking it might be possible to get a page or so in the *Herald*, we went to see the Managing Editor, and found him quite willing to help us on the project.

Our next step is collecting material to make up this column. That's where you come in. We'd like to have complete accounts of all your League activities. Or, if you have any problems you would like help on, let us know via letter and we'll see what we can do toward solving them. Suggestions would be appreciated, too.

This column is designed to bring the young people of the church, regardless of where they live, closer to each other.

Any news, articles, or announcements may be sent to me.

Sincerely,
Dorothy Eastwood
1243 South Main
Independence, Missouri.

One of the most important activities of the city-wide Zion's League in recent months was the one-act play contest held November 26, 27, and 29 in the little theater at Stone Church. Seven plays were presented on these three nights; they ranged from farce to heavy drama.

Monday evening *Salvage*, a very appealing drama, was given by the Leaguers of Second Church. This play was written by Dorothy Wilson and directed by Georgia Snow. The cast included L'Nora Cross, Thelma Coon, and Stanley Curtis.

The other play presented on November 26 was *Not Tonight*, a comedy directed by Mrs. Arthur Welch. Those participating were Betty Katzman, Ray Brackenbury, Cleo Williams, Kenneth Stobaugh, and Barbara McFarlane. The Englewood League was responsible for this production.

Tuesday evening, three plays were given. The first, a drama, *Light to Glory*, was directed by Helen and Athelia Mengel. The cast, composed of Gudgell Park Leaguers, included Bill Mengel, Rose Bowers, Kenneth McLaughlin, and Ruth Atkins.

Liberty Street presented the second play which was a comedy, *Who Gets the Car Tonight?* directed by Mrs. Mable Holsworth. The character parts were taken by Cebert Young, Anna Smart,

Billy Harrison, Helen Holsworth, and Jack Litsworth.

The third play to be given November 27 was the contribution of Stone Church. It was entitled *Four Hundred Nights*, and was directed by John Pritchard.

Walnut Park and Spring Branch churches presented their plays on Thursday, November 29. The first, a religious drama directed by John Wade, was called *The Answered Prayer*. Parts were taken by Francis Needham, Frances Oeser, Joy Netter, Audrey and Lloyd Hurshman.

The final presentation, *Elmer*, was directed by Raymond Fisher. The cast included Robert Ganson, Ruth Ward, Vlora Jacobsen, Rosemary Curtis, Frances Zwingle, Florence Essig, Dorothy Jennings, Howard Harrington, and Dwain Miller.

Judges Darlene Van Biber and Lois Jean Williams selected *Four Hundred Nights*, the play given by Stone Church, as winner of the first prize. Englewood and Second Church tied for second place honors, and Liberty Street was voted third best.

The award, a plaque, was presented to John Pritchard, director of the winning play. The cast of this production included Howard Downs, Oliver Houston, Cleo Cudworth, Betty Pritchard, Wilma Highly, Maxine Pritchard, Nadine Ellis and Bob Coe.

Margaret Reiff and Kenneth Birchett were general managers for the plays. Georgia Snow was in charge of the tickets; Kay Hawkins was chairman of the house committee; and Van Eastwood was chief stage technician.

During past years there has been a growing need for an organization of the various Leagues in Independence. In 1944 the city-wide Zion's League council was established to take care of this need, and it has been able to solve many problems. It includes a president, vice-president, secretary and treasurer; these officers work with a council composed of the various presidents and young peoples leaders from all the congregations. This council meets twice a month to plan city-wide activities.

The 1945-46 officers are Dwain Miller, president; Vlora Jacobsen, vice-president; Marcina Gold, secretary; and Georgia Snow, treasurer. The first activity planned by this group was the annual retreat held at Lake Donaphin the first of August. In October they sponsored a Hallowe'en party given at the Auditorium, and in November the one-act play contest. A gift and consecration service was held at Walnut Park church on Sunday evening, January 6.

Alien Appeals to Youth

[Editor's Note: Not long ago Lynn Perkins had the following article in the *Pittsburgh Sun-Telegraph* and U. S. Representative Robert F. Rich of Pennsylvania reprinted it in the *Congressional Record Appendix*.]

I BELIEVE in America, and I believe in the system of free enterprise which has built this country into the mightiest enterprise of freedom which the world has ever known.

There is certainly nothing newsworthy in my believing this. Millions of people have the same belief. The only unusual fact, in my case, is that I believe it and also happen to be young.

That combination is quite a rarity today.

The truth is that youth has lost its belief in free enterprise. Few are actually opposed—but few are in support. During the last twenty years the growing generation has been submitted to a constant barrage of propaganda which has discredited capitalism and private enterprise.

Even the huge mass-appeal mediums, whose very life depends upon capitalism, have taken part in laughing at private business.

Magazines, newspapers, movies, comic strips, the radio and most other mass-appeal mediums have, in a roundabout way, promoted the ridicule of private business and the businessman. Success has been consistently sneered at as bourgeois.

The same subtle sneers have been sandwiched into the teachings in schools. The net result is that the vast majority of youth is either neutral or in opposition to capitalism. Capitalism has to the minority become a monster—and to the majority a ridiculous fat man with the money bags.

Synchronized with this planned ridicule of private enterprise has been a wide-spread but little-seen machinery which has tirelessly worked in the promotion of socialism. It is known as liberalism to those who cannot or will not see it too clearly. To those who have wanted a more naked name, it is known bluntly as communism.

Communism has marched behind the banners of the progressives.

Talk to any young person of any intelligence and will, 99 times out of 100, get the reaction that some more or less vague sort of socialism is progressive—that capitalism is reactionary.

Few are in favor of communism.
(Continued on page 22.)

The Function and Field of Religion

By J. A. Koehler

This is the fifth in a group of addresses given over Radio Station KMBC on the subject, "The Modern Voice of Prophecy."

ANYTHING THAT has a proper place in the life of man is to a purpose. That purpose is either to supply a need or to satisfy a want. We do not trouble ourselves to do anything except to preserve or gain something that we regard as good or to prevent or escape something that we regard as bad. You would not have a care to be religious if you did not believe that religion is advantageous or profitable, if you did not believe that the function of religion is to enrich life.

The word "function" is not in the Bible. But the idea of function is there. When Isaiah asked, "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not?" he said that religion has a function. When he asked, "To what purpose is the multitude of your sacrifices unto me?" he said that religion has a function.

WHAT THAT FUNCTION is, was revealed in a hundred proclamations. It is revealed in the promise, "If ye walk in my statutes, and keep my commandments:" "the land shall yield her increase"; "I will give you peace in the land," and ye shall "dwell in safety." That means—does it not?—that the function of religion is to enrich the life of man in the garden of God.

"Blessed is the man," said the psalmist, "whose delight is in the law of the Lord," in the keeping of whose commandments "there is great reward." "For whatsoever he doeth it shall prosper." And that means—does it not?—that the function of religion is to enrich the life of man in the garden of God.

Tithing is a religious institution. So when Malachi said "Bring you

all the tithes into the storehouse . . . and I will pour you out a blessing that there shall not be room enough to receive it," he said that the function of religion is to enrich the life of man in the garden of God.

That is the function of religion. What is its field, its sphere of action? Is it possible that it could not be the affairs that condition the well-being and happiness of man? Surely, if we believe in the principle of causation, or the relation of cause and effect, if we believe that the universe is governed by law, we must believe that the field of religion is the field of action through which alone the life of man may be sustained and promoted.

WHAT ARE the affairs that sustain and promote life? They are the vital affairs, of course. And those vital affairs are primarily economic affairs. It is inconceivable that human life should be sustained and promoted, enriched, except through the conduct, primarily, of industry and government. Are not these affairs then, primarily, the field of religion? Surely.

Of course, industry and government are not the only life-enriching affairs. But they are the basic life-enriching affairs. How could the Sabbath serve to promote the abundant life if the people conducted their economic affairs in violation of the law of God? Can a religious people be right on Sunday the while it is wrong on Monday? Not if Jesus and the prophets knew what they were talking about.

THE TRUTH IS, that is the purpose of the Sabbath: to assure that throughout the week the vital affairs of peoples shall be conducted aright as in the sight of God. To assure that what is done in economic life

in particular shall enrich human life. The Sabbath is that we may "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow," and so to "eat the good of the land."

That is the ancient voice of prophecy. That is the genius that was buried beneath the superstitions of medieval times, and which has come to life again, at long last.

Many persons may be still alive (you may be one of them, as I am) who do not need to go back to the Dark Ages to see evidences that the ancient voice of prophecy, with its garden life-enriching message for ever so long was *not* the guiding genius in the conduct of vital affairs.

Some of my deepest early impressions of religious affairs are that the business of the church was dominated by big business, industry, politics, and finance—by church men who said that religion has no rightful place in the conduct of vital affairs.

As for the ministry, the pulpit, it was inhospitable, almost hostile, to the idea that the function of religion is to enrich the life of man in the garden of God through the conformation of the system of economic institutions to the will of God.

There are few religions that do not build with an eye to the condition of man in the future life. But they build in quite different ways. Neither prophetic Judaism nor Messianic Christianity hopes to attain to a fortunate future condition of man except through the right conduct of the affairs of the present; except, as the Restoration prophet put it, through "using the things of *this* world in the manner designed of God."

THE CHARACTERISTIC of Moses and Samuel and Isaiah and Jesus is their concern for the right conduct of economic affairs in particular as means of enriching human life in the garden of God; and so to insure that the estate of man in the next life will be joyous.

That conviction has been recovered. And in that recovery there is assurance that there truly is a modern

voice of prophecy. The proclamation of Restoration—which to Latter Day Saints is the modern voice of prophecy—is “If ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded and required of you.”

There can be no doubt as to what those commandments and requirements are. They are that economic life must be grounded in principles of justice, equity, and mercy. The function of Restoration religion is to enrich the life of man in the garden of God. And the field of that religion is the whole circle of affairs that have to do with the promotion of human well-being and happiness.

The voice of Restoration says that “If Zion will do these things, she shall prosper and spread herself, and become very glorious, very great, and very terrible.”

That voice says that “You are to be equal, or in other words, you are to have equal claims on the properties (of the community), for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just; and all this for the benefit of the church of the living God (which means the men of the church who form the community; not ‘the church’ in its common acceptance) that every man may improve upon his talent (his capacity for doing things which enrich the life of man), that every man may gain other talents (or things which promote human well-being) . . . every man seeking the interest of his neighbor (every man seeking to enrich human life), and doing all things with an eye single to the glory of God.”

There is much more than that to the message of Restoration. But that should be sufficient to reveal the conviction of the genius of Restoration, which is that the function of religion is to enrich the life of man in the garden of God. And, since human life cannot be enriched without conducting economic affairs in accordance with the will of

I Believe in the Sunday School

By J. Edgar Hoover

Director, Federal Bureau of Investigation

This extract of an article that appeared in the *Christian Herald* for December, 1945, is used by permission of the Editors of that publication.

“There is no substitute for religion and the Sunday school!

“By the same token, there is no synthetic replacement for a decent home life. Our high crime rate, particularly among juveniles, is directly traceable to a break-down in moral fiber—to the disintegration of home and family life. Religion and home life are supplementary. Each strengthens the other. It is seldom that a solid and wholesome home life can be found in the absence of religious inspiration. And the filaments of religion and family life burn brightest and most effectually when children have attended the Sunday school. . . .

“In the United States criminals force us to spend each year more than four and two-thirds as much on them as we spend on all forms of education, both public and private. We spend for their detection, arrest, conviction and punishment nearly thirty times as much money as the combined budgets of all church and religious organizations in the country. Each year that crime continues, it will cost every man, woman and child in the United States approximately \$110. That’s too much! . . .

“Each of these laws is an outgrowth of one of the world’s ten basic laws—of the Ten Commandments which are taught, or should be taught, in every Sunday school. I have never seen a true adherent of

God, that the vital affairs of this life, together with the Sabbath, or the life-enriching functions which complement and supplement vital affairs, are the proper field of religion.

Is not this recovery of the convictions of ancient prophecy an assurance that there truly is a *modern voice of prophecy*?

these Commandments stand at the bar of a criminal court!

“A few months ago, three youngsters—two aged thirteen and one aged fourteen—were arrested for the theft of eight automobiles. All three were given sentences by the court. We discovered that lack of religion had played a most important part in the tragedy. These boys came from homes in which there was no religion, no family prayers, no acknowledgment of God, no emphasis upon that Commandment which tells youth, ‘Thou shalt not steal!’ . . .

“A few years back, a vicious murderer still in his twenties threatened Special Agents of the FBI. As a gang leader he was responsible for several deaths, and now he planned to kidnap certain key FBI men. When the showdown came in New Orleans, the criminal meekly surrendered. I wish his lesson could be taught in every Sunday school. I wish our youngsters could understand that this man-without-God was brave only on the surface, and brave only when he knew he was safe. Force was the only authority he respected. He lacked the sustaining power of religion, and when his personal assurance was gone there remained only the shattered hulk of a man.

“The Sunday school can help here as no other institution can, for the Sunday school offers a moral, ethical and spiritual way of life that is of unsurpassed value in our times. It is true and sound. In fitting our young folks for the future, in guaranteeing the permanency of democratic principles, there is no more potent or vital force in our nation. The Sunday School can become our guarantee for tomorrow!”

HOME COLUMN

This department is conducted for the benefit of homemakers and those interested in women's work by the General Women's Council of the church. Communications may be addressed to the chairman Mrs. Shankland Arnsen, The Department of Women, The Auditorium, Independence, Missouri. For individual replies, please send postage. Report of work, comments, and articles will be gladly received.

Courage Pays Dividends

By Evelyn Burgess

I THINK THAT courage must have been a commonplace in the lives of Latter Day Saint women from the beginning. I'm going to tell you after awhile why I think it natural that Latter Day Saint women should be courageous and why I think it has always paid them dividends.

Of course, Emma Smith—well, we usually think of her first, don't we?—her courage was a by-word. We talk about the nurses on Bataan. Emma Smith was literally chased over 1,000 miles across the country, as the crow flies, only they didn't go as the crow flies. Sometimes she woke up at night and heard the men in the next room talking about what they were going to do when they caught up with "those Mormons." Sometimes these men even came in with lights, looked over the occupants and decided they weren't the people they were looking for. Then she was left to get back over 200 miles (again as the crow flies) with her children. She had literally been turned out of her own home. That story is probably familiar to you.

Only one tribute to Emma is on record from Joseph's pen. When Joseph was in hiding before he gave himself up for the last time, Emma stole out of the Mansion House, took a carriage in the opposite direction from his hiding place, sent it back to Nauvoo and went to meet her husband in secret. This is what he said about that meeting:

With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my

wife, even the wife of my youth, and the choice of my heart. Many were the revibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, and the joys and consolations, from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble—undaunted, firm, and unwavering—unchangeable, affectionate Emma.—*Church History*, Volume I, page 120.

Did you know that after Joseph's death, Brigham Young threatened to burn down the roof over her head if she refused to go to Utah with him, and to bring her children? Yes, we talk about the nurses on Bataan and the war widows of today. Surely Emma was no stranger to these modern women when she cried out, "Joseph, my husband, have they taken you from me at last." That phrase "at last" is significant, it seems to me. It shows that she had expected this fruition for a long time, yet she insisted that they both stay in Nauvoo and face the music. Who shall say that her calm faith in the future of the church was not justified?

Well, you may say, women like that were a dime a dozen in the early church. They were pioneers. We expect pioneers to be courageous. That's right. There were women like Thankful Pratt who contracted tuberculosis trying to make connections with her husband, and always just missing him; she sent him off on a mission to England when they had just found each other again and at a time when they were burdened with debt. Well, their

debts were paid, and she lived to bear him a child.

There was Phoebe Rigdon who followed her husband from one prosperous congregation to another, watched him give up each one when his conscience called him elsewhere, saw him (after forty) lose a great many pounds, nursed him when he was out of his head for days after the mob had dragged him headfirst over the frozen ground. Yet she didn't urge him to leave the church. She stuck with him and she stuck with the church.

No, there wasn't any war going on then (just the kind of thing that made Hitler say, "The Americans should talk about the way we treat the Jews. Look at the way Missouri treated the Mormons.") Women bore children on the frozen ground when there was not even so much as a tent to protect them sometimes. They forded streams; they left their homes behind them time and again. They were refugees all their lives. Finally Henry Clay even suggested that the whole church should be moved across the Rocky Mountains. Well, they were still courageous enough—some of them—to move again, to the arid Salt Lake Valley. Brigham Young took a lot of credit for making the desert blossom like the rose.

He could make any spot blossom with people like that. They had only to be led to the place, and they would do the rest as a matter of course. My great grandfather traded eighty acres of rich Iowa farm land for a pony to ride out to Utah on. My great grandmother told him she would go with him if he wanted to go but that she would not live to see Utah because she was expecting a child. They say my great grandfather snorted, "Sarah, if that's the way it is, we won't go." She didn't mind the wilderness. She once caught a wolf in a trap and finished him off single-handed, and she earned the respect of a party of Indians in war paint, so that the brave who was going to kill when she wouldn't give him a roast turkey

said, "Brave squaw," and left her alone.

Well, we hear about those women, and we say, "Times have changed; women are softer today." Are they? I know a woman in Independence, just approaching middle age who knew she had a very slim chance of pulling through an operation without which she would leave two growing sons and a daughter who was still in the primary grades. She and her husband calmly discussed the situation. When she went to the hospital, she tried to leave a home that would be easy for him to run without her if she didn't come back. She organized her household with that end in view. She was ready for whatever might come. In the hospital she called for administration. The elders came. When they left, X rays showed that the largest of the stones in her gall bladder had disappeared completely. What had been a life and death matter became simple.

Don't you think that took just as much courage as crossing the ice to Quincy with two children at your skirts and a third on the way? Don't you think her courage was as much justified as Emma's or Thankful's? or my great grandmother's?

I had a letter from Sister Oakman, written in England during the war. She said when the bombs fell she wanted to be one of two places, either out of doors where she could watch the fun or in bed where she could go back to sleep and sleep comfortably when the "all clear" sounded.

She feels with so many native-born Englishmen that, when the time comes, she will go, and not before or afterwards. Some call it fate, others call it God.

It makes me think of what my father told me when we first began to hear these prophecies of dire things to come upon the earth: I asked him what he thought about them. He would smile and say, "Well, maybe those terrible things are going to happen. But there's no point in worrying about it. If they don't happen, you will have had all that worrying for nothing. If they

do, you'll have plenty of time to start worrying, if worrying will do you any good." That's the kind of modern courage I've encountered in a great many young women I've talked to in the church whose husbands were sent overseas into the front lines. "I'll have plenty of time to weep when I know beyond a shadow of a doubt he isn't coming back."

Is that any less courageous than Emma or Thankful or my great-grandmother?

It seems to me that real courage is born of a long-time view. I saw that courage is worth-while because without it we would all be unhappy, inefficient neurotics. There are people, you know, who can't cross the street because they're afraid they might be struck by an automobile on the way across. Whatever the reason for this fear, like the fear of elevators and of crowds, it practically incapacitates people who might otherwise be making a brilliant contribution to society. Emma was courageous, yet her husband was murdered. But her courage was still worth-while. Because she didn't lose her head in the emergency, we have the Inspired Version, and we had the benefit of her son's leadership—her long-time view still worked out. She might have saved her husband's life by running away with him. But he would have died eventually and she could not have seen his ministry come to fruition in her son if she had lost faith in the church and in the long-time view. Taking this long-time view does something to your life. It makes it meaningful and beautiful whatever happens. That's what courage does for you. So I'm awfully glad our church women are still blessed with "courage and with faith," aren't you?

Because of heat engendered by the chemical action in concrete mixtures, the 6,000,000-ton Boulder Dam would take a hundred years to cool if left to itself. To hasten the process, more than 500 miles of tubing has been built into the structure, through which ice water circulates from a plant capable of turning out 1000 tons of ice every day.—Bruce Bliven in *The New Republic*.

So You Think It's Uncertain, Do You?

"The future is so uncertain," you complain. What future have you ever known that wasn't? It is that very uncertainty that makes life so interesting. Suppose you golfers knew in advance what scores you were to get on every hole? Suppose you fishermen knew the size and kind and number of the fish you were to bring home? Suppose—but why keep on supposing?

You know that if our futures were revealed to us in detail, if we knew in advance what is to happen to us, life would lose its savor. The fun is in expectation.

That we are living in a world of change is admitted. But we always have lived in that world. Businesses have come and gone. Men have succeeded and failed. Men have died. Hunger and thirst and disease and injustice and brutality have always challenged the creative genius of men.

And men have won, too. The average age at which men died in the days when Rome was powerful was 24. Now it is 62 or thereabouts.

Who knows, possibly in time men may conquer the disease of war.

There will always be a fight for a better future. What the world needs now is more men of faith—hopeful men, expectant men, confident men.

We need more men who hang on to fundamentals. What, for example? This: That people will continue to need food, clothing, shelter, education, entertainment and countless gadgets from automobiles to toothpicks. That truth is inescapable.

Who is going to supply those things? You? Why not?

Think in terms of unlimited resources and unlimited needs. Fit yourself in between those two extremes. There's a place for you. You have work to do that you alone can do. How you'll do it, where you'll do it—do they matter?

What offers your a challenge is the very uncertainties of the future—uncertainties of detail only. There are no uncertainties so far as the needs of millions of people go. Your job is to pick out the needs you can fill and be prepared to fill them. You'll always get what belongs to you. To get what you desire, prepare to receive it.

Accept uncertainty as a friendly, tantalizing leader. Travel forward with faith.—Thomas Dreier.

ADVENTURES IN LATTER DAY SAINTISM

Discovering Highways of Abundant Living A Plan of Action for Zion's League

By Mary B. Hill

DURING THE PAST thirteen years it has been my experience to be a member of three churches, having found the truth only six years ago. During that time, I was actively associated with several young people's groups, both in a local and district capacity, and noticed that one particular plan seemed to be the most successful. I advocated this in our own League here in Hamilton, Ontario, but not until this year have we actually tried it, modified greatly to suit the local conditions. So far, it has been most successful with all our young people attending our meetings regularly. Eight visitors were present at our last meeting, which was not an "out of the ordinary" meeting.

The system is called the "commission" plan, with the League divided into four groups, or commissions: "Service," "Fellowship," "Missionary" (evangelistic), and "Devotional."

The League is, of course, headed by a president and vice-president, and has a regular secretary and treasurer, and social committee. Each group has its "commission leader," and each commission (or group as we call it) is responsible for one evening's program every month. The "service" group may be responsible for the first meeting in each month, the "fellowship" for the second, etc. The social committee, in conjunction with the "fellowship" leader, is responsible for the fifth night of any month and for special events such as Hallowe'en, etc.

The cabinet of the League, consisting of the president, vice-president, secretary, treasurer, social committee and the four group leaders, meet at the beginning of the year, under the supervision of the young people's supervisor, and plan the calendar for the year. Immediately, then, each of the four groups have separate meetings to outline programs as far in advance as they wish. Thus the service commission may meet and decide upon what they would like to present as the program for their evenings; for example, until Christmas. It is clearly understood that each group must keep at least a month in advance in program planning. This gives time for well arranged, unharrassed evenings.

To stimulate interest and foster missionary-mindedness (which has been sadly lacking in our League) points have been arranged. Points are given for attendance, visitors, new members, and daily devotions, and also for having used every member of the group in a particular program. This last item was added because so many of the League members formerly refused to participate when asked. So far, we have not had a refusal; in fact, the group leaders won't take "no" for an answer. At the close of the year, the winning group is feted in some way by the losing groups. All rivalry has been friendly and taken in good spirit. Lest it seem that it is essential to have points for the successful operation of this system, we hasten to add that it is not necessary.

The group leaders are responsible for calling monthly committee meetings and seeing that the plans are carried out, with rehearsals if necessary. The group leader looks after absentees, analyzes and assists in solving problems of the group, explores all possibilities of new members or visitors in the group, and participates in all cabinet meetings of the League.

In the monthly group committee meetings, all members of the group attend. Anyone may contribute suggestions. If current program materials are running in the *Herald* or elsewhere in our church literature, these are studied and adapted for use in the particular field of that group. Where talks are decided upon for a meeting, the persons who are to give them are selected, along with the assignment of the subjects, etc. In fact, the whole program, from the opening to the closing hymn, is carefully planned.

During the meeting (the regular League meeting) the president takes charge of the opening hymn, prayer, Scripture reading, the offering, roll call, announcements, and business. The meeting is then turned over to the group leader for the remaining time. Any solos, musical numbers, etc., arranged by the group come in this part of the program.

In our branch, with only eleven members, four groups were impossible. In order to make less work for the two groups, which we decided to use, the young people's supervisor and president decided to collaborate and look after the remaining two evenings a month. Our

groups are "Service-Devotional" and "Fellowship-Missionary."

There was practically no League last year, so the programs under the title "Adventures in Latter Day Saintism" were not used. However, we have endeavored to use much of this material this year. For years I have collected program materials adaptable for young people's work, from which we draw.

I like the "commission system" because:

I have noticed, especially during these war years, that unless a young people's leader was devoting full time to this work, he was harrassed with the responsibility of a meeting every week. Moreover, few young people's leaders, especially in smaller branches, have had any specific training in this work. They frequently lack ideas and usually have a zeal without knowledge—often minus the zeal, too, eventually.

Ordinarily, the young people as a whole have no direct responsibility in their meetings, and consequently have less interest. Few leaders could give every member of his League a substantial part in the League program once a month. The group leader's centralized interest is a better check on absenteeism, and potential members.

With less meetings to prepare for, each leader and his group can take time to put real quality into their meetings; the "favorites" do not do everything. Very often the reserved member has proved to have amazing talent.

On the whole, this system has proved to be:

1. A good method of producing leaders in young people's organizations.
2. A stimulus to interest and enthusiasm.
3. Attractive to new members and visitors.
4. A method of discovering talents, and for varying meetings. (Many members have excellent ideas when allowed to share them with others.)
5. A good method of raising the standard of the meetings.

The following calendar presents this year's activities. You will note that the programs for the different evenings are all stated well in advance in the majority of cases; also, that nearly all the meetings announce a definite program. We tentatively planned our programs for the entire year; two groups have made minute plans through December 31.

Oct. 12. New set-up outlined.
 Oct. 19. Installation—Candle-lighting.
 Oct. 25. Branch social—Women's department social.
 Nov. 2. Hallowe'en party—Basement.
 Nov. 9. Service—"Musical Life of Christ."
 Nov. 16. Young People's supervisor—Forum on "Should there be one church or many?"
 Nov. 23. Missionary: Play—"Rise of the Reorganization."
 Nov. 30. Recreation—Basement.
 Dec. 7. Service: Playlet "Baptism."
 Dec. 14. Missionary: Four ten-minute talks on Missions.
 Dec. 21. Candlelight worship service. Distribution of gifts (not over 25 cents).
 Dec. 31. Party and Watchnight.
 Jan. 11. Service: Play—"Is Sincerity Enough?"
 Jan. 18. Bible quiz.
 Jan. 25. Missionary: Two talks: Charles Derry's Life; Work in Australia.
 Feb. 1. Service: Four talks, "How we got our hymns."
 Feb. 8. Prayer Service—imitative camp fire, with group sitting around.
 Feb. 15. Missionary: Playlet—"Building Kirtland Temple" (*Herald*, Feb. 24, 1945).
 Feb. 22. Recreation.
 March 1. Service: "Tithing Night"—Aim: Every member paying tithing.
 March 8. Inter-group debate.
 March 15. Missionary: Two talks: Life of William Marks; Life of Edmund Kelley.
 March 22. Young people's supervisor—Forum.
 March 29. Social.
 April 5. Service: "Easter Service in Poetry and Song" (*Herald*, March 28, 1942).
 April 12. Prayer Service.
 April 19. Missionary: Playlet—"The Church is Organized" (*Vision*, 1930).
 April 26. Debate, final.
 May 3. Service: Playlet and Program.
 May 10. *Book of Mormon* Night, by Young People's supervisor: *National Geographic* pictures of Ancient America shown by pictograph.
 May 17. Missionary: "The Light Burns On" (*Herald*, December 12, 1942).
 May 24. Past meeting quiz (or recreation).
 May 31. Open-night sponsored by Zion's League. (Branch participates with League.)
 June 7. Combination group service (End of contest).
 June 14. Prayer Service (Outdoors).
 June 21. Sponsored by losing commission. *Remarks:—Changes, Notations, etc.*

1. Service commission will present one of their best League meetings some Sunday night after the new year, adapted as a Sunday night service.

2. Missionary commission will present their best play on May 31, open to Branch.

3. Recreation consists of table tennis, several dart and ringer games, one crokinole board and Chinese checkers (as much variety as possible in a limited space). No *eats* on recreation nights, only on regular social evenings.

Each member of the Zion's League was given a calendar.

On November 9, the "Musical Life of Christ" was a meeting in the form of a radio broadcast. A splendid imitation microphone, an "On the Air" sign, with a light was set up by the boys of the service commission.

Since our League has so many non-members attending, the groups are anxious that we include doctrine, so the

forum on November 16 considered the teachings of our church, and the "service" nights of December 7 and January 11 will do likewise.

I have noticed some particular values which I believe may be credited to the plan. It helps to meet the needs of youth; *i. e.*, sense of "belonging," sharing, encouraging, being resourceful, providing action, stimulating group loyalty (few will deliberately "let down" their particular group), and providing challenge.

This plan needs to be carefully outlined and wisely developed. As you will agree, this, like any other system used, has its pitfalls. One is the very problem it attempts to eliminate, clannishness. There is great danger, if the group leaders do the choosing of their groups, each leader will choose his or her particular friends, with the League's ending by being divided instead of united. If the organization does not tend toward "cliques" then it is satisfactory to have the groups chosen by the leaders. However, if it does, the group should be selected by some other means, perhaps by a responsible person, probably the pastor or young people's supervisor. I have made it a point to have the members of the same family on different sides, and boy friends and girl friends on different sides. In fact that has been the rule, rather than the exception. Usually the young people find it interesting to compare notes and to work in competition. Sometimes the race to gain a mutual friend to one side or the other is particularly stimulating.

The group leaders have to be chosen carefully. As in any office, the danger is that the popular members will be chosen by the group; and it is not desirable if they are not good sports, and truly consecrated to the work. In other words, there, too, the pastor and young people's supervisor and Zion's League president must decide whether the group leaders should be appointed or elected.

It is a standing rule that the groups must be entirely changed each year, and if possible over a period of four years, that each member will have served on each commission. The president is not included in any group, but receives the reports of the group leaders and generally supervises the four groups. In a small League where the work is not too great, the vice-president is often the leader of a group.

In many smaller organizations where it seems advisable to divide the League into only three groups, the cabinet, consisting of the president, vice-president, secretary, treasurer, pianist, and social committee can form another group and double up in the work, as all of them, with the exception of the president, will be already in another group. This has

been done with success. Groups should have a minimum of four or five members. If we have a play and do not have enough members, we "borrow" from the other groups.

The church should decide what phases of the work come under each commission. For instance:

Missionary:

Study of church history, evangelizing, tracing, church literature, lives of past and present church officials, etc.

Devotion:

Study of the three books, and promoting church attendance, daily meditation (family altar), community projects and welfare, etc.

Stewardship:

Developing talents and vocational guidance; understanding and obeying the financial law, appreciating and understanding the marriage contract and responsibility in family and social relationships; promoting Graceland, the church study courses, etc.

Fellowship:

Participating in constructive social activities, conferences and retreats; supporting worthwhile phases of social service and community efforts; appreciating those phases of missions which deal with the brotherhood of man; and studying and practicing the pattern of zionist living.

You will notice I mentioned "daily devotion." In my experience with young people in the past, I have found that if young people do not get the habit of daily meditation in their adolescent years, very few are ever going to develop it later. But youth does not like to study the Bible, I have found, with nothing to help them. Just reading "a chapter a day" has very little appeal. There are several daily meditation books available that are extremely good, being interesting, helpful, and to some extent instructive. Three of these are *The Upper Room*, *The Secret Place*, and the *Quiet Time*. We are using *The Upper Room*. My only regret is that our church does not have a comparable publication. Perhaps our church will print a daily devotion booklet some day, based on our three books. I feel that it is a definite need, especially for young people.

Realizing that something new very often is undertaken enthusiastically and then dropped, I would be foolish to advocate this system on just our past seven or eight weeks' activity in this branch. However, seeing this carried on for years in local and district young people's organizations of all sizes, with outstanding success, gives me confidence in it. In one group which formerly lost most of its young people to active church leadership, seventy-five per cent at least are now active leaders. Most of these young people say it was the result of their training under this system which stimulated them with a desire to serve.

Zion's League Service, Hamilton, Ontario

Betty Sheppard, Grace Casler, Don Jenkins, Kieth Martindale, Pat Kennedy

MUSICAL LIFE OF CHRIST

Kieth: Ladies and Gentlemen:—We are pleased to bring to you this evening our talented group of radio artists. These young people are well known for the excellent quality of their programs. We hope to be able to bring you something of value this evening. We wish to portray something of the life of Christ, His service, devotion and sacrifice.

Grace: In Luke 2: 2-15 we read the account of the birth of Christ.

Kieth: We would be glad if at this time you would join with us seated just where you are, in hymn number 137.

When Jesus was still a baby, according to Jewish custom he was taken to be blessed by a priest of God named Simeon, recorded in

Don: Luke 2:25-35.

Grace: Reads hymn No. 140 as a poem.

Kieth: Jesus grew into boyhood in the little town of Nazareth, and when 10 years of age was taken up to Jerusalem on a visit with his parents. That visit was quite an unusual one, as you will see from the following:

Kieth: (reads) Luke 2: 46-52.

Pat: Solo: No. 264.

Kieth: No more is told of the life of Christ from the years 10 to 30. That period was one of preparation, and prayer and communication with his Father in heaven.

When he was 30 years of age he was ready to begin his ministry, and according to the wishes of his Father, came to John the Baptist in the wilderness to be baptised by immersion in the River Jordan.

Grace: Matthew 3: 13-17.

Pat & Betty: Duet No. 362 *Saints' Hymnal*.

Kieth: The first miracle of his ministry took place at Cana in Galilee.

Betty: John 2: 1-11.

Kieth: Christ was very fond of children and one instance is recorded in His ministry where the children were brought to Him for His blessing and we notice here He laid His hands on them and asked His Father's blessings—nowhere in the scriptures do we find an infant being baptized by either immersion or sprinkling.

Pat: Piano solo, 335 (one verse).

Kieth: Jesus performed many miracles during his short ministry. Too many to tell about here this evening. However, one of his outstanding ones is told by Mark in his Gospel.

Grace: Mark 8: 22-25.

Kieth: The ministry of Christ was so successful for the three years that he was able to carry on, that great opposition arose from the leaders of the Jewish religious sects. So much so that he was eventually arrested and brought before the Governor Pontius Pilate. Although Pilate could find no fault in Him he was forced to convict Him and He was led away to be crucified.

Betty: Matthew 27: 22-28.

Kieth: Let us sing softly No. 162, seated right where we are.

Kieth: However Christ, unlike the rest of mankind, did not remain in the grave,

and on the third day He arose from the dead.

Don: Mark 16: 1-7.

Pat: Poem, the words of the hymn 166.

Kieth: The last incident, and a very important one for us is recorded in Acts 1: 9-11, where Jesus ascended into heaven. Here if we listen close to the scripture we will notice that He is coming again to Zion where He will reign with his saints.

Grace: Acts 1: 9-11.

Kieth: Before we leave you, let us all bow our heads in prayer to ask God's blessing on our program here this evening.

Kieth: Prayer.

Kieth: We have had great pleasure in being able to bring our artists to you this evening, and now will sign off till the next time we are privileged to be with you. This is station H. O. Z. L. signing off.

Alien Appeals to Youth

(Continued from page 15.)

But because they no longer believe in free enterprise, millions of young people are potential pushovers for the planner and promoters of alien ideology.

However, alien or not, this ideology has offered ideals and something to believe in. Because it has talked loudly and widely of improving the lot of the common man it has drawn to itself those millions of young people who naturally yearn for a forward-looking ideal.

Communism—and the socialisms and liberalisms which it uses as a smoke screen—talks so well of the wonderful things which it does for people; it has talked so much that liberals and progressives never think to ask for any proof. Doped with 25 years of devious propaganda the younger generation believes in a vague sort of way that socialism and planning will automatically bring about the prosperous conditions which communism has talked about . . . and which capitalism has brought about all around them, without their realizing it.

All the Communist writings from Marx and Engels to Harold Laski and Earl Browder have not a single fact or figure to show that communism has done anything to make life more interesting, more comfortable, or more amusing.

Communists talk of dialectic materialism and their whole ideology is based on material things. But all their writings and all their words are not one-thousandth as impressive as a single page torn from the classified tele-

phone directory of any town in the United States.

For there, in black and white, are goods and services which stagger the imagination.

Unless capitalism can regain the faith of young America, it will inevitably be defeated by totalitarian socialism. All the strength and power and wonder of free enterprise will avail it nothing if it has lost the belief of thinking Americans under the age of 30.

How fantastic it seems that the American commies could take over the country. And how fantastic it seemed, 12 years ago, that a funny little man with a tooth-brush mustache could take over Europe.

Capitalism has got to stop laughing at itself, has got to stop apologizing.

Using its whole giant machinery of persuasion, capitalism must sell the truth to the nation's youth.

Capitalism must create an ideology to tell its story and its purpose—an ideology as attractive and progressive as socialism seems.

Youth must be shown that through its own lack of faith in a free way of life it stands in peril of living in a rationed world.

Amusingly and dramatically, free enterprise must tell its story to the young people of America—tell it in all the mass-appeal mediums of which it is master.

Capitalism must create an ideology to tell the truth about itself; a young and vigorous ideology managed, planned, and promoted by young men who are master mechanics in the vast apparatus of opinion and amusement.

Capitalism has the voice. It has only to find the words.

—*Scottish Rite News Bulletin*.

High maintenance costs of asphalt and tar roads 10 years ago sent W. K. Beckham of the South Carolina State Highway Department in search of a material which would prevent surface breaks and reduce edge failures through erosion. Under his direction, 200 feet of experimental road was built with strips of coarse cotton fabric laid over the earth base. The fabric was saturated with hot asphalt and allowed to harden. Then another coat of asphalt and sand was laid on. After two years of traffic under all weather conditions, the road was tested. It was in as good condition as when it was laid. The cotton fabric had prevented surface cracking by thwarting the upward pressure of the road base, and likewise prevented water from seeping down into the base from the top.—*The Literary Digest*.

Worship Suggestions for February

By Alma Louise Utz

THEME FOR THE MONTH: "FOOTPRINTS ON THE SANDS OF TIME"

(These suggestions are offered with a view to helping all whose duty it is to arrange worship services during February. No attempt has been made to plan a detailed service for any one age, but rather to offer thoughts and source materials for leaders to rearrange, enlarge upon, and grade according to the age of the group to be served.)

FEBRUARY 3, 1946

"FOOTPRINTS OF GODLY LIVES"

Instrumental Prelude: "Look for the Beautiful," *Saints' Hymnal*, 209.

Call to Worship:

'Tis not the sermons that we preach,
'Tis not the prayers we say,
Nor yet the lessons that we teach,
That help us other souls to reach
And cheer upon the way.

Not these alone that tell most clear
Which way our heart winds blow;
'Tis not the words our neighbors hear,
But like a trumpet far and near
Ourselves our actions show.

How like a book our lives are spread,
And all who run may read;
Our bravest words may fall back dead,
Our lives by simplest souls are read—
They are our truest creed.

—Max Hill.

Hymn: "Take My Life, and Let it Be," *Saints' Hymnal*, 307.

Prayer Thoughts: Our Heavenly Father, today we humbly place our lives before Thee, asking thy blessings upon us as we move forward in the work of thy church. It is our desire to indeed make our lives our truest creed, and we pray for thy guidance and direction that we may never offer less than our best in thy service.

Hymn: "Be with Me, Lord, Where'er I Go," *Saints' Hymnal*, 305.

Reading: One of the finest tributes paid a Christian citizen was that given in the *Kansas City Journal* for December 12, 1914, at the time of the death of the late Joseph Smith:

"He was the prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; and as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrances more honorable than this appraisal of the people

among whom he lived and labored so many years.

"Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."

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

Benediction.

FEBRUARY 10, 1946

"FOOTPRINTS OF TRUTH"

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

Call to Worship:

A church can't be measured by creed or by faith,
Or by books that men write of her love.
A true test comes in the lives of her men,
As they strive to serve God above.
There are times that they fail, but who would expect

No failure, unless it be heaven.
Yet one or two men, with lives consecrated
May be to the whole, the leaven.

A church is only as strong as its weakest link,

And it's probable that link is I,
But men before me have made the grade,
And I know I shall if I try.

I'll take their lives as a standard today,

I'll note their virtues and gains,

And then my church will never fail,

As long as a good life remains.

—Norma Anne Kirkendall.

Hymn: "I'm Pressing on the Upward Way," *Saints' Hymnal*, 241.

Prayer Thoughts:

Dear God, We thank thee for the guide posts to that higher ground which thou hast set up before us. As we strive to build thy kingdom, we pray that we may always walk close to thee, never doubting, but determined that thy will be done.

Suggested Hymns:

"Soldiers of Christ, Arise," 217.

"Stand Up, Stand Up for Jesus," 218.

"Fight the Good Fight with All Thy Might," 208.

Scriptural Readings:

"I can do all things through Christ which strengtheneth me."—Philippians 4:13.

"I am the vine, ye are the branches: He that abideth in me, and I in him the

same bringeth forth much fruit: for without me ye can do nothing."—John 15: 5.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves."—James 1: 19-22.

Challenge Poem:

THE CALL

In days long gone God spake unto our sires,
"Courage! Launch out! A new world build for me!"

Then to the deep they set their ships and sailed,

And came to land and prayed that here might be

A realm from pride and despotism free,

A place for peace, the home of liberty.

Lo in these days, to all good men and true,
God speaks again—"Launch out upon the deep

And win for me a world of righteousness!"

Can we, free men, at such an hour still sleep?

Oh God of Freedom, stir us in our night,
That we set forth for justice, truth, and right!
—Thomas Clark.

Hymn:

"THY WILL BE DONE:"

(Tune: "Onward Christian Soldiers")

Onward, Saints, together hear our battle cry
Asking God's direction, as we bravely try
To unfurl the banner of the Lord, our God;
Following in the pathway that the Christ has trod.

We are all determined as we march along,
In our souls reecho strains of Zion's song.
Thy will be done! Father, now we join the song

With the words once uttered by thy Holy Son,

Singing not in sadness, but with hearts ablaze!

Now we raise our voices in the Father's praise.

Onward, maching upward! Forward we must go!

With our thoughts united, Sing! Thy will be done!
—Alma Louise Utz.

FEBRUARY 17, 1946

"FOOTPRINTS OF HEROES"

Prelude: "Marching with the Heroes," *Saints' Hymnal*, 229.

Call to Worship:

"I sought for a man to stand in the gap,"
God's word

Still rings on the air today, and his search goes on

As earnestly as when he first was heard
Stating his need in the earth's far early dawn;

"I sought for a man among men that would make

The hedge, and stand in the gap before me in the land."

And then he uttered the four brief words that break
 The heart: "And I found none." None that would stand. . . .
 O men, surely among us can be found One man today in the world's dark, desperate hour;
 A man to stand firm-footed upon the ground, And meet the forces of evil with God's power;
 To end the search that began when time began,
 And God in his need cried out: "I sought for a man."
 —Grace Noll Crowell.

Hymn: "God Send Us Men Whose Aim 'Twill Be," *Saints' Hymnal*, 223.

Prayer Thought:

"O God of ages, help us . . . such citizens to be . . . that children's children here may sing . . . the song of liberty."

Hymn: "My Country 'Tis of Thee," 423.

Scripture Readings:

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."
 —Psalm 14: 34.

"If thou shalt hearken diligently unto the voice of the Lord thy God, . . . the Lord thy God will set thee high above all nations of the earth."—Deuteronomy 28: 1.

Ether 1: 29-35.

Solo: "God Bless America," or "O God, Beneath Thy Guiding Hand," 422.

Reading:

We are proud to be Americans. May we live that America may be proud of us. People of many nations look to America as the land of freedom and opportunity. God designated it as such to our Nephite fathers of *Book of Mormon* times. But he did not promise liberty and justice as a perpetual gift to those who should live on the promised land. It is a condition that must be attained and retained by the constant effort and loyalty of its citizens. Liberty of speech, freedom of worship, and equality for all did not "just happen." They were purchased for us by those who have gone before, who have lived bravely and died nobly that we might enjoy these blessings.

We observe the birthdays of two great American patriots this month—George Washington, the hero of the earliest chapter in the history of American liberty, and Abraham Lincoln, that tall, awkward homespun humanitarian who brought the ship of state safely through those dark and cloudy days when the nation stood divided, brother against brother, father against son. We cannot all hold the same high place in the heart of America as did these heroes of days past, but

Lives of great men all remind us
 We can make our lives sublime,
 And departing, leave behind us
 Footprints in the sands of time.

Footprints, that perhaps another,
 Sailing o'er life's solemn main
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.
 —Longfellow.

Hymn: "The Star-Spangled Banner," 419, or "Mine Eyes Have Seen the Glory," 421.

Prayer:

"Lord, while for all mankind we pray,
 Of every clime and coast, Oh, hear us
 for our native land, The land we love
 the most. Unite us in the sacred love
 Of knowledge, truth and thee, And let
 our hills and valleys shout the songs of
 Liberty."
 —John R. Wreford.

FEBRUARY 24, 1946

"FOOTSTEPS OF PERSEVERANCE"

Prelude: "Trying to Walk in the Steps of the Savior," *Zion's Praises*, 100.

Call to Worship:

Lord, let me work with Thee each day,
 Guard well my thoughts, direct my way,
 Sustained and cheered from day to day;
 In word and deed, Lord, make me clean.
 I then can walk in Thine own way,
 Sustained and cheered from day to day;
 Let me Thy servant wholly be
 To bless mankind and make them free.
 —Selected.

Suggested Hymns from which to choose:

"Savior, Like A Shepherd Lead Us," 263.

"Be With Me, Lord, Where'er I Go," 305.

"He Leadeth Me," 264.

Scripture Readings:

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandment is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked."—I John 2: 3-6.

" . . . if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John 1: 7.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

Vocal Duet: "The Sands Have Been Washed from the Footprints," (*Rode-heaver's Special Solos and Duets.*)

Meditation Reading:

O Lord, 'tis such a little thing to ask,
 And yet it means so much to me;
 I fear to meet the newborn day
 Unless I walk with Thee.

I want to feel my hand in Thine
 Thou leading where I cannot see;
 I want to know Thy way is mine;
 I cannot, lest Thou walk with me.

Thy presence, Lord, through all this day,
 From dawning seen 'till silent night,
 Is needed, as the air, the food,
 Sustaining, guiding as a light.

The choice I needs must make,
 When mine so false would be;
 Help me the straightened way to take,
 Thy way, and walk with Thee.
 —"K" Stevenson Shaffer.

Hymn: "The Old, Old Path," 260.

Benediction.

How I Ascertain the Will of God

1. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine tenths of the trouble with people is just here. Nine tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.

5. I ask God in prayer to reveal his will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.—George Muller.

News OF THE CHURCHES

Knobnoster, Missouri

Pastor, R. E. Burgess

Holden Stake

Lexington, Missouri

Pastor, Luther Payne

The Saints at Lexington are happy to report the redecorating of the upper auditorium, and the renovation of the lower auditorium. Church school classes are now meeting regularly on Sundays.

On August 28, a surprise party was held at the home of Pastor Luther Payne in honor of Sister Emma Payne's birthday. The evening was spent in visiting and listening to music provided by those attending. Doris Brock and Robert Lacey were the chief musicians, playing several selections on the violin and piano. A song fest preceded the presentation of gifts and serving of refreshments; several of the thirty guests were out-of-town visitors.

Neatha Johnson's class of junior age boys presented the Lexington congregation with an American flag several weeks ago. A collection for the purchasing of the flag was taken regularly on Sundays until the necessary amount had been received. Clifford Long, Holden Stake religious education director, gave a short talk on the history of the flag at the presentation service. Leyman Luther Johnson and Bobby Paris played piano solos, and the class pledged their allegiance to the flag. At the close of the service, the congregation sang, "America" and "The Star-Spangled Banner."

The annual business meeting was held September 11; Ward Hougas, stake president, Bishop T. A. Beck, and High Priest Roy Weldon were present. Luther Payne was elected pastor for the coming year.

Judge Frank Cottrell has bought a 240-acre farm near Lexington and will soon be a worshiper with the Saints here.

Since the reunion, the women have organized and now meet once a week for study. Mary Brock has been selected as teacher.

A farewell party was held for Doris Brock who left September 12 to attend Graceland. She was given a present by the women's department. Doris will be greatly missed as she has been pianist for the Lexington congregation.

Stake president Ward Hougas was the speaker Sunday, October 1; his sermon was an inspiring one and it was genuinely appreciated by both the Lexington and Richmond Saints who were present.

October 3 the women's department met at the home of Sister G. Beard for

a covered dish luncheon. Several women from the Richmond congregation were present, and a very pleasant day resulted. After the luncheon, a study period was held, after which Emma Payne led a devotional.

October 14 the Saints of Lexington dispensed with their services to attend the Holden Stake conference.

Thanksgiving services were held November 21. Those attending thanked God for peace and the right to worship as they wished without fear of being molested. After the meeting, a dinner was held in the lower auditorium.

Recent speakers in Lexington have been Ward Hougas, Roy Weldon, Clifford Long, T. A. Beck, and Robert Hawley.

—Anna Howe, reporter.

Holden, Missouri

Pastor, Robert Dillon

Visiting speakers at Holden during October and November were Elder C. J. Long, Bishop T. A. Beck, Elder E. P. Darnell, Stake president Ward A. Hougas, and radio director Evan A. Fry.

A new teachers training class has been organized by Mrs. B. S. Lambkin which meets on Wednesday nights at the close of prayer service. Metta Anderson is the present instructor.

Proceeds from the booth sponsored by Holden branch at the local fair in October made a nice addition to the building fund. Work on the basement is progressing, although much still remains to be done.

Holden was well represented at the stake conference held at Warrensburg in October. The choir, directed by Metta Anderson, sang a special number for the afternoon service on October 14.

An impressive children's promotion service was held in October under the direction of Mrs. W. K. Gard. Daniel Day and Harold Ulshafer received their certificates of promotion from the junior department.

The Saints joined with other worshipers at the Methodist church in Holden for a union service held Thanksgiving morning. Their thanks, as many others throughout the nation, were for a world at peace.

On Sunday evening, November 25, the Zion's League sponsored Evan Fry as their guest speaker. The church was filled with members and townspeople who had become acquainted with Brother Fry through his morning radio sermons.

Bad weather was no obstacle for the Knobnoster Saints when the Holden Stake conference was being held in Warrensburg, October 12, 13, and 14. Outstanding events of the conference were the sermons by Bishop DeLapp and Evan Fry, the Zion's League party, and the ordination of two young men from the local congregation. Fred Price was ordained to the office of priest, and Bob Brendel to the office of deacon.

Guest speakers of the past two months have been Ward Hougas, Nelson Gard, Clair Weldon and T. A. Beck. Their encouraging sermons were greatly appreciated.

Showers were given Mr. and Mrs. Lawrence Holland, and Mr. and Mrs. Vinton Bugbee in October. Both were held in the church basement where games could be played and refreshments served.

Ghosts and goblins assembled at the church October 30 for a party in the basement. Lavona Gard, Ada Mae and Shirley Rogers were awarded prizes for the best costumes, and Lorene Mauzey for being the hardest to recognize. Cider and doughnuts were served as refreshments.

The League is working to improve, enlarge and create more interest in its activities. The group attended the show, "Sign of the Cross," on November 6, and on November 18, the Leaguers were in charge of the candle-lighting service held at the church. They attended a Jewish worship held at the Sedalia air base chapel on Friday, November 16. In return, Lt. Passman, who is in charge of all Hebrew services conducted at the chapel, spoke at Knobnoster on November 18; his topic was, "The Brotherhood of Man Against the Atomic Bomb."

Thanksgiving night found the entire congregation assembled in the church basement around tables laden with turkey and the usual accompanying delicacies. After the meal, they adjourned to the upper auditorium for an amateur radio program given over station XLNT-WHRS (Excellent-Welcoming Home Returning Servicemen). Elder John Nutt acted as master of ceremonies, with Fred Price as announcer. The program was dedicated to the boys who had just returned from the service. Three more have recently received their discharges: William Norman, Wayne Burgess and Robert Price.

Clifford Long was present at the

Communion service in December. He called a meeting of all teachers and officers in the church school to discuss ideas and ways of improving classes and creating more interest in the church school.

—Evelyn Burgess, reporter.

Marshall, Missouri

Pastor, H. G. Thayer

Walter Smith and family of Buckner were welcome visitors November 10. Brother Smith delivered the sermon at the eleven o'clock hour.

Cottage prayer services are being held regularly and are proving most successful.

The service November 21 (branch night) was in charge of the women's department; Sister Merle Richardson directed the program in which the Blue Bird girls took part. A Bible quiz and refreshments finished the evening's entertainment.

A covered dish supper was held at the home of Dolly Dishman on November 29; twenty-one Zion's Leaguers were present.

Recent additions to the Marshall congregation are Mr. and Mrs. W. B. Norman and their family.

—Bernice Tyree, reporter.

Grandview, Missouri

Pastor, Lester Bronson

The Grandview Saints, under the direction of their new officers, are making remarkable progress and increasing their membership.

Visiting speakers in the past month have been Elders Vere Turney, Harrisonville; C. J. Long, Independence; Clifford Wilcox, Independence; and Charles Pooler, Peculiar.

New members of the Grandview congregation are Mr. and Mrs. G. H. Witzke of Oakland, California, and Mr. and Mrs. Grover Harp of Kansas City. Both families have purchased homes in Grandview.

Out-of-town Saints who have been giving their assistance are Mr. and Mrs. Paul Kelly, Peculiar; Mr. and Mrs. Harold Morical and children, Kansas City; and Mrs. Richard Langford, Independence. Mrs. Morical is director of music, and Mrs. Langford, pianist. Lt. Phillip Padberg of Independence has been assisting as organist.

Bishop T. A. Beck called a meeting of the financial committee November 8 to plan a schedule of work for repairing the church.

The annual union Thanksgiving

service was held at the Latter Day Saint church this year; Reverend Carl Hickman, pastor of the Methodist church, gave the sermon.

—Agnes Cockefair, reporter.

Sedalia, Missouri

Pastor, A. A. Weaver

A profit of \$51.39 was made at a Hallowe'en carnival held October 25 in the church basement. This money is to be used for repairing the basement. Several guests from Warrensburg and Marshall were present for the occasion.

November 22 (branch night) Ward Hougas showed colored slides as a part of the evening's entertainment. Later a fish supper was held in the basement.

Guest speakers the past month have been Nelson Gard and T. A. Beck of Warrensburg, and Brother Mauzey of Knobnoster.

Pastor A. A. Weaver was in charge of the Communion service for December. A special number, "Break Thou the Bread of Life," was sung by Ora Hansen and LeVera Griggs, Ethel Pugh accompanying.

—Elsie Wiggins, reporter.

Tulare, California

Pastor, James Damron

Dedication services for the Tulare church were held November 25. The opening feature was a call to worship, "Except the Lord build the house, they labour in vain that build it," followed by a hymn, "For the Beauty of the Earth." Herman Davis of Sacramento gave the invocation, after which the congregation recited the Lord's Prayer. The girl's chorus, composed of Mary Ellen and Alice Snively, Marlene and Jeanne Powell, Maxine Martin, Shirley Schilta, Doris Damron and Louise Renaud, sang the prayer response and an anthem, "Bless This House." After the scripture lesson and hymn, "God of Our Fathers," the ceremony of dedication began by Pastor James Damron presenting the deed and keys to Bishop Burdick of Sacramento, who represented the presiding bishopric. Bishop Burdick accepted the keys and then handed them to Deacon Walter Damron. At the close of the ceremony, Hazel Damron sang "Open the Gates of the Temple." John Rushton gave the dedicatory prayer and the sermon, and Bishop Burdick, the benediction. Several Saints from Dinuba and Bakersfield attended the service. A basket luncheon was served at noon.

—Leila Renaud, reporter.

Independence, Missouri

Stone Church

Pastor, Garland E. Tickemeyer

Bishop G. L. DeLapp Speaker

At the morning worship hour, Sunday, December 16, Bishop DeLapp addressed the Stone Church congregation. He dealt with some of the specific problems facing the church in the current world crisis. Emphasis was given to the necessity of the church's making a contribution to the world finding solutions for some of those problems.

107 Baptisms in 1945

A baptismal service was held at 2 o'clock in the lower auditorium, December 16, and five more members were added to the Stone Church congregation.

White Masque Players in Community Gift

The White Masque players presented their annual Christmas gift to the community at the Stone Church, December 19. This year's entertainment was a musical pageant, "Unto Us," written by Eveline Burgess and directed by Helen Brackenbury. The pageant pointed toward the problems of 1945.

Year's Work of the Independence Mother's Club

The Independence Mother's Club held its regular monthly luncheon at the home of Mrs. L. F. P. Curry. This club sponsors the nursery for the Independence Sanitarium and its annual report showed that it has furnished 2,315 garments for the babies in 1945. About 950 of these articles have been donated by friends from other states; many cash donations have also been received. This year the club has purchased an incubator and two heated bassinets. Over 700 babies have been cared for in the nursery so far this year. Mrs. June Short was elected president for the coming year.

Lieutenant Commander Don Smith Home

Lieutenant Commander Don Smith, son of President and Mrs. Israel A. Smith, is home on a terminal leave of ninety-one days. This is his fifth year in service. He was at Pearl Harbor at the beginning of the war, and was then sent to Norfolk, Virginia, where he taught navigation.

Liberty Street Church

Pastor, Howard C. Timm

Kevin Michael, infant son of Mr. and Mrs. Harold Arthur Dell, was blessed December 9, by R. V. Hopkins and Amos T. Higdon. Mrs. Dell will be remembered as the former Ethel McLees.

To show appreciation for help received when purchasing and remodeling their place of worship, the Liberty Street Mission entertained members of the Liberty Street congregation with a fellowship banquet Tuesday evening, December 11. Talks were given by Cecil Walker, Leon Look, Howard Timm and Clair Green; Bobby Sparks and Kenneth Green sang a duet; the women's chorus rendered a special number also. A song fest was enjoyed by all present.

An excellent volunteer program furnished entertainment for Liberty Street's family night, December 21.

Christmas was observed in the various services December 23. At the church school worship Dorothy Phillips sang, "O Holy Night," and "Away In a Manger" was sung by the kindergarten class. The theme talk was by Wynne Jones.

The 11 o'clock hour was devoted to a special program including a Bible reading, "The Birth of Christ," by Oliver Houston, Jr., and Christmas carols and anthems by the choir. The sermonette was by Pastor Timm.

At the same hour, in the lower auditorium, the juniors presented a play, "The Lost Christmas Recipe," under the direction of Miss Ruth Zion. The Girls' Choir, directed by Mrs. Frances Tuttle, rendered the musical part of the play.

A large crowd was present at the Zion's League service, December 17. Myron Zerr of Gudgell Park gave a splendid talk on the financial law. On December 23 the League went Christmas caroling. They enjoyed a party at the home of their directors December 1; on Saturday night, December 22, they sponsored the picture, "Beyond Tomorrow," which was shown in the church basement by Joseph Frick.

The Zion's League was in charge of the evening service December 30. John Darling delivered the sermon entitled, "Youth's Place in the World Today." As a special number the girls' trio, composed of Kathryn Thompson, Frances Marie Tuttle and Helen Holsworth, sang "You Must Open the Door." The invocation and benediction were by Fred Tignor.

—Ethel Hart, reporter.

Kirtland, Ohio

Pastor, John W. Banks

Kirtland Saints honored their oldest member, Lemuel Curry, on his ninetyeth birthday, November 1. The celebration, arranged by the women's department, was a covered dish supper followed by a short program and the presentation of gifts by Mabel Thomas, women's department leader. Tributes were paid Brother Curry by his two sons; Earl gave an interesting word picture of his father's life, and John composed an original poem about his father, Joseph Biggs and Edward Bailey gave brief talks and William Householder sang several old favorites of Brother Curry. Over a hundred friends were present.

Tuesday evening, November 13, found the auditorium with its twelve tables beautifully decorated in keeping with the months of the year. One hundred ninety people assembled to enjoy the branch birthday party. Proceeds from the party were used to augment the organ fund. A five minute program from each table provided entertainment for the evening. Outstanding contributions came from the performers at the June table, who staged a mock wedding, and those representing August with a small scale model of the Temple and appropriate landscaping with miniature tents scattered around as a reminder that August is reunion month. Captains for the tables were Oakley Isenburg, Tommy Thomas, John Banks, Arnold Ourth, William Rimes, Arthur Burt, Gerald Davidson, Arthur Sheppard, Lawrence Whitcomb, Robert Allen, Paul Booker and Clyde Ebeling.

Wednesday, November 21, Kirtland Saints were invited to join with members of the South Kirtland church for an evening of worship commemorating the 325th anniversary of the signing of the Mayflower Compact. Preceding the sermon by Reverend Hall, Pastor John Banks read the Compact and eight members of the choir, under the direction of Clyde Ebeling, provided special music.

Bright sunlight broke through the clouds on Sunday, November 18, filling the temple with radiance and creating a beautiful setting for the Thanksgiving sermon by Pastor John W. Banks. At the eleven o'clock service Elizabeth Manross, infant daughter of Mr. and Mrs. Sylvan Manross, was blessed by Elders Albert Wouters and Arnold Ourth.

A series of Sunday evening sermons have been given by Elder Casimer Nikel of Cleveland. His discourses have

dealt largely with the apostasy and restoration. An unusually large and appreciative audience has attended these meetings.

Wednesday evening prayer services, under the direction of Pastor Banks assisted by Arthur Sheppard and I. E. Thomas, have also been well attended.

—Elizabeth Thomas, reporter.

Lamoni Stake

Oland Congregation

Pastor, Roy Kopp

On November 18 a group of Saints from Lamoni came to spend the day with Oland congregation. A basket dinner was held at noon; during this hour, a photographer, representing the *Successful Farming* magazine, took many pictures, some of which will appear in the February issue of that publication. A story of the church will accompany the pictures. Several Oland Saints went to Lamoni on a return visit the following Sunday.

On December 23 a Christmas program was held at the church. After the group joined in caroling, the choir sang an anthem, and the young people presented a play. At the close of the play, Roy Kopp sang a solo, and Santa Claus distributed gifts and treats.

This activity was well attended despite the unfavorable weather.

—Vera Blair, reporter.

Nauvoo, Illinois

Pastor, A. N. Atkinson

A children's program was scheduled for Sunday morning, December 23, but could not be held because so many were ill. A few, however, came and sang Christmas carols during the church school hour and were given treats afterward. In the evening, a Christmas service of story and song was carried out under the direction of Dorothy Fusselman. The story of a great adventure by a lad on the outskirts of Jerusalem and his thrilling adventures as he joined the caravans journeying to Bethlehem to be taxed, was read by Dorothy. The story was interspersed with solos, duets, and choruses. The singers were surrounded with lighted candles and Christmas decorations. Edith Fusselman played an organ prelude of Christmas music, and accompanied the singers.

The pastor and his wife were presented a gift at the close of the entertainment; Mrs. J. E. Bishop made the presentation speech. —*The Nauvoo Independent*.

President Caroled by Independence Messiah Chorus

Soon after his arrival at the little White House, President Truman was serenaded by about fifty of the Independence Messiah chorus singers. Irby Mundy lent his truck for the occasion; it served as a portable conductor's stand and platform for the piano. Evan Fry was at the keyboard, and Franklin Weddle, of course, directed. After several carols, the singers decided to do the "Hallelujah Chorus" in hopes the President would come outside the house. When this failed to bring results, someone suggested they sing, "It Came Upon a Midnight Clear," saying, "That'll bring him out!" and after the first few notes the front door of the White House opened and a smiling President Truman walked down the steps. He greeted Director Weddle on the walk, while Margaret stood on the porch listening to the carols. Pictures of the carolers appeared in both the *Kansas City Times* and *Independence Examiner*.

Spokane, Washington

District President, H. E. Constance

The Spokane district annual conference was held in the Spokane church, October 27 and 28. Apostle D. T. Williams and Missionary E. A. Ledsworth ministered greatly to the saints through the class work and preaching services. "Come, Let Us Build" was the expression of thought which continued throughout the two days' services.

The conference started with registration Saturday morning; many saints from out of town, were on time for this and the first general class. The Zion's League group met for several class periods at which Brother Ledsworth was the speaker. Apostle Williams conducted several general class discussions. Sister L. Claire Chapman, Pasco, Washington, lectured to the women on "Personalizing the Home," while Apostle Williams conducted a priesthood class. The Marietta Circle of Spokane served luncheon at noon.

During the afternoon session Apostle Williams and Elder Ledsworth jointly directed the class discussion, emphasizing the need of missionary preparation within the organized groups looking forward to greater missionary endeavor in the future. A men's leadership class was directed by Margaret Gibson of Coeur d'Alene,

Idaho, with discussion following the theme, "Build Ye More Stately Mansions."

In order to raise funds for their 1946 Zion's League retreat, the young people sponsored a banquet Saturday evening which was served to ninety guests. "What Will Your Harvest Be?" was the theme of this occasion; Elder Ledsworth acted as toastmaster and Stanley Johnson of Spokane was in charge of a varied program of music and dramatics. Apostle Williams closed the day's activities with words of counsel and wisdom to those assembled.

"The City of God Is Waiting for Me" proved an inspirational theme for an outstanding devotional service held Sunday morning; district president, H. E. Constance was in charge. Gladys Fout, district church school leader, was in charge of a beautiful worship service during church school. Apostle Williams delivered an inspiring and long-to-be-remembered sermon at the 11:00 o'clock hour. A basket dinner was served by the Spokane hostesses at noon.

A business session was held in the afternoon, at which time officers were elected to serve the coming year.

The conference closed with a 6:00 o'clock vesper service; a short play was presented; the vesper challenge was given by Elder Ledsworth.

A mid-winter conference and institute was planned to be held February 21 to 24. Dr. Floyd McDowell and Apostle D. T. Williams will be present.

During the past year the new system of contacting nonresident saints through the nonresident supervisor has brought very satisfying results in the Spokane district. A number of such saints have filed inventories, made financial offerings to district funds and contacted district officers in numerous ways as a result of this correspondence. A church school has been started in Clark Fork, Idaho, where a number of families meet together to study.

In Pullman, Washington, a group of scattered Saints meet every other Sunday; the district presidency provides ministry, and in recent months Evangelist J. F. Curtis has baptized eight adults and children from that vicinity.

A Zion's League rally, the first since the war, brought over fifty young people together to worship for a two-day period in June. The ministry of Missionary E. A. Ledsworth added much to the outstanding success of this gathering.

Another League retreat, a three-day pioneering venture for Spokane Dis-

trict, was held in August. Nearly forty young people met on beautiful Coeur d'Alene Lake where they camped out to worship and play together. District president H. E. Constance and his associate, Stanley Fout, were in charge of this new experiment which proved so successful that the young people are eagerly planning a bigger and better retreat for the coming year. Elder Philip Moore and his wife attended, adding much to the success of this occasion through their ministry in class work, play periods, and musical leadership. As a result of this endeavor, six nonmember young people expressed their desire for baptism, some of which have already been solemnized.

—Marguerite Constance, reporter.

Buffalo, New York

Pastor, Walter O. Simpson

The following officers have been elected to serve throughout the coming church year: Walter O. Simpson, pastor; John R. Kennedy, councilor; Paul H. Braman, councilor and branch secretary; Edith Braman, assistant secretary and reporter; David Morris, treasurer; Grace Schaefer, assistant treasurer; Maurine Whitehead, director of music; Robert L. Harris, church school director and book steward; P. L. Weegar, director of recreation and expression; Florence Kennedy, director of the women's department and Zion's League supervisor.

—Walter Simpson, reporter.

Nowata, Oklahoma

Pastor, O. A. Duncan

With the return of its servicemen, Nowata branch is finding new life and activity. District president, William Patterson came twice during the year to speak and minister to the Saints. Other out-of-town speakers have been George Wright, J. B. Smalley, and James Langley. A church school social was held at the home of O. A. Duncan; twenty-two attended. A short program provided entertainment for the evening, after which refreshments were served. This is to be a regular monthly feature from now on.

At the annual business meeting the following officers were elected for the coming year: O. A. Duncan, pastor; Berl Caldren, church school director; Mrs. W. T. Hayworth, women's leader and branch secretary; Paulene Burton, church school secretary; and Effie Lumm, director of music.

—Effie Lumm, reporter.

Graceland College Notes

The Graceland College department of music presented in formal recital several voice and piano students on Sunday afternoon, December 9. A group of three Beethoven sonatas were played commemorating the 175th anniversary of the composer. Selections by Dohnanyi, Mendelssohn, Romberg, and various other composers were included in the program. Gracelanders taking part in the recital were June Andrew, Helen Epling, Bonnbelle Nelson, Virginia Ayers, Helen Norwood, Betty Russell, Odessa Barlow, Lorna Howard, Guinn Binns, Don Jones and Betty Sears.

On Sunday evening, December 16, the Lamoni-Graceland Oratorio Society presented its Christmas program. A capacity audience enjoyed choral numbers by Handel and Mendelssohn, and vocal solos by students Lorna Howard, Don Jones, and Betty Sears. Herbert Lively and Henry Anderson, instructors at Graceland, were featured singers also. Prelude music was played by the college string ensemble; they used selections from Bizet's "L'Arlesienne Suite" and Yon's "Gesu Bambino." The Lamoni-Graceland Oratorio Society is conducted by Henry Anderson.

Butler, Missouri

Pastor, Wilbur W. Smith

A combined Communion and confirmation service was held November 4. Elizabeth Irene Sutton and John Wesley Strange were confirmed by Elders Ralph Murdock, Charles Sutton and Wilbur Smith. Colonel Dean Gaugh gave a short talk on conversion; Bertha Rogers and Charles Burch sang, "My Jesus I Love Thee." At the evening service, Mary O'Neal of Rich Hill sang, "I'm Sure I Shall Not Pass Again This Way."

The exchange of speakers has brought the following to the Butler pulpit recently: Frank Mills, Joseph Ruchaber and John Deller, all of Rich Hill.

The music department, under the direction of Bertha Rogers, is doing some commendable work. Sister Rogers was soloist at the Butler Music Club Christmas program. Both the junior and adult choir provided special music for the Thanksgiving service.

The young people are lending their talents to make church projects successful. Many returning servicemen are also taking an active part in church functions.

The women's department held a bazaar and rummage sale November 30 and December 1 which netted \$150. These proceeds will be applied to the building fund. Stella Smith is serving as department leader.

—Alta Dutton, reporter.

Rich Hill, Missouri

Pastor, Arlie D. Allen

Under the able leadership of Elder Arlie D. Allen the Rich Hill branch is going forward and becoming more alert to responsibility. Activities of the church include a meeting of the priesthood every first Sunday of the month, and a weekly meeting on Monday nights at which members of the priesthood are assigned some family to visit during the evening. Associate pastor, John D. Deller, is in charge of this work. Wednesday evening prayer services are held regularly, and are always well attended. Neva Anderson is doing a commendable job as church school supervisor; there are classes for all ages. Mary LeNeve has assumed leadership of the children's department and has organized classes for four different age groups. Every Sunday, except Communion, junior church is held during the eleven o'clock hour. Under the supervision of Henry LeNeve, the Zions League meets both morning and evening on Sundays for classwork. Thursday nights they meet at the church for recreation.

The women's department is supervised by Ola Allen and her two associates, Gertrude Joy and Mrs. George Stuart. They meet twice each month for classwork and quilting. They are studying Roy Cheville's "Studies in the Zion Home and Family." Money which is raised through projects sponsored by the women is being used for branch expenses and the building fund.

October 28, the eleven o'clock hour was devoted to Graceland Day. With Elder Arlie Allen in charge, the following Gracelanders spoke: Lt. J. C. Ruchaber, Mrs. Clark Hursh, Donna McAlister, and Elder F. W. Mills. Each told how Graceland had helped him in church work and in solving every day problems.

The League sponsored a Halloween party the night of October 29. Everyone, regardless of age, was invited and all had a pleasant time. Donna McAlister was in charge of the games; refreshments were served at the close of the party.

Recent guest speakers have been Elders C. W. Sutton and Wilber Smith, both of Butler.

Those from Rich Hill attending the district priesthood institute November 16,

17 and 18 were: Elders Arlie Allen and John Deller, Priest Arlo LeNeve, and Deacons Everett Anderson and Henry LeNeve. Each expressed the feeling that his time had been well spent.

Several new members have moved to Rich Hill in the past few months. Among those purchasing homes are Mr. and Mrs. Parson of Johnson City, and Mary Chapman, formerly of Joplin.

Preceding the prayer service held November 21, the children had a Thanksgiving party in the church annex. After their party, they marched into the service singing "Jesus, A Friend to Trust," and occupied the front row of seats. At the close of the invocation they sang "We Thank Thee, Heavenly Father."

On November 28 and 29, the men met at the church to enlarge and repair the basement so that it would house the new furnace when it arrives. They also graveled the drive in front of the church. While the men were working, the ladies met to quilt and make rugs for the bazaar.

On the evening of November 30, the branch Thanksgiving dinner was held in the church annex under the supervision of the women's department. Everyone came with well-filled baskets. After dinner Mary O'Neal and Donna McAlister took charge of the entertainment which consisted of a song fest and games.

Recent visitors have been Elder and Mrs. Wilber Smith, Mr. and Mrs. Howard Smith, Butler; Lucy Conyers and Edith Brotherton, Independence; Mr. and Mrs. Evans Roberts, Taperville; Mr. and Mrs. Walter Cresterson, Ava; and Mr. and Mrs. Ed Tienna, California.

—John Deller, reporter.

Nevada, Missouri

Ruth Janet Sanders, infant daughter of Mr. and Mrs. Willis Sanders, was blessed October 28. On December 2, a similar service was held and Gregory Lynn, son of Robert and Evan Simmons, was blessed.

Visiting ministers in the past three months have been William Patterson, Independence; F. W. Mills and Arlo LeNeve, Rich Hill; W. W. Smith and C. W. Sutter, Butler; and Carl Martin, Ft. Scott, Kansas. These speakers have been greatly appreciated and will be welcome guests any time in the future.

—Jennie Mahurin, reporter.

BULLETIN BOARD

Appointment of Frank R. Stowell as Non-Resident Pastor, Wisconsin

Frank R. Stowell, 527 Howe, Green Bay, Wisconsin, is commended to the non-resident Saints in the northeastern section of the northern Wisconsin district as non-resident pastor representing the district president. Brother Stowell is sincere and earnest. He desires to minister as opportunity permits.

—E. Y. Hunker
President, Northern
Wisconsin District.

Autumn Leaves Available

Sara Gardner Goeser, Deloit, Iowa, has many copies of the *Autumn Leaves* which she is willing to send to anyone wishing to complete a collection. First requests will be granted for those wanting a specific date.

Request for Prayers

Mrs. Naomi Woods, Granite City, Illinois, requests the prayers of the Saints for her husband, Jasper, and his mother. Both are in very poor health.

James T. Stringer, Osgood, Missouri, requests the prayers of the Saints. He is alone and feels in need of this spiritual help.

Eastern Colorado District Conference

The Eastern Colorado District Conference will convene on January 26 and 27 at Denver, Colorado, Speer Boulevard at Logan. Apostle D. T. Williams and Dr. Floyd Mr. McDowell will be present. All district officers are asked to report in writing to the conference. The priesthood will also be asked to report labors performed between July 1, 1945, and January 1, 1946. The election of General Conference delegates will be held. The first service is scheduled for 9:15 A. M., Saturday, January 26.

—Arthur E. Stoff, district president.

Southern New England District Conference

The Saints of Southern New England district spent a profitable day November 25, 1945, when they assembled from all branches of the district for a one-day conference at Providence, Rhode Island.

Bishop G. L. DeLapp and Apostle John Garver were present. Their presence and messages were greatly appreciated. Bishop DeLapp was the speaker at the 11 A. M. service and again at 2:45 in the afternoon. He spoke on the conference theme, "Bring Forth Zion."

A prayer service, which began at 9:30 A. M., was the first service of the day. It challenged all with the theme "Seek to Bring Forth and Establish the Cause of Zion."

Dinner was served to those attending the conference by the Zion's League and Marietta Club of the Providence branch.

At 1:30 in the afternoon, the pastors, women's group leaders, and the Graceland alumni chapter met in various parts of the church to discuss problems and plan events for the coming months.

Music for the conference was provided by soloists and the Providence choir. At the 11:00 A. M. service, a solo, "Trust in Him," was sung by Mrs. Charles Cockcroft, and an anthem was presented by the Providence

choir. Mrs. Everett York was at the organ and Mrs. James Milligan was at the piano.

In the afternoon a duet, "Something for Thee," was sung by Mrs. Charles Cockcroft and Mrs. Gerald Tift, and the Providence choir presented an anthem, "Sun of My Soul." Mrs. Earl Bond was at the organ and Mrs. James Milligan was at the piano.

Although the attendance at the conference was not large, a very fine spirit of devotion and fellowship was enjoyed. Everyone present was encouraged, challenged by the task before him, and gladdened by the opportunity to assist in the cause of the kingdom.

—James W. Barton, reporter.

Rock Island District Conference

The annual Rock Island district conference was held on October 28, 1945, at the Scottish Rite Cathedral in Moline, Illinois, with approximately 500 in attendance. For the first time, the conference experienced holding its services in a building that was adequate to take care of its many special activities, particularly the services for the children. Leaders for the children's services were Winifred Stiegel, Florence Cady, W. D. Scott, H. R. Cady, and C. M. Beil. The children were very happy that they were given a special place on the conference program.

Young people's activities were also stressed with the young people contributing enthusiastically in the prayer service, choir and dinner serving. They also held a special meeting to formulate their program for the coming year. Leadership for young people's activities was well supplied by Lillian Williams and V. J. Witte. New projects were planned, including an institute in January, and a financial program to raise funds for a young people's lodge on the reunion grounds.

The contribution of the music director, Avis Tyree, was excellent. Weeks before, the branch choirs were given the music to be used at the conference. With only a limited time for final group rehearsal after the individual choir practices, it was inspiring to hear these numbers rendered by such a large group. The leadership being manifested assures the district of an improved program in days to come. In the evening service at the Moline church, the Moline branch musicians presented a musical of exceptional quality.

The special feature of the conference was the presence of President L. F. P. Curry. In his usual manner he ably presented to the conference the major goals and policies of the church, emphasizing that individual righteousness is the foundation of all progress in the work of the church. It was refreshing to hear his assurance that if the Saints strive lawfully, sound growth is bound to result. Brother Curry addressed the conference at the 11:00 hour, spoke briefly in the afternoon, and gave an inspiring address in the evening service. It was his first visit to the district.

The proposal of the reunion grounds committee, of which Clarence M. Beil is chairman, was of special interest. His committee urges the purchase of a reunion ground site just as soon as sufficient funds are on hand. He has stated many times that the district sustained a definite loss when reunions were canceled, and the time has come when we should purchase grounds of our own if sustained progress of the work of the church is to be secured.

The quality of spiritual life and missionary work was stressed in the morning prayer service. The thoughts of the prayers and testimonies centered on the theme, "Only as we move out to save others, can we save our-

selves." The prayer service was active and well attended.

At the annual business meeting in the afternoon the following officers were elected for the ensuing year: District president, L. W. Stiegel; counselors, H. R. Cady, F. C. Bevan and D. M. Cassidy; treasurer and bishop's agent, John C. Stiegel; secretary, non-resident secretary, and publicity agent, Ruth Shippy; director of music, Avis Tyree; church school director, E. R. Williams; director of women, Florence Cady; supervisor of young people, Lillian Williams; historian, Gladys Hegwood; auditor, O. E. Lindsay; director of children's work and teacher training, Winifred Stiegel; *Herald* correspondent, Lora Sackfield. The district reunion committee, which is composed of all the branch presidents and district officers, was sustained. Nineteen delegates were elected for the 1946 General Conference.

The young people, at their meeting, elected Lucille Sheppard, president; Marie Bevan, vice-president; and Lillian Dorsett, secretary-treasurer.

One of the high points of the conference was the serving of 450 meals in record time by the Moline branch women's department under the capable leadership of Ruth Shippy.

—Lora Sackfield, reporter.

North Central Nebraska District Conference

The north central Nebraska district conference was held at Clearwater, Nebraska, October 27 and 28.

Services began with a round-table discussion at 2:30 P. M. on Saturday, October 27. Elder R. M. Russell, of Omaha, was in charge; he also spoke in the evening and again on Sunday.

Officers elected for the coming year were: Jay Butler, president; Elsie Ballyntine, secretary and treasurer; Zada Payne, musical director; Lule Butler, women's department leader; Jay Butler, bishop's agent; and Pearl Moore, publicity agent. Delegates to the general conference were also elected.

—Mrs. O. V. Moore, reporter.

Nebraska-Iowa Youth Convention

The northeastern and southern Nebraska districts will unite with southwestern Iowa district young people for a three-day convention in Council Bluffs, Iowa, January 11 to 13.

Dr. Roy A. Cheville of Lamoni, Iowa, will be the spiritual director and teacher.

The registration fee is \$1.10 per person; this includes the banquet at 7:30 Friday night, entitles the purchaser to a swim in the Y. M. C. A. pool, and recreation in the gym Saturday at 3:30 P. M.

Those wishing to stay in homes of Saints, contact V. D. Ruch, 217 Tenth Avenue, Council Bluffs, Iowa, or Lester I. Hunt, 207 South Locust, Glenwood, Iowa.

—Lester I. Hunt, reporter.

Southern New England District Youth Convention

Young people, between the ages of twelve and thirty, are invited to attend the youth convention being held January 18, 19, and 20, at Sewall Street, Somerville, Massachusetts. A registration fee of \$2.50 will cover the cost of recreation and meals, including the special dinner to be held at Longfellow's Wayside Inn. Reservations must be made with Reed M. Holmes, 56 Felesway West, Somerville 45, Massachusetts, before January 15.

Northeastern Illinois District Conference

The annual business conference of the Northeastern Illinois district was held in Aurora, Illinois, on October 21, 1945.

The opening service at 9:30 A. M. was a priesthood prelude of prayer and meditation, with the district president in charge.

The first general service of the conference, one of prayer and devotion, started at 9:45 with District President J. A. Jaques and Counselors Lloyd L. Hadley and Marion M. Blakely in charge. Apostle F. Henry Edwards was associated with the district presidency in this service. The theme for the day, "Faith Moves Forward," was introduced by Brother Jaques and was emphasized through the use of prayer, testimony, and song. This service was characterized by the Spirit of the Master and was a fitting beginning for the rest of the day's activities.

The next service was held at 10:15, at which time Elder Lloyd L. Hadley, district director of religious education, introduced Apostle Edwards, who gave a review of the chapter entitled "Faith and Freedom" from his book, *God Our Help*. Apostle Edwards told of the circumstances surrounding the writing of the book. This proved very interesting and gave a deeper meaning to the thoughts expressed, which centered around the question, "Can man be free?" The reasons for loss or lack of freedom were elaborated upon and the statement was made that "Freedom is the absence of restraint plus all of those things which go into character and personality; the contribution which one is able to make in this modern world is limited by the amount of freedom one has."

A vocal solo was rendered at this service by Hester Comly of Plano. She was accompanied by Mrs. Bernice Blakely, also of Plano.

At the 10:15 period the children moved to the lower auditorium, where services had been arranged for them by Mrs. Ione Sanderson and Ethel Malcor of Aurora. The first part of the program was dedicated to church history. Roberta Gregory, Aurora, and Ilah Nelson, Plano, told stories, after which the children were separated into age groups and a class was held for each group. Lorna Jo Milligan of Plano sang a solo, "The Sweet Story." A play was presented in which the children participated. This service was carefully planned and executed. The attentiveness and co-operation of the children made the program a very successful one.

Lillian Hadley, assistant director of religious education and district supervisor of the children's division, was present at this service. Mrs. Hadley has continuously encouraged the development of leaders in the junior church. During the past year Roberta Gregory and Ilah Nelson of the Plano branch; Arnold J. Settles, Ethel Malcor, Ione Sanderson, and Everett Parcell of the Aurora branch; and Cora Anderson of the mission branch, have put on outstanding junior church programs at the various district meetings.

A worship service followed at 10:15 with District President J. A. Jaques presiding. Apostle Edwards was the speaker. At this service Brother Edwards again brought the message of the challenge of faith in God.

Lorna Jo Milligan of the American Conservatory of Music, Chicago, sang a solo at this service. She was accompanied by Ethel Malcor.

At 1:30 a music appreciation hour was held in which the district orchestra participated under the direction of Elder Russell Rogers of Elgin. Special music was furnished by Lorna Jo Milligan, vocalist, accompanied

by Mrs. Malcor; Roy Settles, cornetist, accompanied by Betty White, both of Aurora; and Margaret Jameson, pianist, of the mission branch. Lillian Hadley, River Forest, gave the stories of seven hymns written by W. W. Phelps and the events which led to the writing of these hymns.

The department of religious education of this district under the leadership of Elder Lloyd L. Hadley, director, and Lillian Hadley, assistant director, made a splendid showing in connection with the work accomplished throughout the district during the year 1945.

The following persons received course cards covering leadership training courses which they completed:

Charles Homuth, De Kalb, seven courses; Roberta Gregory, Plano, and Ruth Hermanson, Belvidere, two courses each; Ruby Krubert, Anna Lovell, Marie Lovell, and Ben Lovell, Belvidere; Mary Jean Blish, De Kalb; Earl Rogers, Beatrice Rogers, Bernice Rogers, Arvilla Pement, Wayne Banta, and Phyllis Banta, Deselm; and Ilah Nelson, Plano, each completed one course.

Certificates of progress were awarded to Roberta Gregory, Charles Homuth, Ruth Hermanson, Ruby Krubert, Anna Lovell, Marie Lovell, and Ben Lovell.

Of the seven branches and two missions in the northeastern Illinois district, five branches and one mission received the religious education award for 1945; they were: Aurora, De Kalb, Deselm, Mission, Plano, and Elgin.

A business meeting followed the award service. New officers elected were as follows: Elder Dwight Davis of Elgin, district president; counselors: Elder Marion M. Blakely, Plano, and A. J. Settles, Aurora; Roberta Gregory, director of religious education; and Ilah Nelson supervisor of the children's department.

The following officers were re-elected: Marion M. Blakely, supervisor of Zion's League; Beulah Homuth, supervisor of department of women; Mary Jean Blish, secretary; C. C. Simpson, treasurer; Dr. Russell Rogers, director of music; A. O. Skinner, bishop's agent; Vida Rogers, publicity agent; A. J. Settles, book steward; and Cleo Settles, church historian.

Delegates to the coming General Conference were chosen.

A sincere vote of thanks was extended the retiring district president, J. A. Jaques, and Elder and Mrs. Lloyd L. Hadley, directors of the department of religious education, for their work in the past. Apostle Edwards spoke very highly of the splendid contribution made to the northeastern Illinois district by these people.

The Plano quartet, composed of Ilah Nelson, Hester Comly, Marion M. Blakely, and Richard Wildermuth, rendered a number at this time. They were accompanied by Bernice Blakely.

Mrs. Cleo Settles, of Aurora, served as pianist for the conference.

The last service of the day, a vesper service, consisted of group singing and talks by Elders J. A. Jaques and Dwight Davis.

—Vida Rogers, reporter.

Engagement

Mr. and Mrs. James Fountain, 514 S. Noland Road, Independence, Missouri, announce the engagement of their daughter, Twyla Verle, to Albert A. Scherer, son of Mr. and Mrs. Michael Scherer, of Thamesville, Ontario.

WEDDINGS

Gunsolley-Lee

Mrs. Gladys Lee and Gerald Gunsolley of Burlington, Iowa, were united in marriage, October 11, at the home of Elder E. E. Garnet,

Canton, Missouri. Elder Garnet officiated at the ceremony.

Scott-Thomas

Mr. and Mrs. J. W. Thomas, Malad City, Idaho, announce the marriage of their daughter, Anne, to Lewis E. Scott, son of Mr. and Mrs. H. Scott of Temple City, California. The double ring ceremony was performed in the Wee Kirk o' the Heather in Glendale by Elder Lewis B. Shippy. Both young people are former Gracelanders. Anne was graduated from the University of Idaho in the school of music. Lewis is a graduate of U. C. L. A. in industrial management. They will make their home in Los Angeles where Mr. Lewis is going post-graduate work.

Fowler-Bayless

Miss Mary Jewel Bayless, daughter of Mr. and Mrs. Bernie Bayless, Oklahoma City, and Harold L. Fowler AM 2/c, Independence, were married Friday evening, December 21, in the church at Oklahoma City; Elder E. F. Yerrington officiated.

Following the ceremony a reception was held in the vestry of the church. The couple then left for a wedding trip to Missouri. They will make their home in California.

Births

Mr. and Mrs. Harrison D. Philbrick of Rich Hill, Missouri, announce the birth of a son, Harrison D. Philbrick, Jr., born December 15.

☆ Gold Star Column

Pfc. Dean Davis McGuire

Pfc. Dean Davis McGuire of the 36th Signal Company was killed in a motor accident on a muddy road thirteen miles out of Geilingen, Germany, August 19, 1945. He and another soldier were on a regimental messenger run in a jeep, which turned over pinning Dean underneath. He died on the way to a hospital.

Pfc. McGuire was a quiet, cheerful, competent man, well-liked by his fellow servicemen. He was given a Christian memorial service and was buried in a U. S. military cemetery at St. Avold, France.

Dean was born in Rich Hill, Missouri, March 19, 1923. He was a graduate of the Rich Hill High School, class of '41, and entered the service in January 1943. He was sent overseas in October of the same year and served with the 890th Signal Corps. Prior to his induction, Dean was an employee of the Western Auto Store in Rich Hill.

Lt. Kenneth Newkirk

Lt. Kenneth Newkirk, son of Mr. and Mrs. Ernest Newkirk of Los Angeles, has been officially declared dead by the war department. He had been listed as "missing in action" since December 31, 1944, when his plane crashed in the Elb River in Germany.

Lieutenant Newkirk was born in Independence, July 17, 1923. Eight years later he was baptized a member of the Reorganized Church by his grandfather, Roy E. Newkirk.

He is survived by his wife, Ann; his parents; one sister, Mrs. William Griffin, all of Los Angeles; and his grandparents, Mr. and Mrs. Roy E. Newkirk of Santa Barbara, California.

Pfc. Wellington E. Brown

Pfc. Wellington E. Brown made the supreme sacrifice for his country June 1, 1944. The war department has posthumously awarded him the Bronze Star, Silver Star, and Purple Heart medals. He was an active worker in the Clio, Michigan, church and served as a leader in League activities.

LETTERS

A Day in the Sanitarium

How many times in life the thing we accept reluctantly to do, turns out so much better than anticipated! Going into a hospital even for a minor operation would hardly be expected to hold any particular appeal for one who had been there only twenty-four hours, years previously, and that for tonsillectomy; but here are some of the experiences of a mere twenty-six hours in the Independence Sanitarium. Not having anticipated seeing more than a few nurses altogether, I have since regretted that I did not count the number, for it is surprising how much attention one there receives.

A nurse long known to us showed me to my room. The next one, after a few questions told me that I baptized her one day when I baptized fifteen in Longview, Washington, about 1932. Another, from British Columbia, Canada, reminded me of a joke I had with her when she was about five years old, about her talking in her sleep while camped near us at Silver Lake Reunion, Washington. Another reminded me of her visit to our home with a young man in whom she had been interested, and who had stayed with me at times in the Mission House, Hawaii.

I soon learned, too, of evident good missionary work quietly progressing, which caused my soul to swell with gratitude to God for these good people whoever they were, who were not failing to tell the good news of the gospel, for at least two nurses revealed that they were not members of our church, but that they were favorably impressed by what they had been told and by the associations they had had.

A practical male nurse who prepared me for the operation of the next morning talked to me about the church. He was a member of another church but was deeply impressed by his investigations and the services of the Reorganized Church of Jesus Christ of Latter Day Saints. Some good soul had lent him *The Book of Mormon, The Story of the Church and Jesus Christ Among the Ancient Americans*. He could see no reason he said, why Jesus should not have visited Ancient America. He expressed disappointment, and so did I, that we were to have but two visits in the Sanitarium, but he assured me we would be meeting again at the Stone Church, for he intended to follow through.

A further deep impression struck me. I had just exchanged greetings with

Bishop A. B. Phillips of "Question and Answer" fame, and was shaving about 6:30 A. M., when sweet strains of vocal music floated to us. It was the chorus of nurses in morning devotion, singing to the Hawaiian melody Aloha Oe, "Unto God who knows our every weakness, with faith we lift our hearts in prayer." What a precious institution! A Sanitarium where medical skill and up-to-date scientific mechanical appliances are associated with the spiritual forces of heaven towards the healing of both body and soul!

As I was wheeled into the operating room, one of the nurses who was assisting there, after telling who she was, answered my queries about her folks who were well known to us through associations in church work in Seattle years ago. Occasionally she would ask, "Is it hurting?" while the doctors worked at the job. My thoughts ran like this: "What assurance one has here! One is not only in the hands of good doctors, but doctors who are men of prayer and devotion. Here is Dr. Grabske, assistant church physician and a high priest in the church. A man of God devoted to the doing of all the good he can in service. Here is Dr. Link, an elder in the church, and of such spiritual caliber that I have somehow always felt the impression that he would go anywhere the church would ask of him according to the need, as a good steward for the Master, should such sacrifice be required of him."

The operation over and back in my room, another nurse reminded me that she was sister to a man who had spent much time with me at the church and Mission House in Makiki, Hawaii.

These were a few of many happy contacts and brief visits that caused me to ponder: "One comes reluctantly into the Sanitarium but finds through past labors and associations many happy experiences he would not have missed for anything. Some day when time comes for one to pass from this sphere, one may pass somewhat reluctantly to the unknown, but what a blessed experience will be there, as one by one acquaintances are renewed and new contacts made through incidents of service long forgotten."

But there, perchance, will not be the disappointment of having to leave so soon after getting there.

HAROLD I. VOLT.

127 So. Crysler
Independence, Missouri

My father used to say: "Never suspect people. It's better to be deceived or mistaken, which is only human, after all, than to be suspicious, which is common."
—Stark Young, *Feliciana*.

For the New Year

... for it is required of the Lord, at the hand of every steward, to render an account of his stewardship both in time and eternity."

—Doctrine and Covenants 72:1.

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Number 3

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Is to do the best you can
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With what you have.*

Our Task

By Ernest E. Crownover

Learn Service by Serving

By Ensign Lois Maxine Constance, U.S.N.R.

The Kingdom Is the Community

By J. A. Koehler

A True Fast

By W. E. Wakeman

The Saints' Herald

P. S.

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ISRAEL A. SMITH, Associate Editor

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* IMMORTALITY

Everything good in us yearns to believe in the survival of the friends we have known and loved, those who have helped in the shared task, and contributed generously.

On a recent day, the editor was reading again a manuscript upon which he had worked some months ago, under quite different circumstances. Then the author was living, trying hard to make her frail strength accomplish all the tasks she had set for herself before the inevitable time when she should be able to work no more.

There were many problems, literary and other kinds, and sometimes she was restless and discouraged under them, but she persevered and did her best as long as she lived.

Reading her manuscripts a second time brought a feeling of contact with eternity. Here was the information she had labored years to gather, left as her legacy to the people of the church. It was imperfect, she knew. Here were her letters, earnestly written. Could one really be dead, and her work still so very much alive? She had sat in this very office so many times, talking about these things, her integrity honestly facing the questions and problems in her mind, examining them with us.

Life is so easy to believe in, because we see it every day. But death? It is incredible. Especially when we see the works of those who have departed.

* PLEASE GIVE US THE FACTS

An account of a wedding came in. It told all about the lovely bride and her splendid family. It told all about her costume down to the last pretty frill on the dress. It told about the bridesmaids, and the flowers. It told about the wedding cake and the candles and the presents, and all the delicious and perishable things that were eaten by the guests. The story contained everything, in fact, but the name of the bridegroom. Nothing about him or his family. Maybe it was a proxy wedding, with the bridegroom overseas, or in jail. But even so, can you have a wedding without a bridegroom somewhere, no matter how far away? We wrote for further information, but received no answer. The writer must have been a relative of the bride, and an enemy of the bridegroom.

We received an obituary in which the date of death was not given; perhaps the departed one didn't die at all, but just faded out of the picture gradually. We have had other obituaries of people who, apparently, were never born.

We receive announcements of meetings with no mention of dates, places of meetings, or persons in charge, and with no address where we can write for further information.

It is the responsibility of those who send these things to make them complete. For your own sake, please look over your work before you mail it, and see that everything is included that should be.

* IF YOU try to do everything requested of you, there will not be time for you to do anything well. A part of the wisdom of life is to know what to decline, as well as what to accept.

* THE BLACKEST HOUR of an editor's life is not when he doubts whether his editorial is any good, but when he knows positively that it isn't.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

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All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

EDITORIAL

A Time to Heal

Ecclesiastes 3

There was an ancient Preacher of considerable fame who said, "To every thing there is a season, and a time to every purpose under the heaven: . . . A time to kill, and a time to heal; a time to break down, and a time to build up."

The late war, unhappily, was a time to kill and to break down. We didn't enjoy it, but it had to be done if we were to save our homes, freedom for the common men and women of the earth who did not want to be supermen and dictators, and some vestiges of honor and human dignity—the differences between civilization and the life of hunted beasts. Perilous as it was, that time was not the most important part of our experience.

The important time is now—"a time to heal . . . and a time to build up."

This is more than a mouthful of words, or a phrase that slides smoothly off the pen.

Last year, business men, housewives, school children—nearly everybody—labored to gather many tons of clothing in every city for the people of Europe. It was brought to a central place, sorted and packed, all by volunteer labor, and shipped away. Few persons who gave it will ever know where the pieces they sent are being used; but they will have satisfaction in knowing that every garment was desperately needed and will be used as long as the last threads hold together.

This year the call goes out again. The need is greater. We are now the only source of help for more impoverished people than we were then. What little they had last year is thinner this year, or worn beyond

usefulness. Our stock of used clothing is smaller, and we, too, find it harder to buy the things we need. But still we must give what we can to help others whose condition is severe. Probably the drive is already being organized and operating in your community.

A considerable effort is being made to reach and help members of the church in various countries who are in want of clothing. You who have relatives over there will not need to be reminded; you are doing everything you can now. But the others may need a reminder. Won't you please think of the need of the people? Their reserves and protection are so low; their need is so great.

This is the time to heal, the time to build up.

Jobs of Mending

The workbaskets of the nations are filled with jobs to be done, most of them marked, "Urgent! Please Expedite!" There are the hungry to be fed, the cold to be clothed, the homeless to be housed, the sick to be given medicine and care, and all the normal supplies of goods to be set going again.

No matter how skilled a workman he was before the war, the man who is sick, without a home, deprived of tools, and worried about everything, cannot work, and has nothing to trade. He must be helped and set up in business again, so that he can send us the things we want, and then when he gets the money, he can buy what we have to sell. As soon as he can, he will be a good producer and a good customer again. This is true of millions of people abroad. Americans can't have a prosperous world until it is also prosperous for our neighbors in other countries. There is no

chance for us to be continuously rich while others remain poor. Our last depression came to us after it had struck other countries.

Our mending jobs, moreover, go far beyond the physical affairs. There have been so many friendly contacts and relationships, so many fine understandings and agreements lost in the war years. The products of patience, kindness, and helpfulness, a result of years of labor and co-operation—much was lost. These things must be restored. They are the foundation of the missionary work that is the object of our church and most other churches.

Homework

There are jobs of mending for us here at home too. The readjustments in human relationships necessary to produce guns and supplies for the war caused many hardships and difficulties. The problems were met, and they were not easily solved. Now that we are reconvert-ing to peace, the readjustments are just as hard, and perhaps harder. The motive of patriotism is not nearly so strong now to get men to work together. It might be said, without a bit of exaggeration, that the whole life of our country is having to be reorganized once more.

We hear and read a great amount of conflicting propaganda from the camps of both labor and capital. The hardest thing to find is the truth in any given situation. Every source of information that is giving out has reasons for wanting its story believed, for influencing the public attitude, and through it both legislation and administrative action.

It may not be out of order to point out that strikes themselves are a contributing cause of inflation. There is still a great amount of money and buying power in reserve. It will not last long if people do not work, but it is creating a problem now. Scant supplies of manufactured goods are reaching the markets. What good will the wage

(Continued on page 22.)

Across the Desk of the Editor in Chief

DR. C. F. YOUNG of Lamoure, North Dakota, recently wrote to me, and from his letter I am quoting that which I am sure will be read with interest by many:

Dear Brother: The end of 1945 finds us still in N. D., with some things done, and many more left undone. I believe it is a true statement to say that all of us do what is possible about the church, considering the fact that this is a busy old world in which to make a living. It would be nice to just have one thing to do at a time instead of six.

We haven't increased our membership numerically, but believe there are more members who have caught a faint idea as to Zion. Was glad to read the article in the *Herald* the other day as to the necessity of doing something about building the kingdom. Seems we have talked enough, or don't we really believe a place is to materialize? You do, I know, but where are the numbers necessary to implement such an undertaking?

The only real excuse for writing this letter is to wish you a wonderful New Year. May some of your dreams, or shall we say visions, be fulfilled. May it inspire you to know that North Dakota Saints respect you, even more, they love you as their God-given leader.

A LETTER from F. O. Davies, making report as Mission President, has been received, and after giving a report on delegates to conference, he speaks of the difficulty in getting a passport to visit Holland as he hoped to do before Christmas, but he still hopes to get in there in January. Among other things Brother Davies writes:

On the whole things are moving steadily and there is a good spirit prevailing generally throughout the Mission. The soldiers are being demobilized and finding their way back to home and church in most cases, which is certainly helpful.

I have not yet, through soldiers, been able to contact anyone in Germany and with military control, it seems hopeless to get there for some time. Letters are not possible from here to there, and thus I cannot arrange for anyone to come to the Dutch border when I go. Still we will keep on trying and hope the way will be opened.

BROTHER GEORGE NJEIM recently wrote a letter of Christmas cheer and good wishes, and he comments on conditions in a way which I think will be of interest to our readers. I quote as follows:

Dear Brother Smith: We are glad to greet you at this Yuletide season with a message of peace. At least we have a semblance of peace in the world. I must admit that as a stranger to western customs I feel awkward at Christmas season. The feverish activities that rob us of strength and money don't seem to stem out of a life that is much like the life of the One whose birth we commemorate. The lives of the average Christian people in Syria are

not different from the lives of the average Christian people here. If there is any difference it would be in the fact that we do not possess enough money to show how disjointed our lives are. But as I send this greeting I send it as one whose darkness has vanished away before the light that comes from above. To me Christ is not a pre-Christian myth, and the story of his birth is not an Oriental fable. As his angels announced peace on earth in former days, so are his angels announcing calamities in these the latter days. Now the battlefields and the thousand discordant relationships re-echo that voice.

Words alone, Brother Smith, can never express my appreciation for this Christ and for what he has done for me. I say "this Christ" because he is different from the Christs that the traditions of different racial, religious, and political groups have made. In this atomic age I find love, peace, and security in him. He obligates me and in his service I meet suffering and loneliness, but he also does not leave me forsaken or in despair. His love and peace are like a fruit tree. Its reward for our hard toil and labor is not its fruit only, but its protective shade as well. So my joy is not only in the knowledge that he is giving us, but I also "rejoice in the protection of his grace."

BROTHER F. H. CUNNINGHAM, who has been in charge of the activities of the San Diego branch, recently wrote a letter and after extending greetings of the season on behalf of himself and wife, he comments in regard to activities in San Diego as affecting young men. His comments, I am sure, will be of interest to our readers. He writes:

We have been trying the past two years to keep before us the ultimate goals of the church, and have not been unmindful of the immediate tasks necessary to attain them. We have been greatly encouraged by the help and splendid co-operation of the many young men who have visited this city the last few years in the service of their country. And it is because of them that I am writing you at this time. They have not only been through months and years of discipline and strenuous training but they have had their energies and activities planned for them. In other words, they are accustomed to looking to their superior officers for leadership. And as we visit and work with these fellows and win their confidence, we find that that is just what they now expect from the church. So many of them have told me that they want to work in the church, and they hope the church will find a place for them to do something. Many of the younger ones have expressed the desire to finish their schooling as soon as they are out of the service with a view to serving the church.

It does seem to me that if we can recruit and indoctrinate this army of young men and give them the proper supervision, the church will no longer suffer for lack of trained personnel. And that is the big problem here and in most other places where I have been.

In reply to this letter of Brother Cunningham's, after commenting on his service with respect to the local work there and as touching upon his statements regarding men returning from the service, I wrote him as follows:

I have met only a few of these men who have returned but the several who have come into my office to discuss their situations seem

quite able to make their own decisions and carry on their own activities. If we can convince them that the program of the church is definite and to reach our goals we will need their active help and support, I am sure in a large percentage of the cases we will have that co-operation granted most cheerfully. There is much to be done in the church, and we certainly ought to be able to find place for all of them to work. Many of them will be going to college, and I have found pleasure in talking with these who have their eyes directed toward college activities and degrees. This will increase their capacity and will make them more useful to us.

ELDER H. J. SIMONS wrote us from Flint recently, and from his letter we extract some things which will be of interest to our readers:

As this Christmas season approaches, we are especially thankful for the degree of peace which has manifested itself in parts of the world at least. Many of our men and women from this branch have, and are, returning from the various war theaters throughout the world. This Christmas is to be an occasion of great rejoicing in many of the homes of our branch, as well as many other branches. We rejoice in that not one of the men or women from the Flint branch found it necessary to give his life on the battlefield.

The main thing which is going to dull and dampen the true spirit of Christmas for many of our people here is the strike situation, and the resulting unemployment. Some of our people are already feeling quite severely the effect of a loss of regular income. Some of our people, as well as many other people, neglected to heed the frequently repeated admonition to lay away even financial reserves for a more urgently needed season. When a motor industry strike hits this city, it certainly causes hardship in many homes.

In times like these one certainly yearns for a realization, literally, of the coming kingdom. If the people of the church could only be made to appreciate and realize every day, and every month, all the time, the need for Christ's kingdom, the kingdom of peace, as they realize it, many of them in these times of stress as are being experienced here in Flint today, I think the coming of the great Prince of Peace would not be far distant.

IN A LETTER from Brother Roy Weldon, recently returned from California for the holidays, after writing concerning some matters of mutual and reciprocal interest, he says:

As the church irrevocably moves toward the great and momentous opportunities, responsibilities, and crises of the future, I am wishing for you not only the support of the Divine but the support of every earnest hearted soul in the church.

I join Brother Weldon in hoping that we are moving irrevocably toward great and momentous opportunities, and I trust we will be able to fully discharge our responsibilities to God and humanity.

F. M. S.

The truth is found beneath the surface in all things. Do not judge the car by the condition of the paint on the body.

OUR TASK

By Ernest E. Crownover

AS A CHURCH we consider that we have the responsibility of evangelizing the world and establishing Zion. In this we are correct, and we must address ourselves to the task with intelligent response to inspiration, and with the courage to remain faithful to our duty although the odds appear to be against us. Actually appearances are deceiving, and if God be on our side, the odds are tremendously with us.

Let us see what we are called to perform: What is the meaning of the term "evangelize the world" and what will we have to do to "establish Zion"? Webster says to evangelize means to "Instruct in the gospel; to convert to Christianity." If as a church we are to evangelize the world, our task is to instruct all men in the gospel, and to convert all to Christianity who are capable of belief. When we consider this assignment in the light of the fact that Mohammedans, Brahmins, Buddhists, and others outnumber all Christian peoples two to one, we are somewhat arrested in optimism. And if we reflect that Jesus rejected the religions of his day and declared salvation to be obtainable only in and through *his* gospel, and that the gospel was restored because the creeds were in error, we must re-examine the position of the various churches of today.

IT IS WELL for us to survey our position that we may discover the true nature of our task. There are several obstacles we must overcome. The first is that the vast majority of people are not challenged by our common need of conversion, and of citizenship within a perfected society. The unconcern and indifference toward God's effort to perfect and save men as individuals within a social order is no doubt largely due to a lack of apprehension and awareness. Many who are sternly concerned are misapplying their

The author considers the obstacles to our progress, and the assets we possess for carrying on the work of the church through the year 1946 and beyond. He issues a call to faith, preparation, and action.

energies through lack of a correct grasp of the nature of the goal, and are unfamiliar with the fact that God has effected through Jesus the organizational agency to perform the work entailed.

A second obstacle is worldly competition for man's material and spiritual resources. Designing men and men without particular design place manifold pressures upon all people to expend life's hours and treasures upon the things of this world. The influences toward intelligent application of ourselves to the enrichment of society are actually more powerful and are perfectly calculated to enlist our participation, the difficulty is that we have permitted our life-appetites to become more or less perverted.

A third obstacle is denominational competition. This arises from a lack of inspiration. The truth is available to all; not all are equally responsive to that spirit which leads to all truth. Hence we find people who are together in belief in Christ, separated into sects according to the keenness or the dullness of their spiritual perceptions and the relative opportunities appearing in the guise of favorable or unfavorable conditions controlling their lives.

A fourth great barrier is within the church itself. I refer to the lack of administrative supervision and coordination of our functions. This weakness has not been conspicuously apparent in the higher councils of the church, for these quorums have for the most part been uniform in providing effective leadership. I would designate our greatest weakness at the levels of district, branch, and group officers. These are usually

untrained, and their time and energies must perforce be expended first upon the necessity of earning a livelihood, and only secondarily upon their church duties. I wish, in passing, to suggest that this dual responsibility need not be a hindrance—it may actually be turned into an asset. The training they lack, may be obtained if their desire for it is sufficiently impelling.

WE HAVE ASSETS far outweighing our liabilities. First, we have the Restored Gospel. It is our chart and compass and our source of power—more than sufficient for any possible need. For the gospel is designed to go forth not in word only, but implemented with powers which the forces of evil shall be able to withstand not once in all history. We have not yet learned altogether how to control and apply this power. But we are learning.

Second, priesthood authority is again with men. The ordinances, blessings, and gifts of the gospel are again conveyed to those who meet the conditions for their reception. Authorized men stand in God's stead to instruct and lead the church in obedient observation of God's will. The Holy Spirit may be received. It is capable of causing our lives to shine with divine light. We have the prophetic office functioning, giving interpretation and application of God's law. This makes possible the establishment of society upon a basis of stewardships, which is precedent to a final endowment of gifts and powers from heaven.

CONSIDERING THE obstacles and assets affecting our course, what should be the nature of our procedure from this day? Undoubtedly first of all it is essential that we fully sense the gravity and difficulty of our task. Despite the fact that we work with God, we shall be tried by most adverse circumstances. The expenditure of great effort will be required in evangelizing the world and establishing Zion. Starry-eyed preachers who declare that

"Jesus did it all" or who maintain that we can sit back and watch God regenerate the heart of mankind, waiting for him to bring us a new heart and a purified soul, are but awaiting a sad reckoning with fact. And on that day their lamps will be found empty.

Once seriously realizing the enormousness of our undertaking, we are immediately constrained to inform ourselves of all factors pertinent to gaining success in our engagement. We must seek learning in the best schools and in the church. Knowledge is not power, but dynamic knowledge must be associated with the power we require.

Another thing we must do is train ourselves to fit into a properly organized and functioning group moving in the direction we must go. To us, that means that we must fit ourselves without friction into our congregation and make a positive contribution to progress. Further, we must assist our smaller unit to fit successfully into co-ordinated effort with the general church. An important factor controlling our ability to contribute to advancement toward our goal, is the amount of respect we hold for our officers. When an army commander in combat is able to use his forces as a co-ordinated unit he can capture his military objective. He has at his direction every man, and every man's total warring resources. Our church members must give like respect to their leaders. I suggest the reading of *Doctrine and Covenants* 125: 14.

When we have gained more complete knowledge of our task, broadened our training, and are willing to put forth sustained effort, we will be in position to hasten our work to completion. Let us challenge ourselves with the fact that our venture is most essential and that, although difficult, we must not be hesitant. The call to participate obligates every man to respond, and we may be sure there shall be just recompense.

A True Fast

ABOUT THE year 790 B. C. in the reign of Jeroboam II, king of the House of Israel (the northern kingdom), the Lord spoke thus, concerning his people, to the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4: 6).

Today, as in that day, the Lord has cause for complaint that his people are not interested in the sincere attitude of Communion and worship, and therefore our unchangeable God urges all mankind, as well as his people, to "Be still and know that I am God" (Psalm 46: 10). Although what we believe is of tremendous importance, many fail to keep coming to the light because of their belief that certain ideas or theories they entertain must of necessity be just and true. For this reason the Psalmist was inspired to write, "For as he thinketh in his heart, so is he" (Proverbs 23: 7). By this statement we infer that our various attitudes, ideas, and misconceptions may so seriously blind us and affect our life goals that we may easily exemplify the truth of the statement which says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 16: 25).

EVERY DEVOUT CHRISTIAN should be aware that we have the law and the testimony which should guide us in our attempted relations with God and constitute the rule and guide of our daily faith and practice. Yet many people, thinking to worship God, let the procedure of their fast days, for instance, be governed by the definition of fasting as it is found in Webster's dictionary. The definition reads thus: "To abstain from food either from neces-

By W. E. Wakeman

sity or as a religious obligation. Religious mortification by abstinence." The Apostle Paul, with prophetic insight, foreseeing that people would pay more heed to such traditions as just quoted, wrote under divine inspiration to his fellow minister, Timothy, thus: "The time will come when they will not endure sound doctrine . . . and they shall turn away their ears from the truth and [that truth] shall be turned unto fables." To illustrate, in addition to very erroneous ideas of what constitutes a true fast we refer to various traditional ideas of what constitutes authoritative valid baptism, including baptism so-called of infants, Christ's second coming, the way of redemption and salvation, and stewardship in all its phases.

Mankind, following the line of least resistance, as is his nature, is prone to cling to tradition rather than the true testimony and to be confused as to the true source of information governing his proper attitude and conduct in religious worship. We find our cue, therefore, in referring to the scriptures that the prophet Isaiah (a contemporary of Hosea) has left us this statement of sound advice: "Come now, and let us reason together, saith the Lord" (Isaiah 1: 18).

Let us turn "to the law and to the testimony; and if they [the so-called teachers of religious conduct] speak not according to this word, it is because there is no light in them" (Isaiah 8: 20). In the light of the foregoing, we inquire, where is the true testimony to be found? Are we justified in considering that a dictionary is the proper source of information concerning our religious philosophy and doctrine? What is the testimony Isaiah refers to? John the Beloved clarifies this point and makes it quite certain that all mankind will be judged according to "things which were written in the books" (Revelation 20: 12).

The Apostle Paul described quite clearly what would be found written in "the books" and what the testimony is in his second letter to Timothy when the apostle, shortly before his martyrdom wrote thus: "All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3: 16, 17. Inspired Version).

With this information to guide us, we find that Isaiah (760-680 B. C.) proclaimed by many theologians as the greatest of Hebrew prophets, expressed under divine inspiration what is a counterfeit fast and a true one. Referring to the fifty-eighth chapter of his book, we find him in the third verse recording the complaint of the people in their counterfeit fast when they say to God: "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul [religious mortification] and thou takest no knowledge?" We find Isaiah then stating the Lord's answer to his people who engage in so-called fasting and apparently delight in approaching to God: "Behold, in the day of your fast ye find pleasure and exact all your labors. Behold, ye fast for strife and debate and to smite with the fist of wickedness."

Since this attitude of the people (saints) in that day displeased God, let us consider how we may best approach and please our faithful Creator. How in short may we best glorify God? Isaiah, the faithful spokesman of the Lord, in the fifth verse asks this question of the people: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? wilt thou call this a fast and an acceptable day to the Lord?" Therefore, keeping these statements in mind, does a true fast consist of affliction of the soul? Is it bodily castigation, mutilation, morti-

fication, or abstinence from food? Could it be that the real "glory of God is intelligence," not an empty stomach or bodily punishment through abstinence from food? The Lord has caused to be recorded in Holy Writ some instructions we need to observe, "for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." In the tenth verse of the forty-sixth Psalm we are instructed to "be still and know that I am God." The prophet Isaiah assures us in the first verse of the fifty-ninth chapter of his book that "the Lord's ear is not heavy that it cannot hear." To make this point conclusive, using evidence gleaned from the testimony, we find John the Beloved has recorded this statement of the Christ: "they who hear shall live" (John 5: 25).

Does not all this testimony suggest to you that a real fast involves "being still" and steadfastly engaging in an attempt to commune with God, for we cannot rush into his presence. Is not fasting giving the Lord an opportunity to be our counselor that we might become thoroughly instructed in righteousness through the awakening of our comprehension or intelligence? Could not fasting also involve what Matthew records Jesus as saying: "But go ye and learn what this meaneth; I will have mercy and not sacrifice" (Matthew 9: 14).

Then in the light of this statement of our Lord let us again turn to Isaiah and examine what he states a true fast consists of. We find he records in the sixth verse of the fifty-eighth chapter this statement of our Lord: "Is not this the fast I have chosen? To loose the bonds of wickedness." Isaiah is addressing individuals as well as groups of people, and is simply saying that a true fast involves a concentrated effort to repent of dead works. He proceeds and further states that a fast is "to undo the heavy burdens" resulting from the toil, stress, and strain of a week of labor. In other words, there is involved genuine preparation for and observance of a

day of physical rest. Further it is "to let the oppressed go free and that ye break every yoke." That is, by fasting we seek to release our souls from the bondage of sin or dead works which so easily beset us. For this reason the Lord in latter day revelation (*Doctrine and Covenants* 59: 3) tells us that a perfect fast is that we place ourselves in such a position that in "singleness of heart" we can engage in "rejoicing and prayer." This that our joy may be full at our growing intelligence and release from our various heavy yokes and burdens. To obtain this condition of spiritual exaltation or reward there is involved a careful honoring of "my holy day," or the Christian sabbath. When we truly honor each sabbath day as it comes, we find the Lord makes these promises to us: "Then shall thy light [intelligence] break forth as the morning and thine health shall spring forth speedily, and thy righteousness shall go before thee." Note here that three very marvelous blessings shall accrue to those who engage in true fasting, namely: understanding, health (both spiritual and physical), and the accompanying virtue, righteousness. Do you feel this condition can be attained by mere abstinence from food or "affliction of the soul"? How few try "to be still and know that I am God."

Finally, we are assured that if we follow all this counsel and prepare through true fasting to be a help to those who are afflicted, hungry, and heavy laden, we shall call and the Lord shall answer and he shall say, "Here I am" (Isaiah 58: 9). The promise goes on to say, "And the Lord shall guide thee continually and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden . . . whose waters fail not." Confirming this, the Apostle Paul states (Romans 8: 6) that to be "spiritually minded is life and peace," or "righteousness and peace and joy in the Holy Ghost" (Romans 14: 17).

Can You Help Us?

Quarterlies Wanted

Below we are showing a list of quarterlies which are greatly needed. If any of our readers have any of these volumes and is willing to sell them, please write to the Herald Publishing House, Editor of Church School Literature, stating the issues that you have and the price. Do not mail them to us until you receive instructions so as to avoid duplication.

Your help in making available this important material will be greatly appreciated by us and will have permanent value for the whole church.

Beginner or Kindergarten

1923	Volume 18	Nos.	4	Oct.-Dec.
1924	Volume 19	Nos. 1 2 3 4	Full Year	
1925	Volume 20	Nos. 1 2 3 4	Full Year	
1926	Volume 21	Nos. 1 2	Jan.-Mar. Apr.-June	
1930	Volume 25	Nos.	4	Oct.-Dec.
1930-31	Volume 26	Nos.	3	Apr.-June
1936-37	Volume 32	Nos.	3	Apr.-June
1938-39	Volume 34	Nos.	4	July-Sept.

Primary

1919	Volume 25	Nos. 1 2 3 4	Full Year	
1920	Volume 26	Nos. 1 2 3 4	Full Year	
1921	Volume 27	Nos. 1 2 3 4	Full Year	
1922	Volume 28	Nos. 1 2 3 4	Full Year	
1923	Volume 29	Nos. 1 2 3 4	Full Year	
1924	Volume 30	Nos. 1 2	Jan.-Mar. Apr.-June	
1925	Volume 31	Nos. 1 3 4	Jan.-Mar. July-Sept. Oct.-Dec.	
1926	Volume 32	Nos.	2	Apr.-June
1929	Volume 35	Nos.	4	Oct.-Dec.
1930-31	Volume 37	Nos.	3	Apr.-June
1939-40	Volume 46	Nos. 1 2 3 4	Full Year	

Junior

1923	Volume 11	Nos. 1 2 4	Jan.-Mar. Apr.-June Oct.-Dec.	
1924	Volume 12	Nos. 1 2 3 4	Full Year	
1926	Volume 14	Nos. 1	Jan.-Mar.	
1929	Volume 17	Nos. 1 2 3 4	Full Year	
1933-34	Volume 22	Nos. 1	Oct.-Dec.	
1934-35	Volume 23	Nos. 1 2 3 4	Full Year	
1935-36	Volume 24	Nos. 1	Oct.-Dec.	
1938-39	Volume 27	Nos. 1 2 3	Oct.-Dec. Jan.-Mar. Apr.-June	

Intermediate

1925	Volume 33	Nos. 1 2 4	Jan.-Mar. Apr.-June Oct.-Dec.	
1926	Volume 34	Nos. 1 2 3 4	Full Year	
1927	Volume 35	Nos. 1 2 3 4	Full Year	

1929	Volume 17	Nos.	3 4	July-Sept. Oct.-Dec.
1932-33	Volume 21	Nos. 1 2 3 4	Full Year	
1933-34	Volume 22	Nos.	2	Jan.-Mar.
1934-35	Volume 23	Nos. 1 2 3 4	Full Year	
1935-36	Volume 24	Nos. 1 3	Oct.-Dec. Apr.-June	
1936-37	Volume 25	Nos.	2 3	Jan.-Mar. Apr.-June
1938-39	Volume 27	Nos. 1 2 4	Oct.-Dec. Jan.-Mar. July-Sept.	
1939-40	Volume 28	Nos. 1 3 4	Oct.-Dec. Apr.-June July-Sept.	

Senior

1924	Volume 32	Nos. 1 3 4	Jan.-Mar. July-Sept. Oct.-Dec.	
1925	Volume 33	Nos. 1 2 3 4	Full Year	
1926	Volume 34	Nos. 1 2 3 4	Full Year	
1927	Volume 35	Nos. 1 2 3 4	Full Year	
1928	Volume 36	Nos. 1 2 3 4	Full Year	
1929	Volume 37	Nos. 1 2 3 4	Full Year	
1931-32	Volume 40	Nos. 1 2 3 4	Full Year	
1932-33	Volume 41	Nos. 1 2 3 4	Full Year	
1933-34	Volume 42	Nos. 1 2 3 4	Full Year	
1934-35	Volume 43	Nos. 1 2 3 4	Full Year	
1935-36	Volume 44	Nos. 1 2 3 4	Full Year	
1937-38	Volume 46	Nos. 1 2 3 4	Full Year	
1938-39	Volume 47	Nos. 1 2 3	Oct.-Dec. Jan.-Mar. Apr.-June	

Young People

1929	Volume 37	Nos.	2 3 4	Apr.-June July-Sept. Oct.-Dec.
1929-30	Volume 38	Nos. 1	Oct.-Dec.	
1931-32	Volume 40	Nos.	4	July-Sept.

Older Young People

1934-35	Volume 43	Nos. 1 2 3 4	Full Year	
1936-37	Volume 45	Nos. 1 2 3 4	Full Year	
1939-40	Volume 48	Nos. 1 2 3 4	Full Year	
1941-42	Volume 50	Nos. 1 2 3 4	Full Year	

Adult

1928-29	Volume 3	Nos.	4	Apr.-June Oct.-Dec.
1928-29	Volume 27	Nos. 1 3	Apr.-June Oct.-Dec.	
1929-30	Volume 5	Nos. 1	Jan.-Mar.	
1930-31	Volume 6	Nos. 2	(The Church Program for a New Century)	
1930-31	Volume 6	Nos. 2 3	Jan.-Mar. Apr.-June	
1931-32	Volume 7	Nos. 1 2 3	Oct.-Dec. Jan.-Mar. Apr.-June	
1932-33	Volume 8	Nos. 1 3	Oct.-Dec. Apr.-June	
1934-35	Volume 10	Nos. 1 2 3 4	Full Year	
1935-36	Volume 11	Nos. 2 3	Jan.-Mar. Apr.-June	
1936-37	Volume 12	Nos. 1 2 3 4	Full Year	
1938-39	Volume 14	Nos. 1 2 3 4	Full Year	

It is not marriage that fails; it is people that fail. All that marriage does is to show them up.—Harry Emerson Fosdick.

Hymn Writing Contest

Desiring to increase the number of original Reorganized Latter Day Saint hymns for church use, the Independence Music Club sponsored an Original Hymn Writing Contest, which began June 1, 1945.

RULES

There will be no restrictions in the type of hymn. There is a special need, however, for hymns in the following categories:

- Palm Sunday (Lenten)
- Thanksgiving
- Baptismal
- Confirmations
- Blessing of Children
- Communion
- Ordinations

Other hymns distinctive of our church philosophy.

More than one hymn may be entered by the same person, but these compositions must be under ONE nom-de-plume.

Contestants are to use a nom-de-plume in signing their manuscripts; also to send their real name, together with their nom-de-plume in a separate sealed envelope.

Words and music will be judged independently. Only one prize for each will be awarded the same contestant.

A competent committee will judge the manuscripts and choose the winners. Their decision will be final.

Entries, *original words and music, complete*, must be received by the club not later than April 1, 1946.

PRIZES

1st Prize	\$100.00
2nd Prize	50.00

No manuscripts will be returned unless accompanied by self-addressed and stamped envelope. Mail to Independence Music Club, Ruth Lewis Holman, Cor. Sec., 501 North Pleasant Street, Independence, Missouri.

An eminent New England almanac maker, while extremely busy one day, was interrupted by his young printer's devil.

"Mr. Thomas, you've left out the prediction for July 13th," he complained. "What'll I put in?"

"Tarnation, young man, can't you see I'm busy! Put in what you please, but get out!"

When the almanac came out, these startling words appeared opposite July 13: "Rain, hail and snow." You can imagine the old fellow's language when he saw that. But on July 13th, according to records, it actually did rain, hail and snow! The next year this almanac out-sold all its competitors.—Dr. A. S. Rosenbach.

The Art of Getting Decisions

By Eugene A. Theys

ONE OF THE greatest evangelistic puzzles of our missionary efforts today is how to influence people toward making their decisions to come into the church after they have been converted to this work. Many of the best friends of our church are thoroughly convinced of the authenticity of this doctrine; yet for many unknown reasons they remain outside the church. This problem has confronted the missionary forces of the church of Christ from its very beginning. The experiences of some of our general church officers are included in this article.

Let us give our attention to the missionary series itself. The purpose of a series of meetings is to win people to Christ and to secure their help in winning others. No organization can hope to exist long in any community unless people are moved to come into the church and to help carry the work forward. As missionaries we go into communities to assist the members in winning people to our belief. The immediate object of winning people to our church is to persuade them to ask for baptism. It is toward this end that the missionary plans the climax of his efforts.

THE SERIES APPROACH

At an early date in the series, the missionary should have available a prospect list. This list should include only the names of people who have manifested a keen interest in the work prior to that series of meetings. You may want to make two lists, one called "prospects" and another called "suspects." Often there are names appearing on either list that should be changed from one to the other. The prospect list should



EUGENE A. THEYS

be studied carefully throughout the meetings. The best use of this list is to talk with as many people who really know the person on it and learn all one can about them. Ascertain their likes and dislikes, how often they have attended church, if any members of the family belong to the church, and whether those who belong to the church have used good judgment in talking of the church to the nonmembers in the family. Find out all you can about individuals, and if they have shown enough interest to study any of the church books. Have they ever participated in any social or religious activities? The more you know about each prospect, the more sure you can be that your approach will not fall short of its objective.

Learn to know prospects by names as well as faces. This helps you to pick them out in the audience while you are preaching. Try to make a mental note as to where each person is seated in the audience from night

to night. It might be well for you to ask yourself these questions after the service each evening: Was the prospect sitting next to his wife, or was he sitting with some of the other nonmembers in the back seats? The seating arrangement of your prospects is just as natural as it is for a member to find his regular place to sit from one time to the next. One missionary reports that from the mental notes he made from one evening to the next as to where the prospects sat in the audience that there was one man and a woman who always made it a point to find a seat in the rear of the house. These two prospects had some of their family who belonged to the church. As the meetings continued, both individuals found their places near the front of the church. The names of these two people had for some unknown reason been omitted from the prospect list. If this missionary had not been on the alert to this little detail he might have lost an opportunity to contact these individuals. From the interest manifested by these people, the missionary went into their homes and after several visits obtained their decisions for baptism. Signs of interest can often be detected by the missionary as he studies the faces of each individual prospect during his evening discourse.

The prospect list also affords the missionary, as well as the priesthood and the members, a prayer project. A good plan to follow is to make a list of names available to the ministry, call the priesthood together several times during the series of meetings, either before or after

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service, and make these names a subject of prayer with God, asking him for light and understanding concerning the right approach to be made, or the things that should be said when talking with these people. One missionary had a list of thirty-one prospects on such an occasion, and after a prayer with the brethren one evening, he announced that there were eighteen people on his list that should be ready for baptism when the series closed. After much persisting in prayer and contacting the various prospects, he closed that series of meetings by baptizing eighteen very fine people into the church. The ministry that this missionary gave and the experience that the pastor and the other ministry received during these meetings were carried over into the total movement of that congregation. Even the laity can receive a testimony of prayer and of the whole Restoration Movement if they can be encouraged to participate in prayer.

HOME-VISITING

Another good method to be taken into consideration is home-visiting. This can never be overdone but can most certainly be neglected. One of the best approaches in visiting is to call on the members first, and this should be done in the early part of the first week. Allow yourself enough time to visit in each home of the members; impress upon them their need of this service, and solicit their prayers for the success of these meetings. The visit in these homes should not be long but to the point. State as early as possible in your visit why you called and your reason for needing help.

One approach to be made on such a call as this is to say, "Brother and Sister Jones, my reason for coming to your home is to get acquainted with you and your family and to tell you how happy I am in meeting such people of this faith. Our meetings are going to continue for

two weeks, and during this time we are going to discuss subjects that are very pertinent to our message. One of the ways that you can help us in their series is by bringing your family and friends out to the services to hear these subjects." You may even mention that there are several names on your prospect list that the pastor and some of their friends have given to you in the hope that they can be brought into the church by these meetings. If the family shows some concern over any of their friends, you may even put them on one of your lists and ask them to work with you by seeing that this family attends church and that you get to meet them. After you have stated the purpose of your visit, you may ask for a word of prayer if you feel led to ask for it. *Remember!* that in this "brief prayer" you can say even some things that you dare not approach them on as far as their personal responsibilities are concerned. Make your exit as soon as possible after the prayer has been given to afford the significance of your prayer and visit to move this family. Try to limit your visit to not more than twenty or thirty minutes.

VISITING THE PROSPECTS

When you feel that you have called on all the "member families," you should start your visiting among your prospects. Always make it a point to say a few words to each one of the prospects as they come in or go out of the church each evening. The real secret to a missionary's success among the prospects is a friendly interest in people. The more contacts that you have with the prospect, the easier it will be for you to get down to business when you talk about a decision for baptism. It is better that you make at least two or three calls on the prospective member before you approach him for a decision. In some few instances you may be able to make the final approach on the first call but this isn't often. Your first call should be a social visit; get the prospect to talk about himself and learn all you

can from firsthand information. The more you know about the prospects, the more sure you will be when you make an approach for their decisions.

Always remember that you have your chance to talk at the evening service, and they may have something important to say also. Remember this, you will never be able to get your point across in visiting with a prospect or anyone else if you try to dominate the conversation at the time they want to express their ideas. Wait until they get everything "off their chest" and have exhausted themselves before you press your points for the decision. This may take you a long time, but if you will wait until your prospects have said all that they have to say, you will find that it pays big dividends. You will never get anyone to listen as long as they are trying to get a word in; they are thinking about what they want to say, and your whole approach has been lost. Don't waste your decision approaches. Save them until you can drive your points home and have them listen to you. This method requires personal discipline, but it will pay any missionary or member big dividends to follow this advice. There is an old adage, "a still tongue makes a wise head." There is a limit to every man's intelligence as well as his conversation.

THE DECISION APPROACH

There are as many approaches to be made in getting a decision as there are people, yet the underlying principles in each approach is rather much the same. Following are a few approaches that have proved quite successful in getting decisions. Let us discuss the case of Mrs. A. Her husband was a member, yet they were both inactive in church work. She had expressed in conversation that they had felt something lacking in their home life ever since they had been married. They attended church very seldom, yet found plenty of time to attend shows and dances, etc. She had read a number of the church books and was willing to say that this was the true church of

Jesus Christ. An early visit to this home during the series brought them out each evening.

The decision was reached by the following statement in the presence of the husband: "The feeling that you have been missing something in your life and the comfort and satisfaction that you have enjoyed these past two weeks show plainly what you are in need of, and that is the church and the Spirit of God to direct your life. Jesus promised us the very thing that you need, and you will find it in the promise that he made his disciples when he said, 'Behold, I will not leave you comfortless, I will send you another comforter, the Holy Ghost, that will guide you into all truth.' If you are willing to put your belief in his church into action by clean living and in humble obedience, you will find this comforter working in your life from day to day. Your home and your companion are in need of a Christlike way of life. As you come into the kingdom, you will find peace and satisfaction through service. It will not be easy to find this comforter unless you are willing to put yourself to the test by serving him. Each time that you return from church, after having given the best within you, you are sure to find that which you have been looking for. When you have shared this gospel with someone else you will know what it means to me at this time to share it with you. I don't see how anyone can refuse to do God's will; he asks so little of us and gives so much in return that the smallest thing we can possibly give is our life in service to his cause and kingdom."

Then at the close of this discussion the missionary said, "On Sunday there are several planning to unite with the church so that they may find this same peace and happiness that we have just spoken of, and I hope that you will make the necessary preparation and that you will be ready to come into the church with us." If the proper setting has been laid, you may ask to offer a word of prayer. Be sure to

remember the prospect in the prayer that is about to be offered, but be as brief as you possibly can. Ask that God may grant him or her courage to take this step and that his guiding comforter may be found in his life as he travels along the straight and narrow way. Immediately after the prayer, plan to make your exit, but before doing so take the prospect by the hand as it was done in this case and say, "Do you think that you can get yourself ready for baptism on Sunday?" I do not believe that he will refuse if you approach this point in sincerity and humbleness. During your conversation with the prospect, you should speak slowly and distinctly, keeping your voice well modulated at all times. As you give the closing prayer do not turn your back to the prospect, but be sure that you are facing him enough so that he can hear what you are praying about. Your whole conversation should bear evidence of a kindly spirit and not one in which you are berating him for not having accepted the gospel. This is the real test of your whole ministry to him during your series, and the need is to get him to feel this whole thing as you do. Be ready at the close to bring some personal testimony of this work to help this person along in making his decision. Do not go into a lot of detail in giving your experience, but give the high lights of this testimony. Many a personal testimony has lost its real meaning by giving too many little details that do not have a bearing on your experience. This testimony should be given if possible before your decision prayer.

Here is another case to be studied. This man was seventy-four years of age, and his companion had passed away about a year before. He was very lonely, and for the first time in several years he was able to attend church regularly. He had always believed in the church, but somehow or another he had never joined. His chief concern was, is it too late now to come into the church? He wanted to be able to join his wife on the other side, yet

he felt he should do his duty to God while he was here on earth. This conversation took place in front of the prospect's home. The following approach was made to this man's problem: "In your loneliness God has most certainly been concerned about you and your needs. Now you have come to a place in your life when you feel you are all alone. Since this series of meetings has begun, you have been finding some of the loneliness leaving you. Perhaps there are several reasons for this; one may be that the fellowship of the Saints has given you that warmth and understanding in this great hour of your life; then too, they know that what you and every other man needs in his hour of loneliness is God and the church. You mentioned in conversation that your wife was a good woman, but she had never permitted herself to come in contact with this gospel. You also said that you wanted to be with her someday on the other side. We believe as you know that those who have not been permitted to hear this gospel will have the opportunity some day in the hereafter, but your time has come to accept this work now, the Lord is presenting you this chance to enter the kingdom on earth. Perhaps you will have the opportunity to enjoy the fellowship with your wife that you long for, but according to my understanding it will not be on the same plane as it was on earth. Jesus mentioned something concerning this in his ministry on earth when he stated, 'For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.' You can see that our relationships will be exalted above those of this mortal state. The greatest disappointment that can come to anyone is to have an opportunity to accept this gospel and refuse it. If you will make the proper adjustments in your life during the remaining days of this series, you will truly learn what you have been missing throughout your lifetime."

After this conversation the missionary suggested that they step inside the house for a few minutes to have a word of prayer. Upon entering the house, the missionary told of several experiences that he and others had had in prayer, and then the prospect and missionary bowed. During the prayer the missionary called upon the Lord to bless this man, to comfort him in his hour of loneliness, and to enlighten him in the opportunity that has come to him in uniting with God's church and kingdom. At the close of this prayer, the missionary extended his hand and expressed his desire to see this brother make his decision to be baptized on Sunday. Before the missionary left, the old gentleman gave his name for baptism.

The third case was one of a man who had grown up in the church and had married a member of the church. His wife was a woman who talked all the time that a missionary was in the home and could tell you all the reasons why her husband didn't belong to the church and why he should. After having made several calls in this home and being unable to make much progress, the missionary arranged that this good sister should be outdoors at work while the husband and he visited. This was the problem of this prospect. He admitted that he believed in the church, and that God had blessed him several times through administration, but he just couldn't get himself to the place where he desired to unite with the church.

The approach to this problem was as follows: "God has been good to you in times when you have called on him; he has heard your prayers. He has always come to your rescue, whenever he thought you stood in need. You have been blessed with good health and a fine family. All during the years of your life God has been in need of your help. He has called many times, but because you have been too con-

cerned with your own problems, you have failed to heed his call, 'Come unto me all ye that are weary and heavy laden and I will give you rest.' This is the kind of friend that God is, and that is the kind of friend he wants to make of you. Some men have stood outside of the door of the kingdom for many years and have never entered, and this is your problem today. God doesn't need to give you a sign, for you are intelligent enough to know his will. What you must do is to put your trust in God and follow him. You have been a good man all your life, but you must begin now to be good for something and that is to serve God in his church and kingdom on earth. You have been waiting on God to move you, and God has been waiting on you to make the next move."

At the close of this discussion a brief prayer was offered on bent knees, asking God to touch the heart of this man once again as he had done in the past, so this brother would have sufficient courage to "Launch out into the deep" and that he would find joy in serving in the kingdom of God. This man gave his decision that afternoon, and after the missionary left this home, the prospect went out and called on two of his friends who had also been keeping themselves out of the church, and they also gave their names for baptism that evening after the service. This man had been moved to action by this decision conversation, and he started to work as soon as he gave his name for baptism. This should be the aim of every missionary minded person who moves out and challenges people to this gospel message, and go out and warn others that they too may assist us in this work!

CONCLUSION

Make all your member visits early in the series. Study your prospects continuously, and know each one by name and face. Give each prospect an opportunity to do most of the talking. Take plenty of time when you visit them, do not rush these

calls. Give them the benefit of the doubt when discussing their problem. When making your decision approach, get them thinking in positive terms and not negatively. Keep them feeling that the church of God is a place where they can grow and find happiness. Speak slowly and distinctly when getting your prospect thinking about his decision. Close your decision talk with prayer whenever possible, and when you offer this prayer, be sure that the prospect can hear what you are saying. Never try to approach a prospect in the company of too many people. The fewer you have in his presence the surer you are of coming out with a decision. Observe the mannerisms of your prospects beforehand and try to judge what approach would be the best in each case; this is where the gift of discernment can be of real value to every missionary. Try to give some testimony that you have had that fits your prospect needs.

If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.—Abraham Lincoln.

It is a sad fact that the sight of others in the act of eating is apt to get on one's nerves. The secret of manners is what I call Invisible Eating. It is a matter of disguising the process. Anything which advertises your eating, displays it, emphasizes it, is objectionable. I once asked a child how she knew a person she had met at dinner was used to refinement. "Oh," she said, "he seemed to be just talking and having a good time. And yet his plate was nearly empty when they took it away."—Gelett Burgess.

LEARN SERVICE BY SERVING

By Ensign Lois Maxine Constance, U.S.N.R.

A FEW YEARS AGO I attended a youth conference in which we attempted to set up some guides to carry us through the war period—principles which acknowledged the war but refused to let it become the ruling factor in our lives. The primary purpose was still that of building the kingdom of God.

We established these four points:

1. War is an interlude only—both for God and man. The divine laws are still continuing in effect.
2. Standards and ideals in harmony with the purposes of God are to be maintained at all costs.
3. Realism is required about the problems and crises involved—face them courageously and with long-term planning.
4. Resources are still available—People are interested in the kingdom, a wealth of information is ours if we but care to utilize it and—most important of all—God is still ready to aid us.

These were the principles which were chosen as fit standards to guide us through an uneasy and trying period, yet they seem to apply as well today as when they were formulated.

WE HEAR MUCH today about the problems of reconversion. The church was not unaffected by the war, and it, too, has its reconversion problems. Similarly, each individual has his own adjustments to make now that we are returning to the ways and intents of peace. We say that war was thrust upon us—but the peace will be of our own making. What better plan of peace can we have than to set up the kingdom of God?

Yes, war was an interlude. God had to wait for us again while we turned our attention to wartime problems. The universe still carried on in its well-ordered course. God did not change it nor did he forget his purpose in us. We still have a

A message especially helpful to young people, and good for readers of all ages, is this article by a young member who has kept a hand in the work of the church while serving her country during its wartime and post-war efforts.

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little time in which to accomplish those purposes. War was the first act of a drama. The second act may be dull and wearisome at times, but it is most important and will require much thought and planning, for upon its enactment depends the establishment of the kingdom—the climax of our drama.

The project ahead of us calls for the best that we have. Now is our real opportunity to achieve the standards and ideals taught and lived by Jesus Christ. We can direct our attention to constructing rather than just maintaining. Heretofore, we have been conducting a holding action, and have had time to build up reserves. Let us now put those reserves into action so that we may not only preach Zion but practice it. We have seen all too vividly what can happen to people who forget God, and it is up to us as individuals and as a church to see that it does not happen again. Let us look more deeply into our own lives and root out anything which might interfere with God's purposes in us.

TODAY IS ALSO the time to be realistic about the problems and crises which we face. They aren't too different from the ones we have already met and conquered. By employing the same courage and displaying the same faith, we will be enabled to overcome the obstacles that lie before us. There is one thing we might change—instead of long-term planning let's speed up our efforts and concentrate on accomplishing the task in short order, not forgetting that we must be

thorough and careful in the execution of each step, for the foundation must be solid. As we devoted ourselves wholeheartedly to winning the war, so let us quickly convert and divert this energy to the more constructive job of establishing Zion. Luke 17: 21 says, "Behold, the kingdom of God is within you." If we but set our hearts and energies toward this purpose we should soon, by earnest, devoted labor reach our goal.

This brings us to our fourth principle—that resources are at hand and ready to be used. We have a goal, we have a plan, and we have the resources—our people, the opportunities open to us in this our country, and our God.

The task calls for increased devotion from each age group—we, the youth, are still depending on our elders for guidance and direction. We need them and the benefit of their experience. We are the understudies, and it is our desire to learn the parts of those who travel ahead of us then go on ever upward to higher roles, building firmly upon that which has already been set up for us.

TO YOUTH THE instruction would seem to be this: "Know thyself; and knowing thyself, do something about it." Let's find our capabilities and convert them to working abilities for the church. Seek diligently to understand God and his purposes. Prepare for service in the church by serving the church. Do the best you can in the field which you choose as your specialty, for only as one qualifies is his work effective. It has been said that there is no excuse for amateur work being bad. Rather, one who realizes he is an amateur should be trying so hard to establish himself as a professional that each job he does is the best of which he is capable at that stage of his training. This perfection for which we are striving cannot be attained under the direction of our own wisdom. We must surrender our will to our

# I Want My Son to Marry in the Church

(Unless he can find a better companion elsewhere)

By Margaret Sperry

FIRST OF ALL, I want my son to be very strong in the faith. I want him to have many personal testimonies of God's love long before he reaches marriageable age. If such is the case, I think I can count on his making the choice of a mate a matter of earnest prayer—and be willing to abide by whatever light he may receive.

There have been marriages between church members that failed. On the other hand, whole families have been converted when a son or daughter married into the church.

I am very thankful for section 111 of the *Doctrine and Covenants*. It has undoubtedly saved many from making disastrous marriages—not just by preventing them from marrying outside the church, but by causing them to think seriously and prayerfully upon such a step. Sometimes their common sense will come to their rescue, and they will see that the person in question is worldly and shallow. However, the

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Father in heaven and go forward with him. The start may be small, but we must begin to serve, and the time to begin is now. A plant starts from a tiny seed, but does it refuse to partake of that which is set before it and utilize it for growth? Rather, it would seem that the seed realizes its potentialities and struggles to attain them. You know the ruth of the axiom—"we learn to do by doing"; so also we learn to serve by serving, not waiting until we attain perfection, but attaining perfection as we serve.

The opportunities are at hand, the goal is ever before us, and God is at our right hand as we proceed up the heights to the kingdom of God. 1635 R Street N. W. Washington 9, D. C.

state of the emotions at such a time usually makes necessary more than common sense and logic. There is need of fasting and prayer, and a strength of character which will follow through. And this is the responsibility of the parents—a responsibility which begins at the cradle. Parental tears or threatenings, when a child has reached his majority, may prevent an unwanted union only to throw the son or daughter into the arms of an even less desirable person.

There was one family in which three out of five children married nonmembers. Within a few years, all of the nonmember mates were baptized. The faith in this family is not spectacular, but it runs deep.

I hope my son will not associate closely with any girls—members or nonmembers—who are shallow of mind or weak in character. This does not mean that I expect perfection in his friends, but I would be glad if he would prefer to associate with those who have enough depth to be capable of some time attaining perfection. There are, unfortunately, persons of weak character who seem not to have been much improved by baptism. A well-bred nonmember would be a more wise choice, I believe.

The Bible tells us that the gospel of Christ is to come *first* in the life of each of us. This does not give a man an excuse to neglect his family. Instead, by his strength in the work, his family should be lifted up. Certainly he will be more likely to convert a nonmember wife if his interest in the church is unquenchable than he is if he drifts along with her. His parents may blame the wife for his nonactivity, but this may be unfair to her.

One of our ministers was heard to say that "a person is weak in the faith—if he is weak in the faith!"

That faith is weak can scarcely be proved by one act, especially if the act is marriage—for there are so many long-range developments which should be taken into consideration.

Some women have married clean, intelligent nonmembers who have later been baptized and ordained, serving the church long and well. Somewhere in their choice of a companion, they must have sought and found God.

It is my belief that God will not only help us make a decision regarding choice of a mate, but he will even direct us to the right person! I know of more than one instance in which a man and woman have been brought together in some way which seems even more peculiar than that which we would call "a coincidence." And this might happen much more often were we willing to place our lives unreservedly in God's hands.

I want my son to marry in the church. But the choice of a companion will be his to make. My contribution has already begun, in the molding of his character. He's still quite young. Surely, if my husband and I are deeply devoted to both him and the church, we will not wait until he is twenty-one and then wring our hands in anguish because he shows signs of being "weak in the faith." Our efforts may not be good enough. He will have his own agency and, in addition to our training, inherited qualities over which we have no control. We'll accept what the future brings, of course. But we won't wait passively for that future.

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How to get a 14-story building out of the way of a widened street was a problem that recently confronted Los Angeles engineers. One possible solution was to tear down the face of the structure and erect a new face five feet back, but this plan was discarded as too expensive. Instead, workmen removed a five-foot section from the middle of the building. The front part, intact and heavily braced, was then slid back to close the gap. Riding along a track of railroad rails and steel rollers, the building completed the journey without mishap.—*Popular Sci-*

# What Education Is

By G. W. White

SULPHURETED hydrogen blackens lead acetate on a filter-paper; the angle of incidence equals the angle of reflection:  $3=1\frac{1}{2} \text{ gt}^2$ , and the equation may be proved by means of a device known as Fletcher's trolley. To most men and women these scientific truths, which are truly representative of elementary science as viewed in retrospect, are of no practical value either in the pursuance of their trade, profession or vocation, or in the crises of everyday life. A knowledge of the principles of electricity and magnetism is not essential for the replacement of a burnt-out fuse, and an expert chemist or biologist is likely to be as helpless in dealing with a refractory wireless set as a classic or historian. The practice of medicine, admittedly, demands a long and arduous technical training, but the medical student is called upon to learn in the early part of it much that has no direct bearing on the preservation of health or the treatment of disease. And yet it is commonly assumed that the value of a scientific education is primarily utilitarian. The case of mathematics is similar; and as for languages, our first visit to France is apt to shatter any belief that we may have in the utilitarian value of French as taught in English schools. All Frenchmen (and still more all Frenchwomen) seem to speak with incredible rapidity, and the atmosphere of hotels and railway stations is not conducive to conversation about the gardner's pig.

The utilitarian value of science, of mathematics and of French, in short, is much less than is commonly supposed, and it is hardly necessary to consider the remaining subjects of the curriculum at present obtaining in secondary schools. It is obvious that games are of no commercial value except to the would-be professional; one may grow turnips or manufacture biscuits without knowing a single historical fact; and "What is the use of Latin?" is a question, as every school-boy knows, expecting the answer "No." If the object of the existing curriculum is to impart useful information, it is singularly ill-adapted for the purpose. We must admit that uneducated men are able to hold their own in trade and commerce, and that, when all is said and done, the best place to learn the processes of cotton manufacture is in a cotton mill, the intricacies of the retail grocery trade behind the bacon counter, and so on.

So far from raising the school-leaving age, we ought to lower it and revert to a system of child-apprenticeship.

But what a prospect in an age when, we are told, pounds, shillings, and pence have ceased to have any meaning, and where there is a clear prospect of increased leisure for all. "Is not the life more than meat," and must we train men to make good use only of their business hours? Even their business hours are likely to be more profitable if they understand in some measure the vagaries of human nature, which remain a more or less constant factor in a changing world. Do we choose our doctors or appoint our works managers solely for their technical skill, or do we think also of their ability to handle their patients or their workpeople tactfully and sympathetically? Personal experience, certainly is the most thorough teacher; but, like most people who are really thorough, he is slow, and we can learn a great deal of human nature at secondhand from literature, from history and from philosophy, especially from the literature, history and philosophy of those nations which have lived most ardently, thought most keenly and felt most deeply.

Man's duty to others is not confined to his business hours. There is his family life and there is his life as a citizen, both of his own country and of the world. Education does not, as is often supposed, begin when a child goes to school; it begins in the cradle, and a child's first years are among its most important. We cannot, as Plato suggested, remove children in their infancy from their parents' care; even if we disregard the parents' point of view, it is apparent that one of the infants' greatest needs is the personal affection and understanding which no official education could give. But we could, and should, educate all boys and girls in their last years at school in the duties of parenthood instead of leaving to untrained minds and unskilled hands the most important tasks that a nation can ask its citizens to perform. Again, we boast that we are a democracy, and yet only from time to time is public opinion sufficiently educated to influence for good affairs of state. Is not universal adult suffrage without universal education in the duties of citizenship a mockery and an absurdity, and does not the success of Nazi methods make it clear that such education can be effective?

It makes it clear also that efficiency is not enough. If the task of education is to fit the individual for the service of humanity, may it not also

be described as a guiding of the soul back to God? By God we do not necessarily mean the personal Deity of Christianity, but simply that unseen power, to which all men of good will, whatever their creed, acknowledge allegiance in their hearts; that power in which inheres moral, intellectual, and aesthetic goodness. The activities proper to the soul, willing, thinking, feeling, and imagination, can be correctly performed only by a soul that has been developed by exercise. Do we expect the baby to walk without constant practice or the young athlete to clear five and a half feet without arduous training? The soul likewise must be taught to will the good, to think the true, and to understand and create the beautiful. All these activities to some extent may be taught in the classroom; but the first is best learned by example and in service to a community, and it is just in the opportunities it affords of this that a boarding school has certain advantages over a day school. The playing fields also help to foster the more manly virtues, besides assisting in making the body a faithful and efficient servant of the mind; but the character-forming aspect of games is generally exaggerated. The second is best taught by mathematics, by a language which has an essentially logical structure and which demands precision in rendering abstract ideas, and by historical research, though emphatically not by the mere absorption of historical generalizations at secondhand. The third demands the understanding presentation (to the adolescent mind) of what is best in all the fine arts, a presentation which must be first and foremost absolutely sincere; secondly, patient and tolerant while remaining definite; and thirdly, capable of transmitting enthusiasm. In all, the personality of the teacher is of paramount importance.

These three forms of education are not alternatives, and must be supplemented by a thorough training of the body. All are necessary if the harmony of the soul, without which it cannot know peace and happiness or realize its full power, is to be established and preserved. Our love of wisdom and beauty must not teach us effeminacy or extravagance; we must cultivate self-control without producing the evils of repression; courage must go hand in hand with meekness; width must not be sacrificed to depth nor depth to width; certainty must not

(Continued on page 22.)

# The Kingdom Is the Community

By J. A. Koehler

**I**N THE MAIN, the religious ideas of the present were handed down from the past. To many people, religious traditions become venerable as they become old. The more ancient the religious voice, the more authoritative it is; the less it is questioned. Critical as the modern religious mind may be, it still accepts ideas from unprophetic rather than prophetic sources as if their truth is unquestionable.

The Dark Ages apostasy, from one point of view, was a rejection of the genius of prophecy. Still, some of our ideas respecting the identity of the Kingdom were shaped, to a considerable degree, during those ages; during the ages when the ideas of the genius of true prophecy were perverted almost beyond recognition. And, except in comparatively few instances, those perversions of unprophetic priests still put their stamp on our religious beliefs.

Perhaps the most basic and universal conviction of the prophets (if we except the idea of the sovereignty of the will of the Almighty) is that the Kingdom is the community. Or, conversely, that the community, when it is conformed to the will of God, is the Kingdom.

"Community" is one of the words not used in the Bible, that we use to express religious ideas. But the concept of the community is there. The word "city," for instance, as used by the prophets, means what we mean sometimes by the term "the community." The word "mountain," too, is used as connoting the organized community. That is the sense in which those two words are used in the forty-eighth Psalm:

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion . . . the city of the great King."

The historic setting or background of that Psalm is the Israelitish adventure in civil government, or in community. You should know that story. God revealed his will to Moses in the form of a civil code. That code is the blueprint of a community. It was in the building of that community that Israel established or sought to establish the Kingdom.

**T**HAT KINGDOM, that community, is sometimes referred to as Zion, the place where God dwells, the city in which his will is done. And that can mean only that the Kingdom is the community.

But after the apostolic church fell into unchristian hands, or during the time that its affairs were dominated by unprophetic priests the Kingdom came to mean sometimes the church, sometimes the individual members of the church. The assumption was, as it still is in some instances, that when the individual is a member of the church he is in the Kingdom. And in some instances it is affirmed that the individual is in the Kingdom-church or no church, Kingdom-community or no Kingdom-community.

I have said many times that the Kingdom may be conceived as existing in three modes: the personal mode, the ecclesiastical mode, and the civil mode. The truth out of which that three-fold Kingdom idea arose seems to be that God's Kingdom is where His will is done intentionally. If that is the idea, the three-mode Kingdom concept may be wholesome.

At any rate the unprophetic voices of Christendom, both modern and medieval, have abandoned the prophetic concept of the Kingdom regarded as *the community*. The Kingdom-building business as conceived by the prophets is not in the thinking of many of the Churches of Christendom, for they neither

say nor do anything about it. They do not even intend to do anything.

**T**HE VERY FIRST commandment of God recorded in the Bible respects the affairs of all "peoples," or of all organized communities. That commandment is "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . ." I call attention to that over and over again because it is basic and because almost no one has much use for it; because it is infinitely more important than some of the things that are dinned in our ears by unprophetic voices from everlasting to everlasting.

Matrimony, industry, and government are affairs of peoples. If the will of God in these relations is implemented at all, it is necessarily in a community. We cannot think of the government, of matrimony, and industry except as a manifestation of organized social life. If the most comprehensive of all the proclamations of Bible religion is true, to do God's will is to conduct aright the business of the Community. *The Kingdom* is the community.

**L**ATTER DAY SAINTS believe in the arrival anew, or in the return of, the genius of true prophecy. They believe that there is truly a *modern* voice of prophecy. And the grounds of that belief is that *the ancient* message of prophecy, which is manifestly true, is being proclaimed anew. The substance of the message of the voice of Restoration is that God's will must be done in earthly relations. It is that the Kingdom is the community conformed to the will of God; or, conversely, that the Kingdom is the community.

As in ancient times, so in modern times, the community which is (or which is to be) the Kingdom is referred to as Zion. The voice of Restoration says that "the Kingdom of Zion is in very deed the Kingdom of our God and of his Christ"—that is, Zion will be the Kingdom when there is a Zion. It identifies the Kingdom with the community.



Of course, I cannot speak for all Latter Day Saints personally, or individually. I represent "Restoration" only as I know it. If the land-purchasing plans, the gathering of the elect to the places appointed, the economic code of Restoration, its plan to organize the people so that the principles of the storehouse, of stewardships, of equality of economic opportunity, of individual inheritance through social function, of equitable distribution and all, will be implemented, I represent it. But if the message of Restoration is not a Kingdom - community - building message, it means nothing at all. Nothing can be made out of that message but that the Kingdom is the community.

**F**URTHERMORE, the voice of Restoration says that personal salvation, moral perfection, the fulfillment of personality, is conditioned in personal participation in that business. That is the meaning of the proclamation: "For if ye will that I give unto you a place in the celestial world, ye must prepare yourselves by doing the things which I have commanded you and required of you." And there can be no question about what those commandments and requirements are. They respect the duty "to bring forth and establish the cause of Zion." They respect the building of "the city" in which the will of God is supreme.

In a later group of talks I hope to give the rational grounds for that contention. All we have time to say now is that personal salvation may be achieved only through devotion to the Zion-redeeming task, because that devotion conditions moral perfection. The essence of Zion is the exercise of the moral will through which alone the full development of the moral nature may be achieved. Effectual devotion to the affairs of the Kingdom-community, "Zion," is the very essence of the saving process.

Peoples are composed of persons. The responsibility for the right conduct of the business of peoples is the responsibility of persons. To attend

to that business, to build the kingdom, persons must come together to form communities. As Restoration states the matter, they must be "united according to the union required by the law of the celestial Kingdom." They must "bring forth and establish the cause of Zion." They must build "the city." They must govern *their own economic affairs* in accordance with the will of God. They must build the Kingdom-community.

As the ancient voice of prophecy said, so says the voice of Restoration: to establish the Kingdom-community is the warfare of "My people." This identity of the ancient and modern conviction, that the Kingdom is the community, is the principal grounds of the Latter Day Saint contention that there truly is a modern voice of prophecy.

## Ponderings

By Mrs. C. B. Freeman

There was need of help in the work of the church school. They had asked her to accept the task. She pondered over in her mind whether she should do it. It would take effort, and was she able to accomplish it? Would the extra stress cause physical impairment? Then there came floating through her mind the hymn, "I gave my life for thee, what hast thou given for me?" Such a flood of memories passed through her soul. What had she given? And if she had not really given of herself, would she be able to share with Him who gave so much?

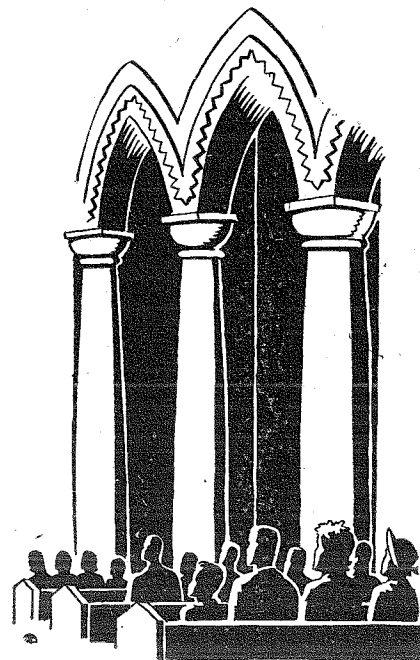
She thought of the Apostle Paul. He gave until his life was demanded. She saw Moses weeping, and giving for the people of God. She saw men and women in our day willing to give that men and women might be taught the way of life.

It is not to the easy way of life the gospel calls, but God is concerned with the lost. It is for us to "lift, and love, and live." So, bitter as the way may seem sometimes, still, working with the Master, fitting ourselves to be workers together with him, brings the fullness of life.

# THE SABBATHS OF THE COVENANTS

## Why Christians Keep Sunday

By Bishop A. B. Phillips



Gedde Harmon

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# THE WILL OF GOD

By Orin R. Wilcox

*"Thy kingdom come, thy will be done on earth, as it is done in heaven."*

THE COMING KINGDOM is delayed by the will of man, not by the intentional will of God. No doubt God knows just when man's will shall become congruent to his will to such a degree that Christ Jesus may find residence here below. No man knows when.

The world rushes on toward the climax of civilization. The gold age is near. The age of peace is dawning. Even though the will of God is not being done in many ways today, through the eye of faith we look forward to the time when his will shall be done in all things.

Paul said, "I know that when he shall appear, we shall be like him." In this day of turmoil, sorrow, and distress, it is good to see through the mists and darkness to the tree of life and to behold the ultimate triumph of all things pure and true.

LESLIE A. WEATHERHEAD, in his book, *The Will of God*, divides his theme into three parts: the intentional will of God, the circumstantial will of God, and the ultimate will of God. All things that are not in harmony with God's intentional will have been brought about by disobedience.

Often we hear a mourner say over a departed loved one, "It was God's will," when nothing could be more untrue. Nothing of suffering, sadness, or pain has ever been the intentional will of God. They might be God's circumstantial will.

This age is marked by a ghastly epidemic of juvenile delinquency. The rising generation could redeem Zion if they could learn obedience, but can parents teach obedience when they themselves do not obey?

IT MAY BE that God's will resorts to a cataclysmic catastrophe to teach man. Such was his method of teaching nineteen hundred years ago on this continent, and it was quite effective. The signs of the times in which we live would indicate that modern man must be taught in the same way.

It no doubt was the intentional will of God as well as his ultimate will that "the kingdoms of this world should be the kingdoms of our God and his Christ." Man in the exercise of his free agency has willed it otherwise. The result has been confusion, Babylon. Wars and rumors of war, which become signs of the second advent as they become increasingly constant and universal.

It is God's will that governments shall be regulated by righteous and just men always. The Babylon of yesterday and today expose the lamentable fact that God's will has been set aside by man in league with the satanic power. God does not approve of selfishness and greed. Contention and strife are of the devil. War is Satan's way.

God, seeing man's fallen state, did will to redeem man from the awful condition into which he had fallen, so he gave his Son that man might live again. But the will of God in every age has had to find expression in terms of man's development. The Law of Moses was not an expression of God's original or intentional will for the government of men. It was as much of the divine will as the children of Israel were prepared to obey.

IT IS NOT so today in the work of God's restoration. Many have long wondered at the delay in the building of Zion. Many have become restless and impatient. Many have wandered away and are lost.

We need to read again Lehi's vision as recorded in the second

chapter of Nephi. How well it portrays the church of our day.

It is not possible for God to work out his ultimate will today with the material at hand. We believe that together we are making progress. God still waits for men.

God's ultimate will finds expression through love. He who follows the dictates of love will live above the law. The celestial law will unfold to his understanding. But most men still put their trust in riches. "The love of money is the root of all evil."

Some are so foolish as to think that independence comes through the accumulation of possessions. The most independent among men had no place to lay his head. He alone is rich who has given his all. He alone is at peace. "What you keep to yourself, you lose; what you give away, you keep forever," says Axel Munthe.

How many Saints could pass the test which Mark Twain gave to the "Nineteen Incorruptables of Hadleyburg," or resist the \$30,000 bequest?

FEW ARE READY for the endowment. Most Saints would hesitate to join an order such as the Order of Enoch. Few are worthy.

An oath, a contract, or a covenant is always a serious thing to consider. There are some covenants the breaking of which may bring such condemnation that the offender would curse the day of his birth. It is easy for an individual to obtain knowledge in solitude; but to build character, man must learn to be accountable to God and every member of the group or order. "It is easier to tell twenty what were good to be done, than to be one of the twenty to follow my own teachings."

All things must be done in order. Promiscuous charity will not redeem Zion unless you can conceive of a people all of whom loved their neighbor more than self. Then love would find a way—the will of God.

Every man is a steward and will be held accountable to God. It is true that many of us have little of

this world's goods. Even a dreamer should give an account to the bishop, though he own but the clothes on his back. It would do a dreamer good to come to earth. It would give him a chance to be scoffed at, to be criticized. How else can wants and needs be determined?

A friend is a boon at all times, but a critic is a tonic to the soul—if one can take it. Many one-talented Saints may become a great force in the redemption of Zion. God pity those who take the course of the unwise steward, and do not lay all things before the bishop.

When men learn to live the will of God, they will find the more abundant life. "Their ways are way of pleasantness, and all their paths are peace." The world in love could be transformed now. Enemies would be friends tomorrow; conservatives would be progressives, pessimists, optimists, politicians, statesmen; and cynics would be Saints. Most of us need to pray the prayer of the Chinese Christian: "Lord, reform the world, beginning with me."

Our age finds millions milling about the world looking in fear for what tomorrow may bring. "Cowards die many times before their deaths," Shakespeare wrote.

"Perfect love casteth out all fear." Perfect love is the will of God. He who has not learned to love his fellow man will never love God. He will never learn to live. "Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning," said Cardinal Newman.

Many do not comply with the will of God because of family ties. Every man's duty is first to God and his church. All earthly ties are secondary. We are told in modern revelation that Zion cannot be redeemed except by obeying the celestial law. (*Doctrine and Covenants* 106). We can begin by giving an account of what we hold in trust. "The rich, the learned, the wise, and the noble" have long been called to the task. Few have answered the call. How many of the rest of us poor sinners can truthfully say,

## The Temple at Nauvoo Was Never Completed

BY C. J. HUNT

The first witness is Brigham Young. He made the following statement in February, 1853: "Suffice it to say to this congregation [in Salt Lake City, Utah], that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of completing and enjoying one. Perhaps we may in this place [Salt Lake City] but if in the providence of God, we should not it is all the same, . . ." *Journal of Discourses*, Volume 1, February 14, 1853, page 277.

At another time Brigham Young said: "But what of the temple in Nauvoo?" . . . It was "so far completed," . . . that many received a small portion of their endowment, but we know of no one who received it in its fullness."—Brigham Young, in *Journal of Discourses*, Volume 2, pages 31, 32.

And on January 1, 1877, twenty-four years later, in the newly erected temple at St. George, Utah, he also said: "We built one in Nauvoo [Illinois]. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned, but the Saints did not enjoy it."—*Journal of Discourses*, Volume 18, pages 303, 304.

Then after a few months Brigham Young expressed himself again in a sermon as follows: "I have been spending the winter in Saint George [Utah]. Our temple there is finished, which is the first completed temple built to the name of the Most High, in which the ordinances for the living and the dead can be performed, since the one built by Solomon in the land of Jerusalem, that we have any knowledge of."—*Journal of Discourses*, Volume 19, page 220.

### OTHER EVIDENCES

In a "Statement Covering Work and Experiences at Nauvoo 1906-1911" Bishop Mark H. Siegfried, formerly of the Presiding Bishopric, states that mention has

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"Jesus, I my cross have taken, all to leave and follow thee"?

Someone has said that the final test of a gentleman is his respect for those who can be of no possible service to him. What is the conclusion of the matter? What is the test of a Saint?

been made at times of Brother James Gifford who lived at Mormon Springs, about six miles north of Nauvoo, near the Mississippi River. "This old brother was a very fine, genteel character. In our number of visits with him, we discussed his lifetime spent in Nauvoo and vicinity. On one occasion we discussed the condition of the Temple at the time the Mormons, or Latter Day Saints, left Nauvoo. I asked him if the [Nauvoo] Temple was finished in 1846 when they left. His answer was quick and to the point: 'No, it was not finished in 1846, nor was it ever finished. My work bench as a carpenter stood in one of the rooms of the Temple when it was burned in 1848. I recently had an argument with two Utah Mormon elders here in my home. They contended that the Temple had been finished. I told them I knew better because as I have stated to you, the interior of the building was not complete and my work bench burned as stated.'"

### ADDITIONAL TESTIMONY

Regarding the Nauvoo [Illinois] Temple, the late President Joseph Smith said as published in his memoirs (See *Saints' Herald*, page 178, February 5, 1935) that, "In spite of assertions to the contrary I wish to state emphatically that the Temple was never finished." . . . There were only two rooms in the building that could be said to have anywhere near approached completion." On page 207, February 12, 1935, *Herald*, he further states, "Whenever assertions are made that the Nauvoo Temple was finished, at any time, such statements are made by persons who are not acquainted with the facts."

The late President Joseph Smith was about twelve years old when his father Joseph Smith the Seer was murdered at Carthage, Illinois, June 27, 1844. Young Joseph lived at Nauvoo a number of years after his father's death and states that he visited the Temple frequently before it was destroyed by fire in 1848, hence was familiar with the rooms in the entire building.

The above is conclusive evidence that the contention of the Reorganized Church is right. The Nauvoo Temple was never completed.

502 North River Blvd.,  
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# THE BOOK OF ACTS

By O. J. Tary

OF ALL THE books in the Bible, The Acts of the Apostles stands out unique—in a class by itself. That it is a valuable contribution to the scriptures all will admit, yet an improper evaluation of the book is sure to result in misunderstanding and confusion.

There are people who believe that the Bible as we have it is a direct gift from God to man, and in that belief are apt to place equal emphasis on every statement appearing in it.

The Bible as we have it is the written work of many authors, each of which makes his contribution, colored by the events of which he wrote and the objective to be obtained. A proper appraisal of all the books written produces harmony in the unfoldment of divine law and the plan of salvation. But this can only be obtained by "rightly dividing the word of truth," giving to each statement its true value and correct interpretation as determined by the context with which it is associated, and the authority by which it was spoken or written.

GOD COMMANDED MOSES to write, and in his writing we have the words of the Lord given with an authority than which there is none higher.

John the Revelator was commanded to write a special message to each of the seven churches in Asia, and to include in his writing much valuable information for the people in all the world, especially all who were or desired to be followers of Christ.

When John wrote the fourth book of the New Testament, there is no claim that he wrote by command of the Lord, but he recorded many sayings of Jesus that revealed the will and law of God and are the unimpeachable authority on the subjects presented.

In addition to the precepts and commands of Jesus, like Matthew, Mark, and Luke, John's Gospel contains much historical matter that is of value because of the light it throws on the events associated with or related to the advent of Christ and the establishment of his church.

But in the study of the scripture we must learn to distinguish between that which is presented by prophetic inspiration or a "Thus saith the Lord," and that which has only a historical value.

As an apostle, John wrote with apostolic authority three general epistles—one to the church, one addressed to "The elect lady and her children," and one to his friend by name of Gaius. These short epistles would correctly represent the church by that authority Jesus gave to the apostles who were set in the first official position in the church.

IN WHAT WAY does the Book of Acts differ from the other books? The author, Luke, was not in an official position to speak with authority to the church, and he made no claim to do so, neither did he address the church in writing. Luke was a physician by profession, a Greek by birth, and a devout disciple of Jesus. It is claimed that he was an evangelist, but we have no account of his doing evangelistic work except as the loyal companion of Paul in the latter's missionary tours.

In the opening statement of the Acts, he says: "The former treatise have I made, O Theophilus, of all that Jesus began to do and teach." This makes it quite clear that he was writing to his highly esteemed friend by name of Theophilus, and that he wrote as a historian, setting forth a clear account of the things of which he had been a witness.

With this understanding we can intelligently apply his written words, giving historical value to that part that chronicles the events coming un-

der his observation in connection with the activities of the apostles. In recording the Acts of the Apostles, it was quite natural for him to quote from their official teaching, and those quotations; official apostolic teaching must necessarily be considered binding on the church, and it is easy to distinguish between them and that part of the book that simply records what the apostles did.

Throughout the book, Luke gives clarity to the apostles' words as the official representatives of the church, but never presents himself as an authority on doctrine or practice.

Only in this book written by Luke do we get the important church history made in Jerusalem on that memorable occasion attended by the great spiritual endowment that resulted in the conversion of three thousand persons, but it is of more importance that in that same chapter we have the authoritative words of Peter, setting forth the gospel law unto all who desire to be saved.

IF, AS CLAIMED by some, the church was organized at that time, it suggests the important question, Why did Luke fail to mention so important a transaction in his record?

Just *when* the church began to function as an organized body is not as important as to understand *how* or by what authority it functioned, and what factors were brought together as component parts of the church.

In the matter of settling personal grievances between members of the church, Jesus advised the complaining party to take one or two witnesses with him to the offender, then said: "And if he shall neglect to hear them, tell it unto the church" (Matthew 18: 17). It does not seem reasonable that Jesus would have given that counsel "Tell it unto the church"—if the church was not already organized. But that is a diversion from my theme.

The first five chapters of the Acts concentrate on the important work of the Apostles Peter and John, who by virtue of their official rank were in the forefront in carrying out the

commission of Jesus to take the gospel into all the world.

Chapters seven and eight associate ancient Israelite history with current church activities.

The violent persecution of the church that led to the martyrdom of Stephen was in some measure due to the part played by Saul of Tarsus, in the active part he took in persecuting the followers of Christ.

The remarkable change wrought by Saul's conversion, that transformed a violent opponent of the church to one of its most loyal and staunch defenders, is interestingly set forth in chapter nine.

Then in the next three chapters is given the account of the gospel being taken to the Gentiles at the home of Cornelius, which was only one of the numerous items recorded, in which the Apostle Peter played the leading role.

**T**HE APOSTLE PAUL first appears in Luke's Book of Acts, as Saul of Tarsus, but after his conversion was always called Paul.

From a bitter enemy of the church to a high-ranking place among the apostles, was an achievement by Paul, unequaled by any other man.

So important a matter as Paul's call and ordination to the apostleship would seem to justify more space in the record than was given to it. In fact his ordination is not named in the Acts, but in chapter thirteen is an account of Paul and Barnabas being called to a special work. The Holy Ghost being the agency through which the call came. Their ordination is obviously implied in this statement of verse three, "And when they had fasted and prayed, and laid their hands on them, they sent them away." The next verse says they were sent forth by the Holy Ghost. Perhaps this would be considered lacking as evidence that they were ordained to the office of apostles, but Luke's statement in verse 14, chapter 14, speaks of "the apostles, Barnabas and Paul."

From that time on the author of the Book of Acts gives only brief mention to other apostles, but makes

Paul the central figure of his record through fourteen chapters.

Those chapters are largely made up by a recital of Paul's active missionary work, and many interesting incidents associated with it. All of that is edifying and gives greater clarity to Paul's official utterances when quoted by Luke.

It is very important in studying the Book of Acts to rightly divide the text, giving to Paul's words the authority of an apostle, but avoiding attaching any such authority to that part of the text that is historical, or that simply refers to an incident, which of itself is not important.

Chapter twenty of the Acts is composed entirely of a graphic account of Paul's labors in the localities he visited. The persons composing his company and the incidents occurring are secondary in importance to the one theme running through the chapter.

**A**LL BINDING COMMITMENTS to the church must come in a direct manner. They must also come through one authorized to speak for the church. When Paul summoned the elders of the church from Ephesus and gave them the following, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (verse 28), he set forth a responsibility resting on those men that is equally applicable to the elders of the church at all times and places. That admonition was binding because it was given by the authority of a duly accredited official of the church.

But the incident mentioned in verse seven of chapter twenty is simply Luke's words in giving the attending circumstances of Paul's preaching.

Let us carefully consider the statement as it reads, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

The first day of the week, because of Jesus' resurrection on that day, was the most appropriate time for the disciples of Christ to come together for divine services, including the sacramental service of the Lord's Supper, but in this writing by Luke there is no semblance of an established law, or even a church approved custom that required the disciples of Christ to observe the sacrament on the first day of every week and on no other days.

It is incredible that such a custom would be established in the church without any definite statement by Jesus or anyone of his chosen apostles whose prerogative it was to teach the law of the church.

**L**ET US SEE what the Scriptures give us on the matter of the Lord's Supper. Mark and John do not mention it in their Gospels. Matthew gives us very brief statements of Jesus as he administered the bread and wine. After giving the bread to his disciples, he said: "Take, eat; this is my body." And of the cup he said: "Drink ye all of it. For this is my blood of the new testament, which is shed for many for the remission of sins." He gave no instruction to his followers as to time and frequency of observance. Luke repeats in substance the words of Jesus as given by Matthew, with the added statement, "This do in remembrance of me."

The only definite instruction relative to the Lord's Supper becoming an established custom in the church is given by Paul in the eleventh chapter of First Corinthians, which Paul says he received of the Lord, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

The only logical conclusion that can be reached on this subject is that Jesus required his disciples to observe this sacrament to commemorate his death till he come, and that neither by command nor implication did he require them to observe it on any particular day or

occasion. His words, "This do in remembrance of me," and "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Of the cup he said: "This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me."

Since Jesus required that the sacrament should be observed in remembrance of him, and gave no instruction as to when or how often it should be observed, except the phrase, "As often" or "As oft as ye drink it," it would be a serious reflection on his failure to use his ample opportunities to make known to his followers what he required of them, if they were to receive that information in such an uncertain devotional course as the incident mentioned by Luke as he gave a pen picture of Paul's missionary work.

Had Luke been speaking to the church to have the disciples know they were required to observe the Lord's Supper the first day of every week, he would have been more explicit and not so ambiguous. He does not even state that the disciples came together to observe the Lord's Supper, but says they came together to break bread, but does not mention wine or the cup. Their coming together afforded Paul a good opportunity to preach a farewell sermon to them, and he continued his discourse until midnight. Then after he "had broken bread and eaten," he continued his talk till break of day when he departed. He was well informed relative to the observance of the Lord's Supper, and it is unreasonable to believe that he failed at this opportune time to make known an important requirement of the church, on which no one in authority had previously spoken.

Paul knew he would not be permitted to make another visit to saints among whom he was then laboring, and in his farewell talk he said: "For I have not shunned to declare unto you all the counsel of God." That proves conclusively

that all the counsel of God relative to the observance of the Lord's Supper, Paul wrote in his first epistle to the Corinthians, chapter eleven, beginning at verse 23.

Until the Lord reveals more definite information, it is left to the discretion of the church to observe the service at such times as may best serve to commemorate the violent death of Christ.

The Book of Acts stands alone from the other books of the New Testament. It portrays the church in action and gives much of historical value, as unfolded by the practical interpretation of the gospel by the apostles in their missionary work, in keeping with their given mission to carry the gospel to all the world.

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## What Education Is

(Continued from page 15.)

breed intolerance nor tolerance lack of principle and indifference; fitness of the body must not cause atrophy of the spirit. Without balance "our steadfast purpose trembles like as the compass in a binnacle," and we cannot keep steadily on our course towards the good. And balance is most easily maintained through the study and practice of philosophy, which is the crown or coping stone without which no education is really complete.

For men, as Plato taught, are like prisoners in a cave, so tied and bound that they cannot see anything but the smooth rock face in front of them. Behind them is a great fire burning and between them and the fire a road along which objects are carried to and fro, so that their shadows are cast on the wall of the cave. To the prisoners these shadows are real, for they have never seen anything else, and if they are released and shown the things on the road, they cannot at first understand that they are more real than the shadows. When at length they are persuaded of this, and led up the steep slope of the cave to the world above, they are at first dazzled by the bright light of the sun, and it is some time before they can look directly at the trees and flowers and still longer before then can bear to raise their eyes to the sun itself, which typifies the Good. Such is the process of education properly conceived. Have we, in planning our national policy, truly pondered these things and endeavored to

keep our own eyes fixed on the sun? Or are we in danger of gaining the whole world and losing our own souls?

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## Editorial

(Continued from page 3.)

boosts do when there is little to buy? Black markets and other evils will return, in spite of price controls. If this nation wishes to achieve welfare, it must begin to produce soon and get down to business. Otherwise, money will be worth very little. People think that it is more money they need. What is needed is goods in the market so that there will be something to buy, prices can go down, and money will again be worth something in terms of usable goods.

L. L.

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## He Sawed Wood

By A. R. Wells

Once there were seven sawyers and each had a cord of wood to saw.

Said the first sawyer: "This wood is green, and the saw sticks in it. I will go away and wait until it gets dry." He did so.

Said the second sawyer: "This saw is dull, and I can never saw a cord of wood with it. I will tell the master to have it sharpened, and then I will saw the wood for him." He did so.

Said the third sawyer: "This wood is knotty and will be very hard to saw. I will ask the master to change it for straight wood, which I will gladly saw for him." He did so.

Said the fourth sawyer: "This wood is hickory which is twice as hard to saw as oak. I will ask the master to swap it for a cord of oak, and then I will saw for him." He did so.

Said the fifth sawyer: "It is very hot today. I will wait till it gets cooler." He did so.

Said the sixth sawyer: "I have a headache and will wait until I feel well. He did so.

The seventh sawyer had green wood and knotty wood, and it was hickory. He also had a dull saw and a headache. The day was hot for him, too. But he sharpened the saw and set it, so that it flew through the knotty hickory and did not stick at all. The exercise drove away his headache, and the perspiration cooled him.

—Weekly News Letter, Seattle.

# News OF THE CHURCHES

Santa Rosa, California

Pastor, Herbert Hinton

## A Diamond Jubilee

Celebrated by Mr. and Mrs.  
John T. Scott

Sunday afternoon, December 16, at the residence of Mr. and Mrs. D. O. Chase, Inglewood, California, a reception was held in honor of Mr. and Mrs. John T. Scott, who celebrated the sixtieth anniversary of their wedding. Mrs. Chase is a granddaughter of the Scotts. Brother Scott was born at Scottsville, Indiana; Sister Scott, whose maiden name was Leora Miller, was born at Greenville, Indiana.

Their marriage was solemnized at Greenville, December 13, 1885. This town has a place in the history of the church, as it was here Joseph Smith was poisoned, and Brother Whitney suffered a broken leg, as they journeyed from Independence, Missouri, where they had dedicated the temple lot, to Kirtland, Ohio.

The bride and bridegroom made their home at New Albany, Indiana, from 1885 to 1900, when they moved to Valparaiso, in the northern part of the state of Indiana. Brother Scott was engaged in the grocery and meat business there. In 1912 he was appointed postmaster under the administration of the late Woodrow Wilson, and served in that office for the two terms of President Wilson's incumbency, and on into the Harding administration. This took in the whole period of World War I.

Brother and Sister Scott moved to California in 1923, and located in Glendale. Their home now is at 429 Osage Avenue, Inglewood, California. To them were born five children; the oldest died in infancy. Their two daughters, Mrs. T. F. McGuire, and Mrs. R. T. French both live in California. One son, Earl G., passed away following an automobile accident; the other, Harold K., died as a result of an operation in Chicago, Illinois. After the death of Earl, Brother and Sister Scott adopted his son, who now resides in Clearwater, Florida. Another grandson, Harold T. French, is a lieutenant of the U. S. Army Air Force, and is stationed at Mitsugi Air Field, Tokyo, Japan.

Many congratulatory messages and floral tributes typified the affection and esteem in which these good people were held, and came from places as distant as Tokyo, Japan, and India. For many years the Scotts have been faithful and

consistent members of the church; Brother Scott is an elder. Their membership now is in the Central church, Los Angeles, California, and none are more faithful in their discharge of duty than they. Brother Scott is still able and willing to function as a minister. It is always a pleasure to see these dear old people taking part in the worship and other activities of the church. The passing years, of course, have taken their toll, but the fine characters of these good friends have been enriched and refined in gentleness, courtesy, and hospitality. Indeed, the inestimable worth of such people to any community represents the treasures which John Ruskin describes as the real wealth of a nation.

As many responded to the invitation to join in the auspicious occasion, we could not but reflect on the present-day attitude toward marriage and what it means as the holiest of all human relationships; and the gross vulgarization and cheapening of this sacred intimacy in the light-hearted manner and irreverent way in which too often the religious aspect of the covenant is either ignored altogether, or caricatured. How differently these friends entered into life's greatest of all adventures, and for sixty years have maintained their loyalty to their sacramental vows.

If our civilization is to survive, and the dream of the kingdom of God is to be realized, it will be because home and family life will be founded upon the sacrament of the marriage vows. Among the tragic casualties of the war, we are most concerned with the depreciation of this primary human relationship, and feel that the example which is emphasized in this tribute is worthy of special note.

In it we see what marriage can be, and think of Paul's admonition "That a man love his wife as Christ also loves the church and gave himself for it"—not for a day, or a year, but always!

May God continue his blessings to our brother and sister whose lives have been fused into oneness through all the changing circumstances of life, in which shadows as well as light, sorrow as well as joy, loss as well as gain, have all contributed their part to make the whole.

—Apostle John W. Rushton.

### Correspondence

Miss Emma Drury, a church member of Avoca, Nebraska, age twenty-seven, is located at a distance from the church and its privileges, and feels isolated. She would be glad to hear from members.

Albert Carmichael conducted a series of meetings November 11 to 21. One service was held in Windsor in the Pentacostal church building, one in Bloomfield in the home of Mr. and Mrs. Herbert Hinton; two in the home of Mr. and Mrs. E. B. Hinton in Santa Rosa, and the remaining services were held in the church in Santa Rosa. Brother Carmichael's messages were inspiring and encouraging. His example of devotion and consecration was a challenge to all. The appreciation of the Saints for the message he gave increased with each succeeding service.

Thanksgiving morning a group of Saints gathered together in the church auditorium to give thanks and praise to their Heavenly Father for all the blessings he had so freely given.

During this service the infant son of Mr. and Mrs. Carlton Hinton of Vallejo was blessed by his grandfather, Elder E. B. Hinton.

The annual business meeting and election of officers was held Sunday afternoon, November 11. Apostle John W. Rushton and District President Lawrence MacDonald were in charge. Those elected were: pastor, Herbert Hinton; director of religious education, Mrs. Etta Holst; director of Zion's League, Mrs. Wilma Hauschnecht; director of music, Mrs. Frieda Budworth; director of the women's department, Mrs. Etta Walker; secretary, Mrs. Hazel Lloyd; treasurer, Ira Merrick; auditor and bishop's solicitor, Herbert Walker; historian, Mrs. Romla Hinton; librarian, James Marshall; publicity agent, Mrs. Romla Hinton.

Berdina Johnson and Etta Holst are supervising the junior church group. The response given them by the children indicate they are doing a splendid piece of work. Both have Sunday morning classes to teach, but through the spirit of co-operation and willingness, they are able to meet the demands made upon them.

The Saints were happy to welcome back to their group Mr. and Mrs. Ira Merrick who have just returned from spending several months in the east. Brother Merrick is the only deacon in the Santa Rosa congregation and his services have been greatly missed.

The Zion's League meets every Friday night under the direction of Wilma Hauschnecht.

—Romla Hinton, reporter.

## Springfield, Missouri

*Pastor, Joseph Breshears*

On the evening of December 2 an all-Negro group, Pitts Chapel junior choir, sang several selections preceding Elder Glen Yeoman's sermon. Elder John Dowker was the speaker at the 11 o'clock service on December 9, and Priest James Kemp gave the evening message. Other speakers in December were Pastor Breshears and Eder Starks.

A Christmas cantata, Roger's *The Holy Advent*, was given the evening of December 23 by the choir. Clifford Browne conducted the cantata; Hattie Bishop was pianist. Solo parts were sung by Ruth Akridge, Helen Kemp, Opal Smith, Lorene Browne, Bennie Simmons, and James Kemp, Jr. Marion Bishop, home on vacation from Graceland, played a violin solo.

Half an hour of carol singing by the junior choir, under the direction of Adena Browne, preceded the cantata. A white gift offering was taken to be used in missionary work.

Pastor and Mrs. Breshears were presented a reproduction of Sallman's "Head of Christ" as a token of appreciation for their untiring devotion during the year. Clifford Browne, representing the congregation, made the presentation speech.

On Christmas eve the junior church school presented a program in the form of a play entitled, "What Christmas Means." This was followed by a party in the lower auditorium where gifts were exchanged and a Christmas treat was distributed.

On the morning of December 23 the children celebrated Christ's birthday in a beautiful service held in the junior department. Thirty-nine pieces of candle-topped birthday cake were distributed to the children, who marched by a white cake bearing a large lighted candle symbolizing Christ's love for them. They pledged themselves to make Christ's wish, that they love one another, come true. After blowing out their candles, they sang "Happy Birthday to Jesus."

The junior division continues to have an unusual record of attendance, reporting three and four classes with perfect attendance each Sunday. Guest speakers in the junior department for December were Elder J. B. Ansley, Joseph Breshears, Priest Clifford Browne, and Deacon Merlin Hutsell.

Weekly prayer services have been under the leadership of various members of the priesthood. During January and February, cottage meetings will be held in each of the four sections of the city, rather than the usual congregational meet-

ing in the church. Another change in schedule is the moving ahead of the evening service to six o'clock, to be followed immediately by choir rehearsal at seven. This should prove advantageous to parents with small children and those handicapped by transportation problems.

Recent junior League activities have included a Bible quiz, a worship service, a lesson on junior stewardship, and a talk by the pastor. Senior League programs have consisted of a Bible quiz, group working of a Biblical crossword puzzle, a worship service, Christmas caroling, and a chili supper. Girls of the League meet every Tuesday evening in the homes of various members for sewing.

The women's department held a successful rummage sale in December. They also made stage curtains for the main auditorium, sacked the Christmas treats, prepared the Christmas cheer baskets, and held a Christmas party.

Elder Francis Bishop has been appointed director of missionary activity in the Springfield area. A group of Saints is now meeting at Republic, Missouri. Brother Bishop has preached several times at Plano, and arrangements are being made for a series of meetings to be held there in the near future. Every fourth Sunday he preaches at Lockwood. His other assignments this month have included services at Joplin, Webb City, Medoc, and Carthage.

Betty Ellen Markley was baptized by James Kemp, Jr., on the morning of December 10. She was confirmed by Elders Wilson and Breshears.

Servicemen from the Springfield congregation to be discharged recently are Johnny Bair, Merle Bird, Nephi Leighton, and Francis Mink.

New Year's Eve, Pastor and Mrs. Breshears held open house for the Saints. A large number attended, enjoying the fellowship and midnight service of dedication.

—Charlie Yeoman, reporter.

## Hibbard, Indiana

*Pastor, L. L. Bennett*

Elder Forrest Myers, district president, and Mrs. Myers, district women's leader, were guests at the family night meeting and dinner held in November. This activity is sponsored monthly by the women's department under the leadership of Margaret Kersey.

Speakers to occupy the pulpit recently have been George Semour, A. O. Kersey, L. L. Bennett, and Forrest Myers. Elder Semour officiated at the blessing of Mr. and Mrs. Jesse Heplick's infant son.

The Hibbard Saints extend their sympathy to Mary Crum who recently lost

her husband, and to Brother and Sister Greenwalt who lost a son.

Glenna Reed, daughter of Mr. and Mrs. Glen Reed, is home from Graceland for the holidays.

—Stella Gamble, reporter.

## Columbus, Ohio

**Second Columbus Branch**

*Pastor, Donald V. Lents*

The December Communion service was in charge of the pastor and a large crowd was in attendance. The evening sermon was by Elder A. H. Nieman.

On December 9 H. J. Hoffman was the morning speaker. At this service the baby daughter of Virginia and Robert Duemmel was blessed; Elders R. E. Madden and J. E. Matthews officiated. Sister Duemmel was formerly Virginia Moler.

For the prayer service December 12, the pastor read the Christmas story from the Bible and showed Kodachrome slides of the story of the nativity.

The following evening the department of women met for their business session and Christmas party at the home of Dorothy Miller. Following the business meeting, the Zion's League presented the Christmas story in song, and slides shown by Helen Lents; a lovely musical effect was added by the triple whistling of Martha Swanson. Refreshments were served following the program.

Elder R. E. Madden was the speaker the morning of December 16, and in the evening Elder C. H. Hamilton, pastor of the Third branch, spoke.

The church school held its Christmas party the night of December 21; the children presented songs, dialogues, and a play, *The Christmas Spirit*. Santa Claus arrived to remember the kiddies.

The Zion's League had a party the same evening at the home of Clifford and Thelma Mottashed. Games and contests were enjoyed.

The pastor brought the Christmas message the morning of December 23, and at five in the afternoon a vesper service was presented by the choir; Hazel Gribben was in charge.

The pastor again spoke on the morning of December 30; Gerald Swanson was the evening speaker for the Zion's League.

The church school had special programs each Sunday during the month. On December 23 Lucinda Madden presented the Christmas story by flannel-graph.

The junior church, under the direction of Norma Anne Kirkendall, has been having special activities too. One Sunday they were presented a recorded



Christmas program by Fibber and Molly of radio fame. They are carrying on a contest for several weeks in which they can win points for attendance, participation, and other activities. In December they used the theme "For the beauty of the earth," in which they found many things God does for people that they cannot do for themselves.

—Ethel E. Kirkendall, reporter.

## Chicago District

### First Chicago Branch

*Pastor, Lyman Jones*

The theme, "Indelible Memories of Gratitude," was carried out in the November 4 Communion service. Pastor Lyman Jones presided over the meeting, and the choir, under the direction of Elder D. M. Wiesen, sang an anthem. Sunday evening the League sponsored a waffle supper and cleared \$36.50. Guests were Lieutenant and Mrs. Jack Conway of Evanston, Mr. and Mrs. Arthur Mal-larus, and Mr. Roy Jones of Kansas City, Missouri.

Four alumni and others from the First Chicago branch attended the annual home-coming at Graceland.

Jack Edstrom, still in the service, was a welcome visitor on November 4. He expected to be sent to an embarkation center, and from there to Germany, at the end of his furlough. Lieutenant and Mrs. Crossen are now worshipping with the Saints of First Chicago church. Mrs. Crossen and daughter, Kathryn, came from Kirtland, Ohio.

The midweek cottage meetings and Wednesday evening prayer services held in November were well attended.

The women's department held a rummage sale with the Maywood mission November 16. \$148.00 was added to the building fund as a result of this project. The Ssenippah Guild met at the home of Emerine Gunderson, the North Side Circle at Violette Jones and Ruth Wiggins, and the Friendship Guild at Belle Simmons and Rose Skinner, during the month of November.

Jerry Martin, son of Mr. and Mrs. Charles Van Alstin, and Carl Erich, son of Mr. and Mrs. Fred Rathmann, were blessed by Elders Lyman Jones and J. W. Pettersson on November 25. Ruby Henson and Sally Anderson sang a duet at this service.

A Thanksgiving worship service was held at the church on Thursday evening, November 22. Elder Lyman Jones was in charge. Ruby Henson gave a reading from "A Bell for Adano," and J. W. Pettersson offered the Thanksgiving prayer.

Speakers for the month were Elders

D. M. Wiesen, Lt. Luther Trowyer, and David Dowker. Brother Dowker, a former missionary to Chicago, came from Detroit, Michigan, to speak.

—Velva Castins, reporter.

### West Pullman Branch

*Pastor, Stephen Lester, Jr.*

Officers elected to serve during the coming church year are: pastor, Stephen Lester, Jr.; counselor, Kenneth Lusha; treasurer, Lynton Lusha; secretary, Richard Keir; women's department leader, Edna Lester; director of music, LaVon Lusha; publicity agent and book steward, Clinton Dickens.

Speakers at the Sunday morning services during the month of November were district president Joseph Baldwin, Pastor Stephen Lester, Jr., and Clinton Dickens.

On the evening of November 18 a spaghetti supper was enjoyed by the members of the branch and a number of nonmember friends. This event was held to raise funds for the purchasing of some much needed equipment for the children's department. Ruth Dickens, who is in charge of the church school, managed the supper. She was assisted by the women of the branch and the boys and girls, who sold tickets. The project cleared \$33.00.

Branch workers have been co-operating with the workers of other churches in the community to further the cause of Christ and to promote good will. Pearl Rosser of the International Union of Religious Education held a five-session seminar at the Stewart Ridge Community church. Elder Kenneth Lusha and Hattie Bell gave the worship service on two evenings, and the women's department served refreshments one evening.

Four members of the branch priesthood attended a dinner held for the district priesthood at Central church. The food was prepared and served by the district department of women officers and the women's leaders of each branch in the Chicago district. After the dinner an excellent lecture was given by Elder H. T. McCaig of the First Chicago branch.

—Clinton Dickens, reporter.

### Sabetha, Kansas

*Pastor, E. L. White*

Newly ordained Priest Marvin White and Deacon Arthur Clark delivered sermons on November 4 and 18.

Since the present meeting place is being sold, a special assembly was called November 11 to decide on a new place. Another upstairs hall has been found available and the Saints will soon be meeting there.

Howard Brunner, stationed temporarily at Fort Riley, has been a frequent visitor at church.

On Sunday, November 18, Brother Moffat, of St. Joseph, Missouri, was the guest speaker.

A Thanksgiving program was held November 25. Larry Hastings, a student at Graceland, gave the feature talk.

Twenty-four visitors from the Dawson branch attended services at Sabetha December 2. On December 23, a Christmas program was presented under the direction of Mrs. Andrew Mincher. Brother Twombly, of Fanning, was the speaker on December 30.

## San Antonio, Texas

### First Branch

*Pastor, F. E. Jett*

Several servicemen who have been active workers while stationed near San Antonio are leaving the congregation to return to their homes. Mr. and Mrs. Paul Wellington and Mr. and Mrs. Arthur Rock are among those whose services are being missed.

A branch paper is being edited by Joe and Florence Berry. Each member of the congregation, whether at home or overseas, receives a copy every month.

A chicken dinner, sponsored by the League, was held November 10 to raise money needed for the improvements on the basement and other church conveniences. Each member bought a ticket or donated food for the occasion; a profit of \$107.00 was netted from the project.

At the Armistice Day program in November, Edward Webb, Archie Gatrost, and Linden Wheeler related some of their overseas experiences during the war. Those attending remembered with heavy hearts the one serviceman from their congregation who did not return; A. D. Kuykendall was killed in a jeep accident last October.

Before his departure, Arthur Rock presented colored slides on the ancient ruins in Mexico. December 2, Apostle Charles R. Hield spoke at the evening service and again on the following Wednesday evening.

A Christmas pageant was presented by Florence Berry with the co-operation of the choir directed by Emma Jackson. After the service, the singers went to the homes of several Saints and friends to sing Christmas carols.

H. E. Winegar gave the New Year sermon Sunday, December 30.

—Maurine Webb, reporter.

## Independence, Missouri

### Herald Office Employees' Party

Sixty-five employees and guests of the *Herald* office enjoyed a Christmas party held the evening of December 28 at the Eagles' Hall. Since a caterer was not available, the women prepared the dinner. Group singing and program features were the order of the evening. Kenneth Graham, business manager, made a brief address and gave the employees presents and a boxed fruit cake for each family represented.

### Stone Church

*Pastor, Garland E. Tickemyer*

#### *Apostle F. Henry Edwards Speaks*

On Sunday, December 23, Apostle F. Henry Edwards occupied the Stone Church pulpit. His text was "And the word was made flesh and dwelt among us." The garlands of evergreen and flowers decorating the pulpit were furnished by the Men's Club.

#### *Cantanina Chorus in Midnight Concert*

The Cantanina Chorus presented a candlelight service between eleven and twelve o'clock on Christmas Eve. The chorus was assisted by Garland Tickemyer, tenor; Shirley Feiser, soprano; Virginia Bath, Louise Wrigley, and Katherine Wheaton, trio; and Lois Jean Williams, reader. Mrs. Irene Wolfe was at the piano, and Mrs. Thelma Hershey at the celeste. The girls, in white robes, held lighted candles as they came down the aisles singing "O Come All Ye Faithful." For the recessional, "Silent Night" was sung. Leonard Lea offered the invocation and benediction. Mrs. Kathryn Westwood was the director.

#### *Final Sermon of Year*

Pastor Garland Tickemyer delivered the last sermon in 1945, using for his text, "The Vanishing Year." He reviewed the achievements of the Stone Church congregation during the past twelve months, and gave a preview of what should be done in the future. Some of the outstanding accomplishments he mentioned were: the raising of average attendance to 1,191 at morning worship services, and 546 at evening services; the 107 baptisms recorded in 1945; the celebration of President Harry Truman's homecoming in the Auditorium. Pastor Tickemyer also pointed out that of the 525 Stone Church members called into service, only fourteen made the supreme sacrifice. The building fund has reached the \$35,000 mark, and contributions for

the past year were approximately \$10,000.

Goals for 1946 are the installation of a new organ, increasing the seating capacity to accommodate the ever-growing membership, continuation of missionary endeavors, construction of a new church school building, provision of an 8:15 preaching service on Sunday mornings, and the strengthening of district organizations.

#### *Alexander Klein Speaks*

Alexander Klein, recently ordained to the office of priest, gave his first sermon on Sunday evening, December 30. His subject was "World Brotherhood Through Christianity."

#### *Stone Church News Sheet*

The half-page mimeographed sheet introduced to the Stone Church congregation January 11, 1942, has evolved into a six-page folder containing official announcements of all meetings, news, advanced notices of other activities of the congregation, and the pastor's notes. The news page will be of special interest to shut-ins and others deprived of church attendance.

#### *Overflow at Communion Service*

The first Communion service held at Stone Church in 1946 had an overflowing attendance of 1,556. Presidents F. M. Smith and L. F. P. Curry were in charge, assisted by Seventy H. I. Velt.

#### *Zion-Wide Prayer Service Grows*

One hundred thirty-five people attended the Zion-wide prayer service held at 2:30 P. M. on January 6. Twenty testimonies were borne, and ten prayers offered. Elder Ray Whiting presented the theme of the meeting, "A Profitable Home."

#### *Apostle G. G. Lewis Speaks*

Apostle George G. Lewis was the speaker at the evening service on January 6. His topic for discourse was "What Would Jesus Do?" The Stone Church choir provided special music.

#### *Pulpit Flowers*

The beautiful vase of gladioli placed in front of the pulpit on January 6 by Mr. and Mrs. A. G. Campbell were in memory of Mrs. Campbell's parents, the Charles Koehlers, who were beloved members of the Stone Church congregation. —Grace L. Krahl, reporter.

#### **Requests for Prayers**

Prayers are earnestly requested for Clyde Gilbert, Windsor, Ontario. He is suffering from a serious malady that robs him of his health and prevents his holding a steady job. He is a priest, is married, and has one child. He has faith that united prayer will heal him.

## Leeds, England

*Pastor, John Kaylor*

To celebrate the occasion of the organization of the church in Leeds sixty years ago, October 20 and 21 were set apart for a special anniversary program. This opened on Saturday afternoon with a tea party; a large number of Saints and visitors from Manchester, Farnworth, Birmingham, London, and Clay Cross attended. The sociability that emanated from this common feast was continued later in the evening with songs, recitations, readings, and the recounting of humorous stories for which expressions of appreciation were given to the artists. Those who made contributions to the program were Mrs. Ivy Thompson and her two daughters from Huddersfield; Mrs. M. Stephen and her daughter, Jean, from Manchester; Mrs. Harper, Mrs. Dyson, Arnold and Joyce Taylor, and Mr. T. Taylor.

Elder S. Hope, district president, presided over the Sunday morning service. Patriarch John Worth presented the sermon in which he reminded those in attendance of the past with its many pleasing memories of the faithfulness of the Saints, and of the possibilities of the future. He said that if the Leeds branch had done nothing more, it had made a worthy contribution to the church by having brought forth one of the most loved Apostles, John W. Rushton.

Another service was held in the afternoon at which a historical survey of the branch was given. Those who had had long association with the work in Leeds also gave testimonies.

## St. Louis, Missouri

*Pastor, Frank McDonald*

Despite the inclement weather, the women's department held a very successful Christmas party at the church on December 13. A luncheon was served by the members of Myrtle Lloyd's group, followed by a program consisting of carol singing, readings, and special musical numbers under the direction of Irene Wehrli.

The young adult group met at the church for a chili supper and Christmas party on December 17. An exchange of gifts marked the climax of the evening's activities.

A Christmas play was presented in the main auditorium of the church on December 23. A short program of Christmas songs, violin selections by Richard Radford, and vocal solos by Mathel Archibald and Rosaleene Courmerilh was

also given. After the play, everyone assembled downstairs where the youngsters met Santa and were given gifts and candy. The gifts were donated by Elder Robert Lloyd, Sr. Pastor and Mrs. McDonald were presented a gift of money by the members of St. Louis branch.

The Saints extend their sympathy to Mrs. Edward Minshall whose husband died December 30.

Servicemen who have recently received discharges are James Myers, Duane Miller, Percy Salters, and Robert Lloyd, Jr. —Opal Nelson, reporter.

## Southeastern Illinois District

### Marion, Illinois

*Pastor, E. W. McKinney*

Seventy John R. Grice will begin a series of meetings starting January 13 and continuing for two weeks. This series is for both members and nonmembers. Everyone is invited to take advantage of this ministry.

### Flora, Illinois

*Pastor, Edward Colvin*

District President Eugene A. Theys and Elder Loyd Adams of McKenzie, Alabama, will hold services in Flora for three evenings beginning January 13. All are invited to attend these special meetings and introduce their friends to the district missionaries. The work in Flora is growing, and the Saints are looking forward to the time when they shall be able to build their own church.

### Centralia, Illinois

*Pastor, Charles H. Wesner*

Elders Eugene Theys and Loyd Adams will conduct special services for three evenings. The dates have been set for January 16, 17, and 18. This is to afford the Saints of Centralia a chance to meet Elder Adams, their newly appointed missionary, and to continue the friendship of Brother Theys.

### Mount Vernon, Illinois

*Pastor, Rufus Rockett*

The Saints at Mount Vernon are planning a rally day for January 20. All members and former members of Mount Vernon are requested to be present for these special services. Apostle F. Henry Edwards, Elder Loyd Adams, missionary to southeastern Illinois, and District President Eugene A. Theys will be present for the day's activities. The program will begin at 10 A. M. Elder Adams is to

give the address at that time. Apostle Edwards will deliver the 11 o'clock sermon. A basket dinner will be served in the basement of the church at noon. At 2 P. M. a service of blessing children will be held, followed by an address from Apostle Edwards. District President Eugene Theys is to be the speaker at the evening service.

### Priesthood Institute

Once again the priesthood of the central Illinois, St. Louis, and southeastern Illinois districts will meet at Centralia for an institute to be held under the supervision of Apostle F. Henry Edwards. It is hoped Apostle Arthur Oakman will also be present. The date for this meeting has been set for February 20.

## Indianapolis, Indiana

*Pastor, Lloyd Cleveland*

The Indianapolis branch has just completed a very successful year and is starting out the new year with much enthusiasm and determination to make it even better than the one past. At the yearly branch business meeting several changes were made in the roster of officers. Lloyd Cleveland, one of the younger men of the branch, was chosen as pastor. He succeeds Arthur Gage who served in this capacity for seventeen years and is now fulfilling another calling. Heber Humphrey was elected church school director; Gordon Rhodes, young people's supervisor; Mae Rhodes, women's departmental supervisor; William Davis, treasurer; Rebecca Nolan, secretary; Edith Davis, chorister; and Dorothy Swift, pianist.

October 19, 20, and 21, the southern Indiana district workers institute was held at Indianapolis. Allen Breckenridge, district missionary, and Alma Louise Utz of Brynville, Indiana, conducted the classwork. A splendid representation from Louisville, Kentucky; New Albany, Washington, and Evansville, Indiana, were present. The opening feature of the institute was a banquet sponsored by the women's department on Friday evening, October 19. The subject discussed at the institute was "Evangelism and the Teaching Methods," by Floyd McDowell.

The young people of the branch are again manifesting keen interest in their activities under the leadership of Gordon Rhodes. Brother Rhodes, recently baptized, has become an enthusiastic worker. He and his companion, the former Mae Paswater of Detroit,

are doing a commendable work with the youth in their effort to revive the Zion's League.

November 4 to 11 Patriarch Ray Whiting held a series of meetings. He retold the gospel story in his masterly way, challenging the Saints to share with others and adjust their lives to the business of achieving the task before them.

Sunday, November 11, Arthur W. Gage, Sr., was ordained to the Order of Evangelists under the hands of Apostle Charles R. Hield and Patriarch Ray Whiting. Brother Gage had previously been ordained a high priest at the southern Indiana district reunion held August 26. The church was filled to capacity at this impressive service, many coming from other parts of the district. Both Apostle Hield and Patriarch Ray Whiting delivered appropriate messages for the occasion.

Beginning December 2 District Missionary Allen Breckenridge, conducted a two weeks series of meetings. Services were held Monday, Wednesday and Friday evenings at the church, and in private homes on the alternating nights. These home services consisted of slides and lectures.

Two new members have recently been added to the Indianapolis branch. These are Anita June Sloan of Camby, Indiana, and Harvard Brittain of Cave-In Rock, Illinois.

—Rebecca Nolan, reporter.

## Lockwood, Missouri

*Pastor, Edward Heide*

The Lockwood Saints are happy to be able to obtain a lease on a church building; it is located one block west of Main street. Attendance is steadily increasing, and five church school classes have been organized. A series of meetings is scheduled to be held in the near future. Recent visitors have been Elder and Mrs. A. M. Hogan of Carthage, and Frances Bishop of Springfield.

—Lottie Young, reporter.

## To Our Customers:

Once again we are accepting orders on clothbound "Saints' Hymnal" at the regular catalog prices. However, no leather bindings are available.

HERALD PUBLISHING HOUSE.

## Port Huron, Michigan

Pastor, J. A. Pray

The Flint-Port Huron district conference was held November 4 at Port Huron. There was a large attendance for every service of the day. Soloists Donna Webster, James Greene, and Richard Whitford provided special music for the occasion. The conference business meeting was held at the church at two in the afternoon. Apostle E. J. Gleazer addressed the congregation at 11 o'clock, and Elder H. Simons, pastor of the Flint, Michigan, branch, gave the evening sermon.

A welcome visitor at the conference was Pvt. Oliver Ginoza from the Waiiki branch in Hawaii. He was the guest of Mr. and Mrs. Eugene Wyman. Over two years ago, when Private Ginoza became a close friend of Sgt. Eugene Wyman, Jr., he promised to visit the Wymans if it were ever his privilege to do so. The opportunity came at the same time as the district conference, when a furlough was granted to him. Private Ginoza will be sent to Japan as an interpreter for the army when his furlough is over.

The Leaguers are holding a contest in order to obtain new members. Gene Grahl and Lloyd Slaght are captains of the teams.

On November 14 Mrs. Helen Pray spoke concerning her experiences when entering the church; on the following Tuesday, Elder Jack Pray gave the sermon.

A taffy pull was held December 11 at the home of Delores Breckon. Lt. Col. Garvey Grice lectured and showed colored slides which he took while overseas and in the States. The following week a Christmas party was held at the church. Vida Grice supervised the program, and Maxine Paton was in charge of the lunch. After the evening service on December 23, the Leaguers sang carols before the homes of sick members of the branch.

At the November meeting of the men's club, Frank Secory, Chicago Cub outfielder, spoke about his world series experiences. The boys of the branch soft ball team were guests at this meeting. A movie by the Bell Telephone Company was presented at the December meeting. Suppers for these meetings were served by the women's department.

On November 17, the women held their annual one-day rummage sale in a local store, clearing \$85.00, and on November 29 they served a chicken supper for the public. Florence Davis was in charge of the dining room, and Edna King, the kitchen.

The young matrons held their Christmas party at the Gratiot Memorial Home where twelve elderly ladies make their home. A program, in charge of Helen Pray, was given. Leila Muir, dressed as Santa Claus, presented a gift to each member of the home.

Gladys McKay, prominent member of the young matron's group, left the branch in November for Oregon. She was presented a farewell gift before her departure.

At recent meetings the young matrons have enjoyed a talk by Helen Pray, an instrumental duet by Lloyd Slaght and Bill Agnew, a lesson in quick-cooked meals by Eleanor Smith, a piano recital by Matthew Cawthorn, and a recitation by Gladys McKay.

On December 16 Lloyd Warner, pastor of the junior group, was assisted by Gerald Youngs who recently returned from the South Pacific and Japan. Brother Youngs spoke to the children concerning the Christmas days he had spent while in the service.

Books and money have been donated to the junior library which was originated by Adah Webb.

The Blue Bird girls, under the direction of Helen Bankson, presented a Thanksgiving program at the 11 o'clock service November 18; Elder Joseph Muir gave the sermon. Elder Carl Muir spoke at the evening service.

In November the boy scouts initiated Thomas and Bert O'Harrow, Bill Agnew, and Rudy Manguski into the order of the King Bee. Their leader, Russell Loeiding, also gave the group training in how to conduct a boy scout court.

On December 9, three children, Douglas Schram, Mary Lee Youngs, and Dennis Mugridge were blessed. Donna Webster sang a solo, and Elder Tennyson Summers presented the sermon. On December 23 another child, Janet Frizzell, was blessed.

The fellowship class held a Christmas party at the church on December 11. Marie Agnew and Lillian Gibson were in charge.

The Saints are happy to have J. I. Grice as pianist again; he has just returned from Germany. His brother, William Grice, recently returned from the South Pacific, is a frequent vocal soloist.

Ethel Slaght and Leila Muir directed the Christmas program given at the church December 14. Along with a number of short selections, a play, *Trimming the Christmas Tree*, was presented. Every class in the junior church school had some part in the program. Santa Claus visited the children and gave each a box of candy and nuts.

At the 11 o'clock service December 23,

Elder Ernest Ledsworth spoke on "The Meaning of Christmas." At the conclusion of this service, Elder Joseph Muir presented an envelope of money to Pastor and Mrs. J. A. Pray as a Christmas gift from the branch.

The Christmas cantata, under the direction of Richard Whitford, was given on the evening of December 23. The adult choir presented Nolte's *King all Glorious*. The five soloists were Olive Welch, Ruth Grahl, Laila Thompson, James Greene, and Richard Whitford. Others who sang selected parts were Esther Brown, Verna and Vida Grice. Margaret Emlaw was at the piano.

—Mrs. N. C. Phillips, reporter.

## Owendale, Michigan

Pastor, S. B. Parker

New officers for the Owendale branch were elected September 13. They assumed their official duties on October 7 at the Communion service conducted by Elders Ezra Abbe and Silas Parker.

The choir, under the direction of Beatrice Sternberg, has resumed regular practices. Elmer Andrews was elected president of this group of fifteen singers.

Elder Frank Shuefelt of Detroit was guest speaker October 14. He spoke on "Science and Religion." Florence Shuefelt sang a solo, "What a Happy People We Will Be," at the same service. Priest Jay Dickinson gave the evening sermon.

Harry Walker was in charge of the morning prayer meeting held October 21. The following Sunday Pastor Silas Parker was the speaker.

The Saints have been meeting at the church for prayer services on Thursday evening, however, it has been decided that future meetings will be held in individual homes until spring.

The women's department, under the leadership of Elma Severn, has sponsored several ice-cream socials recently. The annual harvest home supper was held Friday night, November 9; the money cleared from this activity and others to be held in the future will be used to purchase new books for the library. The women meet each Wednesday for quilting and a study hour; they are basing their studies on articles taken from the *Herald*.

Harry Walker was the speaker on November 25, and Elder Henry Schaeffer of Independence occupied the pulpit on Tuesday evening, December 18.

Elder Frank Shuefelt was again guest speaker on December 23. His

morning sermon was on "The Great Joy," and in the evening, he showed slide pictures of the early life of Christ. The choir sang several Christmas carols at the service; nearly 200 people attended.

The children's department and choir gave a Christmas program December 24. The church was filled to capacity.

Plans are being made to start a study course in leadership training the first of the year. This class will be taught by Elder John Rogers; twelve people already have signed up for it.

Servicemen who have received their discharges are Cpl. Arthur Green and Wesley Parker.

Mr. and Mrs. Elmer Westfall have left the Owendale congregation and moved to Pontiac, Michigan. Three other families have been added however. Mr. and Mrs. William Wilson, Mr. and Mrs. Murray DeFrain of Sandusky, and Mr. and Mrs. Orville Kivel of Detroit are now attending services at Owendale.

—Myrtle Jarvis, reporter.

## Sinking Spring, Ohio

### Highland Branch

Pastor, Carol Rhoads

Attendance at Highland church is improving since the end of the war. Servicemen and war workers are returning to their places in the congregation.

Sunday, December 2, a special dinner and program was given in honor of all returned servicemen. Elder Virgil Billings was the speaker; he ably expressed the appreciation everyone present felt for the sacrifices these men made during the war years. Elder Billings also conducted a short series of meetings in which he showed educational pictures.

Officers elected for the coming year are as follows: pastor, Carol Rhoads; associate pastor, Charles M. Garman; secretary-treasurer, Nina Crum; statistician, Blanche Garman; publicity agent, Velma Rhoads; librarian, Opal Woods; church school superintendent, Eugene Crum; church school secretary-treasurer and pianist, Arnetta Woods.

The Willing Workers of the women's department meet regularly the first Tuesday of each month under the leadership of Anna Deardoff. The December meeting was held at the church with a potluck dinner and program in keeping with the Christmas season.

Highland Saints were saddened by the passing of Thomas Rhoads, a loyal worker in the branch for over fifty years. —Velma Rhoads, reporter.

# BULLETIN BOARD

## Attention Missionaries and Priesthood

We are getting ready for general conference. If you have any old handbills, invitation folders, postcard announcements, or any form of publicity concerning your former or present series of meetings, we should like to have them. Newspaper clippings are good also. Send them to me not later than March 15.

Eugene A. Theys  
114 North 14th Street  
Mount Vernon, Illinois.

## Request for Prayers

Mrs. Cleve R. Lane requests the prayers of the Saints for her husband who is ill in the Lutheran hospital at Ft. Dodge, Iowa.

## Request for Complete Address

Mrs. W. T. Hicklin, Box 306, Lockport, Illinois, would like to contact Mrs. Grace Hendley whose letter appeared in the January 5 *Herald*.

## Kirtland District Conference

The Kirtland district conference was held at Akron, Ohio, on Sunday, November 11. A prayer service at 9:15 A. M. began the day's activities, followed by Apostle George Lewis' address at the 11 o'clock hour. Lunch was served by the women's department at noon.

Two services were conducted in the afternoon; one for the priesthood, under the direction of Apostle Lewis, and one for the women's department, with Lillian Limrick, district women's leader, in charge.

Apostle Lewis and district president J. F. Wildermuth were in charge of the business meeting. A budget of \$270.00 for the Kirtland district, covering the year June 1, 1945, to May 31, 1946, was presented by the district president. The recommendation included a detailed distribution to the various branches on the basis of membership. Twenty-two delegates to general conference were elected. Officers elected were J. F. Wildermuth, district president; Casimir Nikel and John Banks, counselors; B. Scott Liston, director of music; and Lillian Limrick, district leader of women.

A vote of thanks was extended the Akron Saints for their hospitality, and the meeting was adjourned.

—William Webbe, reporter.

## Southeastern Illinois District Conference

The southeastern Illinois district conference was held at Marion, Illinois, October 7. Apostle F. Henry Edwards and district president Eugene Theys were in charge of the prayer service held at 9:30 A. M. A dedication service for the Marion church was held at the 11 o'clock hour; Apostle Edwards gave the address.

A basket dinner was served in the basement of the church at noon.

Apostle Edwards presided over the business meeting held at 2 P. M. Reports were read by all of the district officers, and delegates to general conference were appointed. The recommendation that Oval Burgiss be ordained to the office of priest was approved, and a motion that five hundred dollars be reserved from district funds to be used as a reunion fund was also approved.

District officers elected for the coming year were Eugene Theys, district president; Emsly Loury and Lewis Deselms, counselors; Sister Counce, church school director; Ruby Ellis,

secretary; Mabel Phillips, women's supervisor; Opal Rhine, Zion's League supervisor; Norma Rockett, young adult supervisor; and Marie Henson, director of music. Edward Knapp was sustained as district treasurer.

It was decided that the next conference date and meeting place be left to the discretion of the district president.

—Ruby Ellis, reporter.

## Maine District Conference

The annual Maine district conference was held at Stonington October 20 and 21. The following week a business meeting was held at Jonesport, with the district presidency in charge. Verbal reports were given by the district officers. All district officers were sustained for another year. A large number was present at the morning prayer service. Elder George Knowlton spoke at 11 o'clock; his theme was "Testimonies of Restoration." At 2:30 in the afternoon Elder Benjamin Carter was the speaker; he also spoke on the restoration. Elder Willis Foss gave the evening address. His subject was "The Restoration of Prophecy." Hymns appropriate to the occasion preceded the sermon.

—Mrs. Louise Ealoie, reporter.

## Northwestern Iowa District Conference

The northwestern Iowa district conference convened at Woodbine, Iowa, October 21, 1945.

The theme for the day was "The Tie That Binds." The first service was a prayer and testimony meeting held at 9:30 A. M. Guy R. Johnson, district president, and President Israel Smith were in charge.

At the 11 o'clock hour, Brother Smith spoke using for his text, "The Origin of the Inspired Scriptures and the *Book of Mormon*."

Graceland day was observed at the 2 o'clock service. A few brief talks were made, and an offering of \$87.14 was taken to be added to the Graceland fund. A business meeting was held at 2:30 with the district officers in charge. The statistical reports showed an enrollment loss of fifty, largely due to transfer. Present membership totals 2,284, including three high priests, twenty-five elders, nineteen priests, eighteen teachers and twenty-four deacons.

Officers were elected for the coming year. District president Guy Johnson was released from office because of ill health. Elvin Baughman was elected to take his place; Guy Johnson and Walter Weldon were selected as counselors. Ruby Adams was elected district secretary; W. R. Adams, district bishop and treasurer, with Cecil Burnett and E. L. Edwards as counselors; Catherine Baughman, women's leader; Wanda Billings, music director; and Francis Harper, young people's leader. Delegates to represent the district at general conference were also chosen.

The conference was well attended, and a fine spirit of unity and devotion was present throughout all of the services.

—Ruby Adams, reporter.

## Central Michigan District Conference

The annual conference of the central Michigan district convened at Beaverton, Michigan, October 20. District president B. H. Doty was in charge, assisted by his counselors, Marshall McGuire and Albert Seymour.

After the minutes of the previous conference were read and approved, Elders Frank Sly and Israel Goheen were appointed by the district president as an administration committee.

Reports were read by all district officers,

and the following men, all of Saginaw, Michigan, were recommended for ordination: Lynn Hensley, to the office of elder; Orland Lonsbury, Ervin Larson, Mervin Steep, and Max Larson, to the office of deacon. Talks were given concerning each candidate, after which motions carried unanimously to ratify the recommendations and provide for ordinations.

A report was given by the reunion treasurer, and plans were made for improving the reunion grounds.

Officers elected for the coming year were as follows: B. H. Doty, district president; Marshall McGuire and Albert Seymour, counselors; Winnie Hulbert, secretary; B. H. Ouderkirk, treasurer; Beatrice Cook, church school director; Christie Doty, leader of department of women; Leon Methner, director of music; Glenn Sage, nonresident pastor; Alena Wood, young people's leader; and Leora Gussman, publicity agent. Delegates to general conference were also elected.

On Sunday, October 21, another meeting was held at which a report of the Clare group was read. A budget for the coming year was outlined, and the meeting adjourned.

—Winnie Hulbert, reporter.

### Southern Michigan District Conference

A large number of Saints attended the annual conference held at Lansing, Michigan, on November 11, 1945. The conference opened on Saturday night with an hour of music presented by the branches of the district under the direction of Frances Hunter Carlson. Following the musical, a reception was given the adults of the church in the upper auditorium, and the young people held a reception in the lower auditorium.

A fine spirit and large attendance were noted at the young people's prayer service on Sunday morning. Many were servicemen who had recently received their discharges. This meeting was followed by a general worship and prayer service.

Apostle E. J. Gleazer was the speaker at the 11 o'clock service. The entire conference was high lighted by the excellent music which added to the various meetings.

The following officers were elected at the business session of the conference which was held on Sunday afternoon: district president, E. R. Carter; counselors, J. Charles Mottashed and Alva Dexter; bishop, Elmer Evans; treasurer, Garnet Smith; auditor, Gladys Hodge; secretary and historian, Velma Horaney; director of religious education, Clarence Dudley; director of young people, Jack Hodge; director of women, Margaret Case; director of music, Frances Carlson.

The conference was brought to a close in the evening with a sermon by Brother J. Chesworth as its final feature.

—Velma M. Horaney, reporter.

### Kentucky-Tennessee District Conference

The date for the conference to be held at Paris, Tennessee, has been changed to February 24 and 25. Apostle M. A. McConley will be present. All are invited to attend.

### Note of Thanks

I should like to express my appreciation to the many friends, whom I shall be unable to thank personally, for the cards and letters sent me during the weeks I was confined in the Sanitarium.

—J. E. Vanderwood.

## WEDDINGS

### Holst-Feri

Miss Marion Feri and Russell Holst were united in marriage on the evening of November 5 at Santa Rosa. Elder E. B. Hinton officiated. On November 23 the Zion's League of Santa Rosa gave a shower for the young couple.

### Mercer-Ross

Betty Jane Ross, daughter of Mr. and Mrs. Donald Ross, Mount Lebanon, Pennsylvania, was united in marriage to Robert John Mercer, Chicago, Illinois, in the Pittsburgh, Pennsylvania, church, December 28, 1945. Elder E. B. Hull read the marriage ceremony. Both were students of Graceland College. They will reside in Chicago, Illinois.

### Holder-Renfro

Nell Florene Renfro and David W. Holder, recently returned from overseas duty, were united in marriage September 1, at San Antonio, Texas.

### Richardson-Cromwell

Pearl Cromwell and Albert Richardson were united in marriage November 5 at Arma, Kansas. Elder T. W. Bath, pastor of the Arma church, performed the ceremony.

### Fitch-Gray

Dorothy Gray, daughter of Mr. and Mrs. James L. Gray, became the bride of Harry Fitch, Jr., son of Mr. and Mrs. Harry Fitch, at a double-ring ceremony held in the Gray home in St. Louis on December 28. Elder Frank McDonal officiated. After a short honeymoon in the East, Mr. and Mrs. Fitch will make their home in Oskaloosa, Iowa.

### Lund-Land

The marriage of Ruth Land, daughter of Mr. and Mrs. John Land, and Robert C. Lund, son of Mr. and Mrs. John Lund, was solemnized at Bartholomew Hall, Independence, Missouri, on Saturday evening, December 20. The double-ring service was read by Pastor Garland Tickemyer.

### Tucker-Mossman

Vivian Edith Mossman and Seaman Second Class Clark E. Tucker, Jr., son of Judge and Mrs. Clark E. Tucker, Kansas City, Kansas, were united in marriage January 7 at the Grandview Reorganized Church. Elder Evan Fry performed the ceremony.

## Births

Mr. and Mrs. Jerry Dechane of Bad Axe, Michigan, announce the birth of a son.

Mr. and Mrs. John Abbe, Elkton, Michigan, are the parents of a son born December 27.

Mr. and Mrs. T. C. Salter of Mobile, Alabama, are the parents of a baby girl, Frances Gail, born December 12.

Captain and Mrs. Edgar Engel announce the birth of a daughter, Catherine Gail, born November 9 at Springfield, Missouri.

A daughter, Connie Sue, was born to Mr. and Mrs. Ralph Marshall of Rogersville, Missouri, on November 27.

Mr. and Mrs. Hildred Thomas of Escatawpa, Mississippi, announce the birth of a daughter, Saundra Ann, born December 2.

A daughter, Patricia Ruth, was born to Mr. and Mrs. George Sharrar of Rock Island, Illinois, on December 19.

Mr. and Mrs. Henry Armstrong announce the birth of a daughter, Susan Linda, born December 27 at Rock Island, Illinois.

Mr. and Mrs. Fred Skelton of London, Ontario, announce the birth of a son, Joseph Arthur, born November 16.

Mr. and Mrs. Byron Triplett of Webb City, Missouri, announce the birth of a son, William Byron, born December 1. Mrs. Triplett is the former Hazel Spooner.

## Our Departed Ones

GREENE.—Cora E., daughter of Alice and John Greenwood, was born May 13, 1871, near Thurman, Iowa, and died December 13, at the home of her daughter in Essex, Iowa. She was one of a large family; her twin brother left home to go into business in

Omaha when a young man, and was never seen again. All but one of her nine half brothers and sisters have passed away. For sixteen years she taught school in various Iowa communities, and then married John Franklin Greene of Tabor, Iowa. Three children were born to this union. Early in life she joined the Methodist church, but was baptized into the Reorganized Church, October 24, 1897.

Her companion and one son, Norman Gould, preceded her in death. Left to mourn are John Franklin, Randolph; Maurine Cottew, Essex; and six grandchildren.

YORK.—Paula, passed away at the home of her sister in Redwood City, California, November 21. Funeral services were held in Chico, California, with Pastor Orval Schall of San Francisco officiating.

YOUNG.—Nellie R., was born in Ethel, Ontario, April 3, 1882, the daughter of Ebenezer and Nellie Tompkins. She departed this life November 26, 1945. On February 14, 1901, she married Chauncey I. Young; to this union was born one daughter, Velma, now deceased. Mrs. Young joined the Reorganized Church December 28, 1901, and remained a devoted member until her death. She was unusually talented and will be greatly missed. For the past several years she was an active member of the Glover branch, Bentley, Michigan.

Services were held November 28 at the church in Bentley, Elder B. H. Doty officiating. Burial was in Spring Hill Cemetery, St. Clair County, Michigan.

SHAW.—Richard James, passed away November 25, at the Royal Alexandra Hospital in Edmonton, Alberta. He was born December 8, 1872, at Ann Arbor, Michigan, and was united with the church July 31, 1904. On June 18, 1905, he was ordained to the office of teacher and remained faithful to his calling throughout his life.

He leaves to mourn his passing, three sons: James Earl, Spokane; Richard Albert, Millet, Wesley George, Millet; and five daughters, Mrs. V. Pearce, Edmonton; Mrs. E. Drefva, Millet; Mrs. V. Ratcliffe, St. Albert; Mrs. A. Pearson, Falun, Alberta; and Mrs. I. Looker Bilby, Alberta. A son, Ira Shaw, was killed in action, October 23, 1943. Funeral services were held November 29 at the United Church, Millet, Elder William Osler of Edmonton officiating.

LAWSON.—Joseph, born March 4, 1858, at Oats, Missouri, died December 20 at Independence, Missouri. He was a resident of Franklay, Missouri, for forty years. On July 1, 1878, he was married to Margaret Douglas, Centerville, Missouri, and in 1931 both were baptized into the Reorganized Church. Eleven children, four boys and seven girls, were born to the Lawsons. His wife, a son, and four daughters preceded Mr. Lawson in death.

Left to mourn are three daughters: Mrs. Minnie Maples, Farmington; Mrs. Rose De-grant, St. Louis; and Mrs. Mary Parks, Independence; three sons: Louis and Joseph of Franklay, and Henry of Independence. Also surviving are seventeen grandchildren and seventeen great grandchildren. Funeral services were held at Franklay, E. E. Parks officiating. Interment in Franklay cemetery.

DUEMLER.—Harriet Virginia, was born July 10, 1879, in Greene County, Missouri, and passed away December 10 at Springfield, Missouri. She was the daughter of Judge Oscar Smith and Sarah Childress Smith, pioneers. She was baptized into the Reorganized Church in 1902, and was the devoted wife and helper of A. W. Duemler, pastor of the Springfield church until his death in 1937.

Surviving are one sister, Mrs. J. B. Cox; two brothers, Robert Smith and Paul Duemler; two nieces, Frances Duemler and Mrs. W. J. Breshears; two nephews, Capt. A. B. and Paul Evan Curtis; and many other distant relatives and friends. Funeral services were held at the Reorganized church in Springfield with Elder Francis Bishop and J. B. Anslay in charge. Burial was in Green-lawn cemetery.

WILDFORD.—Mary Alice, daughter of Benjamin and Julia Clark, was born November 10, 1860, near Hartford, Iowa, and died December 2 at Des Moines. On December 16, 1877, she was married to Joseph Hamer; to this union five children were born. Mr. Hamer and three of the children preceded her in death. On February 8, 1911, she was united in marriage to David Wildford, now deceased. She was a devoted member of the Reorganized Church, and a good neighbor, loved by all who knew her.

She is survived by one daughter, Mrs. George Brundley, Des Moines; a son, Willis Hamer, Minneapolis; a brother, B. H. Clark,

Des Moines; nine grandchildren, thirteen great grandchildren, and one great, great grandchild. Elder Henry Castings gave the funeral sermon, assisted by Clyde McDonald.

**LAHUE.**—Eldon Craig, was born May 21, 1918, in Crawford County, Indiana. He passed away December 11 at the home of his father in New Albany, Indiana. On October 4, 1940, he was baptized into the Reorganized Church and was a member of the Byrville branch. His mother, Bessie Lahue, and one brother, Lloyd, preceded him in death.

Surviving him are his father, Frank Lahue, a step-mother, Gladys, one brother, Herschel, four half-brothers: Franklin, Melvin, Bobby Jean and Earl Deen; and one step-brother, Samuel. Funeral services were held at Leavenworth, Indiana, at the Presbyterian church. Elder Chester Metcalf and Priest William Maymon were in charge. Burial was at Leavenworth, Indiana.

**BINKLEY.**—Jacob William, eldest son of Peter and Anna Binkley, was born November 29, 1873, in Allen County, Ohio, and died December 10, 1945. He was married to Ida Belle Hauenstein in 1900; to this union seven boys and three girls were born. One son, Elmer, and two daughters, Cora Faye and Hazel, preceded him in death. In November 1890, he became a member of the Reorganized Church, and was a regular attendant as long as his health permitted him to be. The past few years he made his home with his son, Richard, where he was bedfast for the last sixteen months. Although he suffered greatly, he never lost faith in God.

Surviving him are his wife, Ida; one daughter, Iva Jones, Wolcottville, Indiana; and six sons: Ray, Lima, Ohio; Joseph, Lansing, Michigan; George, Flint, Indiana; Carl, Fremont, Indiana; Richard and Clair, Nevada Mills. He also leaves thirty-five grandchildren and nine great grandchildren; two brothers: John, Lafayette, Ohio; and Edward, Fremont, Ohio; two sisters: Lottie Hartman and Bertha McLaughlin, Lima, Ohio; and many friends. The funeral was held at Clear Lake with S. M. Nichols and George Cassel in charge.

**TOLES.**—Catherine, died November 13 at the home of her son, Adelbert Toles, Enniskillen, Ontario. She was born seventy-five years ago and spent most of her young life in Uttoxeter. Later she moved with her family to Petrolia where she was married to Thomas Edmund Toles; she was a member of the Petrolia congregation for many years.

Left to mourn are three sons: Mantlow, Inkster, Michigan; Adelbert, Enniskillen; and Henry, Aylmer; one daughter, Mrs. Harry Crisp, Hamilton; and three sisters: Mrs. L. Hone, Toronto; Mrs. A. Harstell, Brantford; and Mrs. C. Ridge, Detroit, Michigan. Services were held at the Richmond funeral home, conducted by Elders S. Phillips of Sarnia, and A. W. Freer, Petrolia. Interment was in Hillsdale Cemetery.

**VOLTMANN.**—Edith, born in Surrey County, England, October 10, 1871, died October 28 at the home of her daughter in Buffalo, New York. She was a devoted member of the Buffalo branch, and a mother whose faith, love, and zeal will long be an inspiration to her family and friends.

She leaves to mourn her passing four sons: Herbert, Max, Franklin, and Delwin; three daughters: Mrs. Cecilia Bohn, Mrs. Bertha Schuyer, and Mrs. Alice McCabe; seventeen grandchildren, and a host of friends. Services were in charge of Elders P. L. Neeger, W. O. Simpson and George H. Schaefer. Interment at Pine Hill Cemetery.

**GREENE.**—Edith M., was born in England, April 12, 1884, and died December 11, 1945, in Aultman Hospital, Canton, Ohio, after six months' illness. She was baptized a member of the Reorganized Church on March 30, 1907. She came to America with her husband, Harry A. Greene, now deceased, in 1911, and lived in Columbus, Ohio, before moving to Canton.

Surviving are two sons, Clifford A. of Akron, Ohio, and Frank W. of Canton; one daughter, Edna M. Rohrer, with whom she made her home in Canton; and three grandchildren. Services were held at the Arnold Funeral Home in Canton, with Elder E. G. Hammond of Akron officiating.

**WEIR.**—Robert Samuel, infant son of Mr. and Mrs. Samuel Weir, passed away November 19. He had been ill only three days, suffering from pneumonia. He was born October 10, 1945, and was five weeks old at the time of his death. Besides his parents, the infant is survived by two brothers, William Wallace and Parmley Weir; his paternal grandparents, Mr. and Mrs. John Lindsey; and his maternal grandmother, Mrs. Allen

Webb, all of Marion, Illinois. Elder Eugene A. Theys of Mount Vernon, Illinois, officiated, assisted by Pastor Edgar W. McKinley.

**EDWARDS.**—William J., was born October 31, 1864, at Bald Knob, Arkansas, and died at his home there on November 22. He was married to Miss Nellie Peebles September 13, 1893, and united with the Reorganized Church in 1895. Mr. Edwards, a deacon, was a lover of music; he gave vocal lessons when a young man, was selected branch chorister, and wrote several beautiful hymns before his death. He and Mrs. Edwards celebrated their golden wedding anniversary in September, 1943.

He leaves to mourn his wife, four sons: Roy T., Fayetteville; Dale H., Bald Knob; Pfc. Curtis, still serving in the army; and Cpl. Carl, stationed in Germany; two daughters: Mrs. Hazel Mayhan, Little Rock; and Mrs. G. A. Mosley, Fort Worth, Texas; eleven grandchildren, and one great grandchild. A son, Claud, died when he was five years old.

Funeral services were held in the Reorganized church, with Pastor T. W. Emde officiating. The songs were sung by a men's chorus. All the stores in Bald Knob closed during the funeral hour.

**YOUNG.**—Robert L., son of Robert and Marguerite Young, was born December 28, 1865, in Fayette County, Iowa, and died December 12, 1945, at the home of his brother, William Young, Lockwood, Missouri. Nine years ago he was baptized into the Reorganized Church, and was a faithful member the remainder of his life.

He is survived by two brothers: William of Lockwood, and Arthur of Bakersfield, California; three sisters: Mrs. J. Meek, Wichita, Kansas; Mrs. Alta Potts, Waterloo, Iowa; and Mrs. Ella Warren, Oelwein, Iowa. Another brother and sister preceded him in death.

**GLENN.**—Ethel, youngest daughter of Mr. and Mrs. Jesse McPeck, died December 24 at Gerald, Indiana, after a long illness. She was born in 1892, and joined the Reorganized Church in 1910. She was a faithful member until her death.

Left to mourn are her husband, John, and seven children: Mrs. Mabel Gaither, Dexter, Indiana; Mrs. Juanita Persinger, Cannelton, Indiana; Mrs. Lillian Miller, Gerald, Indiana; Harry, Tell City, Indiana; Earl, Dayton, Ohio; Dorothy and Jesse, Gerald, Indiana. A daughter, Mrs. Mayme Harding, preceded her in death earlier this year. Funeral services were held at the church in Derby, Indiana; Elder Chester Metcalf officiated. Burial was at Derby.

**HESS.**—Elizabeth H., daughter of Frances and Jacob Moon, was born November 5, 1868. In 1889 she was married to C. D. Hess, now deceased. To this union three children were born: two daughters, Dorothy and Meldia, died in childhood. She was baptized into the Reorganized Church on October 12, 1899, and was a devoted member until her death.

Left to mourn are two grandchildren, Mrs. Arlene Traster and Ivan Royce; a brother, James Moon; and many friends. Frank Fry, pastor of the Des Moines church, and the Reverend Collyer were in charge of funeral services held at Milo, Iowa.

**ODOM.**—Kenneth Wayne, son of Mr. and Mrs. Max Odom, was born September 14, 1944, and died of pneumonia at Cushing Memorial Hospital in Leavenworth, Kansas, December 1. He is survived by his parents; two sisters: Donna Jean and Phyllis June; a brother, William; his maternal grandparents, Mr. and Mrs. J. W. Vernon, Stewartsville, Missouri; and his paternal grandparents, Mr. and Mrs. W. A. Odom, McKenzie, Alabama. Funeral services were conducted by Elders E. E. Crownover and Blair Jensen. Burial was in the Mount Muncie cemetery.

**METCALFE.**—William George, son of John and Jane Metcalfe, was born in Ontario, Canada, on March 29, 1864, and passed away at the home of his niece, Mrs. Luther Snell, Melancthon Township, Ontario, on December 10. He was baptized into the Reorganized Church on August 16, 1888, and was united in marriage to Julia Snell, who preceded him in death, in April, 1891.

He had no children, but is survived by three sisters: Mrs. T. Long of Collingwood, Ontario; Mrs. John Hambleton, Richmond Hill, Ontario; and Mrs. Willis, Winnipeg, Manitoba. The funeral service was held in Gamble's Funeral Home, Shelburne, Ontario. Elder H. A. Dayton of Ridgeway officiated. Burial was in Spring Valley cemetery, Horning's Mills.

## Lt. Kelly Williams

Memorial services were held at Escatawpa, Mississippi, December 30, for Lt. Kelly Williams who lost his life in Germany, December 31, 1944. Lieutenant Kelly was twenty-one years old, the pilot of a B-17 bomber. He was a graduate of Moss Point High School, and attended Graceland one year before entering the service.

He is survived by his parents, Mr. and Mrs. Clifton Williams; a sister, Margie Williams; and one brother, Rudolph, who has recently been discharged from the Navy. Franklin Steiner and Raymond Booker of Mobile, Alabama, were in charge of the services.

## Cpl. DeWayne Wasson

DeWayne Elroy Wasson was born at Janesville, Wisconsin, April 3, 1919, the son of Mr. and Mrs. Harry Wasson. He was graduated from the local grade and high schools and enlisted in the national guard, August, 1939. In November, 1940, he went with his unit to Fort Knox, and eleven months later sailed for the Philippines. He was seriously wounded in January, 1942, during the fighting on Bataan, but reported for duty after two months hospitalization. With his comrades, he was taken prisoner by the Japanese and died during the Bataan death march July 9, 1942. He received the Purple Heart and, after his death, his parents were awarded his Presidential Citation.

DeWayne was active in the work of the church at Janesville and Beloit. He is survived by his parents, and numerous relatives and friends. A memorial service was conducted at Janesville, Sunday, December 30, by Apostle F. Henry Edwards.

## To Our Customers:

The shortage of leather and paper has forced us to discontinue taking any orders on flexible and limp bindings of the *Doctrine and Covenants* and the *Book of Mormon*. At the present the *Doctrine and Covenants* is entirely out of print and we are waiting until after the next General Conference to reprint. The *Book of Mormon* is still available in the cloth binding in both the large and small size type.

Until further notice please order no more *Doctrine and Covenants*.

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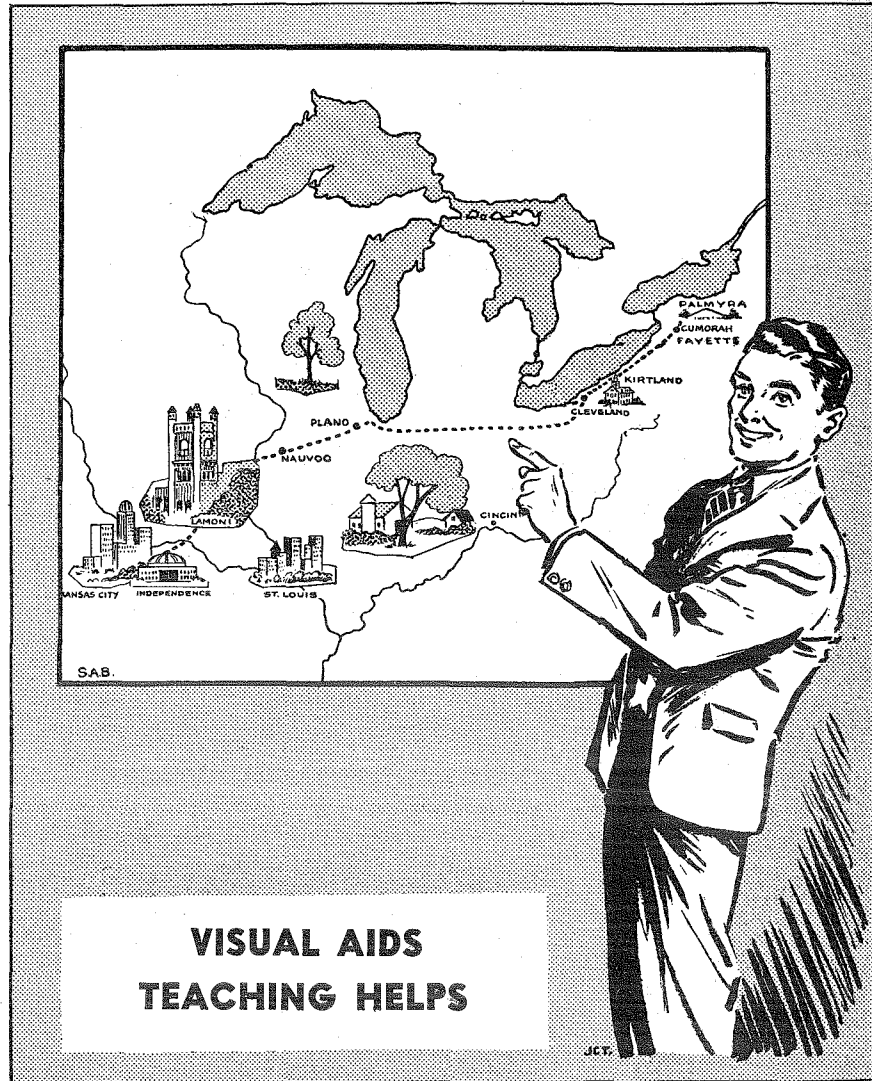
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# The Saints' Herald

Volume 93

January 26, 1946

Number 4

THERE are no obstacles  
That cannot be overcome  
By men of good will  
In search of righteousness.

## O Thou of Little Faith!

By N. L. Jacobson

## Our Work Among the Indians

By Hubert Case

## The Kingdom By the Will of Man

By J. A. Koehler

## How Does Revelation Come?

By Evan A. Fry

# The Saints' Herald

Volume 93

January 26, 1946

Number 4

## Editors

FREDERICK M. SMITH, Editor in Chief

ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor  
Business Manager

KENNETH L. GRAHAM

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

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## P. S.

### \* BREATHING ROOM

The Editors are enjoying the greater freedom and opportunity for work in the regular succession of thirty-two page issues of our publication. We had not realized how cramped we were until the restrictions were taken off.

Now we can use some fine articles that have been on hand much, much longer than they should. We can resume some of the useful church services and aids to different departments of the church work. We feel pleasure in the fact that it is possible for us to be more useful and of greater service again.

We hope that our readers and contributors will enjoy the situation too. Now everybody will have more opportunity to do his best, and will enjoy working.

## OFFICIAL

### Accommodations at General Conference

The Housing Committee requests that all visitors to Independence during the General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Number in party.
2. Rooms required.
3. Day of arrival.
4. Length of stay in Independence.
5. If alone, whether willing to share a room.
6. Whether a delegate to the conference.

Due to extreme housing congestion which has increased with the end of the war, conditions in Independence are such that providing rooms for visitors to the conference will be very difficult. As a consequence, it will be necessary to favor delegates.

As a word of caution, may we suggest that persons arriving for conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

### GENERAL CONFERENCE HOUSING COMMITTEE.

\* GIVE SOME ATTENTION to your voice, your laugh, your manner in the company of your friends. Undoubtedly, you wish to be kind, gracious, accomplished, friendly. But how do you sound and look to others? Let someone make a phonograph record of your voice when you are off guard, letting yourself go. The effects you create will surprise you. And the chances are, you won't like yourself!

\* THE PERSON who enters your office and begins with, "Well, what do you know?" assumes that you don't know much, and that it will not take you long to tell it. He also advertises the fact that he proposes to occupy his time, which is worth little, and yours, which is precious.

# EDITORIAL

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## Considerations Behind the Strikes

### The Need for Justice

In much of the comment about the strikes that are sweeping the nation, the general public has been mostly concerned with its own inconveniences and discomforts. We have not been informed of the facts. We know little of the actual wage situations which have caused the workers to go out on strike. We know less about the conditions under which strike votes have been called. We know nothing of the conditions of the homes, families, children, food and clothing, the opportunity for those people to live. And, on the other hand, we have very little reliable information about the conditions that the employer faces.

The whole situation would be better if the public had complete, dependable information about the causes and conditions of the strikes. Each side in the struggle has demanded that the other side open its books and records; and both sides refuse to do it. President Truman's idea of a fact-finding board seems good, if the fact-finders are impartial.

To know what is just, the public needs to be informed. It needs the facts from an impartial source. So far that information seems inaccessible. What we get is propaganda.

The general public would do well to quit feeling sorry for itself, and think of the welfare of so large a part of the population.

### Two Different Countries

We live in two different countries, both of them creations of publicity and propaganda. Compare the daily newspaper with the labor publications, and you will see the

difference. One country consists of capital, department stores, and public supplies, with no regard to those who produce all this material for our use. The other consists of the little homes of the workers, their problems, wants, and needs. Workers get an entirely different viewpoint from that of the general public because they are on the inside, and are conditioned by their own press and propaganda.

But the public does not get to hear the voice of labor at all, unless labor buys costly space in the newspapers and time on the radio. Even if we cannot have impartial reports of the facts, we could give a fair opportunity for both sides to be heard.

Sometime, perhaps, some great newspaper will see the light, and will vastly increase its circulation and the public confidence in it, by trying a simple and effective plan. Throughout the course of any strike, it will give equal space in daily issues of the paper, up to a page each, in which official spokesmen of capital and labor could place their problems before the public. In other pages, the viewpoint of the editors could be represented. Now, all we get is the viewpoint of the editors. They may be prejudiced, misinformed, or working under the invisible pressure of owners or capital. If a paper would really let capital and labor tell their own story, it would be worthy of public support and would receive it.

### The Place of the Church

What place has a church, or the whole Christian movement, in the wave of strikes that is now sweeping the country, crippling industry,

preventing reconversion, and threatening our national security in the face of dangerous world conditions?

This is not a situation that churches have created. But they will certainly be expected to help clean up the mess created by other powers and groups. When suffering and distress become intense, some people are sure to demand, rather truculently, "Why don't the churches do something about this? Why didn't they prevent it?" These people will forget that the churches were not consulted nor asked for advice. People do not ask for advice when they are making trouble; it is only when it becomes too much to bear that they ask for aid.

The causes of strikes are out of the hands of the Christian forces of the nations. But the consequences will certainly be a part of their responsibility.

What is the work of the church in this situation?

### Labor Legislation

It is the work of the church to exercise a peaceful and moderating influence in this as in other situations, to call for fair dealing, to ask excited men to think instead of being governed by their feelings, fears, and hates.

Pressure groups will try to get Congress to pass legislation to prevent strikes. If this country is swept along a road of repressive legislation, it can only result in violence, and we shall wind up with fascism. That does not mean that we should not have some controls; but when controls are enacted, they should apply fairly to both sides of the struggle.

For years, we have been told that labor unions are under the control of racketeers, and that the rank and file of members have little or nothing to say about what is done. In some cases at least, we have ascertained that this is not true. It was demanded that labor unions should be forced to open their books so

*(Continued on page 7.)*

## Across the Desk of the Editor in Chief

I RECENTLY RECEIVED a Christmas card from the Fort Worth branch, Texas. It expressed the usual wishes for Christmas, and on the inside page there is a cut of the building that is used by the branch at Fort Worth as their church home. Below the picture is the following verse:

We don't have a big cathedral  
Where folks can come to pray,  
But we have a sincere feeling  
When someone comes our way.  
We've been thinking about you lately,  
But then that's nothing new,  
We're always wishing A HAPPY CHRISTMAS  
For someone just like you.

The Fort Worth Branch.

A FEW DAYS AGO one of our brethren from the West Coast sat across the desk from me, discussing many of the problems of mutual and reciprocal interest pertaining to the church and, among other things, he suggested that there had recently come under his observation cases where families in the church had had for disposal collections of books which they had accumulated over some years past. He suggested that where members of the church did have such libraries to sell or dispose of, it would be a fine thing if they would send a list of the books to the church authorities, giving them opportunity to make selection from such libraries of books that would be of general interest historically or otherwise, and particularly along the lines of church endeavor.

His suggestion contains much of merit, and I should be pleased to have the Saints keep this in mind when planning disposal of their private libraries.

### A Church Was Sold

THERE has recently come to my desk a published folder entitled *The Belfry Players*. This is a group which has been organized somewhere in Wisconsin. And it seems that in order to have a permanent place in which to put on their plays they purchased a church, and it seems this church was at one time owned by us. On one page of this little paper devoted to the interest of The Belfry Players there is an article on the history of the little church building now used by them. I quote from this as follows:

The Belfry Players claim that they own the only Mormon Church that has been converted into a little theater. Moreover, it is said that this church was a branch of the only true Mormon church, call the Re-organized Church of Jesus Christ of Latter Day Saints. Founded

at Beloit, Wisconsin, 1852, by Mormon refugees from Nauvoo, Illinois, twice this church has been declared by United States' Courts to be the only true legal successor of the original church founded by Joseph Smith.

The group that settled in the beautiful farming country between Lake Geneva and Delevan Lake were much opposed to polygamy, according to their descendants. For many years the little band of refugees conducted services in their own homes when they could not journey to the main church in Beloit. Henry Southwick was their spiritual leader and, on a corner of his land, in 1886, when the colony had grown to 100 members, they built the little white church. It is located on the Williams Bay-Elkhorn road near DeLap's corners, named for one of the earliest Nauvoo refugees, Anthony DeLap, farmer and blacksmith. His children and grandchildren still live in the old DeLap farmhouse, built about 1848, now much enlarged and modernized. Several other Mormon families also live close by within sound of the old bell that still swings in the belfry. Because the number of "Saints" in the neighborhood had dwindled to a small number, the church was disbanded in 1932 and title to the property turned over to the mother church in Independence, Missouri, from whom the Players purchased the property in 1937.

BROTHER D. J. WILLIAMS, President of the Southwest Kansas District, in reporting for the month of December, introduces his report in language which I am pleased to present to our readers. He says:

After an absence from the district for a month while undergoing some physical correction in the Sanitarium, I returned home with better prospects of a more satisfying recovery. This brings pleasure in the thought of further helpful activity.

With the changing year we have become more fully conscious of both our errors of the past, as also our possibilities of the year before us. Whatever the first may have been, we hope to be worthy of divine forgiveness. As to the latter, we trust our efforts will merit the blessings of God and thereby prove advantageous to the work he has so wonderfully intrusted to our care.

When considering the disappointments of the year we leave behind, there is some satisfaction in the belief that no serious stain is left to bring reproach upon the church to hinder its onward progress. We regret however that our service has not produced greater glory to the cause of Christ. But we look with much confidence to the year ahead.

I RECENTLY received a letter from Brother John James Graven of Schiedam, Holland, one from whom we had not heard previously for some time. His letter is brief but contains news that will be of much interest to our readers. He writes:

My dear Brother Smith: I wish that you may receive this letter in good health. I am very thankful that the dreadful war is over. I lost my wife and my eldest son. They died from hunger and exhaustion. My wife was 75 years old and my son John 51 years old. My son Peter was five years from home and my son William was sent to Germany through that Nazi regime; but now we are free, only we are short on food and clothes. I am very glad that we can now again send

our letters all over the world everywhere. So I wish you by this letter a Merry Christmas and a Happy New Year and the best wishes for your birthday on the 21st of January. If you will, give the best regards from me to Brother J. F. Curtis and Brother Paul M. Hanson. Receive the regards from all my family and myself, your friend and brother in the gospel bonds.

Yours truly,  
John James Graven,  
17 Rozenburgerstreet,  
Schiedam, The Netherlands.

IN A LETTER, one of our regular appointees extends the season's greetings and best wishes, and adds a note which I herewith pass on to our readers. He says:

As the family and I extend our best wishes and Christmas greetings it is with the prayer that you may find joy in health, in companionship of friends and the Spirit of God, and in the achievement by the church of definite advancement in establishing the cause of Zion.

F. M. S.

### John C. Bennett Appraised by John C. Sharp

JOHN C. SHARP was editor of the *Warsaw Signal* and the *Message*, successor to the *Signal*. He was a deadly enemy of Joseph Smith and used all his influence to drive the Saints out of Nauvoo and Illinois. He was one of the men charged with and tried for the murder of Joseph and Hyrum Smith.

It is interesting to note what Sharp said about John C. Bennett after Bennett published his book against the church. It appears that early in 1843, Bennett came back into the neighborhood to lecture against "Mormonism," and later spoke at Springfield.

In an editorial in the *Warsaw Message* for January 28, 1843, Sharp said of Bennett:

General Bennett was at Springfield, on his way to St. Louis, where he intends to deliver a course of lectures on Mormonism. He also expects to procure a renewal of the indictments against the Prophet.

If we are to believe this man's own statements of himself, he must be *one of the most consummate knaves* in the universe.

Yet, pseudo historians quote Bennett's book against the church and Joseph Smith, and people generally believe what this arch-conspirator and traitor wrote.

I. A. SMITH.

On exhibition at the Missouri Historical Society in St. Louis is a Mark Twain (Samuel L. Clemens) collection, and among the papers is an envelope addressed to the author's wife and marked: "Opened by mistake to see what was inside.—S. L. C."

# O Thou of Little Faith!

*I am not ashamed of the gospel of Jesus Christ; for it is the power of God unto salvation.*—Romans 1:16.

*Abraham "staggered not at the promise of God through unbelief."*—Romans 4:20.

A PREVIOUS ARTICLE in the issue of August 11, 1945, sought to examine the gospel as taught by Jesus. This examination seemed to indicate that we have yet to receive *or experience* the gospel in the way it has in some comparatively rare instances been received. *In those instances* when such experiencing of the gospel has taken place, it has proved to be literally "the power of God unto salvation," and the establishing of zionic conditions has come as an inevitable consequence. Is this what we want in our day? Emphatically, *yes!*

We now attempt to discover the conditions which must be established in our day or in any age for the complete reception or experiencing of the gospel. In the previous article, referred to above, the claim was made that most, if not all of us, have not yet experienced the baptism of "fire and the Holy Ghost" which in many scriptures, of which Matthew 5:4 is typical, has been promised so clearly to followers of Jesus the Christ.

That same scripture holds the answer to the question, "What must we do to receive the baptism of fire and the Holy Ghost?" They who believe . . . shall be visited with fire and the Holy Ghost!

MOST OF US have found it pretty easy to drift into a supposition that we do believe. Let us see what light the scriptures can throw on the subject.

Matthew 17:15-21 is too long to quote. Read it carefully and note what moved Jesus to say, "O faithless and perverse generation." Jesus then cured a case of epilepsy which his disciples had been impotent to cure. When asked why they had

failed He told them, "Because of your unbelief!" Members of the priesthood should put themselves in place of these disciples: What would have happened if the epileptic had been brought to you?

We make no mistake in supposing we should apply this to ourselves, for Jesus did not pretend that he was expected to do greater works than his disciples. Notice the infinite humility of the Son of God: "He that *believeth* on me, the works that I do shall he do also; and *greater* works than these shall he do" (John 14:12).

God "worketh by *power according to the faith* of the children of men" (Moroni 10:7). Moroni then gives a classic exposition of the gifts and power of God and concludes: "If the day cometh that the power and gifts of God [which he has just enumerated] shall be done away among you, it shall be because of unbelief" (Moroni 10:18-20).

Moroni (7:37-43) again tells us that if the visitation of angels, the power of the Holy Ghost, and the working of miracles have ceased it is because of *unbelief*, that *faith has ceased*, also, and we are as though there had been no redemption made. Thus we have scorned and rejected the life and ministry and atonement of Jesus.

Mormon (4:81-83) tells us "The reasons why he [God] ceaseth to do miracles among the children of men, is because that they dwindle in unbelief." Are we dwindling in unbelief? When did you, or anyone in your branch, experience your last visitation by an angel? How soon do you expect to have such an experience in the future? Have you expected such? Should you? And 3 Nephi 3:56-61 recounts, concerning a certain servant of God, "they were angry with him, even because he had greater power than they, for it were *not possible that they could disbelieve his words, for so great was his faith* on the Lord Jesus Christ, that

By N. L. Jacobson

angels did minister unto him *daily*; . . . he did cast out devils and unclean spirits; and even his brother did he raise from the dead . . . and he did also do many more miracles." Notice that he did not just see an angel *once* but they came to him *daily* to counsel, teach, minister to him. He did not do one miracle or several during his lifetime but *many miracles* did he perform. And all this because so great was his faith. When was your last miracle? When do you expect to participate in one? Aren't we surrounded by human need wherever we turn? Have we met the need of humanity? Are we dwindling in unbelief? "Why could not we heal him?" "Because of your unbelief!"

WE HAVE SOMETIMES attempted to bolster our belief by reciting some comparatively few testimonies of healings, but notice how these fail as an indication of strong belief: "He [Jesus] could do no mighty work, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief" (Mark 6:5, 6). Notice that they could have sincerely testified concerning those few healings, yet it does not evidence strong faith, for he marvelled because of their unbelief, and all he could do for them was to heal a few sick folks. Does this describe us and our branches today?

There are many other incidents that identify unbelief. Peter attempted to walk on the water to meet Jesus (would you?), and even though temporarily successful, he wavered and began to sink. Did Jesus say, "Blessings on you; you did pretty well"? No, he said, "O thou of *little faith*" (Matthew 14:31).

At another time as they were crossing the sea and a great storm arose, waves washed into the boat, and it seemed they were doomed. Jesus was asleep, and they awoke him, saying, "Lord, save us; else we perish." And he said to them, "Why are ye fearful, O ye of little faith" (Matthew 8:24-28).

IF WE HAVE ANY imagination, we should be able to visualize something of the reality of these last-mentioned incidents and consider what our reaction would have been. Would Jesus have said to us, "O thou of little faith"?

I believe that any member of this church who will allot two or three hours to uninterrupted study and meditation will agree that we seem to be justly indicted as people of little faith. Read the Book of Nephi, chapters 5 to 9, verse 35 which recounts the personal ministry of Jesus on this continent following the most violently destructive storm our planet has ever known. Read how he healed *all* the sick. This would be equivalent to emptying our hospitals of their last patient. Read of his beautiful prayers for the people, of the ministry of angels, of the baptism by the Holy Ghost and by (visible) fire (9:15), and then read, "*So great faith* have I never seen among the Jews; *wherefore* I could not show them so great miracles, *because of their unbelief.*" How would he explain that he has not shown us so great miracles? Because of our unbelief!

It seems evident that the brand of unbelief is attached to us, the people of the Restoration Movement, just as it has in many times now passed, been attached to God's people.

These have been examples of unbelief. They show us the seriously terrible consequences of unbelief; they show us a religion that is sterile and disciples that are incapable of coping with the physical and social phenomena of their day. How much less shall we cope with the

multiplied scope and complexities of these phenomena in our day? *How much, for example, did we prevent or alter the course of the war?* Honestly, has our influence been even a shadow of what should be expected from the living church of the Most High God?

ON THE POSITIVE side of the account there are wonderful examples of how a full and overflowing faith has in times past resulted in placing infinite, cosmic, Divine Power in the hands of God's people. They were irresistible! If we return to the first scripture, Matthew 17:15-21, Jesus said that through faith they could move mountains; and "nothing shall be impossible unto you."

Read Genesis 7:15-17, "So great was the faith of Enoch . . . the earth trembled, and the mountains fled, even according to his command."

Ether 5:30 tells us that an extraordinary man, the brother of Jared, said unto the mountain Zerin, "Remove," and it was removed.

Part of the records from which the *Book of Mormon* was translated remained sealed, denied to us until a future day. Some of us anticipate receiving those records. All such should turn diligent attention to Ether 1:98-115 and especially verses 100-101. We are told that to this very great man, the brother of Jared, God revealed great things; no man has ever received greater revelations. They will be revealed to us when, if ever, we shall exercise *faith even as* the brother of Jared did. Read, in the same chapter, verses 69-92, for some appreciation of the quality of his faith, that we must match in order to receive such revelations.

We have mentioned the mighty power of Enoch. Turn to Genesis 14: 30, 31 (Inspired Version) and note this promise of power sufficient to control matter and men. If this is not sufficient to challenge us, then we must have no imagination.

There is food for thought in Romans 4:20 concerning Abraham, "He *staggered not* at the *promise* of God through *unbelief*; but was

strong in faith . . . being fully persuaded that what he had promised, he was able also to perform." Have we not attempted to "interpret" the promises of God, in order to make them fit our mediocre experiences?

Men of the priesthood, it seems, should consider the promises just mentioned in Genesis 14, "Every one being ordained after this order and calling [Melchisedec] should have power, *by faith*, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. And men having this faith, coming up unto this order of God, were translated and taken up into heaven." Do we *expect* to attain that power?

When will this be? How shall we become such a people? We shall consider further the teachings of the Scriptures in this matter.

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## Keeping Old Letters

Time was when to keep copies of one's letters had the look of vanity. It was as if one expected them to be published for posterity. But now the carbon seems a kind of courtesy and gives dignity and continuity even to intimate correspondence. A college girl to whom this suggestion was made said, "Oh, but I could not bear to keep copies of my letters. They would look so foolish afterwards." Better is the attitude of a gay young girl of thirteen who read with shrieks of laughter the file of her scrawls to her father which he had kept since she was four years old. "What a nut I was!" she kept saying, and when she had finished, she had a new comprehension of herself as a continuing and developing person.—Marjorie Barstow Greenbie, *The Arts of Leisure*.

## *Abe Lincoln's Son*

*Tad Lincoln*, by T. Morris Longstreth. Westminster, 260 pages. Price, \$2.50.

A typical Longstreth book, *Tad Lincoln* is easy to read and delightfully entertaining. It begins with the day the Lincolns move to the White House which, Tad immediately discovers, is the perfect place to play "hide-and-go-seek." All through the story he shocks Washington society with his rascally antics and endears himself to the many lovable, eccentric characters that become a part of the White House during Lincoln's administration. The concluding chapter deals with the President's death and Tad's reaction to it.

Adolescents and Lincoln admirers will enjoy this story of the President's youngest and most mischievous son. It is a fascinating history of Washington during the Civil War years; a tender biography of Lincoln, the father, and an inspiring account of his understanding and love for people, even those who were his enemies.

NAOMI RUSSELL

## *Strength and Comfort*

*When Life Gets Hard*, by James Gordon Gilkey, MacMillan, 1945. 138 pages. Price, \$1.50.

Those who have lost loved ones in the war, those who have found adjustment to a new and different way of life difficult, those who are asking if it is really worth-while after all will appreciate this timely book written by a minister who has been asked all the "why's" and produced an answer.

*When Life Gets Hard* is written in a simple, practical manner; the sentences are addressed directly to the reader, and illustrations are used extensively. It is recommendable to one of a faith since it deals with

emotional, rather than theological problems. It is a book everyone will find encouraging, whether he is needing immediate help or not.

NAOMI RUSSELL

## *Novel of Southern Life*

*The River Road*, by Frances Parkinson Keyes. Julian Messner, 1945. 747 pages. Price, \$3.

This is a story of a famous Louisiana estate and the people who lived in and near it. It is strictly "deep South," replete with servants, cane fields, and romantic feuds. Its best features are its vivid descriptions, interesting characters, and well-developed plot. The story begins soon after the First World War, and ends with World War II. Miss Keyes, author of *All That Glitters* and *Also the Hills*, is a frank and realistic writer, but does not lacquer her work with best-seller sensualism.

NAOMI RUSSELL

## *For Church Musicians*

*In Every Corner Sing*, by Joseph W. Clokey; published by Morehouse-Gorham Company, New York, 1945, 50c.

It has been some time since I have had come to my desk a book which has so completely answered the needs of the church musician. Mr. Clokey, from his wealth of experience, has brought together in this small volume the advice, observations, and philosophy of a church musician in a very exceptional way. In my opinion, this little book is a must for pastor, choir leader, and chorister, not to mention its real value to the layman who sits in the pews. Every sentence is full of meat; the author has left out every word that does not directly deal with his subject, so that even though the volume is small, it lacks nothing in weight. He has written it in a language that is perfectly understand-

able to the amateur and layman as well as to the professional musician. I recommend it most highly to all who are interested in music and the worship of God.

FRANKLYN S. WEDDLE,  
*Director of Music.*

## *Considerations Behind the Strikes*

(Continued from page 3.)

that the entire public could know what they were doing. Now, however, when labor demands that some corporations open their books, the answer is an absolute refusal.

If it is good for labor to open its books, it should be good for corporations to do the same thing. If any legal compulsion is applied on one side, it should also be applied on the other. Any legislation should be equitable.

Strikes are economic war. They occur because we are lacking in organizations and institutions to promote justice. They testify that there is something so lacking in our ways of conducting our national life that we cannot settle our affairs without force and violence. As military warfare is the curse of international relations, so are strikes the curse of domestic affairs. But strikes cannot be outlawed by mere repressive legislation any more than wars can. Behind every strike, as behind every war, there are problems to be solved that must be met intelligently and fairly to produce justice.

L. L.

## *To Our Customers:*

Once again we are accepting orders on clothbound "Saints' Hymnal" at the regular catalog prices. However, no leather bindings are available.

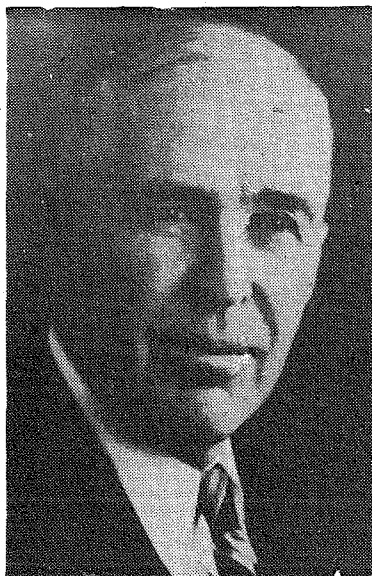
HERALD PUBLISHING HOUSE.

# Our Work Among the Indians

By Hubert Case

FOR SOME FIVE YEARS after going to Oklahoma, in 1900, I drove across the Indian reservations, especially those in West Oklahoma. Seeing those people reminded me of the story of the *Book of Mormon* which told of their coming to this country, their rise to power and wealth; also to a very high skill in the arts and sciences; of building great cities, as well as the stories of their prophets and seers among them when they became a united people, and when for two hundred years there was no poor among them. Then when they became lifted up in pride and had class rule, they began to be divided in unbelief and were scattered as wandering tribes.

Many times, the story of Joseph Smith and Oliver Cowdery preaching among them, near Topeka, Kansas, as the Lord directed them, reminded me of the work that is to be done among them; also the promises in the *Book of Mormon* and *Doctrine and Covenants* that in the last days they should again turn to the Lord, and a knowledge of their fathers. So, while living at Kingfisher, Oklahoma, I became well acquainted with Richard Davis, a well-educated Cheyenne Indian, who invited me to go with him to visit his brother, the head chief of five thousand Cheyennes. His name was Bull Bear. We went and visited him for about three hours, whereupon the old chief invited me to preach to his people. He called a large crowd of them to his place. The meeting was a very unusual one. They were as interested as any people I have ever preached to. I told them I could take their Indian traditions, like so many threads, and trace them back to the days when they had prophets and seers among them, and they were a united and a happy people. I also showed them the *Book of Mormon*, which the Lord gave to their fathers, and told



them it gave the whole story of their coming out from Jerusalem, 600 B. C. and that they are Israelites. The whole story pleased them greatly, so they made another appointment for me and many more were there.

This great interest ran through several years, as I preached to them at least once a month when I would be home from preaching to the white people, as that was my mission. One very interesting phase of my story was the blessing of their babies and administering to their sick. These were great factors in bringing them into the church, but greatest of all was the story of the Comforter, following baptism, which made a great appeal to them.

Simultaneously with my work among the Cheyennes, another missionary started work among the Pawnees, at Pawnee, Oklahoma, the same tribe that Joseph Smith and Oliver Cowdery preached to near Topeka, Kansas, in 1831. These Indians were delighted to hear the Angel's Message again, and to know of the story of the *Book of Mormon*. This other missionary lived at Ripley at that time, where Brother Tom Berry lived, who was quite a wealthy man. He persuaded Brother

Berry to make a great feast and call the whole tribe together every time he preached to them. The Cheyennes heard of the feast that the missionary was giving and asked me to do the same thing for the Cheyennes. I told them my work was to feed them spiritual food and they should feed their guests, and all the leaders agreed I was right, so they troubled me no more on that line. I baptized 150 Cheyennes, but the other missionary never baptized one Pawnee. They came for the "loaves and fishes"—a feast.

DURING MY WORK near Kingfisher and Calumet, I heard of a big Indian meeting at Clinton, Oklahoma. Brother Ed. Dillon went with me to that meeting. Indeed it was a great meeting. Four tribes were present and as I spoke four interpreters talked to their several tribes, the Kiowas, Comanches, Cheyennes, and Arapahoes. At this meeting we baptized two fine leaders who had attended my meetings at Kingfisher—Ernest Watson and John Turtle. Both were Cheyennes, and some twenty other Indians at that point, which started a fine group at the little town of Bessie, Oklahoma.

Brother J. F. Curtis had told us a vision he had seen sometime previous to that meeting at the Clinton Reunion, wherein he saw the big camp of Indians as a beautiful grove of the finest trees he had ever seen, and he was made to know it was that tribe of Indians, near the town of Clinton, where they were then in camp.

Another great meeting was held northwest of Calumet where thirteen tribes were represented by their leaders, in the greatest council meeting I had ever seen. Brother Dick Sanders was with me at this meeting. They asked me to offer a prayer and then to preach, which I did. The Spirit was poured out in great measure. The Indians responded unanimously by their usual grunt of approval. After the meeting was dismissed, they shook hands with me and invited me to come to



their respective tribes and preach to their people. Brother A. H. Christensen was with me at Christmas time in some large gatherings, also at Watonga Indian Fair, where five thousand Indians were camped. We had our district tent on the fair grounds and preached to many of them, making many friends.

During the time we were working with the Cheyennes, we also started the work among the Otoes, where we baptized 160, also among the Iowas, where we baptized sixty, and among the Kaws, where we baptized thirty-two. During the time of this work I had a real taste of the endowment of the Spirit. The Lord opened a heavenly vision to my understanding, lasting some forty minutes. I was in the Spirit and enabled to see and understand the gospel as never before in my life.

**M**Y WORK WITH the Indians was mostly from house to house, teaching and explaining the story of Jesus and his message; telling them the story of his visit to America, as related in the *Book of Mormon*. They love to have missionaries come to their homes, administer to their sick, and bless their children.

The Indian agent, Mr. George Hoyo, and his good wife, told me the Indians loved me, and that I had done more with them than any man who had ever worked with them, and urged me to work with the Poncas and Tonkawas, for he said, "Your Indians are far and away ahead of the others, and I am a competent judge of such for I am impartial and want to see them civilized and keep the law."

During two summers I worked in Nebraska. Brother W. T. Shakespear of Lamoni and I had tent meetings among the Omahas. Others also had preached to them and about sixty had been baptized. Several years later, when I was appointed to Nebraska, I was holding meetings in Nebraska City, and staying in the home of Brother H. A. Higgins, when I had a dream of standing at the corner of a great field of the most perfect ripe corn I ever saw. The field was large and

the corn a golden color, very ripe. As I beheld this field I said in my mind, "I wonder why they don't harvest this field?" when a messenger stood by me and said: "Why don't you? it's your field." Whereupon four full loads from out in the field started towards me and were brought to me. The driver said, "This is yours," and gave them to me. Then, as I looked over the field, many loads came to me, all full loads, and they were mine. This was a thrill to me, and more so when a few weeks later I began a series of meetings at the corner of the Omaha Reservation at Decatur, Nebraska, preaching to the white people for three weeks. The last Sunday of the series, four full loads of Indians came and gave their names for baptism. I told the folks my dream and said, "Here is the beginning of its fulfillment. The field of ripe grain is the whole Omaha tribe, and these first four loads (full families), gave their names for baptism." The next night we began meeting one night in a home of Indians, then the next night in another home, and continued that until we had baptized fifty-one. At this juncture I wrote to Brother P. R. Burton, then at Walthill, Nebraska, who had an appointment to begin among the Sioux in South Dakota, that he better cancel that appointment and come and assist me, which he did, and for three months the two of us held cottage meetings from house to house. After both of us would speak at night, then some Indian would arise and speak and give his name for baptism, and his whole family would do the same, until we would baptize from fifteen to twenty-five each Sunday. Whole families came together into the church until we had four hundred and sixty. I have never seen such interest. All these Indians had heard many sermons from the time old Brother Richard Mann started the work, walking from house to house over the reservation. So now they were ripe for the gospel, as the field was represented to me in the dream.

Our work continued among the tribes above named until we had five organized groups, and tried to man the situation for real teaching and developing them in church work. We had built three churches, one among the Omahas by Brother Creel, one among the Otoes by Brother Dillon, and one among the Cheyennes.

**T**HEN, OF A SUDDEN, those in charge of missionary work stopped the Indian work, and I was sent to Michigan for seven years. Brother S. A. Burgess gave a prophecy to me when the Indian work was going the very best that strong men would stop the work but for me not to be discouraged, as God would watch over that work, and in time it would revive and increase.

Among the fine spiritual experiences among the Indians was the Red Rock reunion. Gomer T. Griffiths, J. W. Wight, and R. V. Hopkins were all in attendance at this reunion. On one occasion Brother Griffiths spoke by the Spirit to an Indian who had come to the service, not thinking to be impressed by it. The Indian was Jack Koshiway. He shed tears, being touched by the Spirit, and was soon baptized with twenty-seven others of the Otoe tribe. Many said afterwards that it was the most spiritual reunion they had ever attended. This was the annual reunion of Central Oklahoma, but many Indians were in attendance. The head chief of the tribe, Hoke Dent, and his wife were baptized. Chief Dent died at the age of 105 years. He was a good man. His wife died recently at the age of ninety-nine. Ralph Dent, their son, is now head chief. He is a member and a priest.

After fifteen years of waiting, I have seen an attempt made again to push the work among the Indians, as the *Book of Mormon* said it should be done, and the Indian people will "blossom as the rose," and "come in and help to build the Zion of God." Brother Loving is now among them, and pleading for help.

# Why Anthropology?

By Donald A. Rightmyer

PEOPLE, UNLESS they have unusual characteristics, hold very little interest in the minds of most individuals. This has held true as far back as history has been recorded, and it is even more so today. Expounding on this statement, I might ask the reader, "What attracts your attention most when you take a trip to another country?" I imagine you look at the peculiarities in the various buildings, cities, and scenery, but at this point you tell yourself, "These are the most interesting things; what more is there to see?"

This is all very true, but stop for a moment and think about it. Doesn't it take some form of motivation to build cities, buildings, and civilization? Certainly it does, and the form of motivation responsible is man.

Why, then, is the mind of man so diverse that he does these many different things? The answer to this question comes in three parts. First, man's immediate environment causes him to seek a form of shelter which will serve him for comfort and protection against the weather. This is not always true, however, as may be seen in the Tierra Del Fuegian region, an antarctic climate, where the shelter consists of a simple brush lean-to at best. Second, historical conditions such as wars, migrations, and evolutionary forms of civilization tend to add to man's knowledge and ability to engage in many types of activity. Third, the time element is an important factor in any kind of structural progress. If you come from an area where your economic welfare depends entirely on hunting or fishing, there isn't much time left to devote to activities other than supplying your livelihood. If you

come from an agricultural area, as many of the American Indians do, there is usually time after the harvest to build and support a more complex economic, political, and religious community structure.

HAVING BRIEFLY DEFINED the situation leading to man's cultural divergences, let us turn now to the aborigines of Latin America who hold a unique place in the minds of Latter Day Saints. The ethnological knowledge of these peoples is limited because most foreigners have been more interested in converting them to Christianity than in finding out the origins of their beliefs.

What we know of them has been uncovered largely in the last few years, with the exception of various historical records including *The Lacedones*, *Popol Vuh*, *Chilam Balam*, and a few others written during the Spanish conquests. From these records and others written since that time, it is a known fact that very little change has taken place in the cultures of Latin America in the last 400 years. The only exception is the entrance of European elements which have modified the cultures rather than changing them. Therefore we can be relatively certain that with more archaeological uncoverings and other research, more cultural knowledge of these Indians will be brought to light.

In supplying information of this type, a great deal of work must be done. A little is being accomplished by some of the interested institutions of our country, but the trained personnel in the field of anthropology is very limited. Many questions are arising daily from the work which has been done, and answers are being found after long hours of research. Frequently former theories and concepts must be changed to coincide with the findings, which often bear out and uphold the *Book of Mormon*. I should like at this time to invite those who are in-

terested to take up this study. It may well be that suggestions here and there from each of you may go a long way in helping solve some of the riddles confronting the investigators in this field today.

Listed below are some general headings and subheadings which may serve you as a guide in looking for material to read and study:

1. Geography. This is a vital study because it helps prepare you for future investigation. It will acquaint you with the climate, vegetation, elevation, and other environmental conditions that tend to affect the inhabitants of a country.

2. Ethnology. The study of the cultural traits of living peoples, and its companion, ethnography, which treats of cultural traits of one particular people.

3. Archaeology. This is a study of the ruins of man's handiwork, his implements, and his aesthetic achievements; it is essential in analyzing ethnological evidence.

4. Linguistics. The importance of this subject is evident because it deals with man's speech habits; it is essential in attempting to find a central point of origin from which the various languages developed. There are about seventy-seven different aboriginal linguistic stocks in Latin America today, with a number of dialects for each stock.

5. Physical Anthropology. This is the study of the sizes, characteristics, and peculiarities in the shape of man's physical structure. It may be of interest to note that in the American aborigines, the extremes of physique are to be found in every way. The tallest and shortest of individuals; the straightest to the curliest hair, and the lightest and darkest of skin color are a few examples.

Summarizing, I have condensed much information in a few short paragraphs. Much can be said pro and con, but my earnest desire is to inspire others to take up where the scientists have become puzzled and bewildered at the complexity of civilizations now extinct, yet alive to those who seek adventure in their remains.

\*The author is a student of anthropology at the University of New Mexico.

# CHALLENGES

—4—

By Norma Anne Kirkendall

—1—

"Let us be thankful that we pray to a God who can discern the prayer within the prayer, and after gives the substance of our petitions in the very act of refusing their form."—Maclaren.

When I was a child I could not understand why every person to whom the elders administered did not immediately become well. Why was it when I needed, or thought I needed something very much, that God did not instantaneously hear my prayer and provide the needed thing? Such is the simple faith of a child, and thus many people continue to believe. Then when, for a long period of time, their prayers are not answered, they lose their faith in God and their belief in the effectualness of prayer. More of us should be as the little girl whose prayer did not bring what she wanted, and who replied, when asked if her prayer had been answered, "Yes, God said, 'No.'"

Many of us fail to realize what we ask God to do. When we ask for the return of a loved one, we ask him to carry a ship or plane across the world. When we ask for safekeeping of a boy in war, we ask God to deflect all bullets, remove all booby traps, and reform all enemies who may approach. These things are certainly within God's power, but how much greater would be the prayer for peace, that men's hearts may be so moved that all of our men may come home, that all of our loved ones may be safe. Prayers for the common good of God's people are always answered, and if the prayer for the individual fits into this greater prayer pattern, one knows this his prayer, too, will be answered.

—2—

I was talking to an artist who specializes in portrait work. I remarked that it probably was much

easier to paint the portrait of a beautiful girl than of an ugly girl. His answer warmed my heart. He said, "There is no such thing as an ugly person. There are only people who have either regular or irregular features. Those whose facial contour is regular and even are called beautiful. If the person who has an irregular feature could replace it with one of symmetry, that person would be beautiful. Thus it is that plastic surgeons live—by removing irregularities." And he is right. You've seen the girl whose buck teeth or lump on her nose have been removed, and suddenly you realize that she's quite pretty. She always has been pretty, but the irregularity kept you from noticing it.

This same thing is really what is meant when people say, "There's some good in everyone." How much nicer it would be to think that all people are fundamentally good, and that after certain irregularities are removed from their lives, they may be perfect. Thus instead of starting at the bottom and building a zionistic life, we rather remove from our lives the irregular actions which make us different.

—3—

The bookstores are full of volumes purported to be versions of the Bible—modern versions, American versions, and easy versions. These versions differ in facility of reading, in use of common nomenclature, and often in basic meaning.

We've all had the experience of hearing a familiar passage of scripture applied in many different ways. The poor "prodigal son" has been interpreted so many different ways that one wonders what the original idea really was.

Modern religionists must be careful, in their broad interpretations, to create *versions* and not *perversions*. Thinking people must be able to recognize each.

A short time ago on a crowded bus a Negro man hit the back of my head with his elbow, causing me to break my glasses against a metal rod. He said nothing, and as usual I was unceremoniously discharged at my regular stop. Of course acquaintances always notice absence of glasses, and I was quite surprised at the furor my story caused.

"The dirty old niggers . . . always causing trouble . . . ought to be sent back to Africa . . . going to be a race war . . . etc. . . etc." I found myself saying this: "Now listen, my glasses were broken by a careless and inconsiderate workman. It happened that he was Negro. But he was one Negro only, not the whole race. I ride that same bus daily with many Negro workers at the government depot, yet this has only happened once. To counteract this occurrence are the many times Negro gentlemen have offered me a seat on that same bus when my arms were loaded. White men continued to sit. This type of racial intolerance makes me tired—a good man is a good man, no matter what his race. And, a rascal is as likely to have white skin as any other color. Let him who is perfect cast the first stone, no matter what the color."

—5—

Government clerks who work for middle Army echelons often find it hard to keep straight the use of the words "desire" and "request." You may *desire* from someone under your own jurisdiction, but you must *request* from someone on your own level or above. Army channels are strict upon the use of these words, and may letters, otherwise correct, must be retyped before mailing.

By now this procedure is almost second nature for me, and as I dictate the correct word just automatically comes. Somehow, this grading by amount of authority rankles with me. I certainly am glad that our society no longer makes a difference between *you, thee, me, and thou*.

# The Kingdom By the Will of Man

By J. A. Koehler

THE MEANING of "the Kingdom" in this talk is a divinely constituted community or system of social institutions. The Kingdom comprises the vital affairs of the people, conformed intentionally to the will of God. It is man doing the will of God in the relations that enrich human life, thereby glorifying Him. The mystical kingdoms of the unprophetic voices, modern as well as medieval, are not the subject of this discourse.

The characteristic of the prophets is their engrossing concern for the right conduct of the business of human living together. Always, they proclaimed the responsibility of the people for the manner in which the affairs of the community are governed. They said that it is the duty of man to honor God, in the conduct of economic life in particular, by doing his will. To do that is to achieve the Kingdom. And that means that the Kingdom of God will come by the will of man.

I DO NOT SAY that the willing of God has nothing to do with coming of the Kingdom. All I say is that the Kingdom will come when man wills effectively that it shall come, or when man wills to do God's will.

There are many unprophetic voices in the church today who see no necessary relation between the willing of the people and the coming of the Kingdom. One school of prophecy interpreters publishes to the world the idea that the Kingdom will come even if the builders of that Kingdom do not intend that it shall come; that the business of the Kingdom is in God's hand; and that He will use whom he will to build it. The aim of that propagandism, apparently, is to win English-speaking peoples in particular

to the idea that the effective willing of God is the efficient cause of Kingdom coming.

THERE IS NOT a little disparity of ideas about the coming of God's Kingdom. There may be a number of things which explain the general idea that the business of the Kingdom is in the hands of God. One is the loose language in which prophetic ideas of the Kingdom are recorded in the Bible. Another is the piecemeal or fragmentary ways in which people read the Bible. There is much grabbing of obscure, ambiguous, cryptical passages in the Bible on which to base Kingdom-coming beliefs.

The wish of both the writers and readers of the Bible to magnify God, together with the priestly habit of belittling man, may have much to do with Kingdom-coming beliefs.

The length of the journey to the Kingdom may have something to do with it. But the principal explanation—the fact from which we seek to hide ourselves—is our own bungling of the business of peoples, our Kingdom-building delinquency, our indisposition to accept our Kingdom-building responsibility. Since we fall short of the willing by which the Kingdom must come, we invent excuses to hide ourselves from the face of Him that sitteth upon the throne of judgment. And we do it by trying to shift man's responsibility for the coming of the Kingdom to the shoulders of God.

It is difficult to understand how men, who say they believe in the agency of man, in the freedom of the moral will, can say at the same time that the responsibility for grounding the business of the community in the principles of the morally right is the responsibility of God. The field of morality, or of "righteousness," is human society.

If, then, man is a free moral agent, is not the responsibility of conforming human society to the principles of the morally right *man's* responsibility? Must not the righteousness of the Kingdom be established through the free moral willing of *man*?

There may be much in the Bible, bearing on this question, that is misleading. Nevertheless, the "story" of the Bible, the "history" of religion as it is recorded there, the testimony of its prophets, *taken as a whole*, is such as to leave no excuse for anyone who has capacity for scholarly pursuits or priestly offices, to say that the Kingdom shall come, *not* by the will of man, but by the will of *God*.

THE RECORD of the dealings of the prophets with their peoples leaves no excuse for such erroneous beliefs. The careers of Moses and Samuel in particular, under whose leadership the business of the Kingdom was first promoted, testify in ways that can have no doubtful meaning, that the Kingdom must come by the will of man.

The particulars cannot be recited in a ten minute radio talk. We can give, however, one instance of what we mean. When Samuel wished to do the will of God in the conduct of the affairs of the community, when he wished to perpetuate the type of leadership instituted by Moses, the people said No, we will have a *king*. And the substance of the record is that God said to Samuel, If the people will have a king, a king it shall be. For it is *the people* who must make the decisions that shape the business of government. "Hearken to the voice of *the people* in all that they say unto thee"—thee, the representative of the will of God. Does not that mean that the Kingdom of God will come by the will of *man*?

What is the testimony of Jesus respecting the coming of the Kingdom? It is the testimony of the voice of prophecy from beginning to end. He taught that it is through man's willing that the Kingdom

shall come. He sought always to engender in man the spirit out of which alone the Kingdom of God can arise. And that means that the Kingdom of God will come by the will of man.

**T**HE CONTENTION of Latter Day Saintism is that this is the day of Kingdom coming. If the genius of Latter Day Saintism is the modern voice of prophecy, will it not reaffirm the testimony of the ancient voice? Will it not maintain that the Kingdom will come by the will of man? It will. And it does.

The gist of the testimony of what Latter Day Saints believe to be the modern voice of prophecy is this: "Were it not for the transgressions of *my people* . . . they might have been redeemed even now." In the language of Restoration, that means that *the Kingdom* might have come even now. "But, behold they have not learned to be obedient to the things which I require at their hands . . . and [as a consequence] are not united according to the union required by the law of the celestial Kingdom." The genius of Restoration sought to bring forth and establish the cause of Zion—which is *the Kingdom*. But the people would not. They would not "organize my Kingdom upon the promised land." As it was in the case of Jesus, so it is in the case of the modern prophet, I would, but "*ye would not.*" And because "*ye*" would not, the Kingdom did not come. The Kingdom must come by the will of man.

That is ancient prophecy in all its vigor. It is prophecy that excuses no delinquency by trying to shift to God the responsibilities of man. It is prophecy that faces the facts in their nakedness, and seeks no excuse for the moral-willing-failure of the people.

**T**HERE HAS ARRIVED again the genius that, without robbing the Almighty of his prerogative, ascribes the highest importance to the moral willing of man. That genius maintains the right of God to right of way in the conduct of the

affairs of man. At the same time it holds that the responsibility of giving God his right of way is the responsibility of man.

That genius holds that there is but one way to do all things to the glory of God, and that is by implementing his will willingly, intentionally, devoutly, in the family of social institutions. It holds that the Kingdom of God must come by the will of man. It maintains that God has revealed his will, through the doing of which the Kingdom shall come. And it says that the next move is up to man.

Of all the peoples of Christendom today, Latter Day Saints should have, in the message of Restoration, the greatest assurance that there truly is a modern voice of prophecy.

### "Talmuds of the Jews" a Forgery

Recently, a book titled *Talmuds of the Jews*, written by Reverend W. D. Mahan of Boonville, Missouri, in the year 1884 and published for the author by Perrin and Smith, Publishers and Job Printers, 210 Olive Street, Saint Louis, Missouri, was highly recommended to me as containing authentic accounts of the trial and crucifixion of Jesus written by the Jews. My suspicions were aroused by the remarkable claims of this book and I wrote to the Library of Congress asking them to advise me regarding its authenticity. The following reply might be of interest to the *Herald* readers:

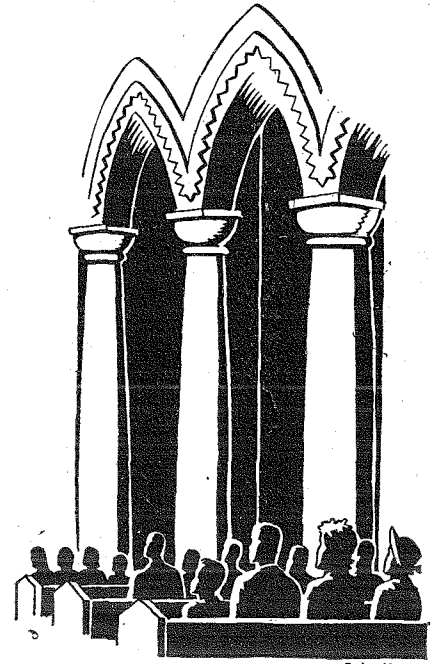
"In reply to your inquiry of October 28th, please be advised that the so-called 'archæological writings of the Sanhedrin and Talmuds of the Jews' contained in W. D. Mahan's book of that title (Saint Louis 1884) are well-known forgeries. No such documents exist either in Constantinople or at the Vatican; and the statements made about the Talmud are completely inaccurate and based on gross ignorance.

"Yours very truly,  
"(Signed) Theodor H. Gaster  
"Chief, Hebraic Section"

Garland E. Tickemyer,  
Pastor, Stone Church.

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By Bishop A. B. Phillips



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# HOME COLUMN

This department is conducted for the benefit of homemakers and those interested in women's work by the General Women's Council of the church. Communications may be addressed to the chairman Mrs. Shankland Arnsion, The Department of Women, The Auditorium, Independence, Missouri. For individual replies, please send postage. Report of work, comments, and articles will be gladly received.

## Culture in the Home

By Mrs. B. F. Moats

Paul in II Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

A cultured person is a controlled, courteous, person—one who is considerate of others, one who knows and appreciates the best in education, art, music, and religion, and one who has so assimilated this knowledge as a part of himself until it is natural, spontaneous, and unstudied. Culture is the result of people working co-operatively together. Out of this co-operation comes civilization. As a perfect June day is to the year, so is culture to the person; and it is also almost as rare.

Boettiger in *Your Child Meets the World* says: "The first principle of democracy is that individuals are valuable for themselves and for what they contribute to the commonweal." We accept the child as he is because he is himself; in doing this we give him a sense of security, of inner peace and strength, which will enable him to accept people who are different from himself. Tolerance for others grows in part from the acceptance of oneself. We need so to teach our children in the home that they will be able to make the wise decisions when away from the home, to sift the bad from the good, and to accept only what is noble and fine.

There is the story of the small boy walking with his father; they passed a Protestant church, then a Catholic church, then a Jewish synagogue. The father explained how there were people who met together in each of these places because of the things they believed about the world, about themselves, and about other people. Suddenly the small boy grasped his father's hand and asked earnestly, "Daddy, what do you believe? I want to believe what you believe."

There is a prestige of parenthood that is enjoyed by no other social group except under pressure. We need to make the proper use of this confidence

and prestige and we cannot begin to instill habits of culture and good usage too early.

In many native tribes, they have recognized that the family may misuse its dominance over the child, so they have placed a time limit after which the child becomes a tribe member. There is much ceremony in these rites.

In this day of changing mores, there is even greater need than formerly to retain what has proved best of cultural value during the past ages.

The difference between democracy and the totalitarian way of life is fundamentally one of responsibility. In a totalitarian state, people are told what to do and how to think. In a democracy, they are expected, within the social framework or mores, to think and act for themselves. Again Boettiger says, "We do not, as some people seem to think, merely fit children into an existing world. We give them the tools with which to understand it, to be sure; but we also give them an ability that is more than understanding—an ability to change it—to shape it toward their own ends."

We have an able ally in nature if we use it in teaching culture. We must not be only exploiters of nature, we need to feel a partnership with nature, and thus we can reach the deep reservoirs in humanity, which as truly as reservoirs which supply water, can help keep us sweet and clean, we need to remember the words of the old prophet, "I will lift up mine eyes unto the hills from whence cometh my help." There is great strength in nature, a great peace and joy can come by working in and with the soil. Nature's emphasis is upon change, upon the continuous "becoming," but with an underlying unity; a frame of reference to its cycle of birth, growth, and birth again takes place.

The child's emotional response to beauty begins to develop long before he goes to school. Teach him to enjoy the glory of the sunset and the sunrise, the cloud formations, and all the beauties of nature.

We like what we are used to, so we must strive to become habituated and

accustomed to all the best things culturally.

All living is one of adjustment, of constant change. The family's support of culture is based upon the necessity of using the group reserves in the human effort to survive. Society is a human attempt to extend the processes of adjustment; working together for the good of the whole, this develops group attitudes that provide a better security than if the individual received no discipline. Society gives men superior opportunities but at a loss of some individual freedoms.

Thomas & Znaniecki in *The Polish Peasant in Europe and America* warns us that the "disintegration of family life and culture is likely to show itself most of all within the home where the child and parent find themselves emotionally separated by an alien influence."

Cultural material is presented to the child as a matter of routine along with the other teachings and activities of the household. For example, food and the "word of wisdom." Certain groups ban certain foods, while other foods if eaten are supposed to have magical effects. This takes in the whole realm of magic, black and white, taboos, etc. Impressions gained in childhood become life habits, so let us try to develop the best habits.

"The family can be thought of as an organization operating between the individual and the outside community life," says Graves in *Family and Its Social Functions*. Culture needs to be so taught that it becomes an intangible part of the individual's life. To be effective to the child, it must be such an active force in the parent's life that it is completely natural.

Loyalty to the home influences and teachings can cause great emotional conflicts as the child makes "out-of-the-home" contacts, unless great care is used in our teaching. Who of us hasn't wished for a second time to correct some mistaken teaching? Oh, if we could only have the wisdom of later experience, when we teach our children at an early age.

The family, like other institutions, is as a cultural organization, a product of the slow accumulations of behavior, patterns, and applications of mores that have clustered about domestic interaction. This accretion of customs, folkways, and mores appears in other social institutions, but in none do they have such great, constant cultural determining significance as in the family.

The cultural processes consist essentially of imitating or learning from a model transmitted by symbols and education from each generation to the

next. They are cultural, customary, institutional, and artificial in the broad sense, rather than the natural. We must learn them; we are not born with them, but we do have the capacity to acquire them.

Folsom in *The Family and Democratic Society* says "Human nature is not only what is born in each individual, but also habits which individuals inevitably and universally acquire from group living."

Individual culture may be compared with music. Just as one individual differs from another, so musical instruments differ in make, tone, and construction, even among the same class; yet a lovely composition when played by a master hand will always be beautiful. So a cultured person will always appear to good advantage and will always appreciate the best.

The aim of education or culture is merely the development of good taste in knowledge and good form in conduct of one who likes the right things and is courteous. I am reminded of the young girl who climbed out of a friend's car after a drive home, without so much as a backward glance of appreciation. True, the child's mother expressed her appreciation in, "Thank you." But our children need to remember that "courtesy is a key that can unlock many doors." Lin Yutang in *The Importance of Living*, page 362, says, "The Chinese generally distinguish between a man's scholarship, conduct, and taste of discernment." With taste comes charm. To have taste and discernment requires a capacity for thinking things through to the bottom, an independence of judgment and an unwillingness to be bulldozed by any form of humbug, social, political, literary, artistic or academic. Confucius said, "Thinking without learning makes one flighty, and learning without thinking is distaste."

Anatole France said that "knowledge is an adventure of the soul." So let us enlarge our souls, teach our children to do so, and make many pleasant adventures in all best things secular as well as spiritual.

We can teach culture with books. Annis Duff in her *Bequest of Wings* quotes Emily Dickinson:

He ate and drank the precious words,  
His spirit grew robust,  
He knew no more that he was poor,  
Or that his frame was dust.  
He danced along the dingy ways,  
And this bequest of Wings  
Was but a book. What liberty  
A loosened spirit brings!

We become better parents through the use of books. We grow together

in sharing the fun with them.

We should use all of ourselves in the education and enjoyment of our children and it is a full-time career. We need to accept more completely the responsibility and privilege of this creative task, for it pays rich dividends in a cultural way.

We can make good use of the public library in our quest for culture, to get the right book for the right age, personality, and occasion.

Horace Seudder in *Childhood in Literature and Art* says, "I think the solution of the problem that vexes us will be found not so much in the writing of good books for children, as in the wise choice of those parts of the world's literature which contain an appeal to the child's nature and understanding. It is not the books written expressly for children, so much, as it is the books written out of the minds that have not lost contact with their childhood, that will form the body of literature which will be classic for the young."

In *School Arts* we find that in departments of school subject matter, probably the arts, play an important role as a preventative and curative agency. The article lists these four among the important personality needs:

1. The need for affection and acceptance by other people,
2. The need for success or adequacy,
3. The need for beauty, new experiences, and fun,
4. The need for discipline or control.

Opportunities for fulfilling all these needs come through art. By building right emotional attitudes in the individual, art finds its chief function in the school and then goes on to give several case histories of this.

Katherine Fullerton Gerould in *What Then Is Culture?* says "To be cultured is to have a natural instinct for fineness in whatever intellectual field or plastic form, and to appreciate fineness of quality wherever it appears. Culture depends upon the quality and attitude of the mind not wholly on the content. Culture after having been acquired must be used."

Of all the arts, music gives greatest opportunity for active sharing by family or neighborly groups: in chamber music, trios, string quartets, choirs, community singing, etc.

Woodrow Wilson said, "The man who disparages music as a luxury and nonessential is doing the nation an injury. There is no better way to express patriotism than through music."

We have made progress as a church culturally. We are becoming more conscious of the need of more beauty and dignity in our church worship and buildings. There are still cultural peaks to climb, and if we are to survive, we must learn to grow culturally and to transmit it to our youth.

As Arthur Hugh Clough says:

"In front the sun climbs slow, how slowly!  
But Westward, look, the land is bright."

"There is no place for egotism in a cultured person; he must be a well-rounded adjustable person, with quiet manners, no pretension, true courtesy in a courtly manner," says Ralph Waldo Emerson in *Conduct of Life*. "Culture redresses man's balance, puts him among his equals and superiors, reviews the delicious sense of sympathy and warns him of the dangers of solitude and repulsion. Culture cannot begin too early."

We must "study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In Christ we find the perfect example of culture, in kindness, love, sympathy, consideration, and courtesy. Let us follow where he has led.

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# How Does Revelation Come?

By Evan A. Fry

*"The manifestation of the Spirit is given to every man to profit withal."*—I Corinthians 12: 7.

SUPPOSE THAT you were flying over an unexplored jungle in South America or Africa, and suddenly your plane should be forced down in a spot where white men had never before been. And suppose that you should find there a sightless people, who had long ago lost all use of their eyes. Not within the memory of the oldest living person was there any slightest recollection of what it was like to see. There were a few scattered traditions that once their ancestors had been able to see, but that had been so long ago that nobody was quite sure about it. These people had learned to get along with the sense of touch, with hearing, with many ingenious devices which enabled them to do their work, to move about freely, and to exist in total darkness.

Now, supposing that you had discovered such a tribe of people. You came to them as a seeing person. You would try to tell them of how men *see* in other parts of the world. You would try to describe some of the things that make the gift of sight a blessing and a joy. But they would have been without sight for so long that there would be no vocabulary of sight in their language. Just what language could you use, just what words could you use in your own language, to convey to a person who has never seen, the full significance and meaning of light, of shadow, of darkness, of color, of perspective? And think of the still more insuperable difficulties you would encounter if you tried to tell these incredulous people how sight could be aided by such things as the microscope, the telescope, and the spectroscope. Think of how difficult it would be to explain moving pictures or television! How would

you explain the use of X rays, or ultra-violet rays, or the changes in color which take place when an object is seen under infra-red rays? How could you convince a people who had never seen, that all these things were not merely wild dreams concocted by a crazy man?

WE ARE VERY LARGELY a race of spiritually blind people who for centuries have been prone to deny the very existence of spiritual light, or inspiration, or revelation. We have a tradition that God revealed himself once upon a time in the long ago, and that prophets and other inspired men wrote down that inspiration, which ultimately found its way into the collection of writings found in our Scriptures. As the culmination of all revelation, says this tradition, God sent his Son into the world, to reveal by his life and teachings the nature of his Father in heaven. But when that Son returned to heaven, and the canon of scripture was closed by the decree of a council of men who were only human, God turned out the light, and there has been no revelation since. So many people have accepted that tradition, and have refused to believe even the possibility of spiritual light and inspiration and revelation, that we have almost completely lost the vocabulary to describe such experience. Consequently when the few people who still can see spiritual light come to the benighted souls who dwell in darkness, it is an almost impossible task to tell them in words which are convincing and understandable, what spiritual light is, and how it may be seen and understood by men. Just as a race of people who have always been blind might deny the existence of light or the possibility of sight, so does the world today in its blindness deny the existence of spiritual light, or the possibility of spiritual sight by way of revelation.

One of the distinguishing features of this church has always been a belief in continuous and continuing revelation—a belief that God still speaks, not alone to individuals by way of personal counsel and guidance and instruction, but to his church. And when through his prophet he speaks to the church, that word is worthy of being included in our modern canon of scriptures, and regarded as law binding upon the church. Recently we dealt with safeguarding revelation. We stressed the fact that if revelation is to be binding upon the church, it must meet certain tests—must pass certain safeguards. First, it must come through one in authority over the church, or over that portion of it which is concerned in the revelation. Second, it must agree with other revelations which have been given—both in ancient and in modern time, for God does not change his mind or contradict himself. And third, it must have the approval of the people, who test it in the light of reason, wisdom, intelligence, and consistency, and by common consent vote whether or not to receive it as the voice of God. We also stressed that in the case of private revelation, intended solely for the use of individuals, these same tests of reason, wisdom, intelligence, and consistency should be applied.

THIS TIME we should like to consider with you for a few moments the question, "How does revelation come?" There can be no single and exclusive and final answer to that question. It comes in as many different ways as there are different personalities in the world, each capable of being reached in a manner slightly different from all his fellows. There are as many varied manifestations of divine or spiritual light as there are of visible or natural light—and by the way, we see only one part in 63 of the physical light which surrounds us all the time, even in darkness.

God can reveal himself, his laws, his truths, in countless ways. The Spirit of God is given to every man to profit withal. Another modern



scripture says the same thing in different words: "The Spirit of God enlighteneth every man that cometh into the world." One of the tragedies of human existence is that so few men, when they are enlightened by that Spirit, recognize it for what it is, or have the spiritual capacity to see and use it. They ignore it, or worse, they spurn it and grieve it. And then they find themselves in complete spiritual darkness, for God has said also, "My Spirit will not always strive with man."

Let us examine some of the methods by which revelation of truth may come to men. Though there are countless methods, they fall into several fairly well-defined categories. One of the most spectacular means of revelation is the open vision, such as Isaiah had when he saw the Lord sitting upon a throne, high and lifted up, or such as Peter had when he saw a sheet let down from heaven full of all manner of beasts and creeping things. Another common method is the spiritual dream. Note that I have said *spiritual* dream, for most dreams are from other causes altogether, and have nothing to do with revelation. Examples of such spiritual dreams are numerous in the Bible. We all know the story of Pharaoh's dream, which Joseph interpreted, and which was the means of saving the nation from famine. We all know Nebuchadnezzar's dream of the great image, which was interpreted by Daniel. Most of us are familiar with Paul's dream in which a man appeared to him with the plea, "Come over into Macedonia and help us." When experienced under proper conditions, and carefully tested and examined by the methods we have already pointed out, visions and dreams are acceptable and important methods of receiving revelation.

Light or revelation may come to men through the gift of tongues or the gift of prophecy, in which God temporarily, and with the consent of the individual used, takes partial control of that individual's mind and quickens it so that the mouth-piece can speak vocally to others.

Here again we need always to apply the test of reason and intelligence, and to guard against hysteria and emotionalism, lest we be led into accepting as divine revelation either some purely innocuous and foolish bit of emotionalism, or some much more dangerous deception and trickery that will lead us astray.

But the most common forms of revelation are by no means so spectacular as these we have previously mentioned. Most commonly, revelation consists simply of a quickening or a stimulation of the intellect—an augmentation and extension of perfectly natural and normal human powers, so that men are enabled to arrive at truth more rapidly than they otherwise would, and to be much more certain of the truth once they have even dimly seen it. A great many of the people who believe in revelation in some form or other, think of it as a gratuitous "pouring in" to an empty and a passive vessel. That is very rarely the way in which revelation comes. The mind and the intellect of the recipient of revelation *must* function according to natural law. Then, and only then, the spirit of light and truth can give help, and contribute to the process of revelation.

**T**HERE ARE FOUR ways by which we may know God's will and his laws: first, by having them told to us by someone else; second, by making search and exploration and study and experiment ourselves; third, by insight, or as some would call it, a "hunch," which suggests a new method or a new direction for our search; and fourth, by proving our conclusions and making our inferences. This is the method used by the scientist to discover new truth. There is no reason why it should not also be used by the prophet in his search for new truth, or for new interpretations of old truth. First we take the knowledge of the past—which has been proved true by the experience of the past. Starting from there, we begin to search, to explore, to study, to reason, using our own natural and normal mental processes which God has

given us. Then, as we move out ourselves to the best of our ability and capacity, there comes a flash of insight—a "hunch" suggesting some new method of approach or some overlooked field of research, or some ignored fact. Following up the suggestions of this insight, we make further use of our mental powers, both conscious and subconscious, to draw our inferences and conclusions which have grown out of the first three steps of our process, and then to clarify and verify them. When we have finished, the result satisfies the reason, because it has been arrived at by reasonable means. It satisfies the emotions, because it has solved a problem or discovered new truth, and such an experience is always emotionally satisfying. But more than that, such an experience is spiritually satisfying if it has brought forth new spiritual light, or disclosed new spiritual truth. As modern scripture phrases it, "your bosoms shall burn within you," and by this spiritual quickening and satisfaction we are assured of the validity of the revelation which has come to us.

Such revelation—or in fact all revelation—is only for those who place themselves in a position to receive it—for those who will work for it. It is potentially available to everyone, for the Spirit of God is given to every man to profit withal, and God giveth to all men liberally, and upbraideth not, when they come asking for wisdom. The Spirit of God enlighteneth every man that cometh into the world. God will reveal himself in some measure and to some degree, to *anyone* who will pay the price and make the preparation for that revelation.

It is tragic that more men and women do not seek and find, when all are entitled to receive. And it is also tragic that so often those who do receive inspiration and revelation, in science, in art, in music, in literature, or along such easily discernible lines, do not carry over those processes of revelation into

Don't Ask Me!--

## "Why Don't You Get Married?"

Anonymous

*This essay is affectionately dedicated to the pests who keep asking me the above question.*

SOMETIMES just for the sake of unburdening myself, I would like to answer truthfully the above question when it is flung at me, as it frequently is, namely: My Number One ambition in life is to become a good stenographer. To this end I have acquired more schooling than the average person has, on the theory that the best preparation I can make is still not good enough. No matter how much I ever learn in the way of theory, or how much practical experience I acquire, I will never feel that I am adequately prepared for the task I face. To this end then, I continue to work faithfully at the job of mastering my shortcomings as a stenographer and a Saint. I have never intended to get married until I have accomplished my purpose as a stenographer, for unless a person keeps working in this field, he loses his skill no matter how experienced he has become, just as a pianist loses ground if he neglects to practice. Furthermore, I shall never get married until I am convinced that such a step is in the direction of divine wisdom. My blessing admonishes me "to be very careful of the one you associate with in this journey of life,

the moral and spiritual field of life. So we often find the man who is suited by gift and temperament accomplished in the revelation of God through art or literature or music or science, but utterly ignorant of him or of his revelation in the fields of morality. A well-balanced life is necessary to the men who seek revelation, and a well-balanced man or woman seeks revelation in all fields of experience, testing the validity of each, and blending all into a well-rounded and complete whole. May we be always alert and diligent to discover and to search out the new revelation which God is waiting to give us, and prompt to obey that new truth when it is revealed.

for by doing so, your influence for good will extend far and wide." I have taken that admonition very seriously, and have concluded that an unwise choice—to someone who is not spiritually minded, for example—would mean that all the effort I have put out so far would be mostly wasted.

But, as matters stand, I am stuck with a story I cannot tell. Anytime I really want to get laughed at, all I need to say is, "I am more interested in working." Just as if anybody believes that. It may not be natural, but it is true. That does not keep me from suffering from varying kinds of frustration at times.

Sometimes when I wash my face in the morning (and will someone please explain why people look worst in the morning?) I notice old wrinkles getting deeper, and new ones coming in. Then when I comb my hair, I see new white hairs sprinkling what used to be well colored. Then I realize again that I am rapidly approaching that age when I will be too old to have any children, and I take no comfort in the thought. And I remember that unless the purposes of the church are accomplished, nobody is going to be able to bring up his children in peace unless someone (several someones) is willing to pay that price of bringing about the purposes of the church, that from us the world may have the light it so desperately needs. Then I wonder again, as I have so many times before, "Just how great a price are you willing to pay to help the church get the light and direction from God that it needs?" Many times, for more reasons than I want to go into now, I have cried aloud in my mind, "Lord, go get someone else. The price is too great!" Then I remember that Jesus said, "The cup that my father giveth me, shall I not partake of it?"

SO, STRUGGLING with bitterness because of pursuing a road that never seems to arrive anywhere, I also struggle into some clothes so I can go to the office and help the government with its never-ending paper work.

"Why don't you get married?" Brother, I know all the wisecracks. These comments are to be spoken with

airy cheerfulness: "Oh, I am just slow getting around!" "I haven't seen anyone worthy of my numerous charms." "All the other girls seem to beat my time." "I don't trust men." A married neighbor likes to heckle me—no offense intended—so I just heckle him back. One time I told him, "Because nobody will have me." You should have seen his face. That really floored him.

After all, what are you supposed to say? You can't tell people it isn't any of their business—no matter what your motives may be. Lots of girls don't really know. They may tell you that they are "Waiting for the right man to come along." It is sometimes quite obvious that they feel under no obligation to develop their personalities and talents that they might become good wives and mothers. Consequently being single looks (to some people) like a reflection on your personality.

TO BE indifferent to one's personal appearance, for example, is just as much an evidence of lack of proper social adjustment as an excessive interest. Some girls just never learned how to talk to men, at least the eligibles. Other girls are genuinely interested in their careers; they go to school a while, and then work at any number of careers they find worth-while and satisfying. Then as the years pass away, they discover that most of the desirable men are married already. So they are stuck. Statistics are against them for one thing, particularly if they are Saints and want to marry in the church. You can be sure of one thing: any girl, past twenty-three or twenty-four, no matter what kind of a front she puts up, is sensitive about not being married.

ONE TIME I read an article someone wrote in which he said that no normal person's life is complete unless he is happily married. The article said something about women sometimes feeling the need of protection and care that they can get only in marriage. Or at least that is the way a friend interpreted it. She nearly blew a fuse. She said she didn't need any man to look out after her. She could take care of herself; she was quite able to earn her own living. She went on for some time in that vein, and I could see that she feels belligerently independent as far as men are concerned—any man. That is a poisonous frame of mind. I almost laughed. I wanted to say, "Listen, lady, as one frustrated old maid to another, you don't fool me a minute. That author was not talking about money but psychic security. That feeling of de-

pendence is not financial, but mental. A real woman does not care if she can earn more than her husband, or that maybe two or more are living on an income intended for one, as long as she respects him and can look up to him as being her superior in some respects."

**N**OT BEING married, or being unhappily married, are not the only experiences in life that frustrate people. The attitude a lot of people seem to take when they ask me why I don't get married is that I couldn't possibly be happy single, on the one hand, or that being married, life would be all peace and bliss. The divorce rate is 1 to 3. That I might be getting a lot of satisfaction out of life the way I find it now is just beyond their imagination. But it is true. Most of the time I do not feel hilariously cheerful, but for one month following after another in a measure of peace and happiness, I have never been any better off in my life than I am right now. These people fail to realize that although God instituted marriage and says, "He who forbiddeth to marry is not ordained of God," that does not mean that God approves of all marriages nor that all people should get married. They forget that in spite of the fact that God has told us to establish homes for various good reasons, that heaven, which is traditionally considered a place of bliss beyond our understanding, is also a place where there is no marriage. It is not "The One Thing" that makes us happy or miserable. If we can expect to find satisfaction and peace in the things we do, it will only be because we obey the laws God has given us.

Sure, I have found peace and happiness without marriage, but it is not always so. In this life we have those cravings of the flesh that people in heaven don't have because they don't need them. And believe me, sometimes I could cheerfully do without them. Mother told me years ago that God gave people strong sex desires because he wanted to be sure that people had the desire to establish homes. A lot of people throughout the history of the world would never take on the responsibility of having children and taking care of them if they were not strongly urged to do so. Of course it is still deeply imbedded in the mores that women should not have those desires, or at least admit it, but speaking as the voice of experience, sometimes those compelling urges are so powerful that I grit my teeth and pray that God may calm that inward storm that I might have peace. Then in a moment like that, imagine my feelings when

some lame brain asks me as though airing an original thought that had never occurred to me, "Why don't you get married!" I feel like tying a chair around his neck and saying, "Listen, dope, I have some of the most powerful motives in the world. If I choose not to get married, is that your business?" But I smile sweetly and say, "I guess I don't use the right kind of nail polish!"

**S**EVERAL months ago I went to a banquet, and it was a mistake—I mean my attendance. I was having one of those lonely spells on general principles. Several general church officials discussed very ably the topic: "Problems of the Zionite Home." I told a neighbor that I felt like getting up after all the speeches were over about home decoration, hospitality in the home, problems of rearing children, etc., etc., and making a speech of my own about "Problems of the Zionite Homeless." Try living in a room or apartment or home where you have no choice in home decoration because you are not "The Lady of the House." You can't have guests in one room for obvious reasons, and you just don't have company in a small apartment.—But why go on?

Several years ago . . . wanted to marry me, and the thought just practically made my hair stand on end. He finally insisted on knowing why and I told him. I was working at the time, and he made fun of me for not making more money with all my education. That is a sample of his tact and insight. So I told him that all my adult life I had been moving and changing jobs, and I was tired of it, not being a rolling stone at heart. I told him he lived that way, and I didn't think being with him would be any improvement. I wasn't hunting a rolling stone, but an anchor. He promised he would change, and I said, "Not at your age, brother. You are asking me to take too big a risk. Maybe at twenty you would, but not at forty." He said, "I feel so aimless." So I answered, "You are. That is why I don't want you. I might look aimless, but I have some clearly defined objectives in mind, and you wouldn't be any help." He used to propose to . . . and me alternately.

**M**Y BOSS has a lot of good qualities, but his sense of humor is distinctly crude in a great many ways. Several months ago he got to needling me about not being married. I don't know why people think that is a subject of jokes. Anyway there are a couple of bachelors in their forties in my department, and he thought it

would be s-o-o-o-o w-o-o-o-o-nderful if I would get fixed up with one of them. Do you think he mentioned it once and dropped the subject? No! He mentioned it every time he came near me, so that I used to get tense whenever I saw him. He would stand up in the middle of our crowded office and tell me I didn't know what I was missing out of life, etc. Just let me point out their eccentricities, and he would laugh it off. The fact that they would also be within hearing also made no difference to him. He would seize the opportunity to ask them why they didn't marry me.

Finally he figured out why I wasn't getting anywhere. It was because I don't wear hats—which I usually don't. Too many dopey looking hats on the market. The subject was just an obsession with him or a while. I have a girl friend who sits close to me who really has good taste in hats and wears them with an air. So he finally heckled her—in a loud booming voice—about why didn't I get her to go with me to get one. Then somebody would fall for me. The mere fact that she is noticeably older than I am and also not married didn't phase him. I certainly got more opportunity to learn the so-called feminine virtues of patience and long-suffering. I got so nervous I could hardly stand myself. Of all the painful, humiliating experiences! I told him one day that he had picked on a subject I am sensitive about. He just looked pious and said if I got married, people would quit teasing me. I decided to quit speaking to him, but try to quit speaking to someone you work for! I could have gone to the man we both work for and told him to get my boss to leave me alone. I could have stopped it in a minute — and started a feud. He is quick-tempered and slow to forgive; then life really would have been rugged. He didn't realize that he was using the relative immunity of his position as a minor executive to put over his cruel humor on me.

I didn't want to quit my job because I like to too well. So I prayed about it instead, that somehow the Lord would help me handle the situation. He did. Suddenly without any warning, my boss just dropped the subject. He just announced one day that he had given me up as a bad job. Now he doesn't say anything for maybe a whole week at a time. In which case, I just calmly say, "This is where I came in," and walk out. So everything is under control. And I get a reputation—badly deserved—of never getting mad. (Continued on page 22.)

# ZION'S LEAGUE EXCHANGE

## A Page for Young People and Their Leaders

### WALNUT PARK

THE WALNUT PARK Zion's League presented a worship service for their congregation Sunday evening, December 30. Their theme was "Behold, the field is white and ready to harvest."

Annabelle Prell began the service by playing soft violin music while candles flickered in the darkened church. The opening hymn "Onward to Zion" was followed by a scripture reading from section 12 of the *Doctrine and Covenants*; Ralph Remington was the reader. Following this, a trio composed of Naomi Moorman, Elois Randell, and Allene Lucas, sang "Lead on, O King Eternal." Betty Thomas read the poem, "Gradatim," by Holland, to a musical background, preceding a clarinet solo by Ammon Roberson.

The message of the evening was brought by Vance Eastwood, young people's leader at Walnut Park. He said, "The church is like a seed—small in the beginning, but slowly growing despite the storms and drought. Now it is a white field, ready for harvesting. The church, with a new year free of the torments of war, should thrust in its sickle and reap the harvest."

At the close of the service, the trio sang "Just as I Am," and Pastor Glaude Smith offered the benediction. Soft music was used as a postlude to continue the feeling of reverence gained in the service.

There has been a noticeable dearth of older young people at the League meetings. The cause for this has not been thoroughly analyzed. Perhaps it is because no one has been able to find a subject for classwork that would hold the interest of the varying age groups. Walnut Park has faced this problem for some time and has never been able to find a happy solution. Suggestions from other Leagues who may have solved a similar problem would be appreciated.

### ENGLEWOOD

Saturday night, December 22, the Welch garage was turned into a hobo hall by the Englewood Leaguers. At 7:30 an interesting assortment of tramps began to gather, and by 8 o'clock a motly company had assembled. The prevailing style seemed to be patches, overalls, shirts of every cut and design, and—more patches.

The party got off to a hilarious start with a brain teaser involving two strings

crossed and tied to the wrists of a couple of "hobos." Games and the Virginia reel climaxed the evening's entertainment.

Betty Katzman, Martha Brewer, and Katherine Bopra were in charge of the games; Sister Welch headed the refreshment committee.

Carolers dressed in boots, mittens, scarves, anything and everything to keep them warm, made a round of visits after church on the evening of December 23. They sang for the McNamaras, Sister Bopra, the Wakemans, Sister Clow, and at Rest Haven. Violet Stobaugh led the singing, and two trumpeters from Stone Church furnished every other number.

The four carloads of Leaguers again congregated at the Welch garage after they finished caroling. Doughnuts, cocoa, and chili were served as "warmer-uppers" to the singers.

Arthur Welch is the young people's leader at Englewood.

### LIBERTY STREET

The Liberty Street League enjoyed a pleasant evening at the home of Dorothy DeTray, Sunday evening after church. Songs were sung, refreshments served, and a "good time was had by all."

### SUGGESTIONS:

Several weeks ago two Independence Leagues planned a program together. One particularly successful feature of the evening was a quiz made up of bombastic proverbs. These proved so interesting that they're being passed on so others may use them.

1. Individuals abiding in a domicile of transparent substance should not carelessly project geological specimens.

2. Do not utter loud or passionate vocal expressions because of the accidental overturning of a receptacle containing a whitish, nutritive fluid.

3. Where there is sufficient positive volition, a successful conclusion may usually be expected.

4. It is not advantageous to place the sum total of your barnyard collections in the same wicker receptacle.

5. A superfluity of culinary experts has a tendency to disarrange the preparation of the beef extract.

6. Never calculate the possible number of your juvenile poultry until the usual period of incubation has been fully accomplished.

7. Cast a stroke at the propitious moment when the metallic substance is of the right temperature.

8. Each mass of vapory collection suspended in the firmament has an interior decoration of metallic hue.

9. Kindred flying creatures of the ethereal kingdom come into association gregariously.

10. A short vocal utterance directed toward the individual possessing a high degree of wisdom meets adequately all the needs of the occasion.

11. Those who possess but little intellect often project themselves into situations where the winged likenesses of men hesitate to perambulate.

12. He who locks himself into the arms of Morpheus promptly at eventide, and starts the day before it is officially announced by the rising sun, excels in physical fitness, increases his economic assets, and celebrates with remarkable efficiency.

13. The feathered, egg-laying, vertebrate animal which is among the first, invariably comes into possession of a small, legless, crawling animal.

14. A hard mass which progresses by turning over and over, does not successfully collect particles of delicate plant life.

15. Unwonted egotism prophesies the speedy effect of the forces of gravity.

16. A vessel under optical supervision never reaches a temperature of 212° F.

17. A canine which gives vent to his sentiments by a series of vocal efforts, rarely finds use for his bicuspid.

18. A small polished steel instrument used at the psychological moments is tantamount to the saving of three times three.

19. Accelerated execution often produces faulty results.

20. One feathered creature imprisoned in the digits is equal to at least twice that many at large.

The interpretation to these plus many other entertainment suggestions may be found in Eugene Closson's *Game Book* on sale at the Herald Publishing House.

### This Way In

On entering a room where there are people, in the interests of poise, smoothness and convenience you should hesitate in the doorway for a moment. It gives you time to see who is there, where they are, and to locate your hostess. If you should burst into the room with a continuous movement, you would have to stop anyway a few steps further in and pirouette in the middle of the floor to get your bearings. Everyone would look up at you as you lunged about for something or somebody to light on and conversation would be momentarily paralyzed. — Margery Wilson, *Charm* (Stokes).

# God's Great Covenants to Israel

By A. Longfellow

AT THE very outset of this subject, I feel like drawing our attention to the significant words of Hymn 416:

We limit not the truth of God  
To our poor reach of mind  
By notions of our day and sect,  
Crude, partial and confined.  
No, let a new and better hope  
Within our hearts be stirred,  
The Lord hath yet more light and truth  
To break forth from his word.

The following verses add further impetus to the thought; there is indeed a great need for us to open our minds and eyes to the wonders of God's word.

Perhaps my over forty years of activity in the ministry have been "crude and partial and confined"; perhaps my religious education has been sadly neglected, for I confess to you that until more recent years I lived in blissful ignorance that there were such covenants contained in the word of God. I had been concerned in the welfare and salvation of individual souls, encouraging their growth and development into the Christ image.

This is as it should be; in fact, we are not concerned enough along this line, but individual salvation, personal goodness, and Christlike living do not embrace the whole purpose or intent of our Heavenly Father.

To best illustrate the thought, let me suppose I wish to go—say to Denver. I go to someone and inquire, "How may I get to Denver, Colorado?" The answer would be, "Go to the union depot; purchase your ticket; retire to the waiting hall until your train is called."

I prepare; I obey all instructions and wait for the call. I have done all I can do. Am I now in Denver? No, I have just begun. The railway system must now operate—must carry out the whole of that intricate and often stupendous task

of traversing those intervening miles. It, the railroad system, must enable me to complete my journey and deliver me at my destination.

Without the system, my desire to reach Denver would remain an unfulfilled dream.

Let me ask one more question: "Did the Denver railroad system suddenly spring into existence the moment I prepared to use it? Will it vanish when it has served just me?" Of course not. Long years of pioneering, labor, and engineering have developed that system for the benefit of all who need it.

Now we can apply our illustration. Our personal application of the principles of the gospel is the journey to the depot and the purchasing of the ticket. The covenants of God to Israel are the system, the program by which the infinite God will accomplish his purposes with mankind.

God's great plan had been formulated "before the foundation of the earth." His purposes cannot be frustrated nor brought to nought.

God's active regenerating program was first revealed in his call to Abraham, and on seven separate occasions, along with two later given to his son, Isaac, and still two others given to his grandson, Jacob (Israel). God made the unconditional Abrahamic covenant, an all-embracing covenant reaching down to the last days: "The creation of a great nation," "God will bless it," "He will make its name great," "Thou shalt be a blessing," "I will bless them that bless thee, curse them that curse thee," "In thee shall all the families of the earth be blessed," "Possess gates of enemies."

The second covenant is, for want of a better name, called the Mosaic covenant. God was the giver, although Moses was the channel of conveyance. It was conditional upon the acceptance and obedience of Israel, which had from the one

man Abraham multiplied into a vast host in Egypt and had been "called out," to use the words of God in Exodus 19:4, "And how I bare you on eagles wings, and brought you unto myself." Then follows the terms of the contract, on condition of compliance, "A peculiar treasure unto me above all people." "A kingdom of priests." "A holy nation."

With it came a threefold bestowal of what we loosely call the Law. Human frailty quickly called for another covenant, often connected as one and the same with the Mosaic, yet containing a wonderful unfolding, displaying the brighter "afterwards," after Israel's transgression. It is called the Palestine covenant.

To begin to obtain a conception of this covenant of God to Israel, you must read all of chapters 28, 29, and 30 of the Book of Deuteronomy. We briefly summarize it thus:

Dispersion for disobedience  
Future repentance of Israel while still in dispersion  
Return to the Lord  
Restoration of the land  
National conversion  
Judgment of Israel's oppressors  
National prosperity

We could fill a book with all the references we should read in this regard.

The fourth great unconditional covenant is declared in II Samuel, seventh chapter, also Psalm 89, "the Davidic covenant." It provides a "Davidic house that is posterity, family." "A throne"—that is, royal authority. "A kingdom"—that is, a sphere of rule. All of them in perpetuity forever."

These four great covenants had been made to Israel while they were still in the land, before they had been "rent" or separated into the two opposing houses.

Dispersion of both these houses later followed as the result of their sins, but that inspiring prophet, Jeremiah, with unshaken faith in his God, boldly pronounces the new

covenant, unconditional, not subject to deflection or rescinding by any frail human acts. Chapters 30, 31, 32, and 33, portray in glowing words and with inspiring grandeur the forthcoming of Israel from its period of punishments into the favor of God.

The 31st chapter, verses 31 to 34, conveys the glad message. This is also elaborated on by the writer of Hebrews in the eighth chapter. One commentator, speaking of it says: "The new covenant, better than the Mosaic covenant, not morally, but efficaciously," and my dictionary says that means "able to produce the results intended." This covenant involves the redeeming works of the Christ.

When we have taken the time to consider these five covenants with even a few of the many scriptures which affirm their divine authority (for no man can yet begin to grasp the immensity of God's mind and will) we experience a sense of sacred awe at the nearer approach to his divine mind and presence, an added reverence for God and his works, and a strong assurance of the fulfillment of his word. "That the man of God may be perfect, thoroughly furnished unto all good work" (II Timothy 3: 15-17).

Would that we too, might experience as did those disciples journeying toward Emmaus, the instruction mentioned in Luke 24: 27, 44, and 45, so that our hearts might burn within us as he talks with us by the way, and while he opens to us the scriptures.

Eating is an Art, not an Industry. But there are many faults in table manners that make the eater appear more like a machine than a lady or gentleman. My grandmother had a horror of what she called Loading. A piece of meat is stabbed with the fork, then with the knife a little potato is added to the load, a little turnip, and the whole neatly smoothed over and hoisted to the mouth like a hodful of plaster going up a ladder.—Gelett Burgess.

## "Why Don't You Get Married?"

(Continued from page 19.)

THIS is not an unusual story. My girl friends who have married relatively late tell the same kind of stories. So if working girls are beligerently independent, it is not to be wondered at.

For instance: I came to work the other day with a new suit on. One of the men complimented me on it, and I thanked him kindly and told him I had made it myself. He chuckled as if at a huge joke and said, "It is strange that anybody who sews as well as you do doesn't get married." I just grinned at him and observed that I didn't see any relation between sewing and marriage. (After all, lots of women have made good wives and mothers and couldn't sew a stitch.)

SO I am getting along all right—that is, instead of feeling desperate about how good a stenographer I am, I'm just plain discouraged. I keep going because I don't dare quit. And that's why I am in no hurry to get married. But just try telling that to anybody!

I attend group prayer meetings quite frequently because I have a lot of friends in that group. Several months ago a man (bachelor) in his forties started attending that group, and after looking me over, announced to several of my friends that he would like to meet me—object matrimony. So several people came to me and told me about it. I told them I wasn't interested, although they thought that would be so-o-o-o lo-o-o-o-vely. I had met him and as far as I was concerned, he didn't look any too bright. A few of them weren't discouraged at all by my lack of interest, and finally I got pretty mad about it, especially when he called me up for a date at a place where he couldn't possibly have known where I was unless someone had taken pains to try to get us together. I went to Sister . . . and asked her to come to my rescue and squelch a few people. Squelching people is something she is good at. I don't mean she is spiteful; she is not. But when she feels the cause is worthy, and the opportunity is right, she will say what she thinks.

Shortly after, this character, started going with a young girl who was deserted by her husband and left with two very small children. She isn't divorced and doesn't intend to get married—too disillusioned, she told me. But that doesn't keep her and . . . from running around together. So did

I laugh at my friends in the group. They thought I had passed snap judgment on him saying he wasn't bright. They had assured me he has a good character and reputation both. Hehehe. He must have. There is something wrong with his attitude toward marriage if he chases around with a married woman.

THAT SETTLED it except for one old woman, who has been fairly panting for me to get hitched up with him. Every time she sees me, which is fairly frequently, she reminds me of how I turned down a good man. The incident that inspired this outburst happened just a week ago. Prayer meeting was breaking up, and I came by and shook hands with her. She looked at me in great sadness, and made some observation about I was alone. (You are supposed to say "alone" all quivery). Personally I hadn't noticed it. The place was really quite crowded, Arthur Oakman having been there. Then she made that cruel remark: "Why don't you get married? You turned down a good man." And she looked at me with watery blue eyes, quite reproachfully, as if to say that she had done her best for me, I had made by bed, now I could lie in it, etc. I was just furious. I told her that if she was referring to . . . I hoped she realized he is running around with a married woman. So we swapped a few insults and I hurried off before I said any more. Brother, so help me, prayer meeting or not—and that is where I usually see her, if she mentions it again, I am going to look her in the eye and tell her to keep her hands off my private affairs.

"Why don't you get married?" Brother, those are fighting words!

### To Our Customers:

The shortage of leather and paper has forced us to discontinue taking any orders on flexible and limp bindings of the Doctrine and Covenants and the Book of Mormon. At the present the Doctrine and Covenants is entirely out of print and we are waiting until after the next General Conference to reprint. The Book of Mormon is still available in the cloth binding in both the large and small size type.

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# News OF THE CHURCHES

## Cleveland, Ohio

*Pastor, Casimir Nikel*

The new year is being stressed by the Cleveland branch as a time for personal missionary endeavor, and plans are being made for special missionary services. It is hoped that this will be the means of reaching the goal set by the pastor of thirty baptisms for the year.

A very worth-while project has been introduced in the branch by the publication of a monthly news bulletin, "The Informer." This is sponsored by the pastor. The leader of each department makes a report of the work done during the month; these reports, together with the pastor's notes, are compiled to form a very attractive bulletin, which is mailed to each member of the branch. All the work of publication is done with the aid of Zion's League. They meet one night each month to mimeograph, assemble, fold and mail "The Informer."

Recent speakers have been Charles Brockway, Akron, Ohio; R. O. Flanders, Detroit, Michigan; Arnold Ourth, Kirtland, Ohio; and Bishop J. F. Wildermuth, Cleveland, and Pastor Casimir Nikel.

The first Sunday of each month members of the priesthood meet under the direction of the pastor. Each receives a visiting assignment for the month to follow and a period in classwork is spent. A report from the last meeting indicates interest and growing attendance. Materials dealing with subjects such as procedure and dignity of church ordinances, presiding direction, preaching—its quality, purpose and method—and administrative and parliamentary procedures are given consideration in the classwork by the priesthood.

The West Side Mission is expanding rapidly. A women's department has been organized with Arada Berry as its leader. The mission has a complete church school organization. Attendance is beginning to rival the mother congregation on the east side, and it is possible that a new branch will be organized.

The annual business meeting held on September 16 was in charge of Apostle G. G. Lewis. A dedication service for the newly-elected officers was held September 30 under the direction of District President J. F. Wildermuth.

A program of worship preceding class work has been made available to the children in the church school.

On October 7, in conjunction with

other churches throughout the nation, a world-wide Communion service was held. It was well attended, ninety-two persons at the East Side church and half that number at the mission.

The Graceland jubilee service on October 21 was a success. An offering from the branch, including the West Side mission, amounted to \$175.

Friday, October 26, a Halloween party was held in the lower auditorium; the west side mission had its Halloween party and chili supper on November 1. September 18 Mrs. Arada Berry was given a card shower on her 80th birthday.

The women's department is gratified with the result of the turkey dinner and bazaar they sponsored on November 9. Two hundred people were served dinner, and many others attended the bazaar. It was the largest social gathering in the history of the branch.

A Christmas party was given to the women of the branch on December 6. A delicious dinner was served and gifts exchanged. Each woman drew a "secret sister" for the new year.

The Zion's League, under the direction of Burton McArthur, has taken on new life. It meets each Thursday evening for classwork and recreation. Attendance has doubled within the last two months. The Leaguers have assumed the responsibility of improving baptism facilities as one of their projects. They are anticipating a high degree of interest to result from a district young people's convention to be held February 17. On December 7 a swimming party was enjoyed in the pool at Fenn College.

The branch has lost a number of its most faithful and hard to be replaced members during the past few months. Among these are Mr. and Mrs. Frank Hanna and son Frank, Jr., who are now in Monterey, California; Mr. and Mrs. Walter McQueen and family, now in Lamoni, Iowa; and Mr. and Mrs. Andrew Werner, Independence, Missouri.

—Olive G. Richards, reporter.

## Saint Charles, Missouri

*Pastor, F. F. O'Bryan*

Missionary John R. Grice held a two-weeks' series of meetings recently. George Swanson and Clara Lee Sackman were baptized shortly after this series by Pastor O'Bryan.

Three servicemen, Bernie Hunter, Ray-

mond Coose, and Robert Spears, have received their discharges.

The tithes and offerings for 1945 exceeded those of the past two years by \$114.70. Although small in number, the women's department has accomplished much in the last year also, adding \$500 to the building fund. Part of the time at each weekly meeting is devoted to study and prayer.

Robert Larry, infant son of Mr. and Mrs. Robert Spears, was blessed December 9 by Elders F. F. O'Bryan and David Lehman.

—Florence Hollander, reporter

## Yakima, Washington

*Pastor, Paul A. Anderson*

Apostle D. T. Williams was guest speaker on October 25. Bishop Monte Lasater, accompanied by district president Alvin Johnson officiated at the ordination of Charles Worthington, a member of the Yakima congregation, on October 27. Bishop Lasater addressed both the junior and adult classes during the church school hour. Brother Johnson delivered the 11 o'clock address. A pot luck luncheon was served in the church basement at noon. The ordination service held at 2:15 was one of solemnity and beauty. Visitors from Roslyn, Selah, and Seattle were present for the service.

A Halloween party was held October 30 at the home of Blanche Holstrom. Although it was originally intended for the youngsters, it became a party for all ages before the evening ended.

Elder H. A. Twilligear, associate pastor of the Ranier Valley branch, and K. H. Shaeffer, director of religious education at Seattle, were welcome visitors on December 2. Elder Twilligear spoke at the church school service, and Brother Shaeffer was the speaker at a meeting held in the afternoon. Dr. Ben Van Eaton, recently returned from Hawaii, donated an elk he had shot for a dinner held in the basement at noon.

A rummage sale was held on December 7 and 8 by the women's department. Articles left over after the sale were given to the Belgium relief society.

Activities for the Christmas holidays were limited because of illness. A tree, reaching from the floor to the ceiling of the church stood beside the altar at the December 23 service. Special Christmas music was provided by the musical director.

—Rose Abbott, reporter.

## Sacramento, California

Pastor, Myron R. Schall

The Communion service October 7 was well attended and a spirit of quiet reverence prevailed. Following the invocation, the congregation repeated the Lord's Prayer, and united in singing "The Doxology." The pastor explained the meaning and purpose of the oblation, and Communion thoughts were presented by Bishop E. C. Burdick. A duet, "Draw Me Closer," was sung by Edna and Myrtle Burdick.

Evangelist Albert Carmichael visited this branch in October and spoke on the morning and evening of October 14, the evening of October 21, and at several special meetings.

Graceland College Day was observed on October 21, with Bishop E. F. Burdick as the morning speaker. The choir sang the Graceland Alma Mater Hymn, and another Graceland hymn was sung as a solo by Marjorie Damitz. A prayer for Graceland was offered by Evangelist Carmichael. A special collection was taken to be divided between the scholarship fund and the fund for furnishing the men's new dormitory. An entertainment by the young people of Stockton and Sacramento branches on the evening of October 19 netted \$60.00 for the dormitory furnishings. The visitors gave a variety show, and the local group repeated the operetta, *Cynthia's Strategy*. Celia May Schall and Helen Epling of Sacramento are attending Graceland this year.

The eleven o'clock service on October 28 opened with the reading of the words: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." This, with a fitting anthem by the choir, and the singing of "We Thank Thee, O God, for a Prophet," formed a setting for the address given by the pastor on the Inspired Translation of the Bible.

A Halloween party was held at the church on the evening of October 31. The midweek prayer service was held the following evening.

Elder William Kempel, for many years a southern California district officer, now of Loomis, California, spoke at the Communion service on November 4. A solo, "The Lord's Prayer," was sung by Virginia Winsor. Elder Kempel again spoke in the evening.

The annual branch business meeting, held on November 8, was preceded by a dinner at 6:45 P. M. Officers for the ensuing year were elected, Elder Myron Schall being retained as pastor. Apostle

John W. Rushton was present at this meeting.

The Armistice Day service, November 11, opened with the call to worship: "For, brethren, ye have been called unto liberty." Elder Heman Davis spoke on "Peace." The evening speaker was Apostle John W. Rushton. Pastor Schall gave the sermon on November 18.

A Thanksgiving service was held the evening of November 21. The program featured a candlelighting service by nine men of the priesthood, with the pastor as leader. The theme was thanksgiving and appreciation for the lives and work of Jesus, Peter, Nephi, the Pilgrims, Abraham Lincoln, Joseph the Martyr, the last President Joseph Smith, and President Frederick M. Smith. Appropriate music and an attractive arrangement of seasonal fruits and flowers, with effective lighting, added to the beauty of the service. The Thanksgiving theme was continued in the services the following Sunday, November 25, when Evangelist W. H. Dawson spoke on "Thankfulness," enumerating many things for which one should give thanks to God, whose "mercy endureth forever." Elder William Kempel occupied in the evening.

Elder Frank Greer of Davis, California, gave the scripture reading and Communion message on December 2, and Myron Schall, the pastoral message. Donald James Beckett, son of Mr. and Mrs. Stanley Beckett of Colfax, California, was blessed by his grandfather, Elder W. T. Beckett, assisted by Evangelist W. H. Dawson. Preceding this ordinance, Marjorie Damitz sang "This Child We Dedicate." After the serving of the emblems, Mrs. Damitz sang another solo.

The morning speaker December 9 was Elder Laurence MacDonald, whose subject was: "Praying We Work." At the 11 o'clock service December 16 Elder William Kempel spoke from the text: "Seek ye first the kingdom of God."

On the morning of December 23 the choir, ably directed by Edna Burdick, with Ella Dawson and Phillipa Gann accompanying, gave a fine rendition of the cantata, *The Rose of Christmas*, by Van Denman Thompson. The soloists were: Virginia Winsor, Marjorie Damitz, Laurence MacDonald, and Leroy Burdick. The subject of the pastor's Christmas message was "The Song of the Angels." In the evening a play entitled: *Peace I Give Unto You*, was presented under the direction of Mabelle Nephew, assisted by Jewel Dawson. Following this service, choir members visited the homes of shut-ins, singing Christmas carols.

Sacramento Saints are happy to welcome home its returning servicemen. Those recently discharged are Robert Nephew, John Gann, Keillor Winsor and

Eddie Epling. Clarence Harmon, husband of the former Olive Ensley of Sacramento, arrived home in time to welcome a little daughter, born December 4.

A number of social events occurred during the past month. On December 8 the Zion's League held a winter carnival that provided an evening of fun and added a substantial amount to the League treasury. The regular monthly dinner was held at 6:45 P. M. on December 14, and on December 21 a Christmas party was enjoyed by young and old. The children gave a short program, followed by moving pictures, a visit from Santa Claus with a treat for the youngsters, and the serving of refreshments. At the close of the evening service on December 23, a reception was held in honor of Pastor and Mrs. Schall, the occasion being their wedding anniversary. They were presented with a small token of appreciation on behalf of members of the branch, in recognition of their devoted service. The year closed with a watch party at the church on December 31, which consisted of devotional and recreational activities.

—Lena Swaney, reporter.

## Webb City, Missouri

Pastor, James Jones

The Webb City branch celebrated the Christmas season joyfully for the degree of peace that has returned to the earth. Fifteen of the thirty-three boys on the honor roll have been discharged from military service.

On Sunday night, December 23, the children's department and the young people gave a Christmas program. A visit from Santa was the climaxing event of the evening. Leaguers went to the homes of shut-ins and sang carols.

Mr. and Mrs. Ira Waldren and son, Norman, from California spent the Christmas holidays with Mrs. Waldren's mother, Sister Bradford. Their many friends in the district remember the years of good work they did in the Webb City branch and wish them continued success in their new home.

A vigorous program for raising money to remodel and redecorate the church is under way. A fried chicken supper was held along with a Christmas bazaar, and the results were very gratifying. The women's department is continuing its part of the project by furnishing the church kitchen.

Under the leadership of Pastor James Jones and the inspiration of other members of the priesthood, Webb City Saints are anticipating new accomplishments in their work in 1946.

—Dorothy Wolf, reporter.



## Phoenix, Arizona

*Pastor, Paul W. Bear*

Many sincere expressions of desire and determination to help in making the coming year a success were voiced at the New Year's prayer meeting.

Several servicemen have again taken their places in the congregation during the past two months. Donald, Basil, and Lester Higginbotham, Frank Houston, George Frasca, and Manley Stayton, Jr., all of the Army, have received their discharges. The service flag still bears twelve stars of those who have not yet returned, fortunately, none of them are gold.

Eddie Green, a marine, John Senter, Jr., of the Army, and Barnard McSherry of the Navy have been home on leave. Wayne Ohlsen, recently inducted into the Marine corps, was given a farewell party by the Zion's League.

Apostle John W. Rushton spent three days at Phoenix in December, during which time he delivered four sermons, or "lessons" as he preferred to call them. Seventy David Larmour traveled with Apostle Rushton, visiting Phoenix and other branches over the state. Brother Hartman, pastor at Tucson, was a guest speaker in November.

Local priesthood to occupy the pulpit have been Paul Bear, Keiso Tsuji, Harry Sheffer, E. B. Robertson, Manley Stayton, Jr., John Senter, Jr., and Donald Higginbotham. Attendance has been seriously reduced because of the flu epidemic, but is nearing normal again.

The Christmas season was marked by appropriate worship services before church school, and by the presentation of the cantata, *Prince of Peace*, by the choir; Shirley Williams was the director. The only adornment of the church was a tall, lighted tree. Each child received a treat, and the junior church held a party in the annex. The Zion's League shared their Christmas spirit with the neighborhood shut-ins by caroling on Christmas Eve; Gloria McLees served refreshments to the carolers.

The campaign to increase the building fund is being continued. The women's department takes top honors for the fall season for its successful social evening and bazaar on December 7. In nine weeks the twenty-three registered members of the group made and contributed enough articles suitable for Christmas gifts to net over \$75.00 for the fund. Preceding the sale a covered lunch supper was served. Gift exchanges among "secret sisters" added extra fun to the Christmas season.

Three families, the George Frascas, the Frank Houstons, and the Seymour Stevens, have moved to other States. Taking their places are several new members;

they are: Mr. and Mrs. William Allen from the Englewood congregation in Independence; Mr. and Mrs. Robert R. Melvin and Catherine Gee from Michigan; Albert Ingle from Blue Rapids, Kansas; Frances Dusan from Jefferson City, Missouri; Pauline Wilson and Peggy Cook from Independence.

Two Gracelanders, Elva Barrington and Leonard Speer, were home for the holidays. They quickly found their old places in the League and were busy the whole time. During the next semester two more young men, Donald and Basil Higginbotham, will represent Phoenix at Graceland.

As the junior church nears its second anniversary of successful work under the able direction of Keiso Tsuji, the children are preparing a birthday celebration for the entertainment of the whole branch. Brother Tsuji has faithfully kept this group going with the help of Katherine Bear and Lelia McLees. Frequently other members help in the children's program, but child participation is used as much as possible to develop leadership qualities.

The Zion's League continues its good work of visiting absent members on Sunday afternoons. The Leaguers have done much to help returning servicemen feel at home also.

—Shirl W. Sheffer, reporter.

## Detroit, Michigan

*Highland Park Congregation*

*Pastor, C. T. Heaviland*

An all-day meeting and Christmas party were held at the Highland Park church on December 15, beginning at 11 o'clock with a fellowship service. Elder J. E. Lancaster was in charge of the service, with City-Pastor D. O. Chesworth offering the prayer. Each of the thirty-four Orioles and leaders present participated in the service.

Monitor Alice Wellman led the girls in a half-hour of group singing, accompanied by Virginia Forbes, after which a luncheon of chicken a la king, ice cream, and cookies, was served in the lower auditorium.

Gladys Alexander acted as mistress of ceremonies for the impromptu program which followed. A great deal of talent was displayed in readings, songs, and skits. Monitor Maxine Johnson then assisted with the games. The day was brought to a close with the distribution of gifts by Monitor Evelyn Hosler. Sister Wellman gave the benediction.

The semi-annual Detroit branch business meeting has been scheduled for Thursday, February 7. It will be held at 8 P. M. at the Highland Park church.

Among items of business to be considered at this meeting will be the treasurer's report and recommendations for the priesthood.

The semi-annual Detroit-Windsor district business meeting will be held at Central Church on Sunday, February 24.

January 13 the first of the fifty-fifth anniversary services will be held in Central Church. Speakers for the occasion are to be Elders B. E. Brown, K. H. Green, and D. E. Dowker. The second service of this series will be at East Side Church on February 10.

—*Detroit Branch Bulletin.*

## Skiatook, Oklahoma

*Pastor, J. J. Davis*

The Skiatook branch has outlined a definite program for much-needed repairs and improvements to be made on the church building. New seats have been ordered, and new flooring will be laid at the time the seats are installed. The entrance to the church is being worked on at the present; new steps are being built and the foyer enlarged.

The women's department, under the leadership of Bertha Vickrey, is actively engaged in the work of the church. It is doing much to help finance the repairs by serving dinners to the Skiatook Chamber of Commerce each week. The women have selected Elbert Smith's *Restoration: A Study in Prophecy* as their course of study for the coming year.

Seventy Glenn Johnson of Tulsa and Warren Chelline of Providence held a two weeks' series of meetings in October and November. Good attendance prevailed throughout the series in spite of inclement weather. Three new members were baptized November 4.

Many of the Skiatook Saints attended Dr. Floyd McDowell's institute held at Tulsa in December.

—Violet Davis, reporter.

## Hearne, Texas

*Pastor, C. M. Mitchell*

The remodeling of the church building continues. Funds for this project have been raised by the women's department and donations from the members.

A Christmas program was given Sunday evening, December 23, under the direction of Leola Belcher and church school teachers Ella Hill, Addie Broadus, and Pauline Nunley.

Malcolm Gough is back after several months' service overseas. During his absence, he kept in touch with the branch by letter. —Aline Dotson, reporter.

# Independence, Missouri

## Eden Heights Congregation

*Pastor, John Taylor*

Pastor John Taylor was in charge of the January 6 Communion service; he was assisted by Elders Ammon Badder and D. R. Snively. Benjamin Bean spoke in the evening, basing his discourse on the theme, "God is a rewarder of them that diligently seek Him."

With the influenza epidemic on the wane, attendance is gradually increasing. Each Sunday finds some new face in the congregation, and it is doubted that the church will accommodate the growing attendance if it continues.

James W. Davis was the speaker on Sunday morning, January 13. He reviewed some of the scenes and experiences of the early church, emphasizing the fact that God is unchangeable. Brother Davis was once a missionary to Australia. Elder Alfred Keebler delivered the evening sermon, with Amos Higdon in charge and Henry Sheffer offering the prayer.

The League meets each Sunday at 6 P. M. Plans are being made for a spring concert which will be given March 31. The League will be responsible for the Easter service also.

—Mrs. E. E. Moorman, reporter.

## Second Church

*Pastor, W. Blair McClain*

At the 11 o'clock hour on December 16 a quartet sang two special numbers, "Oh, Come All Ye Faithful" and "Silvery Star," preceding Apostle Charles R. Hield's Christmas sermon. At the evening hour, congregation singing of carols was directed by Clayton Wolfe, with Mrs. Wolfe at the organ and Carol Lee Anway at the piano. A special number was given by the Sarratt sisters. Fred A. Fry delivered the sermon, choosing for his subject, "The Pearl of Great Price."

A Christmas program was presented at the church school hour on December 23. This consisted of several numbers by the primary and beginner's department, and a pageant, "At the Well of the Star," by the junior high department. They were assisted by the junior choir directed by Mary Edmunds.

At the 11 o'clock hour Evangelist Elbert A. Smith spoke on "Witnesses for Christ." Special music was provided by the Cantanina Chorus, directed by Mrs. J. T. Westwood. The evening service was composed of special music and a varied program. The Zion's League pre-

sented a pantomime with L'Nora Cross as the reader.

On December 30 at the morning hour, Elder E. J. West was the speaker; his subject was "Angelic Ministration." A quartet sang "Draw Thou My Soul, O Christ." At this service little Stephen Hilliard Henson was blessed by Elders E. J. West and Fred A. Fry. Elder Charles Edmunds gave the sermon at the evening hour, speaking on "The Workings of the Spirit of God."

The Communion talk on January 6 was given by E. J. West; Blair McClain gave the pastoral address. A quartet furnished the special music. Arthur Collins delivered the evening sermon; Mr. and Mrs. James McEldery sang a duet.

—Mrs. Guy M. Mintun, reporter.

## Englewood Congregation

*Pastor, W. E. Wakeman*

Pastor W. E. Wakeman was in charge of the December Communion service. Special music was provided by a quartet composed of Fern Wisdom, Nola Fewell, Maxine Thompson, and Virginia Butterworth. Brother Wakeman was the speaker at the evening service, choosing "A True Fast" as the theme for his sermon. Wallace Fike sang "I Heard the Voice of Jesus Say."

Elder Thomas Richardson conducted the Wednesday evening prayer service. On Thursday, December 6, the women met at 1:30 in the afternoon for a Christmas party.

On Sunday morning, December 9, President L. F. P. Curry gave the sermon. The Englewood choir, directed by Viola Stobough, sang "I Will Thank Thee, O Lord." Elder Charles J. Hunt spoke in the evening on "Zion and the Garden of Eden." Gladomine Wilcox was the soloist.

The midweek prayer service was led by Elder V. R. McKay. The women's department met at noon on December 13 for a luncheon; a devotional, study period, and business meeting followed the luncheon.

President Israel A. Smith gave the 11 o'clock address on December 16; the choir sang "Fairest Lord Jesus." Elder George Fowler spoke at the junior church service. J. Charles May was the evening speaker; a duet, "Silvery Star," was sung by V. Bopra and B. McFarlane.

Elder V. R. McKay again officiated at the Wednesday evening prayer service. Bea McNamara gave a reading at the Thursday meeting of the women's club.

Bishop W. N. Johnson gave the morning sermon on December 23. Special musical numbers included a solo

by Dana Wendelberg, and two anthems by the choir.

A program by the juniors and intermediates was presented at the evening service. Tableaus of the Christmas story, readings, and an accordion solo were features of the program, after which Santa distributed treats to the young members of the congregation.

W. E. Wakeman was in charge of the prayer service on Wednesday evening, and gave a short sermonette on Sunday morning, December 30. This was preceded by a cantata, *Carols for Christmas*, given by the women's choir with Maxine Thompson directing.

Visitors from military service for the month of December were Ens. Robert Wakeman, Cpl. Earl Petrie, Cpl. Paul Johnson, and Eugene Wilcox, F 1/C.

—R. A. Riepen, reporter.

## Decatur, Nebraska

*Pastor, Bernard Case*

At the annual business meeting October 4, the following officers were elected: Elder Bernard Case, president; Elder Mark Wilson, financial agent and church school director; Evelyn Miller, secretary; Cordie Williams, young people's leader; Eunice Robinson, music director.

In the women's department Lois Halstead was retained as president; and Evelyn Miller as vice-president; Lucina Butts was elected secretary-treasurer, and Lyda Lewis was elected teacher of the class. *The Enduring Word*, by Salyards, is being used as a class study.

At the annual food sale, bazaar, and supper \$256.00 were cleared. On December 9 the district officers, Brother and Sister Livingston, Cecile Stark, Brother and Sister Ruffcorn, and Sister Alderton of Omaha visited Decatur and spent the day at institute work. A basket lunch was served in the basement of the church at noon. At two in the afternoon Sister Livingston spoke on the importance of good music at all services. Immediately following her talk, Sister Stark conducted a model worship service in which she demonstrated the beauty and helpfulness of continuity of thought in such a service.

Bern Case, a younger brother of Hubert and Oscar Case, has lived in Decatur for forty-five years. For the last twenty years he has been in charge of the Indian mission. Since Brother Loving has been placed in charge of the mission, the Cases have been attending services here.

Frank Case has been acting deacon during the past forty-five years. He has spent much time and effort in caring for the church building and ground. He deserves much credit for his faithfulness.

The young people meet each Thursday for a Zion's League service, after which the choir practices until 10 o'clock. They also hold an early morning prayer service every other Sunday morning at the church.

December 23 was a cold, stormy day, but forty were present for the Christmas service. After the church school hour, a short program was given and Amos Lamson delivered the Christmas message. Treats of candy, nuts, and apples were given to all present. In the afternoon Julia Case carried treats to the aged and shut-in Saints.

—Lucina Butts, reporter.

## Rock Island, Illinois

*Pastor, F. C. Bevan*

The junior and senior women's departments held a bake sale and bazaar on December 15. Other social activities for the month included a meeting of the Tri-City men's club on December 11, a young people's Christmas party on December 18, the senior women's Christmas party on December 21, a children's party on December 22, and a New Year's Eve watch party for the young people held in the lower auditorium of the church.

The teacher's training class, under the leadership of Winnifred Stiegel, meets regularly at 6:15 on Sunday evenings at the church. This year's class has an unusually large enrollment.

Sixty fathers and sons were present at the banquet sponsored by the Tri-City men's club at the Moline church. Charles Shippy was toastmaster, and F. C. Bevan led the group singing. The program consisted of a vocal trio by Lucille and Louise Sheppard and Muriel Lennox, a reading by Marie Bevan, and talks by Myron LaPointe and Don Harvey. Herman Williams showed movies of Florida, and the ladies of Moline branch served dinner.

Tom Biel was the speaker at the evening service on Sunday, January 6. He served as chaplain's aide at Cape May, New Jersey, prior to his discharge from the Navy. He and Mrs. Biel are to leave soon for the University of Chicago.

Richard Sackfield received his discharge from the Navy December 21. Robert Spingler has been discharged from the Army Air Corps and is planning to attend school in Chicago.

Jean and Warren Hinkle will be students at Graceland the second semester.

Pastor F. C. Bevan was called to

Ottumwa, Iowa, December 15, by the sudden death of his brother-in-law, Albert Davis. His son, Richard, of Camp Lee, Virginia, also attended the funeral.

—Lorna Sackfield, reporter.

## Davidson, Oklahoma

*Pastor, Roy Skinner*

Apostle Charles R. Hield spoke twice to the Davidson Saints in November. Assisted by the pastor, he presented slides which he had taken of the historical ruins in Yucatan earlier in the year.

Elder John Schrund of Hallas, Oklahoma, was the guest speaker on December 2. Irby Mundy was another welcome visitor recently.

Seventy Z. Z. Renfroe officiated at the baptism of Jemices Renfroe on Sunday, December 16. He was also the speaker at the December 23 service, assisted by his son, Pfc. James Renfroe.

William Qualls, who served nearly four years in the armed forces, has received his discharge and is again taking his place in the Davidson congregation.

A Christmas party was held at the home of Mrs. G. R. Ridings by the women's department. After the program, gifts were distributed and refreshments served.

The Davidson Saints exceeded their Christmas offering goal set for 1945.

—Mrs. Alice Skinner, reporter.

## Pittsburg, Kansas

*Pastor, T. W. Bath*

Guest speakers in the past two months have been, Elder James Daugherty, Elder J. D. Anderson, District President William Patterson, Patriarch E. A. Smith, and Apostle A. A. Oakman. The ministry of these men is much appreciated.

The Young Matrons entertained their husbands at a Thanksgiving dinner at the home of Mr. and Mrs. Curtis Pearson. Elder J. D. Anderson was the speaker and Neletha Pulley guest soloist.

The Christmas season opened with the presentation of a Christmas cantata by the ladies' chorus. The church was beautifully decorated and the Christmas theme was expressed throughout the month. The children presented their program Sunday morning, December 23, and the choir, under the direction of Bonita Pearson, was in charge of the evening service. It consisted of St. Luke's Christmas story, carols and anthems by

the choir, and a Christmas story by Leola Sheppard. The branch presented the pastor and his family a gift in appreciation of their loyal and faithful service. Many of the group went to the pastor's home after the service for a social hour and refreshments.

A fitting close to the holidays was the candlelight prayer service held December 26, under the leadership of Brother Bath. Many were inspired to bring gifts of love and service to Christ in the coming year.

Mr. and Mrs. David Sheppard entertained Young Matrons and their husbands at the annual Christmas party.

Sue Fisher, a student at the Independence Sanitarium, spent the holidays in Pittsburg. Velma Bath and Helen Norwood were home from Graceland; both helped in presenting the musical programs of the Christmas season.

Ellsworth Weaver has been discharged from the Army. He and his wife are visiting in Pittsburg.

—Leola Sheppard, reporter.

## Australia

### New Zealand Mission Changes

Elder A. R. Gunning, with his wife and baby, has arrived in Auckland, New Zealand, from New South Wales, to assume his duties as missionary-in-charge.

Elder Floyd Potter, who was formerly in charge of New Zealand mission and Auckland branch, is now laboring in Adelaide, South Australia. Adelaide branch in attendances and activities through this appointment, and the return of families long absent because of war services, is moving forward. Sister Potter, accompanied by her little daughter, flew back to Australia by plane to be with her mother, Sister Moxham, who was seriously ill for some time. Sister Potter had to undergo surgical and hospital treatment also, but has now fully recovered.

Elder and Sister Sorensen and baby, who have been held up in New Zealand for nearly a year waiting for permission to enter Tahiti, their new field, have at last received the necessary authority, and expect to join the Butterworths at Papecti as soon as berths on a boat can be obtained. The Sorensens have spent a portion of the interim learning to speak French, an official necessity for those desiring to reside in Tahiti. Elder Sorensen has also been temporarily in charge of Auckland branch and New Zealand mission since Elder Potter's transfer to Australia.

—Harold G. McGurk, reporter.

## Boston Branch News

Pastor, Reed M. Holmes

Boston branch was well represented at the southern New England district conference held in Providence, Rhode Island, November 25. Services were held in the home church for those unable to attend conference. Eugene Carter was in charge of church school, assisted by Dorothy Fisher at the organ. Urban F. Black was the speaker during morning worship. His subject was "Our Belief In Jesus Christ."

Bishop G. Leslie DeLapp was the speaker at the church on Monday evening, November 26. He brought a message of encouragement and confidence as he reviewed the financial condition of the church. Bishop DeLapp was accompanied by Apostle John F. Garver. Both church officials met with the study group at the home of Mr. and Mrs. Myron C. Fisher, Jr., on November 30 for a question and answer period.

The Communion service, on December 2 opened with the call to worship, "I will lift up mine eyes unto the hills, from whence cometh my help." The invocation was given by Sanford L. Fisher. The pastor presented the Communion talk. A duet by Marjorie Carter Billings and Ruth Alice Briggs was sung during the period of meditation.

The Monday Club met at the home of Kathryn Armeson on December 3 for a home demonstration. This group also met Monday evening, December 17, for their annual Christmas "mystery friend" party at the home of Kay Fisher.

The leaders met at the church Wednesday, December 5, for a luncheon, remaining to attend the prayer service in a body. The theme for the prayer service was "My Baptism." A budget committee meeting followed the prayer service.

Elder Ralph L. Power, pastor of Attleboro branch, was the guest speaker December 9. His sermon was built around the topic, "God's Love." He was assisted by Albert L. Fisher. In the evening "The Christmas Story in Pictures" was presented.

A joint women's meeting was held at the church Friday evening, December 14. The program centered in "The Family Around the Tree." Bertha Rumery gave a devotional reading. Kathryn Armeson spoke on "The Historical and Religious Value of the Creche," with a display of figures and mangers used in homes. A children's tableau of the Creche was presented with Dawn Porter as Mary, George Cardinal as Joseph, and Ronald and Kent Armeson as the shepherds.

Other children taking part were Michael Briggs, Ruth Beverage, and Doris Jean Davis, the latter two singing a duet, "Beautiful Thoughts for Christmas." A reading was given by Ruth Baker. Following this meeting the group met in the lower auditorium for a bridal shower for Celia Black. Refreshments were served by hostesses Geraldine Porter, Beatrice York, and Alta Cardinal. The men of the branch met for a bowling party at the Bowladrome on the Concord Turnpike.

Sunday morning, December 16, a special service of church ordinances was held. The service opened with the congregation singing "Fairest Lord Jesus," with the invocation by Ralph M. Hardy. The children's choir then sang while Dean Brown Carter, infant son of Eugene and Mildred Carter was brought forward to be blessed by Bishop M. C. Fisher and Pastor Reed H. Holmes. The scripture reading was given by Elder Albert Scherer who has been laboring in the district. The baptismal address was given by John W. Foster. The charge to the candidates was given by the pastor and the following went into the waters of baptism: Earl and Beatrice Wright of Brockton Branch, baptized by Elder Scherer; Muriel Cardinal and Grace Clark of Boston Branch, baptized by Elder Holmes. The beautiful service closed with the singing of "The Old, Old Path." In the evening, portions of "The Other Wise Man" were read by the pastor with music by the choir. Urban Black assisted in this service.

A Christmas worship service was combined with a confirmation service on December 23. Following the confirmation talk by Sanford L. Fisher, Muriel Cardinal and Grace Clark were confirmed by the pastor and Elder Fisher. The choir sang two numbers from *The Messiah* during this service. The pastor's Christmas sermon topic was "God With Us." Benediction was by Bishop M. C. Fisher.

The children's division of the church school, under the direction of Kay Fisher, served a Christmas breakfast consisting of foods from many lands. The children had been studying the Christmas customs of other peoples. In the evening the choir carried out the same theme in a vesper service. The singers entered with the processional, "Hark, the Herald Angels Sing," followed by the children who participated in a candlelighting ceremony. Reader for the service was Agnes Fisher. Readings were also given by Dorothy Fisher and Harry Frost. The Christmas tree program which followed featured a children's tableau of "The Creche." Gifts and candy were distributed to the children. The Zion's League met for a dinner at the home of Ralph and Audrey Hardy in Lexington, remain-

ing to hear the Independence Messiah Choir over CBS.

Miss Ruth York, daughter of Mr. and Mrs. V. Everett York, who is teaching languages at the State University of Iowa, was home for the holidays. She assisted musically in the Christmas services, and joined the group of carol singers on Christmas Eve.

—Helen Black, reporter.

## Hamilton, Ontario

Pastor, F. J. Boyd

The women's department was host to seventy-six members of the local congregation and their friends in the lower auditorium of the church on the evening of October 26. The excellently prepared supper of chicken, and the accompanying dainties were enthusiastically received by the diners. The appropriate decoration of the room with crepe paper and fall leaves added to the feeling of congeniality.

After supper the group assembled in the main auditorium where a song fest was conducted by Mrs. L. Hill while preparations were being made for the concert.

E. M. Kennedy acted as master of ceremonies for the concert, which consisted of vocal, instrumental and dramatic numbers, and a one-act play. The play, entitled "Your Other Self," directed by Mrs. Stevenson of the Hamilton Players' Guild, humorously depicted the alleged constant struggle between one's better self and human self. Olwen Williams sang "My Hero," "Will You Remember?," "Bless This House," and "Smilin' Through." Aubrey Kennedy sang "Sylvia," "Ash Grove," and "Santa Lucia."

The instrumental contributions of the evening were by Jean McAdam; she played "The Two Larks" and "Waltz in E. Flat."

Eileen Snure of the dramatic department performed one scene from *The Romantic Age*, and did an Irish scene as an encore. The last contribution of the evening was a scene from *A Doll's House*, with Mrs. L. Hill as dramatist.

On Tuesday evening, December 4, the women's department sponsored a concert and bazaar. The address of welcome was given by Elder Frank Boyd, who acted as chairman for the evening. The musical portion of the program began with Austin Essery's two solos, "Love Sends a Little Gift of Roses" and "The Gay Highway." Mrs. Justinson sang four numbers: "Come To the Fair," "The Desert Song," "Lay My Head Beneath a Rose," and "The Lilac Tree." Vera Ellington played several violin solos, including "Largo" and a Christmas medley.

A four-act play entitled "The Two Christmas Boxes" was given under the

capable direction of Mrs. L. Hill. This play depicted the humorous situation that arose when two boxes, one for a missionary family, the other for wealthy relatives, became mixed.

After singing "God Save the King," all retired to the lower auditorium where the articles of handicraft were displayed for sale, and a light lunch was served at a nominal charge.

—A. W. Kennedy, reporter.

On Sunday, December 23, the annual white gift service was observed, and the Christmas offering quota raised. Santa visited the church school and distributed presents to the junior division.

Lorraine Gilma, infant daughter of Thelma and Gilbert Ferris, was blessed by Elders Essery and Pratt. This was on the twenty-fourth anniversary of the blessing of the baby's mother.

A Communion service was held on the morning of Sunday, January 6; E. M. Kennedy was the evening speaker.

The Toronto district young people's convention has been announced for May 27 and 28. The young people and church school departments are combining their efforts to make this convention of more practical value to the district.

—*The Cultivator.*

## Gary, Indiana

*Pastor, D. H. Smith*

On November 1 the branch council met at the Darter home to outline objectives for the coming year and discuss missionary services.

A Communion service was held November 4 with Pastor D. H. Smith in charge. Elder R. W. Smith was the evening speaker.

On November 11, Elder A. H. Tomlinson delivered the morning sermon, and Elder T. Cochran spoke in the evening.

Kenneth Lusha of the district presidency was the guest speaker at the 11 o'clock service on November 18. Pastor D. H. Smith gave the evening message. The theme for the day was "Our Heritage Through Gratitude."

An all-day meeting was held November 25; all district officers were present. A prayer service with young people's leader Paul Frisby in charge was held at 9 A. M. Sister H. K. Bell, director of religious education, presided over the church school hour at 9:45. At the 11 o'clock service, District President J. E. Baldwin was the speaker. A pot luck luncheon was served at noon. Meetings were re-

sumed at 2:30 in the afternoon, with Elder Baldwin presiding over the round table discussion of branch problems. Sister Lusha, women's leader for the district, was the speaker at a meeting by the women at 4 o'clock.

On November 27 the women met at the home of Alma Darter for their regular monthly meeting. Hazel Smith gave several Thanksgiving poems, and each member present read an appropriate scripture. All gave Thanksgiving testimonials, after which Sister Smith told a story about a little boy who learned that it was better to give than to receive.

—Thelma Conrad, reporter.

## London, Ontario

*Pastor, A. W. Sheehy*

The newly organized church cub pack, under the leadership of Mary Drew and Harold Skinner, meet at the church each Friday evening at 6:45. This was organized especially for boys eight, nine, ten, and eleven years of age.

From the bishop's agent's solicitor, William Riser, comes the report that tithing for London branch in 1945 totaled \$5,589.87, an increase of \$353.25 over 1944.

Lorne and Mildred White and daughter, Gail, will leave for Lamoni, Iowa, on January 21, where Lorne is to enroll as a special student at the college under the auspices of the D. V. A. This will be a two-year stay for the Whites.

Fred Shearer and Josephine Skelton spent the Christmas holidays in London. Both are students at Graceland.

Dr. Wallace Shute has been promoted from the rank of captain to major, and has been made a consultant to the director of medical services. This is the first such appointment ever made in the Canadian army.

Flight Officer Dan Sheridan spent the Christmas holidays at home; he has been flying over the British Isles and Europe for the past several months.

## Golden Wedding Anniversary

Mr. and Mrs. John Franklin Wolfe, 4020 Brooklyn Avenue, Kansas City, Missouri, celebrated their golden wedding anniversary by holding open house at their home on December 30. One hundred twenty-five guests called to congratulate them. Their day was filled with telephone messages, cards, telegrams, and floral tributes also. Several out-of-town guests were present. Soloists during the receiving hours were Pauline Arnson, Marguerite Johnson Blaine, Clayton Wolfe, and Evan Fry.

The Wolfes' three children are Mrs. Earl Short, of the home; Mr. Raleigh Wolfe, recently discharged after five years with the army signal corps, also of the home; and Clayton Wolfe, 1118 West Walnut, Independence, Missouri.

Brother Wolfe has been bedfast following a stroke in February, 1943, but was able to enjoy the friends who called to cheer him.

## San Bernadino, California

*Pastor, Hunter C. Ferguson*

The San Bernardino Saints are entertaining the Zion's League of southern California on January 25, 26, and 27, and are beginning a series of Friday night services in Yucaipa, home town of Elder Will Murray.

In observance of the Christmas season, a cantata was given under the direction of Edith Green and Mary Brinkerhoff on the evening of December 23. It was given again in Riverside on December 30. Featured singers were Genevieve Dexter, Essie Miller, and Fred Savage. Barbara Savage was pianist. Elder Charles Fry gave the sermon.

Brother Fry was presented a new standard model typewriter by the branch for Christmas. He served as pastor at San Bernardino until Elder Hunter C. Ferguson succeeded him in November.

A Christmas program was given on December 21 by the children's department under Mary Brinkerhoff's direction. Gale William's ability as a pianist was especially encouraging to those who have been concerned about the scarcity of pianists in the branch.

Elder Harold Wixom was the speaker on the morning of December 23. Discharged from the Army in December, Brother Wixom, with his family, returned to Stockton where he will resume his veterinarian practice.

The Saints are looking forward to the time when the leadership of the branch will be stimulated by returning servicemen. The young people will sorely miss the leadership of Sarah Van Fleet, who has enrolled for the spring semester at Graceland.

Regular attendance of all League members at prayer meetings and Sunday evening services mitigates the disappointment of having only a small group at those services. The Leaguers also comprise much of the choir. Edgar Miller is young people's supervisor, and Aileen Ward is League president.

Recent speakers have been Elders Hunter Ferguson, G. I. Hansen, and George Wixom.

—Wilson Ritchie, reporter.

## Bremerton, Washington

Pastor, A. W. Lundeen

The Leaguers were hosts to their mothers at a dinner given in the church basement on Saturday evening, December 8. Bill Bryant wrote a timely poem for the occasion.

Gerald Bartlett Parks and Jon Eric Glover were blessed at the December 9 service by Pastor A. W. Lundeen and Elder Paul Duvic. Jon is a grandson of the pastor. Priest Dale Anway gave the evening sermon.

A conference for church school workers was held at the home of Mary Mascher on December 13.

Mrs. Ruth Bogard was baptized by Pastor Lundeen on Sunday morning, December 16. She is the daughter of the late Mrs. Lisen Larson who was one of the first people to become a member of the Bremerton branch.

A Christmas play written by the pastor and directed by Ethel Bryant was presented Sunday evening, December 23. The play contrasted a wealthy and a poor home, depicting emphatically that both homes were unhappy because neither of them were living according to Christ's teachings. A brief vesper service was held Monday evening, December 24.

—Lester L. Bryant, reporter.

## Tucson, Arizona

Pastor, August Hartman

The Tucson branch business meeting was held December 8. Officers elected for the coming year were August Hartman, pastor; Heber Colvin, associated pastor; Mrs. A. J. Carney, treasurer; Alice Constance, director of music; Mrs. Russell Wood, publicity agent; Mrs. Mabile Maher, auditor; Earl Bootman and Russell Wood, trustees. The following were sustained: Clara McDole, secretary; Mrs. Girsell Taylor, church school director; Mrs. John Hill, leader of the women's department; and August Hartman, trustee. Apostle John Rushton was in charge of the meeting.

Seventy David Larmour was a recent speaker. His sermon was on the return of the Jews to the Holy Land; he used slides to illustrate the progress being made.

Church school interest is increasing; there are now six regular classes with an average attendance of forty-seven. Prayer services are also being well-attended; many young people participate in these meetings.

The women's department meets once a month for classwork. It was responsi-

ble for adding \$357.00 to the building fund in 1945.

Leaguers meet each week for study, fellowship, and recreation. Kent Wood has been elected president; Geraldine Bergen, vice-president; and Heber Colvin, secretary-treasurer.

The Christmas program was sponsored by the music department with Alice Constance in charge. It included special music by the choir; Geraldine Bergen was soloist. A reading, "The Other Wise Man," was given by Miss Constance, and David Larmour delivered the Christmas sermon.

Recent visiting ministers have been Apostle John Rushton, Paul Bear, Keiso Tsuji, Harry Sheffer, A. O. Corley, Anando Kramer, A. A. Colvin, and Don Higginbotham.

Returning servicemen who have attended church recently are Joe Taylor, Warden Ruth, Leonard Hartman, Harry Bliss, and Arthur Mills.

Three families have been added to the Tucson congregation; these are Mr. and Mrs. Jack West of California, Mr. and Mrs. Archie Corley of Long Beach, and Mr. and Mrs. Ward Beckstead of Kansas City.

Because Tucson is a health center, many Saints spend the winter here. Pastor August Hartman, 246 South 4th Avenue, would appreciate their contacting him. His telephone number is 7709-W.

—Mrs. Russell Wood, reporter.

## To Our Customers:

The shortage of leather and paper has forced us to discontinue taking any orders on flexible and limp bindings of the *Doctrine and Covenants* and the *Book of Mormon*. At the present the *Doctrine and Covenants* is entirely out of print and we are waiting until after the next General Conference to reprint. The *Book of Mormon* is still available in the cloth binding in both the large and small size type.

Until further notice please order no more *Doctrine and Covenants*.

Herald Publishing House.

## BULLETIN BOARD

### Notice of Appointment of Bishop's Agent

*Northeastern Nebraska, Southwestern Iowa*

Bishop Wellman, who has served the church and our department for many years, has tendered his resignation. To succeed him we have appointed his former councilors, Carl T. Self, 3520 Lincoln Boulevard, Omaha, Nebraska, to act as bishop's agent for the northeastern district, and Lee E. Landon, 125 Fleming Avenue, Council Bluffs, Iowa, to represent us as bishop's agent in the southwestern district.

All solicitors in these two districts will please send their reports to the agent in their respective districts.

We take this opportunity of expressing to Bishop Wellman our appreciation for his long period of service, and commend to the Saints these brethren who have been appointed to succeed him.

THE PRESIDING BISHOPRIC  
By C. A. Skinner.

### Owen Sound District Conference

A special district conference for the election of delegates to general conference for Owen Sound will be held in the church at Owen Sound, Ontario, February 9 and 10. The conference will open Saturday evening at 8 o'clock with a meeting for young people. The business session will convene at 2 P. M. on Sunday, February 10.

Percy E. Farrow  
District President.

### Central Texas Conference

The central Texas conference will be held February 15, 16, and 17 at Dallas. Those wishing to stay in the homes of Saints while attending conference may contact Mrs. Chattie Everett, 5327 Philip Avenue, Dallas, 10, Texas.

### Southwestern Iowa District Conference

A conference and financial observance service will be held at Central church in Council Bluffs on Sunday, January 27. The program for the day will open with a worship period at 9:45 A. M. Bishop G. L. DeLapp will be in charge of the service at 11 o'clock, and will speak again in the evening. A basket dinner is to be served at noon. At 2:30 in the afternoon, a business meeting for the purpose of selecting delegates to general conference will be held. Apostle Paul M. Hanson is expected to be present throughout the day.

### British Columbia District Institute

The members of the British Columbia district are invited to attend the church school institute to be held in the Vancouver church, Slocan and Dundas Streets, February 7-10. Classes will be taught by Dr. F. M. McDowell on the theme, "Our Branch For More Effective Witnessing." A registration fee will be charged. A banquet is to be held on Friday evening, February 8. Apostle D. T. Williams will be a guest speaker.

### Portland District Convention

A district convention will be held February 1, 2, and 3, at Portland, Oregon, in the Central East Side church. Leadership training and progressive trends in teaching will be emphasized. A prayer service will provide the spiritual setting for each day's activities. Provisions have been made in the special interest

of young people. A banquet will be served on Saturday evening. Sunday services will include a prayer meeting, church school hour, a Communion service, and preaching in the afternoon. Basket lunches will be served at the church. Apostle D. T. Williams, District President J. L. Verhei, and Elder Phillip W. Moore will be in charge of the convention.

## WEDDINGS

### Kay-Carpenter

Aura Moody Carpenter, daughter of Mrs. Floyd F. Carpenter, Madison, Wisconsin, and John Eugene Kay, East Rochester, New Hampshire, were united in marriage at the Reorganized Church in Madison on January 13. Elder Ormond G. Kimball officiated. A reception was held in the lower auditorium of the church following the ceremony. After a honeymoon at Niagara Falls, Mr. and Mrs. Kay will make their home in East Rochester.

### Calvarese-Clark

Mr. and Mrs. Stedman L. Clark of Somerville, Massachusetts, announce the marriage of their daughter, Grace Lovell, to Quinto John Calvarese, SOM 3/C, son of Mr. and Mrs. Harry Calvarese of Bellaire, Ohio, on Monday evening, January 7. Pastor Reed M. Holmes officiated. The couple will make their home in Ohio.

### Fugate-Crane

Iris Crane and Archie B. Fugate, Jr., were united in marriage by Pastor E. E. Workman at Fresno on Saturday, December 29. The groom, son of Mr. and Mrs. A. B. Fugate, Fresno, California, was recently discharged from the Army. The bride is a daughter of Mr. and Mrs. C. C. Crane of Sanger, California. After a short honeymoon, the couple will make their home in Fresno.

### Campbell-Maedel

Sunday, December 16, at twelve noon in the Valley Center Reorganized Church, Margaret Maedel and Thomas Campbell were united in marriage by Elder John Booth. Mr. and Mrs. Campbell will make their home in Deckerville, Michigan.

### Jones-Beauchamp

Barbara Beauchamp and Leslie Jones were united in marriage on November 18 at Pittsburg, Kansas. They are making their home in Kansas City, Missouri.

### Fritsch-Cates

Allene Jane, daughter of Mr. and Mrs. A. W. Cates of Fort Worth, Texas, and Cpl. Earl F. Fritsch, son of Dr. and Mrs. E. D. Fritsch, Highland Park, Illinois, were united in marriage at the First Methodist Chapel in Fort Worth, January 6. Elder Earl M. Moore, pastor of the Fort Worth Reorganized Church, performed the double-ring ceremony. A reception was held at the bride's home, after which Corporal and Mrs. Fritsch left for Fort Bragg, North Carolina.

### Candage-Black

Celia Lura Black, daughter of Mr. and Mrs. Floyd D. Black of Somerville, Massachusetts, and Pfc. Raymond Lester Candage, son of Mr. and Mrs. William Candage, also of Somerville, were united in marriage at the church in Somerville on Friday evening, December 28. Elder John W. Foster officiated, with Reed M. Holmes assisting. A reception was held in the lower auditorium following the ceremony. The couple will make their home in Boston while the bridegroom is attending Tufts Medical School.

### Meadows-Wolf

Joy Wolf and Sherman Meadows were united in marriage on December 3 at Detroit, Michigan.

### Orris-Bowen

Marle Bowen was married to David Orris at the Highland Park church in Detroit, Michigan, on December 7.

### Forson-Smith

Joyce Smith, daughter of Mr. and Mrs. Ray Smith of Cleveland, Ohio, became the bride of B. L. Forson at Crane, Texas, on November 17.

### McKillips-Berry

LaVerne Berry, daughter of Mr. Joseph Berry, Sr., Cleveland, Ohio, and Clarence

McKillips were united in marriage at Phoenix, Arizona, on October 1.

### Hopkins-Spalding

Jane Spalding, daughter of Mr. and Mrs. F. R. Spalding, and Richard L. Hopkins were united in marriage at the Reorganized Church in Cleveland. Pastor Casimir Nikel officiated.

### Maze-Evers

The marriage of Dorothy L. Evers, Providence, Rhode Island, and Melvin Dean Maze, son of Mr. and Mrs. Donald Maze, Sr., was solemnized at the Cleveland branch church following the prayer services on Wednesday evening, December 19. Pastor Casimir Nikel officiated. A reception was held at the home of the groom's parents following the ceremony.

### Births

Twin sons, John Hartman and James Leonard, were born to Mr. and Mrs. Veryl Stubbart of Bates City, Missouri, on Sunday, January 14, at the Independence Sanitarium. Mrs. Stubbart is the former Hazel Hartman, a graduate of the Sanitarium.

Mr. and Mrs. Winfield Billings of Somerville, Massachusetts, announce the birth of a son, Lawrence Ray, born January 11 at Sunnyside Hospital, Somerville. Mrs. Billings, who attended Graceland, is the former Marjorie Carter.

A daughter, Arline Bernadette, was born January 10 at Cahill House, Cambridge, to Mr. and Mrs. Frederick Black of Somerville, Massachusetts.

Mr. and Mrs. Vere Rosbury announce the birth of a daughter, born December 10 at Detroit, Michigan.

A daughter was born to Mr. and Mrs. O. W. Slasor on December 30 at Detroit, Michigan.

### Our Departed Ones

SADLER.—Ethel, passed away December 21 at London, Ontario. Services were conducted at the Harrison Skinner Funeral Home by Elder A. W. Sheehy. Burial was at Mitchell, Ontario.

DAVIS.—Elma Ellen, was born in Rock Island County, Illinois, on March 25, 1867, and died at the Independence Sanitarium on January 4. She became a member of the Reorganized Church in 1886, and in 1896 was united in marriage to Benjamin Davis. To this union two sons were born; the younger, Hugh Stanley, passed away at the age of nineteen. Sister Davis was a teacher in the junior department at Stone Church for many years.

She is survived by her husband, B. J. Davis; one son, W. O. Davis, Kansas City, Missouri; two sisters: Mrs. Ella Biggerstaff, Jefferson, Kansas, and Mrs. Carrie M. Ballinger, Independence, Missouri. Funeral services were held at Stone Church; Elder Evan Fry officiating.

SMITH.—Francis A., died Monday in the Independence Sanitarium at the age of seventy-nine years. Funeral services were held at the Roland R. Speaks Chapel; Apostle Arthur Oakman preached the sermon assisted by Elder Claude A. Smith. Burial was in the Fairview cemetery at Holden, Missouri.

McCLAIN.—William L., died December 18 at his home in Independence, Missouri, after an illness which had confined him to his bed for nearly four years. He held the office of elder in the priesthood.

He is survived by his wife, Alma, of the home; two daughters: Mrs. LaVelle Beal, Independence, and Mrs. Myrelle Grinter, San Antonio; two sons: Lt. Eldred, Monroe, Louisiana; and W. Blair, Independence; and four sisters: Mrs. Gertie Cook, Mrs. Ella Turner, and Miss Emma McClain, Independence; and Mrs. Alice Peoples, Fulton, Kentucky. Funeral services were held at Stone Church; Patriarch Elbert A. Smith officiated.

NEESE.—Mary Davis, was born March 12, 1838, at Seattle, Washington, and passed away at Compton, California, December 15. Left to mourn her passing are her husband, Albert, of Compton, California; three daughters: Mrs. Lois Martin, Mrs. Margaret Webb, and Mrs. Rosslyn Herrin; and a host of friends. Private services were held at View Park Chapel, Los Angeles, California. Elder Louis J. Ostertag officiated. Interment was at Inglewood Memorial Park, Inglewood, California.

SOMMERFIELD.—Michael A., was born April 25, 1868, and died October 10 at Mercy Hospital, Bay City, Michigan. In 1889 he was

united in marriage to Anna Schmidt, and in 1910 moved to Tawas City where he helped to organize the Tawas branch; he served as pastor for twenty-five years.

Surviving are his wife; six daughters: Mrs. Clara Robinson, Munger; Mrs. Christine Mills, Midland; Mrs. Florence Ulman, Tawas City; Mrs. Grace Vuillemot, Flint; Mrs. Irene Bunting, Alpena; and Mrs. Myrna Timreck, Tawas City; and two sons: George, Montreal; and Michael, Alberta. Funeral services were held at the Tawas City church; Elder B. H. Doty of West Branch and Samuel Pendelton of Beavertown officiated. Burial was in the Tawas City cemetery.

SKILLICORN.—Jane, daughter of Jane and William Kermoda, was born in Douglas, Isle of Mann, England, September 20, 1884, and departed this life on October 4, 1945 at her home in Cleveland, Ohio. She was united in marriage to George S. Skillicorn in 1907 in Montreal, Canada. They were both baptized into the Reorganized Church in 1915 in Cleveland. Her husband preceded her in death October 26, 1933. In addition to three sons, William, Frank, and Pfc. Wilfred Skillicorn, and a grandson, of Cleveland, Ohio, three brothers and a sister in England survive her. Pastor of Cleveland branch, Casimir Nikel, conducted the funeral services. Interment was in Kirland cemetery.

LUND.—Freda, daughter of Louis Larson, died December 27 at the Harrison Memorial Hospital in Bremerton, Washington. Funeral services were held at the Lewis Funeral Chapel at 2 P. M. on Monday, December 31. Elder A. W. Lundeen was the officiating minister. Burial was at the Ivy Green cemetery.

KEPLEY.—William Woodford, born May 19, 1850, passed away on January 11. He was married to Irene Keithley on April 29, 1872; nine children were born to this union. On October 26, 1894 he became a member of the Reorganized Church. In his most active years he was a lumberman. He and his family moved to Independence forty years ago. Although weakened by age and helpless for the past five years, he was patient, uncomplaining, and retained his fine sense of humor.

Surviving him are five daughters: Mrs. Myrtle Clipp, New Albany, Indiana; Mrs. J. R. Barksdale, Blue Springs, Missouri; Mrs. E. V. Davis, Pasadena, California; Mrs. Mildred Short, Independence, Missouri; and Mrs. Helen Goodman, Kansas City, Missouri, with whom he was making his home at the time of his death. There are twenty grandchildren and eleven great-grandchildren. Funeral services were in charge of Elder Gomer R. Wells, at the Dixon L. Kepley Funeral home. Interment was in Mound Grove Cemetery, Independence.

GOSKILL.—Minnie M. Deaver, was born November 24, 1836, near Mansfield, Missouri, and died September 15, 1945, at Shawnee, Oklahoma. She was united in marriage to D. L. Goskill; to this union one son, Maybern, was born. She joined the Reorganized Church when she was a young girl, and remained a faithful member until her death.

She is survived by her husband and son, three sisters: Mrs. Oscar Rippe, Mansfield, Missouri; Mrs. R. N. Aunich, Marion, Kansas; and Audrea Deaver of the home; two brothers: Eli Deaver, St. Joseph, Missouri; and Albert Deaver, Webb City, Missouri. Funeral services were conducted by Elder C. B. Freeman. Interment was at Mansfield, Missouri.

ECHTERNACHT.—Hatty E., daughter of George H. and Mary B. Light, was born at New Boston, Iowa, March 11, 1873, and passed away at her home in Independence, Missouri, on January 10. She was united in marriage to Frank J. Echternacht on October 11, 1899, at Shelton, Nebraska. To this union were born two children: a son, Harold, of Kansas City, Kansas; and a daughter, Mrs. Dan Kasmerchek, of the home. Sister Echternacht was baptized into the Reorganized Church on June 3, 1894, and remained ever faithful to the covenant she made at that time. She was a true and loyal Christian, a devoted companion and mother, and a good neighbor. She was always happy to render service to others in spite of the handicap of many years of great physical suffering.

Beside her son and daughter, she leaves to mourn two grandsons, Kenneth Lee and John Elwood Echternacht; and one sister, Mrs. Fred Brueningsten, Hastings, Nebraska. Funeral services were held at the George C. Carson Chapel, January 14. Garland E. Tickertroyer was in charge of the service, assisted by Mark H. Siegfried. Burial was in the Mound Grove Cemetery.

*Herald* PUBLISHING HOUSE

# BOOK NEWS

FOR BOOK STEWARDS

Number 1

Independence, Missouri

January, 1946

## ANNOUNCING:

A new publication for Book Stewards containing pertinent facts about books, contemplated publications, out-of-print listings, and sales suggestions. *Book News* will be issued monthly.

### BOOK NEWS FOR BOOK STEWARDS

Herald Publishing House  
103 South Osage Street  
Independence, Missouri

#### Editorial Advisors

Leonard J. Lea  
Kenneth L. Graham

#### Editor

Jeanne Scott  
Associate  
Mabel Holman

*This is your January issue. Watch for the February mailing.*



# The Saints' Herald

M  
Donald Harvey  
Washington Apt  
Lamoni Iowa  
Bish

Volume 93

February 2, 1946

Number 5

MEN need knowledge, tools,  
supplies, organization,  
shops, capital, homes—  
But above all, the skill  
and will to get out and  
do something with them.

## The Rise of the Business of the Kingdom

By J. A. Koehler

## Bishop Edmund L. Kelley

A Biography

## Up-to-Date Idolatry

By Evan A. Fry

## Worship Suggestions for March

### Fasting

By Thelona D. Stevens

# The Saints' Herald

P. S.

Volume 93

February 2, 1946

Number 5

## Editors

FREDERICK M. SMITH, Editor in Chief

ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor  
Business Manager

KENNETH L. GRAHAM

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## Please Note

Due to an error in the *Guide-Lines Ad* appearing in the January 19 issue of the *Saints' Herald*, sample copies were offered to those who might request them.

Paper shortage and the subsequent limit of back numbers will not permit us to send sample copies of *Guide-Lines to Leadership*.

—Herald Publishing House.

### \* READ THE FINE PRINT

How many of you writers, news correspondents, and contributors have read the fine print in the column at the left side of this page? Probably you haven't.

We were talking about that column recently. "But nobody reads it!" a member of the staff objected. "Yes," was the reply, "but it gives us some rules to refer to when people don't understand."

This brings up an important point. Fine print has various uses. It takes little space. It can even hide information that you ought to know.

When you sign a contract of any kind, for insurance or installments, or anything else, do you read the fine print at the bottom of the page? No? Well, then, you are normal. And unwise. Because all your trouble, if you have any with that contract, will be found in the fine print. That's why they print it small. They know you won't take the trouble to read it. The salesman looks honest, and probably is, so you trust him. But he didn't have any more to do with writing it than you did. Chances are he hasn't read it either.

If you are going to skip any reading matter in the contract you sign, skip the big stuff: the greetings, the testimonials, the glory and hallelujah, the "Whereas" that begins with a gold embossed initial letter, and is printed in imperial red. It doesn't mean anything. Ignore the fancy border, and the big seal with the motto in Latin. They don't mean anything either. The stuff that would keep you from signing, if you understood it, and that will make you pay in blood, sweat, and tears, is all in the fine print.

Our fine print column has no such sinister meaning. But, like other fine print, it is important. You could almost make an aphorism: The finer the print, the more important it is that you should understand it.

\* IF YOU ARE IN DOUBT about whether to take an action that will affect somebody else, ask yourself, "How would I like to have HIM do this to ME? If you wouldn't, don't do it."

\* LOOK AT YOUR SMILE in the mirror. Is it full and generous? Or is it tight and stingy, like a stretched bow-string, turned slightly down at the corners? No smile ever comes out right that isn't an honest reflection of the state of your soul. To improve your smile, change your feelings.

\* IT IS A FINE THING TO BE HELPFUL, but make sure that your help is given to those who are doing good, not evil. The Devil has too many volunteers, God too few.

\* NOBODY takes only a man's time in an office. It is the company's time, because the company is paying for it.

### \* LETTER TO A RADIO ADVERTISER

Dear Sirs: For years I used your Pollywolly-doodle Shaving Cream and considered it excellent. Then one day I heard your new commercial on a radio program. It made me sick of the stuff, and so I changed to buying from your leading competitor. I don't like his product nearly as well, but his radio commercials don't get on my nerves. When your announcer sings, hums, shouts, croons and brays "Pollywollydoodle" thirty times in a one-minute commercial, I nearly go nuts too. As soon as you return to sanity and get a better commercial, I shall be glad to resume using Pollywolly-doodle Shaving Cream.

Phineas T. Glum, citizen.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLann:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

# EDITORIAL

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## On Faithfulness in Marriage

### Tragedy in Divorce

Some heartbreaking things come to an editor's office. When people reach their last extremity, when there is no human source to which they can turn, when even their own prayers seem insufficient for their need, they turn to the church where they have always found strength, sympathy, and understanding. It is natural that they should do so in time of trouble, and they have a right to expect such help as the church can give. If the church is to do anything for its members, the most important time is when they are in trouble so great that they cannot help themselves.

A letter came to the office a few days ago. A letter asking for prayers. An unsigned letter. It was written by a wife whose husband is asking for a divorce. He wants to leave her and their children. She still loves him, and does not want their home to be broken up nor her children left fatherless. She knows how hard it will be to care for them alone. Certainly all members who have faith will respond to this mother's call. Great things have been accomplished by prayer. And when it cannot help us to avoid some great sorrow, it can help us to bear up and go through the trial.

Here is something that is no mere piece of statistics. It is human suffering and sorrow at firsthand, stark, naked, and terrible.

### A Few Words to the Man

If it were possible to reach him, we would like to address some words to that man, and to many others who are in his position. In these days there are too many of them, even in the church.

Sir, when you were both much younger, you made a covenant with this woman that you both expected to keep. You did expect to keep it, unless you made it cynically and with a lying tongue. That covenant was made, not with her alone, but with society and with God. Now you want to break it. If you break it without just cause, you will stand guilty in your own mind, condemned before your fellow citizens and before God. Love is the oldest of all loyalties, marriage is the oldest and most important of all contracts, and home is the oldest of all states of mortal existence. You plan to destroy all three of them.

Sir, you have taken the years of this woman's youth and beauty, and now you propose to leave her when her best opportunities for life are gone. Had she known your true character, she might have married some man of honor, or have turned to business or professional life. She has given you her best—companionship, love, daily ministry to your needs; she brought beauty into your life that no man possesses by himself; and if the spiritual and intellectual powers that she brought to the marriage mean so little to you, she at least gave you that physical joy and pleasure which the least civilized of men expect. All these things which she had were her capital for life, and she has expended them upon you. If you leave her now, you cannot restore any of those things to her. If you leave her, you are not only a renegade, you are a thief. You have stolen the best part of her life, and left her only the poorest.

Sir, the beasts of the field beget their young without love, and depart for fresh pastures. Paternity means

nothing to them but a moment's sensation, forgotten for the next tuft of grass. Sires do not know their children. Swine may trample heedlessly upon their offspring. Reptiles deposit their eggs and crawl sluggishly away, leaving them to the conditions of nature. The lower orders of animal intelligence are like this. But even the anthropoid apes—the gorillas, for example—live in families, are faithful to their companions, and protect their young. Sometimes, unfortunately, there are atavistic members of the human race who, though they appear in the forms of men, have the minds of cattle, or swine, or snakes.

And what are you leaving for, Sir? Some painted siren who sees in you only an opportunity to exploit your lust and live without work? Be assured that she who causes you to break faith with your family will break faith with you. When sickness and misfortune befall you, as they do all men at some time, she will not remain at your side. Put away this evil temptation, and put this wanton woman out of your life while there is yet time.

You are at mid-channel, Sir—the dangerous time of every life. Folly and temptation strike you at their worst now. You will never find happiness—as so many who have tried it testify—in seeking a new illicit love. Your paramour is only another woman, and you will probably find her inferior to your wife when you are better acquainted with her.

You are thinking only of yourself. Have you thought what divorce will do to your children? Have you thought what it will be in future years when you are aged and weak, and need help, to think that your own children remember you only with contempt and hatred? Have you ever looked intently into the eyes of a divorced child and seen the irreparable hurt that shows there? There is nothing worse in this world for children, as for a

*(Continued on page 23.)*

## Across the Desk of the Editor in Chief

I HAVE JUST RECEIVED by mail a letter from Ann Arbor, Michigan, containing the printed announcement sent out by Mr. and Mrs. John Everett Keller of the marriage of their daughter Clara Lee, Lt. (j.g.) in the Naval Reserve of the United States, to Roy Stonger Budd, also Lieutenant of the Naval Reserve of the United States, the marriage having taken place on the 23rd day of December.

Brother Budd is known, of course, to many of the Saints of Independence, and I am sure all of them will join me in wishing the newly formed family richness of happiness and prosperity.

IN A CHRISTMAS CARD coming from Brother and Sister Alldredge of Berkeley, California, there is an expression of concern over the general conditions prevailing, which I am passing on to our readers who I am sure will read the expressions with interest:

Dear Brother Smith: It occurs to me there is no mistaking this fact, that we are at the crossroads. The ways beyond lead to either a prosperous future, a secure state in economy, or a gradual decendency into a chaotic disorder in which it is highly possible to become pawns of a complete regimentation. The success we may see in either will be controlled by the status of our decisions in matters pertaining to state or nation during the next few years.

The road we choose to follow, the bridge we decide to cross, will designate the value, or quality, of our zionic ideals of the future.

Greatly do we hope, and sincerely do we pray that in the rendering of your decisions, in the solution of your problems, you may be guided into those avenues of thought and action which lead only to "Peace on earth, good will to men."

No, the war isn't over, and by far the greatest problems lie ahead—yet unsolved.

May God's blessing rest with you and his Spirit be the motivating force within you in the disposition of the responsibilities which lie before you.

Season's best wishes.

SOME TWO YEARS or so ago a distressing message was received from Ft. Smith, Arkansas, from the family of Sister C. C. Sherwood, who was very ill and desired to have prayers and administration. In response to my suggestion and call, Brother Amos Higdon went to Ft. Smith and contacted the people and administered to Sister Sherwood. A distinct blessing was received by Sister Sherwood, and a year ago I received from Brother C. C. Sherwood a letter stating that he had been saving his pennies over the year, and sent these to me, which amounted to quite a little sum, for me to place where I thought it would do the most good. I sent it to the Bishop

and it went into the general fund.

Again comes a letter from Brother and Sister Sherwood from Ft. Smith, Ark., saying in saving their pennies as they did last year has resulted in permitting them to send about \$9.00 for me to place with the Bishopric where I thought it would do the most good.

I have sent this to the Bishop, suggesting it be placed in an endowment fund for the Sanitarium.

I am quoting from Brother Sherwood's letter that which I am sure will be of interest to our readers:

Dear Brother Smith: You will find inclosed a sum of money. These as I have told you before are the pennies I have saved in the last year. I have been saving my pennies since 1939 and send them to the church. Never spend one that comes in my possession. You may wonder why I do this. I will here try to tell you. I am 72 years old; my wife is 45 years, and we have three daughters all married. I am a Spanish War veteran, not working. My pension is all I have coming in. So you see our situation. I'm sending you this money to place in church funds where you think it will do the most good. We have never forgotten the time when we called on you, and you sent Brother Higdon to administer to my wife. We are getting along fine. Think of us in your prayers as we have no teacher, except the *Herald*, which we appreciate so much.

SISTER JESSIE M. BAILEY of Sioux Falls, South Dakota, along with her Christmas card of cheerful greetings, sends a letter in which she expresses her appreciation of the articles in the *Herald* and tells of the good these have done her. She feels that shadows of portentous events are being cast before them, and speaks thankfully of the blessings she has received. She writes:

The prayers I have asked for at Independence in times past were answered. My youngest daughter was healed and has come into the church. We are having snow and very cold weather at present. The best of wishes for you and yours through 1946.

I HAVE JUST RECEIVED a letter from Carl F. Wheeler, Jr., a young man who was in the armed forces and found necessity for hospitalization. He wrote from the Birmingham General Hospital at Van Nuys, California, telling of how remarkably he had been blessed through administration and how he had enjoyed the association of the Saints in that part of the country. He was in touch with Brother Rushton and others of the ministry. He closes his letter by saying, "As I look at the church today, it seems to me that if there were some way to challenge greater participation on the part of young men we could realize a great gain and I have wondered if there is any definite program set forth in the matter."

In reply to Brother Carl's query, I told him that I had thought much of the

matter and had definitely felt that no finer appeal could be made to these young men returning from the armed forces than to express to them our need for their participation in helping us to establish Zion; for I feel sure that an appreciation of the ideals of our social philosophy would make a strong appeal to our people and elicit a very fine cooperation from them.

BROTHER R. L. BOOKER writes from Mobile, telling of the long years he has striven to discharge the responsibilities of pastor in that branch, and he seems to find pleasure in realizing that progress is being made in his expectation to soon see some of the things accomplished toward which they have been working. He feels that the Saints are responding as never before and that there is present an earnest desire to participate in the work of the branch. He reports that 25 out of 70 who were with the armed forces of the country have returned, and he found inspiration in seeing them in the congregation. He says:

The war brought to a halt the development in the branch of many of our young men, but we are hoping to see them take up where they left off. Other youth are in the process of development, and we feel that Mobile is not going to have the worries of priesthood in the future as it has had in the past.

ON THE 12TH AND 13TH of January I was with Brother Livingston at Des Moines when the Des Moines District had its Inventory or so-called Financial Day, when the Saints of the district were stimulated to file their inventories. A goodly response was had, and both Brother Frank A. Fry, president of the district and the Des Moines branch, and Bishop Stephen Robinson feel this financial-day observance is effective for good.

It has occurred to me that other districts might do the same and think it probable that many of them are.

I was pleased to note by the last number of the *Lamoni Stake Record* that "Stake Inventory Day" had been announced and a cut was made of the tithing statement which constitutes a part of the inventory filing. I feel sure that such a day will be highly successful in Lamoni Stake.

AGAIN we have report from Brother A. J. N. Muir of Port Huron, Michigan, in regard to the financial affairs of his district. He reports that every branch in the district is "over the top" so far as its quota is concerned. And he states the quota for the district has been exceeded by over \$7,000.00, and that the year has been a prosperous one for the district, he having been able to send over \$30,000.00 to the Presiding Bishopric.

# E. L. Kelley

A biographical sketch of Bishop E. L. Kelley, prepared in connection with the Fiftieth Anniversary celebration of Graceland College, 1945.

By the Lambda Delta Sigma Society

EDMUND L. KELLEY was born near Vienna, Illinois, November 17, 1844. He passed the early years of childhood in the place of his birth, moving with his family at the age of ten to western Iowa, locating in Mills County. As his name indicates, he was of Irish origin, his great-grandparents having emigrated to America in 1773. His father, Richard Yancey Kelley, was an elder in the original church organized by Joseph Smith.

After the death of the Prophet, he, like many others, was at a loss to know with which of the several groups claiming to be the true church he should affiliate. He was very desirous of associating with the right one. Following a number of years of doubt and examination, he came to know of the Reorganization through the ministry of Elders E. C. Briggs and W. W. Blair and united with the church.

The young son, Edmund, was greatly influenced by the decision of his father, as were four of his brothers. He united with the church and, recognizing his need for further preparation if he were to make any large contribution, entered the University of Iowa and later attended college in New York. After serving as principal of a boys' school in Pennsylvania, he returned to the west where he taught school in Illinois and Iowa. During the winter of 1870, while engaged in teaching in Illinois, he had a vision which made a great impression on him. He relates it thus:

"In the vision the Savior was shown to be making what appeared to be the last of a long and devoted effort to reclaim the world from evil, and the statement was made, 'He is traveling the circuit of the earth for

the last time.' While intently looking upon the scene I was asked to follow, and promised to do so."<sup>1</sup>

ACTING ON this promise, he attended the April, 1870, general conference and was appointed to a mission in Michigan under Elder E. C. Briggs who had been instrumental in presenting the Reorganization to the Kelley family some years earlier.

After serving in that field during 1871 and 1872, he was moved upon to ask for temporary release so that he might continue his education at the University of Iowa. He entered the law school of the university from which he graduated in 1873. He opened a law office at Greenwood, the county seat of Mills County, Iowa. In connection with his law practice, he served the church as minister in that part of the state. He was a man of such high reputation and character that he was elected as county superintendent of schools, but continued in his ministry for the church.

During his practice of law in western Iowa, he was much concerned in connection with reports and rumors touching upon some of the church leaders. In October, 1878, he had a spiritual experience when, as he related, he was brought into the presence of the Creator and Judge of All and was instructed as follows, "Men should be judged by their public acts and not by their private lives. If I were to pass upon men according to their merits, you nor no other man would stand before me. The revelations in the Book of *Doctrine and Covenants* I

1. *Church History*, Reorganized L. D. S., 1873-1890, Volume 4, page 729.



BISHOP E. L. KELLEY  
In his early years.

gave to my servant, Joseph Smith."<sup>2</sup>

Two days later in a conference with Jason W. Briggs, President of the Quorum of Twelve, he was entirely satisfied with the course of the church leaders and was confirmed as to the correctness of the revelations given to govern the church. These revelations served him as a guide during his active church administration in determining proper procedure in the many difficult situations which he faced during his long years of general church work.

IN 1881, he was a member of a committee to present to the Congress of the United States the claims of the Reorganized Church, touching the innovation of polygamy by those claiming to be Latter Day Saints. At the session of the Conference of 1882, he was appointed as a counselor to George A. Blakeslee, presiding bishop of the church. He served in this capacity until the death of Bishop Blakeslee in 1890, when he was called to the position of presiding bishop of the church, where he occupied until 1916.

As presiding bishop of the church during a long period of time, he

2. *Church History*, Reorganized L. D. S., 1873-1890, Volume 4, page 730.

was called upon to serve the church in many different capacities, as counselor to the President of the Church, as chairman of the Board of Publication, as a member of the Board of Directors and also of the Board of Trustees, and as treasurer of Graceland College. He traveled and preached extensively in all parts of the United States and Canada. In 1801, he was sent on a special mission to the British Isles, at which time he also visited France and Italy.

Thomas Jefferson wished to be remembered for three things: as author of the Declaration of Independence, of the statute of Virginia for Religious Liberty, and as the Father of the University of Virginia. If Bishop Kelley had been asked for what he wanted to be remembered, he would without question, have included his large contribution in the organization and growth of Graceland College.

**E**ARLY IN THE proposal for the establishing of a college in Lamoni, he was active in the promotion and drew up the articles of incorporation. When this movement did not develop, he eagerly led the group urging the opening of a college by the church. He was thus very closely identified with the college from the very beginning.

During Bishop Kelley's participation in the activities of the college, the student body was made up largely of those enrolled in the preparatory, commercial, and studio courses. His frequent addresses before the student assembly always emphasized the large contribution those students would be called upon to make in building up and developing the educational consciousness of the church membership. As we look back through the years and think of the hundreds of men and women from all parts of the country who attended the college during those early years and know of their large share in all the quorums of the church and among the general mem-

bership, we can fully appreciate Bishop Kelley's prophetic vision and his persistent efforts in behalf of higher education in the church college.

For a number of years before the college was authorized by action of the general conference, he was found among its chief advocates. Through his long years of service and in looking forward to the future of the church progress, he visioned the part an educated ministry and an educated membership would be called upon to play in the onward march of the church. He recognized the part our own college might well be expected to have in such a program, and was a strong supporter of the movement for the establishment of Graceland. He was elected by the general conference to be a member of both the Board of Trustees and the Board of Directors, one body to be responsible for the raising of the funds and the construction of the first college building, the other to concern itself with the academic interests of the college. When the two boards were consolidated, Bishop Kelley served as a member of the Board of Trustees where he continued for several years, and an additional three years as college treasurer.

**H**IS SERVICE on the college board extended through many of the most critical years experienced by the college. Like many small denominational institutions, Graceland had much financial distress. Countless times it seemed that the doors would not open for another year, and even after opening it the college could hardly continue for lack of support; but under the fine guidance of Bishop Kelley and with the fullest co-operation of other church leaders, the college continued to minister to the educational needs of hundreds of young men and women through the years. At last, after many financial struggles for existence, her darkest days came at the last general conference held at Kirtland, Ohio. It was in April, 1904, that a resolution was intro-

duced favoring the discontinuance of the college at the close of that college year.<sup>3</sup>

After two days' debate in the conference, the resolution was voted upon by a yea and nay vote, districts being represented in the vote by the delegates in attendance and the ex officio members by one vote each. The resolution was adopted by a vote of 851 for and 826 against, a majority of twenty-five votes out of a total of 1,677 votes. On the following day, the Quorum of Twelve through the secretary presented a report, "favoring the continuance of Graceland College just as soon as the original debt, and the entire deficit incident to running expenses has been paid."<sup>4</sup>

In the conference vote all three members of the First Presidency and all three members of the Presiding Bishopric voted against the closing of the college. The presiding bishop, E. L. Kelley, took a leading part in the general conference discussion, and in the discussion and final action of the Board of Trustees in May, following the Kirtland conference. After full investigation and discussion of the legal, moral, and educational aspects of the situation, the College Board of Trustees on May 12, 1904, resolved "that we immediately proceed with the work of procuring and electing members of the faculty, the distribution of catalogues, and the performing of such other duties as are prescribed by the articles of incorporation to continue the college in session."<sup>5</sup>

**B**ISHOP KELLEY was most influential and enthusiastic in the proposal to continue the college, and through his good offices as bishop, assisted by the First Presidency, under the guidance of President Joseph Smith, the college passed through this difficult financial crisis.

At the next General Conference held in April, 1905, a report on the

3. *General Conference Minutes*, 1904, page 698.

4. *General Conference Minutes*, 1904, page 705.

5. *Board of Trustees' Minutes*, 1904, page 282.

actions taken since the 1904 conference was made, and the Joint Council of the First Presidency, Twelve, and Bishopric recommended that the college should continue.<sup>6</sup>

After discussion the recommendations were adopted. Bishop Kelley reported on the actions taken by him and his associates during the year relative to college finances and the program prepared for the future.

In addition to the remarkable service rendered by Bishop Kelley in the interests of the college, one of his sons served as a member of the Board of Trustees and three of his children, one son and two daughters, made large contributions to the college by service on the faculty. His wife was the first president of the Patroness Society of the college, where she continued with most excellent service for many years, rendering aid of high value during some of the most critical early years of Graceland.

The name of Kelley will go down the corridor of time in the history of Graceland with high honor and great renown.

"We live in deeds, not years." Not many live in both as fully as did Edmund L. Kelley. The multitude of people, not only at Graceland College, but throughout the church who were influenced by his righteous and active life will continue through the years to enjoy the keenest delight and the fondest memory and to return the largest dividends in the kingdom of God on earth because Edmund L. Kelley lived a long and fruitful life.

6. *General Conference Minutes*, 1905, page 765.

### Bad Habits of the Audience

Dr. Leopold Stokowski, former conductor of the Philadelphia Symphony Orchestra, once angered and amused a whole nation of music-lovers by an object lesson in manners which he gave his Philadelphia supporters.

The last concert of the season was scheduled to begin at the usual time,

## Christmas in Austria

John G. Wight

(With American forces at Enns, Austria)

HE WAS a small, blond Aryan, and his chin barely reached the top of the bountifully laden table. His blue eyes were filled with awe, and his plate was filled with America's traditional Yule meal—turkey, dressing, cranberry sauce, English peas, butter, rolls. Valiantly he strove to keep up with the eating pace set by the companions who sat on either side of him—two hearty American infantrymen—and in this he succeeded, even though he occasionally had to discard his fork to gain a little more speed with his fingers. Never before, he thought, had there been such a meal. And never before, thought his companions, had so much of so many things been consumed by one so small.

At last he laid down his fork and surreptitiously wiped his hands on his pants. After surveying the still plentiful supply of food before him, he reached the conclusion that he was physically unable to eat another bite. He was, therefore, chagrined when his plate was whisked away and another was placed before him—this one piled high with apple pie, ice cream, and chocolate cake. He hesitated for a split second, then manfully picked up his fork. The occasion was the Christmas dinner of a company of infantrymen, who had as their guests some of the children from the village.

Thus I saw that even the ravages of a war of hatred could not erase the innate generosity and love of the average GI for the unfortunate. I'm sure that a good many of the children who were there had not had such a meal for years, and I doubt that some of the younger ones had ever had such a repast. In addition to that, almost every child in the village came in for the benefits of the candy and gum donated by the GIs from their PX rations.

So, I'm reassured. The hate of a few months ago has turned to a love. It is a stern love for those who had part in the war, but it is a tender love for the little ones. God grant that we shall have no cause to change that love as these little ones grow older.

but those attendees who took the trouble to arrive before the appointed hour were surprised to note that evidently no preparations had been made for the concert. Only two or three ushers were at their posts, the stage was dark and bare, and the scheduled time for the concert had come and gone before a janitor crossed the platform and noisily began to bring in the music stands.

At 9 o'clock two performers seated themselves on the stage and began to play the first bars of the opening selection, and from time to time other musicians strolled in, took their places and joined in the chorus. Much stumbling, coughing and rattling of instruments marked the entrance of each man, and almost half an hour went by before the full orchestra was assembled and

ready to perform in the accustomed manner.

The middle section of the concert proceeded without undue disturbance, but the concluding number on the program was simply a reversal of the first. Musicians stopped playing from time to time, noisily folded their instruments and banged and stumbled their way off the stage. Dr. Stokowski alone remained to face the verbal brickbats of an outraged audience. But although indignation ran high, there were no vacant seats at the first concert of the new season, and the attendees were not only noticeably prompt in arriving, but unusually hesitant about leaving before the last note had been sounded.—Robert Barlow.

# Fasting—Who? How? Why?

By Thelona D. Stevens

*"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50: 5.*

MUCH HAS BEEN written and said about prayer, but not so much about fasting. Yet, the two terms are almost inseparable in the scriptures. God's people have always been commanded to fast and pray, because God knows that through this means changes can be wrought in the hearts of men which enable his Spirit to work in and through them, to the bringing about of his purposes.

## WHO SHOULD FAST?

When God gives a law or a commandment to his people, it is to *all members* of the body. In the Bible, the *Book of Mormon*, and the *Doctrine and Covenants* there are repeated commandments having to do with fasting and prayer. Perhaps the spirit of all these may be caught up in this one: "Also I give unto you a commandment, that you shall continue in prayer and fasting from this time forth."<sup>1</sup>

These commandments have never been countermanded. They apply to us all, with the exception of those who are ill or incapacitated. Both the late Joseph Smith and our present prophet have been specific on this point. The following is quoted from the *Saints' Herald*: "Children, nursing mothers, and members in feeble health are not expected to abstain from food . . . if to do so is likely to create distress."<sup>2</sup> Refraining from necessary nourishment under such circumstances would be unwise, and fasting under those conditions probably would not even be acceptable to God, for he has commanded us to use wisdom in all things.

## DANIEL'S FAST

Since many of the thoughts expressed in this article are drawn

from the story of Daniel's fast, these excerpts from Daniel 10:2-14, with interpolations, are suggested:

"In those days I Daniel was mourning [fasting] three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." (Daniel says he was mourning, which is interpreted to mean fasting, since he himself explains that he was fasting.)

Note, this does not say that he did not eat anything, but shows that he refrained from luxuries during this particular fast. There are some fasts which are total—in which neither food nor water are taken, but when Daniel was fasting he evidently did not refrain from all nourishment.

Then Daniel was rewarded for this effort: "Then I lifted up mine eyes . . . and behold a certain man . . . and his face as the appearance of lightning, and his eyes as lamps of fire. . . . And I Daniel alone saw the vision; for the men that were with me saw not the vision; but a quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision." (Those who did not fast and make the effort did not receive the reward that Daniel received.)

"I heard the voice of his words . . . O Daniel, a man greatly beloved, understand the words that I speak unto thee. . . . Fear not, Daniel; for from the first day that thou didst set thine heart to understand" (notice the purpose of his fast—to understand) "and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (because Daniel had inquired of God). "But the prince of the kingdom of Persia [the prince of evil, or Satan] withstood me one and twenty days;" (the exact period Daniel had set for his fast) "but, lo, Michael, one of the chief princes"

[the *Doctrine and Covenants* explains that Michael was Adam<sup>3</sup>] "came to me; and now I am come to make thee understand what shall befall thy people in the latter days." Then follows the vision to which Daniel was entitled and which he received because of his fasting and prayer.

## HOW SHALL ONE FAST?

There are many kinds of fasts, as well as many reasons for wanting to fast. The reason prompting the fast, as well as the length of time the fast is to be observed, and the circumstances surrounding the individual all have bearing on how the fast should be conducted. Sometimes a fast may be total abstinence from all food and water (to be done with wisdom); sometimes the fast may be from food but not water; sometimes the fast may be from just *certain* foods. Daniel ate "no *pleasant* bread, neither flesh nor wine" but this does not say that he fasted from all foods, such as cereals, vegetables, fruits, etc., and water.

The *Doctrine and Covenants* bears out the thought that one kind of fasting may include food eaten judiciously: "And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full. Verily, this is fasting and prayer; or, in other words, rejoicing and prayer."<sup>4</sup>

Again, fasting is not necessarily limited to food, as the fast may be from certain types of reading, radio programs, or other entertainment, self-adornment, etc. Sometimes it is impossible for a person to refrain from food without causing comment and even ridicule by other members of the family or associates. An individual whose family does not share his beliefs might excite ridicule or even antagonism by refusing to go to the table with the family. He may still fast by eating, but refusing some foods, say the desserts. Or, he may choose to fast from something other than food for a time. Fasting is something so sacred between the in-



dividual and God that it should be done without exciting comment by unsympathetic observers.

Jesus' instruction was: "Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. . . . But thou, when thou fastest, *anoint thy head and wash thy face*, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly."<sup>5</sup> In this quotation notice that he said, "when thou fastest, anoint thy head." This commandment in connection with fasting was not new to the Israelites. Countless passages in the scriptures refer to this practice, such as the beautiful 23rd Psalm, "thou anointest my head with oil." This obviously was oil consecrated to holy purposes. In contrast, one notes that Daniel did not anoint himself during his three weeks of fasting. He doubtless refrained from the use of perfumed oils, such as is suggested in Amos' reference to those who "anoint themselves with the chief ointment."<sup>6</sup>

Paul suggests another type of fasting. His advice is directed to husband and wife: "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer."<sup>7</sup>

Just how we fast, what we fast from, is not the most important thing, but rather the *attitude* that we bear in our hearts—the attitude of willingness to be obedient to the divine command.

#### SOME BENEFITS FROM FASTING

Aside from the desire to be obedient to the commands of God to fast, there are a number of reasons for the practice of this principle.

First, it works in accordance with the laws of nature. When one wants to cleanse his body, he refrains from food. An overworked physical structure needs time to rest instead of being forced to do more work by taking in more food. Fasting, then, helps the physical body to rest.

One who wishes to draw close to

God in meditation and prayer cannot hope to do so if his body is groggy with food. In order for the mind to function, a goodly supply of blood must be rushed to the brain. It is impossible for the body to spare much blood to the brain, if the stomach must use most of the supply.

Again referring to the *Doctrine and Covenants*,<sup>8</sup> we see the Lord does not want us to break the law he has given concerning the keeping of the Sabbath day holy by preparing and eating big meals on this sacred day. Preparing unnecessarily elaborate meals is not only breaking the law which requires us to keep the day holy, but by eating too much food, we cause the mechanism of our bodies to overwork, causing our very bodies to break the Sabbath day. A definite promise goes with the keeping of this commandment: "that thy joy may be full. Verily, this is fasting and prayer . . . rejoicing and prayer."<sup>8</sup>

Fervent desire to offer special thanksgiving to God, then, would cause righteous souls to desire to fast, perhaps not from all foods, but at least from more than the body needs for sustenance, not to be overloaded and dull, but free from the bondage of too much food, that there may be "rejoicing and prayer." There is nothing said about doing this just occasionally. The commandment is that this shall be done on "the Lord's day." It should be the *practice* on the Sabbath day.

Fasting, then from a purely physical standpoint brings its own rewards spiritually.

#### OTHER REASONS FOR FASTING

"It was in offering sacrifices that Abel the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifices. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him in sacrifice. Psalm 50: 3-5,

'Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice.'

"Those, then, who make the sacrifice, will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice can not enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do, and without this guarantee faith cannot exist."<sup>9</sup>

Faith grows through fasting, or sacrifice, and prayer. A trial successfully met increases one's faith. Through fasting and prayer, trials may be overcome, but without this means of help, the trials may overcome us. Fasting in itself may be a trial. When we say "no" to the appetite, we are making a choice between the food that feeds the physical man and the food that feeds the spiritual man. Unwillingness to fast, then, may be an indication that we, like the Israelites of old, prefer the "flesh pots." When we rock along in a rut, making no special effort to serve God, we are not growing spiritually, but when we do exert ourselves in special effort to approach God and serve him, we become special targets of Satan.

Witness Satan's attacks on Christ when he fasted. When we are especially trying, we are especially tried. Perhaps we have been one who in discouragement has said, "The harder I try, the more things

go wrong." Satan would have us become discouraged and give up the effort. Paul's words are encouraging, though, for he points out that God "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."<sup>10</sup>

Closely associated with the development of faith is the impelling urge to gain knowledge and the understanding of the mysteries of God. Notice in the story of Daniel that he had set his "heart to understand." He wanted to know certain things so much that he was willing to exert extra effort to learn them. This extra effort on his part called forth extra effort on the part of Satan, for he tried to stop the angel whom God sent to reveal the things which Daniel had prayed to know. Notice the explanation which the angel gave: "From the first day that thou didst set thine heart to understand . . . thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days." Then Michael was sent to the rescue of the angel from the Satanic forces, in order that he might continue his mission to Daniel. Notice, too, that the struggle between the angel and Satan lasted the exact number of days that Daniel had set for his fast. Then came the blessing. Ether wrote: "Wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith."<sup>11</sup> Daniel did not see the struggle that took place between the angel and his assailant. His faith had to carry him through the three weeks of trial, but after he successfully withstood the trial, he was rewarded.

Daniel's trial ended with the period of fast, but not all blessings immediately follow the fast. Perhaps the time of trial may be extended long beyond the period spent in fasting. Sometimes, of course, God does immediately answer our prayers, but at other times we must wait, some-

times years for fulfillment. We may not know his reasons for withholding the answer from our vision, but "dispute not because ye see not."<sup>11</sup> In his own time and way God will answer the prayers, when the trial is past. We may be quite certain that blessings will not come unless we ardently seek them through the means God has set. Had Daniel not sought this enlightenment, he would not have received this vision and understanding.

Fasting develops admirably the attribute of humility. David the psalmist, knew this, and said, "I humbled my soul with fasting." The occasion was one in which "false witnesses . . . rewarded me evil for good." His response was to humble himself in fasting and prayer. No desire to retaliate was evidenced by David, but rather through humility, he records, "I behaved myself as though he had been my friend or brother."<sup>12</sup>

Another reason for fasting and prayer is the welfare of others. Alma records: "the children of God were commanded that they should gather themselves together oft, and join in fasting and mighty prayer, in behalf of the welfare of the souls of those who knew not God."<sup>13</sup> In fact, in the story of Daniel we note that his was not a selfish purpose in desiring knowledge. He was concerned about the things that would befall the people "in the latter days."

#### PURIFICATION THROUGH FASTING AND PRAYER

Yet another aspect of fasting has to do with repentance. Notice the beginning of the account of Daniel's fast: "I Daniel was mourning." Mourning means *grieving*. Could he have been grieving over his own sins? Perhaps. Repentant for his own misdeeds, and asking forgiveness and strength not to repeat his sins. The twelfth verse bears out this thought, for the angel referred to the time when Daniel set to "chasten thyself before thy God." In order to chasten himself, Daniel was willing to undergo self-discipline,

which would of necessity include not only refraining from unnecessary food, but also would express sorrow over his failures, his imperfections, with a desire to be clean before God, for Daniel doubtless knew full well that his prayers could not be answered until he was in the right condition before God. He was willing to make a sacrifice in order to bring this about.

Often we quote the words of Jesus, "Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you,"<sup>14</sup> without considering the conditions, namely: "if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus, and it shall be done."<sup>15</sup> We have the promise that if we ask on this basis, we shall even be guided in knowing what to pray for: "it shall be given you what you should ask"<sup>16</sup> and "he that asketh in spirit shall receive in spirit."<sup>17</sup> We are given to know that God cannot dwell in unholy temples, and before we can receive God's spirit to the degree that our prayers are directed by his Spirit, we must truly repent of all our sins and be clean in his sight. Then we have this further promise and warning: "whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask for anything that is not expedient for you, it shall turn unto your condemnation."<sup>18</sup>

In addition to the great promise of eternal life, obedience to the commandments of God brings us *here* and *now* great blessings, as the scriptures show:

"And he never doth vary from that which he hath said; therefore, if ye do keep his commandments, he doth bless you, and prosper you . . . he doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you. . . ."<sup>19</sup>

"I the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."<sup>20</sup>

(Continued on page 15.)

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# The Rise of the Business of the Kingdom

By J. A. Koehler

IT WAS MANY centuries ago that the genius of prophecy first endeavored to bring forth and establish the business of the Kingdom. I speak, of course, of the *civil-mode* Kingdom. Notwithstanding the groping, the halting, the regressions and all, of the Israelitish people, in that adventure notable headway was made. It was a forward leap toward the Kingdom which is to come.

That surge in the march of civilization is regarded by some as a prophecy of the manner in which the business of the Kingdom will be inaugurated again. One of these days, say the prophets, there will be another forward leap, another outright adventure in rightly constituted economic society.

THE UNPROPHETIC voices of religion, thus far, have succeeded in forestalling that development. They have harped eternally about personal *un*-righteousness, but not in manner to prepare men personally for the business of the Kingdom. They have only screened their own Kingdom-building incompetence by underrating the capacities of their people. And under the spell of that delusion the day of outright adventure in rightly constituted economic society has been postponed.

It may be that the *whole* body as composed, the church regarded as a unit, is incompetent to adventure in community building. But there are persons within the church who are fit; there are enough fit persons to form a nucleus within the church for the purpose of adventuring outright in the business of the Kingdom.

The Kingdom may be established only through some Kingdom-building agency. The church either as constituted or as it is to be re-constituted is that agency. In 1834 our church was unprepared to fulfill that mission. It may still be unprepared. But the Latter Day Saint Church is

so constituted that any part of it, on occasion, may perform the functions of the parent body. And unless prophecy is a delusion, somewhere, somehow the church will fulfill its offices as a Kingdom-business-inaugurating agency.

THE PROPHET Daniel said that the Kingdom shall arise in the last days through a process of enclavement—as “a stone cut out of the mountain.” The Restoration prophet developed that idea, saying that that nucleus will be composed selectively of “the elect,” or “those who hear His voice and harden not their hearts.”

The first people that undertook to establish the business of the Kingdom, the Hebrew people, also was formed selectively, by a process of isolation. And when we recall these facts and place them by the side of St. John’s summons to “Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues,” and compare the proclamations of the Restoration with these facts, we have assurance that there really is a modern voice of prophecy.

IT SEEMS impossible that the business of the Kingdom shall arise again precisely as it did in the days of Moses. For there is no people so ready to undertake to re-establish that business under its common religious impulsion and prophetic leadership. No existing nation is composed for the Kingdom building business, much less is it constituted for that business. When that business arises again it will be through an adventure of a people formed through a very different combination of circumstances.

The march of civilization, which has not been without interruption, has been slow and blundering. And so has the march of “My people”

toward their religious goal: the Kingdom. It is true that, in modern times only, science and technology have made rapid strides. They have transformed life in its material aspects almost over night. As respects the outer circumstances of man, under the forces of science and invention, civilization has literally *surged* forward.

Science was able to give civilization such a push forward because it was able to perform even though peoples as such were unable to master its truths. It could perform because it could demonstrate on its own. It could perform because peoples are not resistant to physical changes as they are to social or moral changes.

LET US SUPPOSE a religious people as independent in its work as science is; a people with the vision of the Kingdom; a people not resistant to social changes, but determined to achieve the social changes that will set their own house in order; a people with a religious passion to order aright as in the sight of God their human relations, particularly their economic relations. Could not that people make a forward leap toward the goal of true religion? Could it not transform its own area of civilization almost over night? Could not the business of the Kingdom arise quickly again, as in the days of Moses, through its endeavors?

Moreover, if such a social nucleus were formed within society, perhaps within the church, and the business of the Kingdom inaugurated, would not that enterprise set the priests of religion right in their ideas of personal improvement? in their work of religious education? Would it not reveal the personal improvement that must be made to fit men for the business of the Kingdom? Would it not be the answer to the baffling problem of interesting men personally in the tasks that fit persons for places in the Kingdom-mode of society? the task of

building men who will promote the Kingdom of God?

In the case of heterogeneous, visionless peoples generally, whose thoughts about the conduct of vital affairs have always been muddled, the coming of the Kingdom has always been halting. It may always be painfully slow. Even in the case of "the elect," or in the case of "My people," the formation of the "chick" within the "shell" cannot take place in a day. The hatching of the "chick" must be preceded by a period of incubation. But may not the emergence of the "chick" from the "shell" be a matter of only a few "hours"?

**L**ATTER DAY SAINTS have been thinking about the business of the Kingdom for more than a century. Its "chick" has had time to form within its "shell." Let us suppose the time has not been misspent. Is it not reasonable to suppose that within a few years that "chick" could burst its "shell" to take its place in the governments or peoples of the world, not fully developed, but having power within itself to grow and develop to maturity? Is it not reasonable to suppose that it may make its appearance as a self-governing body—self-governing as respects its own internal economic affairs—within a very short period of time?

Of course for "the elect" that appearance is painfully slow. But for the unprophetic, visionless, unadventurous peoples of the world, will not the rise of the business of the Kingdom have the aspect of a *sudden change, a surge, in human affairs*, having the aspect of a phenomenal social development?

**T**HERE WAS A complete and abrupt break with Egypt when Israel set up its own mode of government in Canaan. Instead of a slow, piecemeal, ineffectual remodeling of an old building, Israel built a new social structure, in a very short time, from the ground up.

There are unprophetic voices which would take the hovels of Babylon and seek to make them enduring through the slow, the painful, the costly, and even the ineffectual processes of social reform. Those voices hold that that is the only manner in which the prophecy of the coming Kingdom can have its fulfillment.

But that is not the voice of Restoration. Restoration would form the nucleus of the new society as a new family is formed. It would bring together the persons who have both the spirit and the understanding of the business to be established. It would inaugurate the business of the Kingdom through outright adventure by a selectively formed social group. And under the force of that example of rightly constituted society it would win all nations—slowly, perhaps, but much more quickly than civilization has ever marched forward—to the Kingdom way of governing the economic affairs of peoples. And in the proclamations of that genius, Latter Day Saints recognize the modern voice of prophecy.

## Cumorah's Message

### A Villanelle

By J. T. Curry

A voice from Cumorah's hill  
To the Gentile and the Jew—  
"O, come, learn your Master's will!"

Calling softly, calling still,  
"Come, with Him your pledge renew"—  
A voice from Cumorah's hill!

From His fountains drink your fill,  
Hear Him pleading now with you—  
"O, come, learn your Master's will!"

Truth is flowing from that rill,  
Living water, message true,  
A voice from Cumorah's hill!

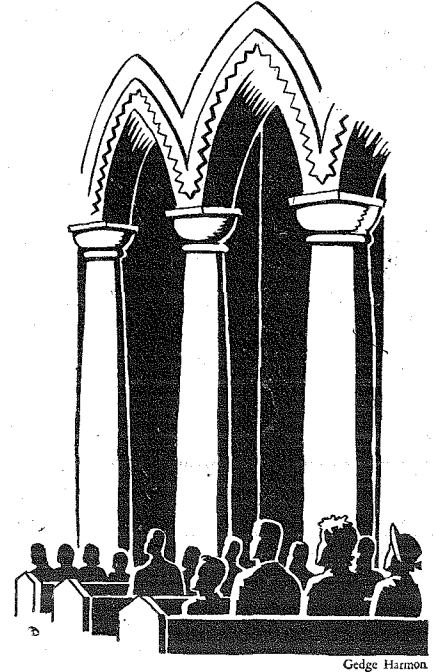
May that voice in you instill  
Love to heed, repent, to do—  
"O, come, learn your Master's will!"

Turn to Him, pause not until  
You with Him for pardon sue;  
A voice from Cumorah's hill,  
"O, come, learn your Master's will!"

# THE SABBATHS OF THE COVENANTS

## Why Christians Keep Sunday

By Bishop A. B. Phillips



Gedge Harmon

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By Evan A. Fry

*"Ye cannot serve God and mammon."*  
—Matthew 6: 24.

SOME CYNIC or atheist has made the observation that man has created God in his own image, rather than vice versa. And although that statement does not tell all of the truth, it is quite an accurate depiction of what has been going on since man first considered it to be his duty or to his advantage to worship some deity with a power higher than his own. The deities of any people are a reflection of that people. If you want to know what kind of people the Greeks, the Romans, the Babylonians, the Japanese, or the Nazi Germans are, study their gods, and you will find in those gods the extension and the idealization of all the qualities which the people find satisfying and worth-while. If you want to know what kind of people the ancient Israelites were, or if you want to know the people of England, or America, or China, or Africa, or Tibet, or Russia, find out what kind of god they worship, and you will find those same qualities, those same ethics, those same moralities in miniature in the lives of the people who worship.

The old-time gods—those we call "pagan" in an attempt to prove to ourselves that we have outgrown them—have long since been discarded. No one now worships Baal, or Mars, or Venus, or Bacchus, or Poseidon—at least not under those names. But the spirit of those pagan gods lives on, and the spirit of their worshipers lives on. Wherever you find a man who does not want to worship God—the one true and living God—as he really is, but who prefers to worship a more convenient god of his own creation, there you will find idolatry.

WHAT ARE some of the qualities of men, which found reflection in their pagan gods? The gods

of idolatry were selfish, peevish, whimsical, capricious, cruel, lustful, belligerent, mercenary, vengeful, provincial, partial, and inclined to play favorites in their dealings with men. Men who wanted to be selfish without being hindered or feeling any qualms of conscience, created out of their imaginations a god who was selfish, whose aid could be invoked for the satisfaction of purely selfish ends. Then men worshiped their own god. Men who were themselves peevish and irascible, and who did not want to be bothered about changing themselves, invented a god who was likewise peevish and irascible, and worshiped him, attempting to appease him when he became peevish as they might have expected men to try to appease them when they got peevish.

Men who were cruel, and who had no desire to be otherwise, made their gods in their own image—and they were cruel gods who demanded blood and human sacrifice. Then their creators and worshipers were free to be cruel in the name of their religion, and to offer sacrifices of blood and cruelty and torture to their god. Men of lust created gods of lust, and made lust and orgiastic immorality their religion, so that they could make their sins their method of worship. Men who wanted to rob their neighbors invented gods who were cunning and clever at theft, gods who cared nothing about the neighbors, gods who could be counted upon to support and help them in their crimes of theft. Then again, their sins became their methods of worship of the gods they had created. Men who expected to be bribed for behaving themselves, or for doing their duty, or showing their favor, created gods who were mercenary and who could be bought, and then worshiped them by buying them.

Men who were unforgiving and vengeful created and worshiped a

god of wrath and vengeance, so that they could continue to be unforgiving and vengeful. Because men wanted special privilege and preferential treatment, even at the expense of other good men, they created and worshiped gods who were partial, and who if properly worshiped and bribed would maintain that special privilege.

THE HISTORY OF Israel is one long struggle against idolatry. In the very beginning of the race, it was declared that Jehovah was one God, and the command was given that there should be no other gods before him. The desire of the Israelites for other gods was not simply a desire to be like their neighbors, or a desire for variety. If it had been, their offenses would not have been so serious. But every time when they went away after other gods, it was for quite a different reason. The laws of Jehovah were absolute and exacting. He demanded a total obedience to them. He punished sin, under the Mosaic Law, very sternly. Whenever the people began to feel that they were not being allowed any freedom or latitude to do as they pleased, whenever they felt the desire for some sin or pastime which was forbidden by the law of Jehovah, they simply shopped around a few moments until they found a god who would permit that sin, and still accept of their worship. Then, before they knew it, they were in idolatry—not because they didn't know better, but because they preferred to follow their own way rather than walk in the restricted ways of God.

Of course, with the exception of some of the prophets, who really caught a vision of God, and an understanding of his nature, the Old Testament concept of Jehovah is immature, incomplete, childish. Jesus came to show us what his Father really is, declaring, "He that hath seen me hath seen the Father." He came to complete and to mature the old concept of Jehovah, and thereby to show the people of earth how

foolish it was to follow after and serve other gods.

**J**ESUS CAME showing us a God of love, who desired evil towards none of his children, but who was willing to give them their choice. He taught us of a God who is absolute and infinite and eternal in power—who is the Creator and Ruler of the universe, actively at work in and through and among the things he has created. This God revealed through Christ is jealous for his laws only because they are *the* laws that rule the universe—because departure from them invariably and inevitably brings suffering, which God does not want to see inflicted on any of his children. Christ revealed a God who is not peevish, or pettily vengeful and vindictive when affronts are offered to himself, but a God who cannot and will not tolerate evil inflicted upon any of his children, through the failure of other children to obey his laws.

Christ revealed to us an impartial God—one who is the Father of all men—who loves all alike regardless of race or location or degree—who is unwilling that some should prosper while others perish, or that some should make slaves of others or live by the sweat of their brows. Christ revealed to us an unchangeable God, whose code of morality is absolute, whose teachings to men are unchangeable, whose laws are eternal, whose laws and requirements are inescapable. He is a God who cannot be changed by bribes, by prayers, by sacrifices, by charms and incantations, or by the mediation of specially preferred men—a God who has one code and one standard for all.

**I**N SPITE OF the fact that we have abandoned the old pagan gods, (at least until the Nazis resurrected the old mythology of their race,) still idolatry is very popular today, and very widespread in the world. Man is still making God in his own image, rather than trying to make himself conform to God's image.

They still prefer their own less bothersome, easier ways, rather than the inflexible and more difficult ways of God. They seek not the Lord to establish *His* righteousness, but every man walketh in his own way, after the image of his own god. We are still just about as prone to idolatry as were any of the old Israelites, from the time of Moses on down.

Let us name a few idols, and see whether we are not forced to plead guilty to a worship of them. Man desires conquest, power, dominion over his fellow men. He sets up his idol, worships that idol, and prays to it for strength in conquest. He may call his idol "God," but it is made of the substance of the world, and after man's own image. Man desires prosperity and wealth, primarily for its own sake. He sets up a god of wealth and of prosperity, and agrees to share with him if he will bless him with prosperity. He worships this god, but it is a god of the world, the substance of an idol which shall wax old and perish.

Man desires a life of ease, of advantage, of luxury. Whether he gets it at the expense of the toilers of earth, he cares not. He sets up a god of ease and luxury and special privilege, a god who regards ease and luxury and advantage as the best obtainable things in life. He worships that god with time, with talent, with life itself, and prays to the god of his own creation for the satisfaction of his heart's desire. He cannot pray to the one true God for such fulfillment, for He is impartial and loves all men alike, so he creates a god in his own image, and bows down and worships it.

Man desires occasionally to sin a little—to deviate from the very rigorous code of conduct which Jehovah has laid down. A God who cannot look upon sin with the least degree of allowance is a bit too stiff for most of us. We want one who will let us vary from the absolute a little, at least once in a while. So we create another god in the likeness which we desire, a god who will wink at sin, or who will take a little extra money or, a few extra

prayers and forget it; and we worship him. Man desires salvation—but to obtain it on God's terms is a bit of a bore, and a great deal of trouble. We think that we could improve on some of the doctrines and ordinances which he has laid down as requirements for salvation. We don't see why God didn't fix it so that we could be saved *in* our sins, rather than *from* them; and then we could go right on enjoying our sins indefinitely. So we set up the kind of god who will do things to suit us, and give our allegiance to him.

Man hates his enemies, and wants vengeance on them. God says love your enemies, and do good to them that hate you. That's too much trouble, so man sets up a god of vengeance and of hatred, worships him, and seeks his aid in overcoming his enemies.

**J**OSEPH SMITH warned the world in November, 1831, against modern, up-to-date idolatry, which has adopted some new guises, but remains essentially the same as idolatry has always been. He warned that every man was "walking in his own way, and after the image of his own god, whose image is the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall." He called the world to repentance, as it has been called to repentance so often in the past, warning, as God has so often warned, that idols formed of the substance of this world, have no power, and can only perish, carrying their worshipers to destruction with them.

We are followers, slaves, and prisoners, of the master whom we obey, and of the gods we worship. Let us examine ourselves with care, lest perchance we have created new gods in our own image, and have fallen to worshipping them, even while calling upon the name of Jehovah. We cannot serve God and mammon, for God cannot look upon sin with the least degree of allow-

ance, and he will tolerate no divided allegiance. The idols and the idolaters of earth, who have depended upon gods made with human thoughts and human hands, will perish from the earth. Current history, even during the past two weeks, has recorded the downfall of many of them, and more will follow. When God comes down in judgment on the world, may we be found true worshipers of the one true and only God, and not idolaters, walking in our own way, after the image of our own gods.

## WINTER TREES

By Katherine M. Goodwin

TO THOSE who look but do not see, the full meaning of life is a closed book.

The inner faculty of perception is a soul-quality whose chief implement, imagination, is called forth to visualize, to assemble, and to make choice of those elements to truth and beauty which lie behind the moving panorama of life so often hidden from the common wayfarer.

Our power of interpretation, which our wise ones have recently told us is a part of the gift of prophecy, is not given to the careless or the unthinking. "We would see Jesus," said some; but did they see him? They did not, not the soul of him.

So it is in other departments of life. In my back yard there stands a tree; a hoary old patriarch, late in his "leafing," Mosaic in stature, sternly immune to the buffeting storm, claiming as a leader's right a bowing servitude from the lesser growth around him.

Hundreds of tiny twigs, bare of green, etching a lacy pattern against the colorful vista of the evening sky, where the setting sun forms a background of golden glory.

Even with dull grey clouds behind it, this tree is a thing of beauty. Its silence is vocal, solemn, serene, fulfilling the measure of its creation. It bears its message to the spirit of the beholder; "The Deeps of God

Calling to the Deeps in Man."

One can understand something of the pagan spirit that worshiped sun and moon and stars. Perhaps he was more deeply stirred than we know.

But we, with these promised gifts of vision and interpretation, whose chief implement, imagination, is called forth to visualize, to assemble, and to make choice of those elements that complete the picture, we should be able to see beyond beauty, and detect the hidden truths, even in this one symbol of Divinity—a growing tree.

## VISTA

What came ye out for to see?

A wind-blown reed or a stalwart tree?

What, then, *do* you see

The hidden germ; the law of the growing tree

(The law of eternity)

Or only a tree?

What came ye out for? To see

The defiance, the anger,

Or the pain 'neath the anger in me;

The clay or the god in futurity,

Whose course toward divinity

Is equal with thee?

What, in this maelstrom of Life

Do you see?

## Fasting—Who? How? Why?

(Continued from page 10.)

### WE MAY ASK OURSELVES

Have we sufficient reason to exercise the principle of fasting along with prayer—

Do we desire to truly serve God and keep his commandments?

Do we desire spiritual development above physical nourishment?

Do we appreciate God's offer of eternal life enough to go to him with an offering of sacrifice in order to lay hold upon that offer?

Do we so ardently desire knowledge of God's mysteries that we are willing to deny ourselves some passing pleasure for some enduring blessings?

Are we sufficiently humble?

Do we love our fellow men

enough to make some sacrifice of offerings for their souls to be saved?

Have we such anxiety concerning our appearance in the sight of God that we daily repent and seek the cleansing power of Christ to work in our lives?

If we want all these things *enough*, we will be willing to "fast and pray without ceasing" for them. We will not only fast frequently from "certain things" but will on many occasions offer "total" fasts to God.

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3. *Doctrine and Covenants* 104: 28.
4. *Ibid.*, 59: 3.
5. *Matthew* 6: 16-18.
6. *Amos* 6: 6.
7. *I Corinthians* 7: 5.
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9. Seven Articles of Faith, Lamoni, Iowa, edition of *Doctrine and Covenants*, 1880, page 51.
10. *I Corinthians* 10: 13.
11. *Ether* 5: 7.
12. *Psalms* 35: 11-14.
13. *Alma* 4: 6.
14. *Luke* 11: 9.
15. *Doctrine and Covenants* 50: 6.
16. *Ibid.*
17. *Ibid.*, 47: 8.
18. *Ibid.*, 85: 16.
19. *Mosiah* 1: 56, 59.
20. *Doctrine and Covenants* 81: 3.

## Sidelights on the Great

A lawyer friend of mine in Indianapolis one day decided he would visit the James Whitcomb Riley shrine at Greenfield, 20 miles east. Stopping for a bite of lunch in a fly-by-night greasy-spoon restaurant, he asked the waiter-proprietor to direct him to the old Riley homestead. The aforesaid w.p. had never heard of it, but advised consulting the thin little telephone directory hung beside the ring-with-a-crank instrument on the wall. Entering solemnly into the jest, my friend did so. Not finding the name listed, of course, he reported same to the man.

"I ain't surprised," said the boss of the shop. "Them Irish moves around a lot."—Strickland Gillilan.

# Joseph Smith

## A Voice From the Past Defends Him

### Arranged by Israel Smith

IN 1867 Mrs. C. V. Waite, wife of Hon. Charles B. Waite, who was a Federal judge in the Territory of Utah, published a book entitled, "The Mormon Prophet and His Harem, An Authentic History of Brigham Young." Mrs. Waite was a competent witness and testified to the unhappiness caused by polygamy. She also dealt with it historically.

On page 247 she began some "observations on the nature of this pretended revelation," and devoted ten pages to a discussion of its validity. Her treatment is worthy of preserving in the columns of the *Herald*.

In a former chapter, the so-called Revelation on Celestial Marriage has been given, and it was there shown that polygamy was an innovation upon the Mormon religion.

I desire now to call the attention of the women of Utah to a few observations on the nature of this pretended revelation, and the circumstances under which it was given to the world.

1. It was, even if given as assumed, kept secret for nine years. Polygamy was privately practiced by the leaders of the church for several years, during which time, according to Brigham's admission, it was not "preached\* by the Elders," and was therefore studiously concealed from new converts. Indeed, not only was it "not preached," but it was strongly denounced during the same period.

On the first of February, 1844, the following notice appeared in the *Times and Seasons*, the church organ, published at Nauvoo. (Volume V, page 423.)

\*Young's statement was that it had not been "practiced" by the elders. See *Millennial Star* (supplement), January, 1853.

#### "NOTICE

"As we have lately been credibly informed, that an Elder of the Church of Jesus Christ of Latter-Day Saints, by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the County of Lapeer, and State of Michigan:

"This is to notify him and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

"Joseph Smith,  
"Hyrum Smith,  
"Presidents of the Church."

This was seven months after the time when, according to Brigham Young and his associates, the Revelation concerning Celestial Marriage had been given to Smith. But here both Joseph and Hyrum Smith call polygamy a "false and corrupt doctrine." Can any true follower of Smith, or believer in his divine mission, believe for a moment, in the face of this declaration, that Smith had received any

revelation on the 12th of July, 1843, sanctioning polygamy?

Again, six weeks later, Hyrum Smith wrote as follows:

"Nauvoo, March 15, 1844

"To the Brethren of the Church of Jesus Christ of Latter-Day Saints, living on China Creek, in Hancock County, Greeting:

"Whereas, Brother Richard Hewett has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your Elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here; I say unto you, that that man teaches false doctrine, for there is no such doctrine taught here, neither is there any such thing practiced here; and any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also; therefore he had better beware what he is about."

"*Times and Seasons*, Volume V, page 474."

Polygamy was condemned at the General Conferences of the European churches, in England, during the year 1846, and subsequently.

In July, 1845, Parley P. Pratt, in the *Millennial Star*, published at Liverpool, had denounced the "Spiritual-Wife doctrine of J. C. Bennett"—which was one of the earliest manifestations of polygamy in the church,—as a "doctrine of devils" and of "seducing spirits," using this language: "It is but another name for whoredom, wicked and unlawful connection, and every kind of confusion, corruption, and abomination." (Volume VI, page 22.)

In May, 1848, Orson Spencer, then editor of the *Star*, used the following language:

"In all ages of the church truth has been turned into a lie, and the grace of God converted into lasciviousness, by men who have sought to make 'a gain' of godliness, and feed their lusts on the credulity of righteous and unsuspecting. . . . Next to the long-hackneyed and bugaboo whisperings of polygism, is another abomination that sometimes shows its serpentine crests, which we shall call sexual resurrectionism. . . . The doctrines of corrupt spirits are always in close affinity with each other, whether they consist in spiritual wife-ism, sexual resurrection, gross lasciviousness, or the unavoidable separation of husbands and wives, or the communism of property." (*Millennial Star*, Volume X, page 137.)

In July, 1850, at a discussion held at Boulogne, France, John Taylor, a well-known Mormon Apostle, when charged with the belief and practice of this doctrine, said:—"We are accused here of polygamy, and actions most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief. Therefore, leaving the sisters of the 'White Veil,' the 'Black Veil,' and all the other veils, with those gentlemen to dispose of, together with their authors, as they think best, I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our faith." (Taylor's Discussion at Boulogne, page 8.) He then read from the *Book of Doctrine and Covenants*, the article on marriage, already quoted from.

Here we have the following facts:—

In 1830 the Mormon Church organized, and the *Book of Mormon* was published, in which polygamy is strongly condemned.

In 1831, the same doctrine condemned, in a revelation to Joseph Smith, which was afterward published in the *Book of Doctrine and Covenants*.

In July, 1843, the revelation in favor of polygamy, said to have been given to Joseph Smith.

In February, 1844, polygamy publicly denounced by Joseph and Hyrum Smith.

In March, 1844, the same practice again denounced by Hyrum Smith.

In June, 1844, the death of Smith.

In 1845, the publication of the article on Marriage, in the Appendix to the *Book of Doctrine and Covenants*, in which polygamy is called a "crime," and is again strongly condemned and repudiated. The same year the Spiritual-Wife doctrine of J. C. Bennett, denounced by P. P. Pratt in England.

In 1846, polygamy condemned at the Conferences of the European Mormon churches in England.

In 1848, "polygism" and "sexual resurrectionism" severely denounced in the *Millennial Star*, published in Liverpool.

In 1850, polygamy denounced and repudiated by Apostle John Taylor in France.

And yet, in the face of all these facts, in 1852, we have the same doctrine publicly given to the church, accompanied by the announcement, that it had been believed and practised by the church for many years.

Now, it will not be pretended by anyone, that polygamy was any part of the Mormon religion previous to 1843.

Take, then, the period from 1843 to 1852. How was it during those nine years? Which shall be taken as evidence of what was the teaching of the Mormon religion, on that subject, during that time? The *Book of Doctrine and Covenants*, the Notices published by Joseph and Hyrum Smith, the declarations of Pratt and Spencer, the action of the churches in England, and the assertions of Taylor in France, or the announcement made in Great Salt Lake City in 1852? Are we not, at least, as much authorized to take the former as the latter?

If the *Book of Doctrine and Covenants*, the writings of Joseph and Hyrum, the continued and persistent declarations of the Mormon leaders, and the action of the Mormon churches be taken, then polygamy was no part of Mormonism up to 1852. And if not previous to that time, it was not afterward, for Young did not pretend to give it at that time as a new revelation, but rested the doctrine entirely on the revelation said to have been given to Joseph in 1843.

2. A singular feature of this revelation is, that in it God is made expressly to contradict what he is represented as having said in the *Book of Mormon*.

According to the *Book of Mormon*, as already quoted, God said the polygamy and concubinage of David and Solomon were abominable before him. The following is the language: "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

This was the testimony of the Almighty, as to the manner in which he viewed the conduct of David and Solomon, up to July, 1843, when he is represented in this revelation as indorsing those very acts which, in the *Book of Mormon*, he had so strongly condemned.

3. Again: This revelation classes Isaac and Moses with Abraham, Jacob, David, and Solomon, as polygamists; when in fact neither Isaac nor Moses ever practiced polygamy. How could the All-wise Being make such a mistake?

The most remarkable circumstance connected with this revelation remains to be considered,



—It was in direct contradiction to the laws of the land.

At that time, July 12, 1843, Smith resided at Nauvoo, Illinois, and was, of course, together with all the other inhabitants of that city, amenable to the laws of Illinois.

The following statute was then in force in that State, the same having been passed February 12, 1833:—

"Sec. 121. Bigamy consists in the having of two wives or two husbands at one and the same time, knowing that the former husband or wife is still alive. If any person or persons within this State, being married, or who shall hereafter marry, do at any time marry any person or persons, the former husband or wife being alive, the person so offending shall, on conviction thereof, be punished by a fine not exceeding one thousand dollars, and imprisonment in the penitentiary not exceeding two years." (The remainder of this section relates to evidence, and prescribes certain exemptions.)

"Sec. 122. If any man or woman, being unmarried, shall knowingly marry the husband or wife of another, such man or woman shall, on conviction, be fined not more than five hundred dollars, or imprisoned not more than one year." (Illinois Laws of 1833, page 198. See also Gales' Revised Statutes of 1839, page 220, and Revised Statutes of 1845, page 173, the same law having been re-enacted in 1845.)

In the face of this law, which was then in full force, the revelation to Smith declares: "If any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified." (Revelation, Sec. 24.) Thus justifying the violation of both sections of the law. People may well hesitate, before believing in the authenticity of such a revelation.

Here again, God is made to contradict himself; for not only in the Christian but in the Mormon Bible, He is represented as enjoining upon His disciples to obey the laws and civil authorities. The *Book of Mormon* abounds in such teachings. The *Book of Doctrine and Covenants* is to the same effect:—

"We believe that every man should be honored in his station; rulers and magistrates as such being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror." (*Doctrine and Covenants*, page 332.)

Here, again, I may quote from Mr. Orson Pratt, whose writings have been freely used, as of high authority in "the church."

"Would it be right for the Latter Day Saints to marry a plurality of wives in any of the States or Territories, or nations, where such practices are prohibited by the laws of man? We answer, No; it would not be right; for we are commanded to be subject to the powers that be." (*The Seer*, Volume 1, page 111.)

Since, then, it was not right to violate the laws of the land, then in force in Illinois on this subject, how cause God to give a revelation sanctioning such a violation of the State law: And that too, without making, in the revelation, the least allusion to the law which was to be so grossly violated?

Again: Who was authorized to keep this revelation secret, no secrecy being enjoined in the revelation itself?

But enough concerning this extraordinary document. It seems strange, indeed, that any reasonable man or woman can look upon this so-called revelation, announced under such suspicious circumstances, and involved in so many contradictions, as a sufficient authority or excuse for the establishment of a custom which would overturn our most cherished

social institutions, and throw us at once back thousands of years in civilization.

The conclusion would not be changed if it were admitted that the doctrine of celestial marriage is a part of the Mormon religion; for that has nothing to do with polygamy. On the contrary, this doctrine is expressly founded upon the relation between Adam and Eve before the fall. The following is the language:

"The first marriage we have on record is that of our first parents. . . . Here was a marriage in which the Lord in person officiated—a marriage between two immortal beings. . . . He joined them in one, as one flesh, to be indissolubly united, while eternal ages should roll on, or God himself endure. . . . Did death tear asunder husband and wife, divorce that which God had joined together as 'one flesh,' immortal and eternal in its nature? The atonement of Christ will repair the breach, will restore the immortal Eve to the immortal Adam, will join them again as one flesh, never more to be separated, and will again let the lawful husband enjoy the society of his lawful wife. . . .

"Therefore, if the children have been married for eternity, as well as for time, by the authority of God, the same as their first parents were, they will, with them, raise up, after the resurrection, an endless posterity of immortal beings. . . . But those who do not, in this life, enter into the eternal covenant of marriage, after the pattern set by the first immortal pair, can never obey the first great command." (*The Seer*, Volume I, pages 43-47.)

The foregoing extracts convey a very intelligible idea of this doctrine; and from them it will be seen it is founded entirely upon the relation between Adam and Eve. Those who would enjoy the blessings of celestial marriage, must, "in this life, enter into the eternal covenant of marriage, after the pattern set by the first immortal pair." What was that pattern? Adam and Eve were monogamists. Adam lived with the wife of his youth, and had no other, for nine hundred and thirty years, and according to Pratt, he is to live with the same woman, in the same capacity, throughout all the ages of eternity. Surely he must be very astute who can discover in this "pattern" any sanction for polygamy.

I might enlarge, indefinitely, upon the arguments against polygamy. I might go into the Jewish and Christian Scriptures, and show that it had been, in many ways, condemned by the Almighty. That not only had Adam been limited to one wife at the creation, but when the world was destroyed by a flood, one wife only to each man was taken into the ark; that God blessed Abraham's posterity through the issue of his first and lawful wife, and in order to do that, worked a miracle upon Sarah; thus sanctioning monogamy in the strongest manner possible. I might refer to the warning of Malachi: "Take heed to your spirit, and let none deal treacherously with the wife of his youth." I might refer to the fact the Lamech, the first polygamist, was a murderer; and that the most prominent polygamists of old were men guilty of heinous crimes. And turning from the Old Testament to the New, I might quote the words of Paul, "To avoid fornication, let every man have his own wife, and let every woman have her own husband;" and the words of Christ, "From the beginning of creation, God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh."

But I choose to pass over all these things, and for my present purpose rest the moral character of this practice upon the assertion, already quoted from the *Book of Mormon*, that the polygamy and concubinage of David and Solomon were abominable before God.

No Mormon can gainsay this testimony.

In conclusion, to review what has been said. I have endeavored to show that polygamy is unreasonable, and contrary to the plain provisions and teachings of Nature; that it tends to degrade woman, and to confuse and break up the family relation, thus weakening the attachment to home and country. Other evils consequent upon this system have been pointed out. The arguments by which it is supported have been examined, and have been shown to be weak or invalid.

A word further as to the case of Abraham and Sarah. Did God sanction the polygamy of Abraham?

"Now Sarai, Abram's wife, bare him no children; and she had a handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold, now the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that I may obtain children by her." From this it appears that Sarah, and not God, was the author of Abraham's polygamy. She had lost all hope of having children herself, and was willing to adopt those of her handmaid. Hagar being her slave, she intended to own her children. She soon, however, perceived her fatal error. Hagar wished to assume the rights and privileges of a wife. This Sarah would not listen to for a moment.

Hagar despised her mistress, and Sarah appealed to Abraham. Abraham said, "Behold thy maid is in thy hand, do unto her as it pleaseth thee." "And Sarah dealt hardly with her, and she fled from her face." Isaac was born. The son of Hagar was seen mocking, and Sarah desired Abraham to cast him out. "And the thing was grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

Again: "God tempted Abraham, saying, Take now thy son, thine only son, Isaac," etc. And again: "Thou hast not withheld thy son, thine only son." For this reason God blessed Abraham, and said, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, or the sands on the sea-shore;" but, "in Isaac shall thy seed be called."

God thus plainly and unequivocally condemned Abrahamic polygamy, refused to recognize Ishmael as a legitimate son, and disinherited him. He thence went forth, as a cast-out bastard, whose "hand was against every man, and every man's hand against him."

Sisters in Israel! You are told that Sarah is the mother and pattern for all women. She is held up as a bright example of conjugal loyalty and faith for females—wives and mothers—of all ages. Follow, then, her example. If through a mistaken faith and false doctrines, you have been induced to give mistresses to your husbands, turn them from you; purify your homes, as Sarah did, and the same God who blessed her will bless you, and multiply your children.

Sisters in Israel! If you have been led astray by wicked and designing men, and have been caught in their snares, arise, and by the help of the Lord your God, break the bonds of wickedness, and go forth and purify yourselves by fasting and prayer; and the God who blessed Hagar in the wilderness will bless you, and show you a fountain, even the blood of Christ, which will cleanse you from all sin.

May God guide and direct the afflicted women of Utah, and speedily deliver them from their thralldom.

The practical working of polygamy is what might be expected from a system the fundamental principles of which are in direct opposition to the laws of God and man.

Mrs. Waite closed her book with a chapter of "conclusions," some of which are of interest:

Young's talent is all of a practical character—his shrewdness is ever ready to extricate him from any difficulty or emergency. As a financial and political leader, he is far superior to Joseph Smith. As a religious leader, he is much his inferior. Smith was brave; Young is cowardly. Smith was enthusiastic and impetuous, while Young is cool and calculating.

He is lamentably deficient in moral sense. No falsehood staggers him, no blasphemy shocks him. Why, then, should he hesitate at the perpetration of any crime which will conduce to the accomplishment of his life-purpose. Even the traveler Burton, his admirer and panegyrist, thus frankly expresses his doubts as to this phase of his character: "I cannot pronounce about his scrupulousness; all the world over, the sincerest religious belief, and the practice of devotion, are sometimes compatible not only with the most disorderly life, but with the most terrible crimes; for mankind mostly believes that *'Il est avec le ciel des accommodements!*" He has been called hypocrite, swindler, forger, murderer. No one looks it less." This is, perhaps, true; but therein lies his hypocrisy.

We have already shown that polygamy originated in the passions and lusts of himself and followers, and was afterward reduced to a system and promulgated as part of the Mormon religion. So with other phases of the system. The Celestial Kingdom, the Grand Archee, the Prophet, the Seer, the Revelator—all tend to self and self-aggrandizement. Everything must yield and become subservient to the purposes of his unholy ambition. Principles, conscience, the moral sense, Christianity, the divine brotherhood of man, human liberty and republican institutions, the sacred associations of the home-fireside and of the family altar, all the thrilling sentiment and ennobling effect of love, the purity and fidelity of the marriage relation, all the rights of property and life, all the relations of man to God—yea, God himself, with all the machinery of Heaven and the spiritual world, including angels, spirits, and demons—are brought under contribution to this one man, and made to revolve about him—a confused constellation of chaotic elements from the mental and moral world. Neither social nor political restraint does he recognize. Setting himself above all law, human and divine, he becomes a law to himself and his deluded followers.

Among the agencies already at work to accomplish this desirable end, and to redeem Utah from her enthralment, may be mentioned the discovery of mines or precious metals, and the large influx of miners—the preaching not only of a *pure* Mormon faith, under the auspices of Joseph Smith, Jr.\*

\*Late deceased president of the Reorganized Church.

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A RECENT LETTER from Brother Fred A. O. Davies mentions briefly the death of Priest Albert Kendrick, who passed away on December 9. Brother Kendrick was 71 years of age and will be remembered by many who have visited England.

## So There's a Man in Your Life!

By Nomie

—That's wonderful! If he's an ex-serviceman, you've more than a fifty-fifty chance of becoming his wife in the near future. It doesn't matter much if you were his childhood sweetheart, or if you met him at a "welcome home" party last week, because GI Joe has been dreaming about you from Tunisia to Tokyo and saying to himself "When this is over and I get back, I'm going to have a home! I'm going to have a house instead of a pup tent, and a bed instead of a cot, and I'm going to have hot biscuits every morning for breakfast!" If you invite him over for dinner, and he sees that you look well in a ruffled apron, the man is yours.

Weddings and honeymoons are fun, but it doesn't necessarily have to stop there. Despite the "wife frantic" and "husband disgusted" letters in Dorothy Dix' column, yours can be one of the happiest marriages in the country if you want to make it that.

Of course it helps to know a fellow's pet peeves and prejudices before you marry him, but if there wasn't time for such a quiz in your whirlwind courtship, make it a point to find out as soon as you've shaken the rice from your hair.

Begin your day right by waking him the way he prefers to be awakened. Maybe the Army has resigned him to getting up without any argument when the alarm goes off, but chances are he'll want to do a little "sleeping in" to make up for the past four years when he couldn't get by with it. First try calling him in a very sweet tone of voice at three minute intervals until you're sure this method isn't going to work, then kiss him on the forehead, turn the covers back, and gently pull him out feet first.

Have his shaving equipment and clothes laid out for him in the bathroom, and hide the morning paper until he has finished his breakfast. Always give your husband a compli-

ment on his good looks and sweet disposition while you're beaming at him across the breakfast table. This will nourish his ego, aid his digestion, and serve as competition for any other feminine flattery he may receive during the day.

Don't, as any good book of charm will tell you, neglect your own appearance, even if it means getting up half an hour earlier to glamorize yourself. Be as well groomed as the women he'll see at work and on the bus.

Evenings may present a problem . . . especially if you work too. Make your meals attractive, center the menu around his favorite foods and get it on the table as soon as possible. He may be one of the rare species of husbands that will volunteer to help; more likely he will sink in the nearest chair and become obscure behind the evening paper. Somewhere between the editorial and sport page, he will voice a plea for you to hurry . . . that he's slowly starving! Don't, however, be surprised or unhappy if he has to finish reading several columns of something or other after you announce that dinner is waiting; he's not being mean . . . just masculine.

Ask him about his work—if it were pleasant or hectic, and be glad or sympathetic as the occasion demands. Tell him the bright spots of your day, and then tell him that the best part of it is—being with him.

If it was a good meal, he will be sleepy immediately after he finishes his dessert, so you tell him to take a nap while you clean up the dishes.

The next few hours are what really determine whether or not yours is the happy marriage. If he likes to go out, and you're yearning for a nice quiet evening at home, it's painful but wise to don your best dress, a dash of "Chantilly," and smilingly say, "I'd love to go see the Millers!" After all, it's bet-

(Continued on page 22.)

# Zion's League Activities in South Australia

By Isobel Speed

Note: This letter and picture were not meant for publication, and same as correspondence from the writer to her friend in America, Virginia Lee Chandler of Manson, Washington. The letter was sent by Virginia's mother, Mrs. J. M. Chandler, who wrote: "Enclosed is the letter a young Australian sister wrote to my daughter. It's so full of Zion's League and young people's affairs, she thought it would be very interesting to have it put in the *Herald* so our Zion's League members here could see what is being done there. I am sure this young sister won't mind having it published." . . . Wynne and Barbara are not otherwise identified, except as friends of Isobel. They make a pretty trio. The poem is something that just happened in the office, inspired by the picture.—Editors.



Isobel, Wynne, and Barbara

Dear Virginia

It has been some time since I received your welcome letter of August 1 . . . only fourteen days before V. P. Day. I must apologize for having neglected to reply to you, but so many things are happening all the time that usually letters are left. I was glad to hear that your brother had been home on leave, and hope that he'll soon be home to stay. It's good to know that we've really won the war at last, and the boys will soon all be home.

Zion's League and other church activities are progressing in Adelaide. I read with interest the account you wrote of your July 29 services. I hope your League goes on singing the Alma Mater and climbing to the tops of hills just as our League is doing. We have many activities here; what with schoolwork and church work, life is crammed full.

Between October 19 and 28 we held a "youth week." The two Leagues—the junior and senior—combined and were split into two houses. The Burtons, with blue and white for their colors were captained by Roma Jones, and the Wandells, with red and blue, chose me for their captain. The names, Burton and Wandell, were chosen because they were the first missionaries ever

to come to Australia. On Friday night, October 19, we held a hobby and flower show. Parents and friends were invited. Prizes were not allotted for hobbies as they were for flowers. The flower show was divided into several groups; we won third place.

We held a parent-Leaguer tea on Saturday, after which we took a boat trip to New Zealand. Oh, it wasn't really a trip . . . we merely waved the magic wand and changed the hall into a ship, the "Gospel Messenger," the stage into a Maori home, our missionary, Floyd Potter, into a Maori chieftain, and five other girls and I were his daughters. We gave a program, singing Maori songs, playing Maori games, and telling Maori stories until everyone knew all about the Maoris.

The next morning we arose at dawn to hike up in the hills for an early morning prayer service. It was a lovely meeting.

HERE in the picture you will see  
Three young friends, meant for  
poetry—

Barbara, Wynne, and Isobel.

Have they a secret they won't tell—  
Of how, in spite of storm and stress,  
To keep unspoiled life's happiness?  
Your hearts seem light as tarantara,  
Isobel, Wynne, and Barbara.  
Thanks to you for looking in,  
Barbara, Isobel, and Wynne!

On the following week end we sponsored a literary program. There was a debate, impromptu speeches, and formally prepared speeches. The "Burtons" beat us hands down, but still we had an excellent evening. On Sunday we had a worship service with the theme "This Is My Task." That night we concluded our youth week with Brother Floyd Potter's sermon on youth.

I hope I haven't bored you with all this—I thought you might be interested as you said in your letter that you would be going to a youth conference.

I must close now, wishing you a merry Christmas and a happy New Year, and may God bless you.

Your friend,  
Isobel.

7 Corinda Avenue,  
Thensington Park,  
South Australia

# Worship Suggestions for March

By Thelona D. Stevens

(These thoughts are suggestive only and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need.)

## Theme for the Month:

THE CALL FOR GENERAL CONFERENCE  
PREPARATION

### Theme Appreciation:

Since this is the month prior to another great general conference, it is fitting that our worship should be centered on preparation for this important event. The call to "Prayer," to "Come," to "Learn," to "Go," and to "Teach," applies to all, whether it be possible to attend the conference in person, or only in spirit. God will bless the church commensurate with the desires and longings of his people. He can meet us only as we prepare to meet him.

## March 3, 1946

### "THE CALL TO PRAYER"

*Worship Center:* Picture, "Jesus Praying in the Garden," by Hoffmann.

*Prelude:* "My God, How Wonderful Thou Art," *Saints' Hymnal*, 133.

### Call to Worship:

O thou who hearest every heartfelt prayer,  
With thy rich grace, Lord, all our hearts prepare;

Thou art our life, thou art our love and light,  
O let this Sabbath hour with thee be bright.

*Hymns from which selections may be made for congregational singing:*

- "I Need Thee Every Hour," 314.
- "O Love That Wilt Not Let Me Go," 285.
- "One Hour With Jesus," 325.
- "More Love to Thee, O Christ," 284.
- "One Sweet Hour With Jesus Every Day," 318.
- "Did You Think to Pray?" 327.
- "Let Us Pray for One Another," 311.

### Scripture Readings:

"Watch and pray ye, that ye enter not into temptation."—Matthew 26: 41.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—I Timothy 2: 8.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed."—3 Nephi 8: 52.

"Humble yourselves and continue in prayer unto him; cry unto him in your fields . . . over your flocks . . . in your houses . . ."—Alma 16: 219.

"Thou shalt pray vocally as well as in thy heart, yea, before the world as well as in secret; in public as well as in private."—*Doctrine and Covenants* 18: 4.

"Evening and morning, and at noon will I pray and cry aloud; and he shall hear my voice."—Psalm 55: 17.

*Prayer Thought:* (This thought does not take the place of a prayer, but is suggested as the central theme of the prayer.)

As the quorum of the church meet during

this period of preparation for the conference, may they be especially blessed and directed in the affairs of God's kingdom on earth. May we, too, make special preparation for that great gathering of God's people through fasting and prayer, diligently seeking to purify our lives in order that our prayers may avail much.

### Meditation and Picture Appreciation:

As we study the attitude of our Savior in prayer to the Father, we are reminded that Jesus' perfect example is our own to follow.

All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say:  
"Not mine, but thine;" who only pray:  
"Let this cup pass," and cannot see  
The purpose of Gethsemane.  
—Ella Wheeler Wilcox.

Dear Lord, upon my knees I ask  
For strength to do each given task;  
For graciousness of heart and mind  
To be not only just, but kind;  
For hope that sees through blinding tears  
The mystery beyond the years;  
For faith that ever stronger grows  
Like his, in spite of anguished woes;  
For courage that will make me sing  
No matter what the harsh days bring.  
For these things, Lord, I ask. Amen.  
—Edgar Daniel Kramer.

The steel that has suffered most is the best steel. It has been in the furnace again and again; it has been on the anvil; it has been tight in the jaws of the vise; it has felt the teeth of the rasp; it has been ground by emery; it has been heated and hammered and filed until it does not know itself, and it comes out a splendid knife.

If we only realized it, what we think of as misfortunes are often God's best blessings, for they are the influences which mold us and give us durability and power.

"In the silences I make in the midst of the turmoil of life I have appointments with God. From these silences I come forth refreshed, and with a renewed sense of power. I hear a voice in the silences, and become increasingly aware that it is the voice of God."—David Brainerd.

### AMERICA'S NEED

"We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen."—Calvin Coolidge.

The Lord has told us how his purposes will be fulfilled in us:

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zechariah 4: 6.

Let us bow our heads in a moment of silent, fervent prayer that God's might and power be exerted for his kingdom at the coming conference, as a means of helping us to build Zion.

### Solo Selections:

"Beautiful Garden of Prayer," (Sheet Music).

"The Lord's Prayer," *Saints' Hymnal*, 315.

## March 10, 1946

### "THE CALL TO COME"

### Prelude:

"Come, O Come, Sweet Comforter," or  
"Come, Gracious Spirit," 194.

### Call to Worship:

The voice of God is calling  
Its summons unto men;  
As once he spoke in Zion,  
So now he speaks again.

"Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness . . . and love God with all your might, mind and strength, then is his grace sufficient for you."—Moroni 10: 29.

*Hymns from which selections may be made for congregational singing:*

- "Come Ye Apart," 108.
- "Come Ye Yourselves Apart and Rest a While," 112.
- "Come, Learn of the Meek and Lowly," 258.
- "Come Unto Me, Ye Weary," 329.
- "Come Ye That Love the Lord," 5.
- "Come, Tell the Story of His Love," 286.
- "Come, Let Us Anew Our Journey Pursue," 433.

"Admonition," by Joseph Luff.

*Responsive Readings:* (By two individuals)

*The Call:* "Come unto me, all ye that labour and are heavy laden,

*The Promise:* "And I will give you rest.

*The Call:* "Take my yoke upon you, and learn of me:

*The Promise:* "And ye shall find rest unto your souls."—Matthew 12: 28, 29.

*The Call:* "Incline your ear, and come unto me:

*The Promise:* "And I will make an everlasting covenant with you."—Isaiah 55: 3.

*The Call:* "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John 5: 40.

*The Promise:* "He that believeth on me hath everlasting life."—John 6: 47.

*The Call:* "Labour not for meat which perisheth, but for the meat which endureth."—John 6: 27.

*The Promise:* "He that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6: 35.

*The Call:* "No man can come unto me, except he doeth the will of my Father.

*The Promise:* "He who receiveth the testimony, and doeth the will of Him who sent me, I will raise up in the resurrection of the just."—John 6: 44, Inspired Version.

*The Call:* "Whosoever will come, may come, and partake of the waters of life freely: And whosoever will not come, the same is not compelled to come;

*The Promise:* ". . . in the last day it shall be restored unto him, according to his deeds."—Alma 19: 110.

### The Call:

"Love ye me and love all people—  
Love as I have loved you;  
This your calling—this my purpose—  
Thus be my disciples true.

### The Promise:

"Then in this exalted station  
Your companion I will be:  
Every promise of my scriptures  
Will be verified in thee.

*The Call:*

"Take ye, then, my hand extended—  
Let me lead you where I will;

*The Promise:*

"Peace and safety, light and glory,  
Crown the crest of Zion's hill.

*The Call:*

"Up ye then, to the high places  
I have bid you occupy!

*The Warning:*

"Peril waits upon the heedless!  
Grace upon the souls who trv."  
—Admonition.

*The Call is to all:* "All are called according to the gifts of God unto them."—*Doctrine and Covenants* 119: 8.

*Congregational pledge:*

O Lord and Master of us all,  
Whate'er our name or sign  
We own thy sway, we hear thy call,  
We test our lives by Thine.  
—Whittier.

Lord of our lives,  
We come to thee this hour  
To dedicate our all  
To the unfinished task  
Which is before us.  
—Etelka White.

*Closing Hymn:*

"Oh, come to my heart, Lord Jesus,  
There is room in my heart for thee."  
—*Saints' Hymnal*, 154.

### March 17

"THE CALL TO LEARN"

*Worship Center:* The Three Standard Books, arranged with candles.

*Prelude:* "Blest Be Thou, O God of Israel," 121.

*Call to Worship:*

"Come—Learn!"  
So said my Lord to me!  
And long I tarried in his school  
That I his truth might see."  
—Ernest Bourner Allen.

*Hymns from which selections may be made for congregational singing:*

"Teach Me What Thou Wouldst Have Me Do," 305.

"Come, Learn of the Meek and Lowly," 258.

"Take Time to Be Holy," 322.

"My Redeemer and My Lord," 158.

"O Master, Let Me Walk With Thee," 213.

*Scripture Readings:*

"Learn to do well."—Isaiah 1: 17.

"Teach me thy way, O Lord."—Psalm 27: 11.

"Instruct me how to carry out thy law, and I will keep it with all my heart."—Psalm 119: 34, Moffatt Translation.

"Seek ye out of the best books words of wisdom; seek learning even by study, and also by faith."—*Doctrine and Covenants*, 85: 36.

"Study and learn, and become acquainted with all good books."—*Doctrine and Covenants* 87: 5.

"... hold thy peace, and I shall teach thee wisdom."—Job 33: 33.

*Sermonette Thoughts:*

No one would care to ride in an automobile that had no steering wheel. Just so in our lives we need a "steering" purpose. An automobile is of no use unless the driver can make

it go in the direction he chooses. We are of no use to God who made us, unless we go in the direction he would have us go. The auto is subject to the driver; each individual can steer his life in the path he chooses, but God is happy when we choose to make ourselves subject to him. Just as there are roads and signposts to direct drivers of cars, so there are roads and signposts to help us steer our lives. These are in God's word. God does not force them on us, but as we try, we learn. Minds, like parachutes, function only when they are open.

*Story:*

The preparation Frederick M. Smith made to fit himself for his work—*The Story of the Church*.

*Meditations:*

(To be read by some good reader, while soft music is played.)

Oh, Master Teacher,  
We have come to learn of thee,  
And lo, you have  
Challenged every inch of us  
To higher, loftier, nobler ideals.  
—Etelka White.

Father, teach us day by day  
How to serve in some new way:  
May our actions ever be  
Done in reverence, Lord, to thee.  
—L. V. A.

"By looking to Jesus, like him thou shalt be;  
Thy friends in thy conduct his likeness shall see."

Wisdom is the ability to use knowledge so as to meet successfully the emergencies of life. Men may acquire knowledge, but wisdom is a gift direct from God. God, grant us wisdom to see Jesus as he is revealed to us in thy Word, and by thy Spirit.

We would see Jesus, Mary's Son most holy,  
Light of the village life from day to day;  
While birds and flowers and sky above are  
preaching  
The Christ of God, the Life, the Truth, the  
Way.

We would see Jesus on the mountain teaching  
With all the people gathered round;  
While birds and flowers and sky above are  
preaching  
The blessedness which simple trust has found.  
*Saints' Hymnal*, 155.

My dear Redeemer and my Lord,  
I read my duty n thy word;  
But in thy life the law appears  
Drawn out in living characters.

Be thou my pattern, make me bear  
More of thy gracious image here;  
Then God, the Judge, shall own my name  
Among the followers of the Lamb.  
*Saints' Hymnal*, 158.

*Closing Hymn:*

"Savior, Teach Me Day by Day," 338.

### March 21

"THE CALL TO GO"

*Prelude:*

"We've a Story to Tell to the Nations,"  
*Saints' Hymnal*, 397.

*Call to Worship:*

Go labor on, spend and be spent,  
Thy joy to do the Father's will;  
It is the way the Master went,  
Should not the servant tread it still?  
—C. K. Ober.

*Hymns from which selections may be made for congregational singing:*

"A Charge to Keep I Have," 201.

"Send Forth the Sowers," 390.

"The Whole Wide World for Jesus," 391.

"Lead On, O King Eternal," 181.

"Send Me Forth," 214.

"I'll Go Where You Want Me to Go," 292.

*Scripture Readings:*

"Go ye into all the world, and preach the gospel to every creature."—Mark 16: 15.

"Go ye therefore, and teach all nations."—Matthew 28: 19.

"Wist ye not that I must be about my Father's business?"—Luke 2: 49.

*Consecration of Offerings:*

Our Father, we are happy to join with thousands of others of our faith in bringing to the altar our gifts. May our giving symbolize our desire to help carry thy word into all lands and to all people. Consecrate these gifts to the spreading of thy kingdom, we pray in Jesus' name. Amen.

*Inspirational Readings:*

#### GOD'S WILL: THE PLACE OF SAFETY

"Is it safe to work among the lepers?" was asked Sam Higginbottom of India, whose missionary service has been so blessed to the outcasts whom Christ asked us to remember and heal. "Yes," was the answer, "it is safer to work among the lepers, if it's my job, than to work anywhere else."

The Son of Man goes forth today,  
The rights of man to win;  
With steadfast heart he leads the way  
To bring the kingdom in.  
He sees his brothers in distress,  
With sorrow, want, and pain—  
He goes to bear, their wrongs redress—  
Who follows in his train?

To millions yet enslaved by greed,  
Whose hopes are broken—dead—  
He goes to meet their every need—  
He bears the living bread;  
He sees the toll oppression takes  
Of body, soul, and brain.  
A slumbering world his challenge wakes—  
Who follows in his train?

Who always hear and truly heed  
The cries of want and pain;  
Who bind and heal the wounds that bleed,  
Nor dream of sordid gain;  
Who rightly guide the steps of youth;  
Who make the rough ways plain;  
Who always stand for right and truth—  
They follow in his train.  
—Elbert W. Wells.

A famous psychologist points out that the first step toward success is to have a chief aim, or a *mark* toward which to work. When a man has a mark to work toward, there is a sparkle in his eye and zest in his step. He knows where he is going and he is on his way. His mind is inspired by an ideal. His energy is focused on a goal.

Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians 3: 14.

Onward I go, O Lord;  
On Zion's way;  
Ready to meet the call,  
Of each new day.  
New frontiers beckon me,  
Known but to thee;  
And as I go, I'll pray,  
"Lord, lead thou me."  
—C. H. S.

*Prayer Thought:*

(This thought does not take the place of a prayer, but is suggested as the central theme of the prayer.)

We earnestly pray:  
That thou wilt keep us steadfast to our vision . . .

That thou wilt forgive our past neglect and unpreparedness for a holy task,

That thou wilt bless the work of our hearts, heads, and hands,

That we may go forth in thy name and win souls for thee.

*Re-consecration:*

O God, who worketh hitherto, working in all we see,

Fain would we be and bear to do, as best it pleases thee.

Our skill of hand, our strength of limb, are not our own, but thine.

We link them with the work of him who made all life divine.

Where'er thou sendest we will go, nor any question ask,

And what thou biddest we will do, whatever be the task.

—Unknown.

*Closing Hymn:*

"I'll Go Where You Want Me to Go," 292, or "I Gave My Life for Thee," 330.

## March 28

### "THE CALL TO TEACH"

*Prelude:*

"O Master, Let Me Walk With Thee, *Saints' Hymnal*, 213.

*Call to Worship:*

Oh, teach me, Lord, that I may teach  
The precious things thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart.

—*Saints' Hymnal*, 215.

*Hymns from which selections may be made for congregational singing:*

"Thou Must Be True Thyself," 300.

"O Master, Let Me Walk With Thee," 213.

"Lord, Speak to Me, That I May Speak," 215.

"A Charge to Keep I Have," 201.

*Scripture Readings:*

"And I give unto you a commandment, that you teach one another the doctrine of the kingdom, teach ye diligently and my grace shall attend you . . . teach one another words of wisdom . . . learn to impart one to another as the gospel requires.—*Doctrine and Covenants* 85: 21, 36, 38.

*Challenging Thought:*

The late President Roosevelt said, shortly before his death: "I wish we might have in this country a general revival of religion."

Governor Thomas E. Dewey writes: "There never was a time when it was more necessary that children be instructed and strengthened in the faith of their fathers." And Clare Booth Luce says, "As in the medieval dark ages, Christianity is again the hope of the world."

Here is a task we all can do something about. We can begin with ourselves; we can continue with our children, and then we can reach out to our neighbors and to our neighbors' children. It is a never-ending chain—but the first link must be forged in our own hearts.

I have to live with myself, and so  
I would be fit for myself to know.  
I want to be able as days go by  
Always to look myself straight in the eye;  
I don't want to stand in the setting sun  
And hate myself for the things I've done.  
—Selected.

A father and his small son walked along a road together. Approaching a very muddy place, the father took the lead, taking long steps. Having crossed the muddy strip, the little boy said proudly, "See, Daddy, I stepped in every one of your footsteps."

Two little ears can hear a lot,  
So think before you say  
The smallest thing you wouldn't want  
To hear again some day.

Two little eyes can see a lot,  
And everything you do  
By some small someone, some day will  
Most surely be done, too.

Tonight the little lad that waits  
To climb upon your knee,  
Tomorrow is a picture of  
The man you used to be.  
Naomi Schwensen.

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have."  
—Abraham Lincoln.

*Petition:*

O Great Maker of this thy great sun,  
Give me the strength this one day's race to run.

Fill me with light, fill me with sun-like strength,

Fill me with joy to rob the day of length;  
Light from within, light that will outward shine;

Strength to make strong some weaker heart than mine.

Joy to make glad each soul that feels its touch;  
Great Father of the sun, I ask this much.

—James Weldon Johnson.

*Pledge:*

O Lord of life, to thee we kneel;  
Maker of men, our purpose seal!  
We will, for honor of Thy name,  
Pass on the torch, pass on the flame.  
—Allen E. Cross.

## So There's a Man In Your Life!

(Continued from page 18.)

ter to be bored in someone else's house, than to have your husband bored at home. If the situation is reversed and you're wanting to visit the relatives, while he much prefers to retire early . . . well, it's better for you to go to sleep at home, than to have him fall asleep at Aunt Mary's.

If your husband suddenly develops an ailment, don't fail to recognize its seriousness and give him all due attention. If it's a cold, a toothache, or a catch in his back, administer all the first aid and sympathy you

can muster up. Don't get upset if he groans . . . it's only an expression of appreciation for your treatment, and a request for continued application.

Strive to keep your husband happy at all times—it will pay off for both of you. No problem is ever so grievous that you can't find something about it worth a good laugh. Nothing does as much to make the wheels of matrimony run smoothly as laughter. Once you get in the habit of seeing the funny side of your "trials and tribulations," it isn't likely you'll ever let them get you down.

In addition to all these virtues, there is the climaxing requisite for any wife . . . common sense. Don't think your marrying the man will reform him. If he was a temperamental and eccentric bachelor, you can count on his being the same kind of husband. If he liked wine, women, and song before the ceremony, he'll not be changing his tastes greatly afterwards. Regardless of his shortcomings, you can always think of a dozen other things he could do that would make you more unhappy, and in view of the fact that he does have a lot of admirable qualities, and you love him very much . . . you're a pretty lucky woman after all.

Every personal experience puts us in tune with those who have had similar experiences. "I had no idea that so many men had broken their arms until I suffered a broken arm," said a friend. Whatever pains and aches and accidents and troubles we may have, others have also had them. James Boswell wrote: "It is not easy to make allowance for sensations in others, which we ourselves have not had at the time. We must all have experienced how very differently we are affected by the complaints of our neighbors, when we are well and when we are ill. In full health, we can scarcely believe they suffered much; so faint is the image of pain upon our imagination: when softened by sickness, we readily sympathize with the sufferings of others."

# Quarterlies for Church School

## Ordering Your Quarterlies—Some Quarterlies Wanted

By C. B. Hartshorn

We believe that the church school workers wish to co-operate with their publishing house and will do so when they understand conditions. Therefore, we are appealing through the *Herald* for a better understanding of one of the serious problems confronting the publishers in meeting the needs of the church for lesson materials.

### ORDERING AND USING

We shall present the situation as it effects the junior department to illustrate the condition of which we speak. In the catalogue of supplies for church school the current quarterly is called Course A, "Finding God Through Ancient Peoples." In the larger schools, where classes are formed on age grade levels, the ten-year-olds, or second-year juniors, would use Course B, "Choosing to Live as Jesus Lived"; while the eleven-year-olds, or third-year juniors, would use Course C, "Telling the Gospel Story." A very small quantity of Course B and Course C should therefore supply the schools for this year's use, if this plan were followed. Actually the orders coming in call for about as many Course B as Course A, and this is exhausting our supply.

What makes our problem even more difficult is that both Course B and Course C are to be replaced by new ones within the next year or two. Therefore, it is undesirable to reprint these quarterlies now to take care of a few schools. Unless 3,000 or more copies are printed at each issue, the Herald Publishing House cannot afford to sell the quarterlies at the advertised prices.

### QUARTERLIES NEEDED

We are anticipating the need of 400 additional copies of the third quarter, Course B, (Q-323) "Jesus' Friends Carry On." This quarterly

has been in use two years, and many copies may be found in a usable condition which will meet the needs of the schools that would otherwise be denied the opportunity of continuing this course. We are, therefore, appealing to church school leaders, junior department superintendents, and teachers to collect all of these quarterlies they can find and send them to us. You will be allowed the full value, 20c, which will be credited, if you have an account, or sent to you in cash. Your co-operation in this emergency will be greatly appreciated. *Please mail those you can spare at once to Herald Publishing House, Adjustment Department.*

We hope you will try to get in step with the course cycle throughout all the grades as soon as possible. Remember the A course is current for the year ending September, 1946. Don't forget the proverb about "the early bird . . ."

### Editorial

(Continued from page 3.)

wife, than to be rejected. If you leave your family, you will know someday, too, what it is to be rejected.

### To the Wife

Never give up the just claim you have to this man's life and companionship until he makes the last step of desertion. Never turn him over to this other woman, who has no right to him. This is an outrage in which you are not obliged to agree. You and your children have rights that cannot be abrogated by any passing desire. Do not make it easy for him. Keep him from this sin as long as you can.

Remember, too, that there may be reasons for this defection. Perhaps you have loved the children

too much, and him too little. Perhaps you have some faults that can be overcome, once you learn what they are. The old foundations of your home life were not secure enough—you would not be facing this situation if they were. Find what is wrong, and build new and stronger foundations. It is not too late. Listless companionship, inattention, lack of love, can destroy a home. Face your life honestly and try to make it better. Pray about this too, as well as for his return.

### Faithfulness

There are many fine qualities in people, but they are all canceled if a person is not faithful to his trust. There are many faults, too, but they can be corrected if a person tries first to be true to his word and his contract. There is nothing in life more important than faithfulness.

L. L.

### Notice to Reporters

A newly-elected reporter recently wrote for rules on writing news articles. Here they are—perhaps you'd like to read them too:

1. Church news should be headed with the name (city and state) of the branch, and the name of the pastor.

2. It should be written in third person; do not use "I" and "we." Avoid personal comment and editorialism.

3. An article every two months is a good average. It should include speakers, special musical numbers, social events, League activities, plays and entertainments, baptisms, blessings, and any other events worthy of publicity. Engagements, weddings, and obituaries will be printed in the Bulletin Board section of the "Herald." Lists of visitors, other than guest speakers or returning servicemen, will not be used.

4. Lengthy repetitions of what the minister said in his sermon cannot be printed because of the limited amount of space.

5. News should be typed (double-space) if possible, or written in ink. In hand writing, and especially in spelling names, watch the "a's," "o's," "u's," and "n's"; they are easily misinterpreted.

—Naomi Russell,  
News Editor.

# News OF THE CHURCHES

## Chatham, Ontario

*Pastor, H. A. Engle*

A very impressive junior League candlelight service was held Friday evening, December 14. Christmas carols were sung and after the hymn, "Walk in the Light," the opening prayer was offered by John Bowman. During the singing of another hymn, the lights were gradually turned out and following the scripture reading by Virginia Clements, the story of "The Sacred Flame" was told by Mildred Hodgson; she concluded with the poem, "There Was a King in Nazareth." With a quiet musical background by Audrey Steinhoff, each Leaguer lighted, from a large, central candle, his own white candle, symbolic of the light of Christ. The hymn, "Take My Life and Let It Be" was sung, after which John Bowman gave a brief sermonette. The service concluded with the singing of "Just as I Am," and a benediction.

A special ordination service was held Sunday evening, December 16. Three young men were ordained; Harold Neal to the office of elder, John Bowman and Paul Wood to the office of priest. Elder V. E. Pritchard outlined the responsibility that is attached to holding the priesthood and Elder J. F. Kelly spoke to the three to be ordained, pointing out the importance of the step they were taking. After each young man was ordained, he took his place with the local priesthood on the rostrum. They were charged by Elder H. A. Engle, as he said that they must all know the necessity of a unity of purpose in the work that has been set forth by God. Following a few minutes of silent meditation, "The Lord Is My Shepherd" was sung by William Clarke. As general church representative and pastor, Elder Engle welcomed these three young men into the fellowship of the priesthood of God, after which those of the local priesthood offered their hands in welcome.

The annual branch Christmas entertainment was held Thursday night, December 20. There was truly a "white Christmas" atmosphere as the eyes of the juniors shone in anticipation of Saint Nick's visit. Christmas carols were sung and the program by the juniors was varied and interesting. The Christmas tree ablaze with lights was heavily laden,

and each child received a bag of fruit, nuts and candy.

This year a special gift was made to the Saints in Norway, Sweden, and Holland. The gifts consisted of warm clothing, nonperishable foodstuffs, and money to cover the cost of shipping. Three large boxes were packed and on Sunday, December 23, at 11 o'clock, the church school met with the junior church as they presented their special Christmas worship service. The story, "Why the Chimes Rang," was told by Helen Kelly, assisted by a girl's choir composed of Betty Rapley, Mizpah Wood, Vivian Gibson, Darlene Clarke, and Ila Aitken, with Audrey Steinhoff at the piano. Those taking part in the nativity setting were George Birkby, Bernice Cudney, David Aitken, J. D. Wood, Dick Moor, J. D. Hodgson, Maurice Cudney, and Lyle Gibson. Church school director, Elder J. F. Kelly, then gave a few remarks on the spirit of giving which is made so manifest at the Christmas season and called upon three juniors, Dick Wood, Jimmy Hodgson, and Dorothy Baker, to each bring his gift to the altar, symbolizing the gift being made to Norway, Sweden and Holland. Thanks are extended to the Chatham Saints for their splendid co-operation in this fine, unselfish spirit of giving.

At 7 o'clock a Christmas worship service arranged by the pastor was presented in drama and song. The choral members were directed by Elder Harold Neal, with solo parts taken by William Clarke, Doris Brown, Helen Kelly, and Gladys Ferguson. The drama was in charge of Mildred Hodgson; those taking part in the beautiful nativity story as told by the soldier, Paul Wood, to a 1945 unsettled and confused world, were Virginia Clements, Gordon Pritchard, Kay Cushman, Clarence Moor, George Birkby, Bill Rapley, J. D. Wood, Les Smith, Bud Wood, Ed Talbot, Wilburt Canniff, Betty Rapley, Darlene Clarke, and Vivian Gibson.

On January 1 at 4 P. M. the strains of "The Old, Old Path" once again ushered in a half-hour broadcast over station CFCO. This New Year's program from the church was the first to be broadcast in several years, and the response to it was quite favorable. Pastor Harry Engle gave a New Year message, and the choir sang several numbers. Soloists were Elder Harold Neal and Gladys Ferguson. Marnie Neal was at the organ, and Elder Vern Pritchard

was the announcer.

At the 11 A. M. service on Sunday, January 6, Peggy Diana Gayle, baby daughter of James William and Alice Roten was blessed by her great great-uncle, Elder R. H. Jones, who was assisted by the pastor.

Elder Albert Scherer preached at the 7 o'clock service, using as his text, "Hold fast to that which is good." At this service the choir, under the direction of Elder Harold Neal, presented the anthem, "One Sweetly Solemn Thought."

On Tuesday evening, January 8, choir members gathered at the home of Helen and James Kelly for a farewell party for Harold and Marnie Neal. A carved, walnut table was presented to them as a small tribute of thanks for the fine work they had done while in Chatham branch. Elder Neal's work in the musical field has been felt not only in Chatham branch, but throughout the district. He was responsible for many music festivals, special concerts, classes and services. Marnie Neal did a splendid job at the piano and organ; her talents were evident not only in the musical department, but also in the junior church, as under her supervision this department grew.

Chatham branch has been represented at the universal week of prayer services. The choir was in attendance on Wednesday, January 9, and Elder Harry Engle assisted at the service on Friday, January 11.

—Gladys Ferguson, reporter.

## Portsmouth, Virginia

*Pastor, E. W. Lewis*

New Year's Eve was celebrated with a watch party and a farewell to Mr. and Mrs. Kearny who are returning to their home in Minneapolis, Minnesota.

Servicemen who have received discharges recently are Ralph Turner, Alfred Ford, and William J. Davies, Jr. Many servicemen stationed in Virginia became a part of the Portsmouth congregation during the war years. Most of these men and their families have left, but two very ardent workers still remain; these are Paul Stoff, who is serving as young people's leader, and Lyle Steede, who has often been granted special leave so that he might be able to attend services in his own church.

The young women of the branch are doing commendable work in the musical department. Mary Ann Dillon is responsible for the success of many entertainments; her character sketches are always the high light of a program.

Possibilities for a new church building are being given serious consideration.

—William J. Davies, reporter.



## Flint, Michigan

Pastor, Harry J. Simons

October 21 was Rally Day for the Flint branch; the previous week was celebrated as visitation week. Each home was visited with excellent results; there was a large increase in attendance.

The Zion's League Halloween party was a decided success. The forty-nine that attended wore masks and costumes. They had a treasure hunt and visited several homes, finally arriving at the Newall Street church where the party was concluded with games and lunch.

Visiting speakers at the Flint churches during the past few weeks have been Elders Chesworth and John Booth, who attended the religious education conference; each delivered a very inspiring sermon to the two congregations. Elders Muir and Ledsworth of Port Huron, Elder Davis of Pontiac, Elder Shufelt of Detroit, and Elder Brockway of Ann Arbor were also guest speakers.

There have been two very impressive baptismal services held in the Flint branch recently. On November 11 Betty Palmer was baptized by Pastor H. J. Simons and confirmed by Elders Slater and Youngs. On December 9 Harland Reed was baptized by Associate Pastor A. Slater and later confirmed by Elders Simons and Slater.

In November the Central women's group served an excellent chicken supper which was well attended. Proceeds of \$78 were turned over to the building fund.

About 125 members and friends assembled at the Newall Street church for a service at 9:45 on Thanksgiving morning. In a beautiful service of song and praise, Millet's *The Angelus* served as an appropriate worship center.

The women's department, with Muriel DuRose as leader, held its annual bazaar on Friday, December 7. Each of the four groups sponsored a booth. Each had a good supply of fancywork, aprons, and baby clothes for sale, as well as baked goods. They were assisted by the Variety Club, Tuesday Club, and boy scouts. Ice cream and cake was available all day, a lunch was served at noon and a dinner in the evening. Proceeds of \$453.00 were turned over to the building fund.

At the 11 o'clock service on Sunday, December 9, nine babies were blessed. They were Patricia and Michael Hutson, Jane Bacon, Keith and Kaye Ketzler, Peggy Sutherland, Donna and Carol Baker, and Darlene Joy Bon. Elders officiating were G. Stickley, W. Kapnick, A. DuRose, H. Simons, A. Slater, and C. Youngs. On the preceding Sun-

day, Elders Kapnick and Slater officiated in the blessing of Robert Earl Dennis and Eunice Kaye Corkins.

On the evening of December 30, the two local congregations united to hear District President L. O. Brockway preach the final sermon of the old year. Elders Stickley and Simons officiated in blessing baby Michael Anderson. Max Anderson, the father, was home on furlough for Christmas.

J. J. Ledsworth, district missionary supervisor, and Pastor H. J. Simons have been visiting among church members in near-by communities. As a result of this work, a mission will be opened in Fenton on January 13 in the home of Priest W. J. Bennetts.

Several servicemen have been discharged. Plans are being made for a branch-wide "welcome home" banquet in January.

Branch financial observance day will be held January 20. All are invited to file their inventories and annual financial statements. The district bishop's agent, J. N. Muir, is to participate in the day's activities. With payment of over \$7,700.00 tithing in 1945, both congregations in the branch exceeded their quota.

Betty Sears and Onalee Surbrooks, who are attending Graceland College, and Mary Lou Denman, in training at the Sanitarium, were home for the holidays.

—Etta M. Youngs, reporter.

## Fresno, California

Pastor, E. E. Workman

The Zion's League went to General Grant's National Park for a picnic lunch and tobogganing in the snow Thanksgiving Day.

Evangelist Albert Carmichael preached to the Fresno Saints at the morning and evening services on November 25 and 28. He also gave the sermon on December 2.

On the afternoon of Sunday, December 2, the women's department held a meeting for the election of officers for the coming year.

Sunday morning, December 23, at the 11 o'clock hour, the children's department presented a Christmas program for the branch; the Zion's League gave a play in the evening.

Elder David Elliot, pastor of the Mosto, California, branch, spoke at the evening service on December 30. He was formerly a member of the Fresno congregation.

The Zion's League sponsored a pot

luck supper for the branch on New Year's Eve.

Several servicemen have returned from overseas and are again contributing to the work of the church. Among those who have returned are Joseph Kraschel, Archie Fugate, Lewis Roberts, Edward Kaiser, Vincent Contresano, and Clarence Kniveton.

—Joseph Fugate, reporter.

## Dallas, Texas

Pastor, Clyde F. Hastings

The children's department presented the Christmas story in song and recitation on December 23. At 11 o'clock, Pastor Clyde F. Hastings gave the Christmas sermon, using for his text, "Christ the Savior Unto the Shepherds." The choir sang carols.

Under the direction of Merle Hallenberger, the choir presented Wessel's cantata, *Noel*. The soloists were Constance Borders, Elaine Henderson, Merle Hallenberger, and Elizabeth Maxwell. The trio was composed of Mamie Dallas, Clyde Hastings, and Martha Marsh. Alma Estes was the pianist.

A branch Christmas party was sponsored by the League. A tree loaded with gifts and treats was the outstanding attraction; games and stunts served to enliven the evening.

Speakers for the month of December were W. F. Page, H. E. Davenport, R. F. Moore, Clyde Hastings, and H. E. Williams.

Verna Livingston, leader of the women's department, reports that nearly \$200 was cleared from the rummage sale and Christmas bazaar. The women meet twice each month for a devotional. They have selected "Christian Graces" for their theme. The yearbook is made up so that each woman will know the meeting place, hostess, and one in charge of the devotional. Each member has an appointed date to talk on a particular Christian grace. Mrs. A. Busch and Mrs. Forest Wilson, who with their families are leaving the state, were given a handkerchief shower before they left. These two women had served the branch as secretary and treasurer.

Wayne Everett has returned after twenty-seven months in the Pacific theater.

Lillian Maxwell, who is attending the University of Texas, was home for the holidays.

—Chattie Everett, reporter.

# Independence, Missouri

## Stone Church

*Pastor, G. E. Tickemyer*

### *Apostle D. T. Williams Speaks*

Apostle D. T. Williams presented his sermon on "The Atomic Age" to a capacity congregation of 1,088 on January 13 at the 11 o'clock service. Pastor G. E. Tickemyer presided, with C. W. Clark assisting.

### *Blue Bird Award Service*

Eighty-eight of the 125 girls participating in the Blue Bird award service held Sunday evening, January 13, received a total of 100 awards. Elder John Darling delivered the address, assisted by Pastors G. E. Tickemyer and Glaude A. Smith.

### *Zion-Wide Prayer Services*

Evangelist Ray Whiting is in charge of the Zion-wide prayer services held each Sunday afternoon at 2:30 P. M.

### *A New Choir*

The first meeting of the newly organized Stone Church youth choir was held Thursday afternoon, January 17. This choir made up largely of high school students, will sing regularly at the 8:15 A. M. preaching service to be inaugurated on the second Sunday in February.

### *Memorial Flowers*

The white gladioli placed before the pulpit January 13 by Ina Hattey were in memory of her father and mother, Mr. and Mrs. H. W. Hattey.

### *F. M. McDowell In Sanitarium*

Dr. Floyd M. McDowell underwent a major operation at the Independence Sanitarium on January 10. He is reported doing well.

### *Parent's Club*

The Stone Church parent's club held its monthly meeting Monday night, January 14, at Bartholomew Hall. Mrs. Ralph Harder, the president, presided.

John Darling of the Department of Religious Education was the speaker. He presented some advanced views in church and home relationship and emphasized some unused suggestions presented in the past. He stressed the need of organized visitors which would systematically tie up church school and home relationships for more complete cooperation and understanding. The dedication of a new home, grace at meals, regular church attendance, worship in the home, prayer and fasting for

the success of these objectives were some of the points Brother Darling discussed in his address. In closing, questions were invited. Refreshments were served by the social committee of the evening.

### *Independence Music Club*

Artists of the Independence Music Club gave a program at their meeting on January 9. Participants were Mrs. Earl Short, pianist; Mrs. E. C. Harrington, soprano, with Mrs. Clayton Wolfe as accompanist; Mrs. John R. Green and Mrs. Paul N. Craig, piano-duo; Mrs. George Miller, soloist, accompanied by Pearl Roemer Kelley; Mrs. Frank Prell, violinist, with Mrs. George Gee as accompanist; and Mrs. L. F. P. Curry, soprano, with Mrs. Vera Thomason accompanying. Garland Tickemyer discussed "Famous Conductors."

Lilly Belle Allen is president of the club. Mrs. James Gault was hostess of the evening, assisted by Mrs. James McCoy, Mrs. Myron McConley, and Mrs. Ross Moore.

### *An Extraordinary Record*

Women workers are challenged by the accomplishments of Mrs. W. J. Hartley, friendly visitor in district 8. Her report shows that in the past ten months she made 508 visits; in seventy-three cases she took food to the sick. She sent fifty-five cards to the sick; spent fifty-eight hours of service in homes; and sent flowers to seventeen persons.

## Walnut Park Church

*Pastor, Glaude A. Smith*

On Sunday, November 4, at the Communion service, the address was given by Elder A. Blakeslee Smith. Connie Marie Kester, daughter of Mr. and Mrs. Forest Kester, and Tommie Lynne, daughter of Mr. and Mrs. Thomas Campbell, were blessed. At 6 o'clock, in a service planned by the Daughters of Zion, Dr. G. Leonard Harrington, widely known psychiatrist, gave his second lecture, "The Adolescent Age." At 7:30 P. M. a city-wide Oriole girls' award service was held, with a reception following in the lower auditorium.

On November 11 Pastor Glaude A. Smith delivered the 11 o'clock message on "Emphasizing Spiritual Values." Elder R. D. Weaver preached in the evening, using "Twisted Concepts and Crooked Places" as his sermon topic.

The Walnut Park women's department held a luncheon and bazaar on Thursday, November 15, at the church. Short talks were given by Mrs. Clair Green, Mrs. John Darling, Mrs. A. C. Black, and Mrs. J. T. McCormick. Mrs.

Paul Wheeler sang a vocal solo. The combined efforts of the eight Walnut Park groups lightened the load of preparing the luncheon, and the fellowship of working together was enjoyed by everyone. About 100 were present.

Apostle M. A. McConley chose "The Path Ahead" as the subject for his message at the 11 o'clock hour on Sunday, November 18. In the evening, "Thanksgiving" was Pastor Glaude A. Smith's sermon topic.

A Thanksgiving Day service was held at 10 A. M. on Thursday, November 22. A quartet, composed of Delta and Arlon Chapman and Beatrice and Bernard Butterworth, sang hymns of Thanksgiving preceding the service. C. G. Closson gave a short talk on "Our National Thanksgiving Day," followed by an anthem by the quartet. Apostle Arthur Oakman gave a spiritual talk, using "Thanksgiving in 1945" as his subject. Brief responses of thankfulness from the congregation were then given. Brother Oakman called for a few moments of silence in memory of those who gave their lives during the war, after which he offered prayer. The meeting was characterized by serious and sobering thought as well as gratefulness to God for all his blessings.

On November 25, Elder Chris B. Hartshorn preached at the 11 o'clock hour. Pastor Glaude A. Smith was the speaker in the evening. The Walnut Park orchestra entertained for a half hour preceding the preaching service.

—Mardell Redfield, reporter.

## East Independence Church

*Pastor, Ivan Clothier*

The women's department met December 13 at the home of Sister Hale, their supervisor, for a covered dish luncheon. Pauline Arnson, general church supervisor, was a guest soloist and speaker. Sister Raymond Smith was in charge of the devotional; Lelia Clothier gave a reading. The young women met on December 3 at the home of Charlotte Wagener for a luncheon. Ruby Case had charge of the devotional, and Vida Heide talked on Christmas customs and recipes. The annual women's Christmas party was held on the evening of December 20 at Virleen Carver's home; games, carols, and a short program preceded the devotional. Madge Thatcher read the Christmas story from the Bible; Elsie Sutterfield and Madella Bickle sang solos, and Eunice Eastes offered the benediction.

A Christmas play entitled *The Christmas Quest* was given at 6 P. M., December 23 in place of the regular eve-

ning service at 8. Mrs. Virleen Carver was the director.

Apostle M. A. McConley was the 11 o'clock speaker on December 30; he chose as his topic, "Our Greatest Need." A gift of appreciation was presented to Pastor and Mrs. Ivan Clothier by T. W. Thatcher for the service they had given the past year.

Other speakers during the month of December were Ray Whiting, Harry Friend, and Chris B. Hartshorn.

—Naomi Gaulter, reporter.

### Spring Branch Church

*Pastor, Richard Lambert*

The Spring Branch membership now totals 472, including several members of the priesthood. Servicemen who have recently been discharged and are now an active part of the congregation are Kenneth Ward, Bill Fuqua, Laurence Jones, Gordin Andes, Duane Miller, and Arvine Spaulding. Newton Ward was permitted to attend services while home on a week-end pass from Ft. Riley. Robert Shedd has returned to Camp Swift, Texas, after a twenty-one day furlough.

Elder J. S. Andes was the speaker on Sunday morning, January 13. Mrs. Mary Keene gave an illustrated lecture at the evening service; she is planning to organize a teacher's training class in the near future. Miss Maxine Harshman, soprano, sang "The Holy City" before Mrs. Keene's lecture.

The Zion's League sponsored a swimming party at the Hotel Continental on Tuesday evening, January 15.

Mr. and Mrs. Lee Hopper and daughter, Mae, left January 8 for their new home in Yuba City, California. They are missed by their friends at Spring Branch.

—Alice Beebe, reporter.

### Escatawpa, Mississippi

*Pastor, A. N. Barnes*

The infant sons of Mrs. H. C. Miller and Mrs. Hermer Frederic were blessed by J. L. Barlow and A. N. Barnes on December 9.

Two discharged servicemen, Rudolph Williams and Carl Gill, are again taking their places in the congregation.

Virginia McQueen and Margie Barnes arrived home from Graceland in time for the Zion's League Christmas party. Each member brought a gift for exchanging; after a series of games, the evening's festivities were completed with the serving of refreshments.

Sunday, December 23, a Christmas program was presented by the young

people and children. It consisted of recitations and two plays, "What Christmas Means," and "Bells of Bethlehem." Candy and fruit were distributed to all present.

—Mildred Thomas, reporter.

### Fargo, North Dakota

*Pastor, C. R. Rotzien*

"Seek the More Abundant Life" was the theme for rally day; over one hundred Saints attended the various meetings. The morning activities consisted of classwork, a prayer service, and preaching by District President C. F. Young of La Moure. A community dinner, sponsored by the women's department, was served in the church basement. In the afternoon a panel discussion was conducted by C. F. Young, C. R. Rotzien, and Archie Peterson. "Study to Show Thyself Approved" was the theme of the evening vesper service conducted by the young people. Elder L. O. Wildermuth of Plano, Illinois, was unable to be present for rally day, but visited Fargo branch later, delivering an inspiring sermon.

Leonard Loberg, Iva Weidling, and Irene Rotzien have been selected as delegates to general conference from Fargo.

A service for the installation of church school officers was held with Pastor Rotzien in charge. The period of meditation and soft music preceded Mrs. J. E. Hennemann's solo, "Hear the Voice of Jesus Calling."

Mrs. J. F. Rotzien, children's supervisor, entertained the children at her home on Halloween. A prayer service was held at the church on Thanksgiving morning with C. R. Rotzien and Karl Schiebold in charge. A Christmas program was presented by the church school on Sunday evening, December 23; it consisted of songs, readings, and an instrumental solo by Margaret Schiebold. A tree and treats were enjoyed by the children after the program.

Pastor Rotzien officiated at the blessing of Mr. and Mrs. Carl Vogelsang's infant son, Keith Alan.

Ethel Durboraw, who teaches kindergarten at the Moorhead State Teacher's College, conducts a class in the workshop for pre-school children at the leadership education conference which is held in Fargo each month at the Presbyterian church; all denominations are invited to attend.

Servicemen who have recently returned are Robert Hennemann, Willis and Harold Freeman, and Obert Nelson. Glenn Weidling is expected home soon from Germany, and Cy Bielfeldt is receiving his discharge from the Navy at Milwaukee.

The Saints gave a house warming for Mr. and Mrs. Carl Schiebold at their new home recently. The evening was spent in singing, visiting, and playing games. A gift was presented to the Schiebolds by the group at the end of the evening.

Subjects used by Elder C. R. Rotzien on a recent broadcast over WDAY, Fargo, were "The Meek Shall Inherit the Earth" and "If Ye Continue in My Word." The next broadcast is scheduled for March 24 at 8:45 C.S.T.

The department of women, under the leadership of Lillian Schoeler, meets twice a month for classwork and social activities. The young people, with Sister Arlie Peterson as supervisor, also meet twice a month. They are now planning a sleighing party.

—Irene Rotzien, reporter.

### Marlin, Texas

*Pastor, J. R. Allen*

Members of the Marlin branch are working to complete their new church building by summer.

The January 6 services consisted of church school at 10 o'clock, a sermon by Elder J. R. Allen at 11, a Communion service at 2 P. M. and a business meeting. Officers for the coming year are J. R. Allen, pastor; F. B. Allen and A. B. Dunham, associates; Edna Reneau, secretary-treasurer; John Allen and Calvin Suanner, teachers; Mrs. Frank Spicer, correspondent; Mrs. George Caddell, choir director; Sidney Bryant, assistant director; and Mrs. A. W. Waller, pianist.

Pfc. William Spicer has returned to his home in Marlin after thirty-one months service in the Pacific.

Tony Frank, infant son of Mr. and Mrs. Tony Milazzo, was blessed January 6 by Elder J. R. Allen.

—Mrs. Frank Spicer, reporter.

### Maryland Heights, Missouri

*Pastor, J. E. Nicholson, Jr.*

Attendance at the Maryland Heights branch has more than doubled in the past year. Prayer services are again being held each week in the homes of Saints. The women's department meets every other Thursday for lunch and study, and to plan improvements for the church building. With the return of several servicemen, the young people are again organizing. The entire congregation is anticipating an active and progressive year in 1946.

—Mrs. C. W. Ruckman, reporter.

# Joplin, Missouri

Pastor, J. D. Anderson

September and October were busy months for the Joplin Saints. September was largely devoted to planning the new church year activities under the leadership of Pastor J. D. Anderson. October saw each department set in motion under the direction of its new leaders.

The Zion's League, with Albert Cobb as supervisor, holds regular meetings every Sunday evening. The first meeting was held October 7. The theme was presented by Brother Cobb, with Danny Cochran and John Leslie giving supplementary talks. A challenge was given the young people by Pastor J. D. Anderson. These meetings have been planned to be both recreational and expressional.

The young adult group has a very important part also in as much as it has pledged its help and co-operation in any way the younger group might need. Many attended the Halloween party given by the Carthage young people on October 30.

The women's department held its first fall meeting in the lower auditorium on October 11 in the form of a banquet. Mrs. T. W. Bath, district women's leader, was guest speaker. Her talk included a brief history of the women's department, a description of the work, God's help in the accomplishing of that work, and the need for greater devotion to the work. Alma Smith is leader in the Joplin branch. The meeting on October 25 was held in the home of Mrs. J. D. Anderson. Mary Cochran reviewed Barton's *The Man Nobody Knows*. The women have pledged \$100 toward building a dining hall on the new reunion grounds; one project has already netted \$60.

Pearl Cobb is doing a splendid work in the children's department; Ted Linder is serving as junior pastor.

Men from the branch who have been in the armed services are beginning to return; so far no gold stars are on the flag. Don Guinee, who was ordained shortly before entering the service, has returned. Jared Carter is back also and doing a fine work as assistant scoutmaster.

Wednesday evening prayer services are well attended and carry with them a fine spirit. Saints in Joplin have come to look forward to these meetings. Pastor Anderson is spending much time in thought and prayer to make the services a success.

The fiftieth anniversary of Graceland was observed Saturday night, October

20, in the form of a banquet. Acting President A. R. Gilbert was guest speaker. Others to tell of their experiences while attending Graceland were Brother Hogan of Carthage, May Jones of Webb City, William Patterson of Independence, and Mary Cochran of Joplin.

Pauline Jones, assisted by Marna Anderson, is doing a fine job as music supervisor, especially with the girls' octet. Members of the octet are Lorene Carrow, Maxine Leslie, Marna Anderson, Alma Swan, Almeda Sullivan, Mary Karlstrom, May Gray, and Eldoralyn Dunaway. These girls gave their fall music festival October 22. They have been asked to sing at several meetings throughout the city. At a Sunday morning service they presented Pastor J. D. Anderson with the three standard books, leather-bound, to be used in the pulpit.

—Macil Mink, reporter.

## Los Angeles, California

### Central Congregation

Pastor, John Blackmore

On November 18 Mary Joy, daughter of Mr. and Mrs. Dale Smithers, was blessed.

Saints of the Central congregation met on Thanksgiving morning to give thanks and testify of God's goodness to them during the year.

A box social was sponsored by the young people on the evening of November 24; it was greatly enjoyed by all who attended.

On Sunday, December 2, twenty-one members of the priesthood council gathered to discuss plans for the branch business meeting held December 12, after which Pastor John Blackmore conducted a class in Bible study.

Mr. and Mrs. Gerald H. Palmer were baptized on December 9. Brother Palmer is a returned serviceman who promised on the battlefield that he would unite with the church on his return to the States.

As the year closed, the Saints of Central branch experienced a renewal of the spirit in the various services. During church school these outpourings were felt in the deliverance of the messages "Finding God," by W. I. Meador, and "Giving Our Best," by W. M. Powers. Still further inspiring messages were given in the following services by Elder R. H. Knowlton, Bishop David Carmichael, and Pastor John Blackmore. All through the month of December the choir sang music apropos to the Christmas season.

A program was given by the children on the morning of December 23. Gloria

Bauer, Linda Spooner, Hazel Louis, Gwen Bergoon, and Marilyn Benton gave recitations; Barry Waylett played a violin solo. The tiny tots and adults shared in giving the white gift offering. The Christmas service was followed by Marilyn Benton's solo, "Jesu Bambino," and an anthem by the choir. Apostle John Rushton gave the address.

A play was presented at the evening service, after which a party was given for the children in the recreational hall with Santa distributing treats.

During the year Izzetta Sletto and Edith Eaton rearranged and tabulated the church library so that it is now ready for use. The young people and women's Thursday class have contributed publications by the church so that all may have an opportunity to read them.

The adult recreational club continues to meet on the first Tuesday of each month for games and refreshments.

Sunday evening services are open forum discussions on "Modern Developments and the Church."

Mable Crane recently met with a serious accident, resulting in a broken collar bone and dislocated knee cap. The Saints were happy to see her at church three weeks later, a living testimony of God's healing power through administration.

—Edith Eaton, reporter.

## Grand Rapids, Michigan

Pastor, Homer E. Harvey

Grand Rapids and several neighboring branches attended the formal banquet given August 28 at Galewood mission.

The branch business meeting was held September 11. Homer E. Harvey was again elected pastor with Henry London and Walter Ryder as assistants. A. F. Shotwell was elected visiting pastor, and Malcom Dodds, young people's leader.

One hundred thirty-five young people attended the Halloween party held at Townsend Park. It was voted one of the season's outstanding social events.

Joyce Ann, infant daughter of Mr. and Mrs. Franklin Steinke, and Nancy Lorraine, daughter of Mr. and Mrs. Vernon Evan, were blessed November 4.

The Orioles sponsored a chili supper on the evening of November 6. On November 13 the adult class, taught by Elder Fred Kuhn, held its annual class supper. Elder Harry Simons of Flint, Michigan, and the Reverend H. M. Houser of East Congregational church were the guest speakers.

A Christmas program was presented

by the church school on December 21, and the choir gave a Christmas musicale on December 23.

A New Year's Eve party was sponsored by the League.

Three Grand Rapids servicemen have received their discharges; they are Malcolm Dodds, Ted Mockerman, and Holdone Harvey.

—Leith Harvey, reporter.

## Kirtland Temple

*Pastor, John W. Banks*

Proceeds of \$350 were taken in at the annual bazaar and supper sponsored by the women's department; the money was donated to the organ fund. Two hundred eighty guests were served.

Preceding the morning service on December 9, Julia Belle, daughter of Mr. and Mrs. William Webbe, was blessed by Elders John Banks and Joseph Biggs. Linda Faith, infant daughter of Mr. and Mrs. Lester Lucas, was also blessed, Elders Webbe and Banks officiating. The choir, under the direction of Clyde Ebeling, sang Brahms' "Holy Child" with Mrs. Wade Lyman as soloist.

At 3 o'clock in the afternoon Frances Cie Chanski was baptized by Pastor John Banks in the Cleveland font. Elder Casimir Nickel, pastor of the Cleveland branch, spoke on the significance of baptism; a trio composed of Mrs. Arthur Burt, Mrs. James Moore, and Mrs. Wade Lyman, sang. Virginia Warner played a violin solo, and Elder Biggs gave the invocation and benediction. The confirmation service was held in the evening with Elders Biggs and Banks officiating; Pastor Banks also gave the address. Music for the service included a violin offertory and solo by Virginia Warner and a selection by the Temple choir.

Evangelist Richard Baldwin spent the week preceding Christmas with the Kirtland Saints; he spoke at both the morning and evening services on December 16, and lead the Zion's League fellowship service. He also met with the group for the Wednesday evening prayer meeting. Donald Lents, city pastor from Columbus, was a visitor on December 16, offering the invocation and benediction at the morning service. Lorna Howard, home from Graceland for the holidays, sang "O Holy Night," and the Temple choir sang "Holy Child."

The children's division of the church school gave their annual Christmas program under the direction of Au Vergne Proper and Mary Gale. They presented the story, "Why the Chimes Rang." Mrs. Oakley Isenburg's narration was interspersed with carols by the chil-

dren's choir, directed by Sandra Davies, and scripture readings by Lynn Ourth. Characters were portrayed by Freddie Burt, Johnny Ourth, Lois Webster, Lee Ourth, Bobby Fulton, and Richard McNabb. Gail Isenburg sang "Ring, Bells, Ring," with all the little folk ringing bells and joining in on the chorus. Recitations were given by Gail Isenburg, David Soldner, Renny Thomas and Johnny Jelenik. Sandra and Billy Davies sang solos.

Elder Fred Kunz, pastor at Burlington, Iowa, was guest speaker in the Temple pulpit on Sunday morning, December 30. Pastor Casimir Nickel came from Cleveland to speak in the evening.

The following servicemen have received discharges recently: Dort Jacobs, Elbert Sheppard, Richard Bachhuber, Blake Liston, Carroll Fenner, Wade Lyman, Francis Call, Glenn Pignolet, George Benien, and Chester Lanning.

—Elizabeth Thomas, reporter.

## Traverse City, Michigan

*Pastor, Harry L. Doty*

The annual election of officers was held September 4. Harry L. Doty was sustained as pastor, and Doty Price was elected church school director.

Elder and Mrs. B. H. Doty of the central Michigan district were present December 30. Elder Doty delivered an inspirational message at the evening service.

Lt. Marjorie Dick, daughter of Mr. and Mrs. Ray Dick, has been discharged from the armed services. Pfc. Richard Wellman has also received his discharge from the Army.

Teachers' training classes are held each Sunday evening at six. The instructor of the course is Pastor Harry Doty.

For the past few Sunday evenings, discussions have been held on the needs of the branch, and ways and means to supply those needs.

Thirty ladies attended the "mystery sister" Christmas party held in the church basement. A delightful evening was enjoyed, and new names for 1946 were drawn.

Norma Wellman and Helen Bunson have returned to Graceland after spending the holidays at home.

The women's department is steadily growing. Vera Doty was sustained as president. Several guest speakers have given talks regarding the Michigan children's aid society and girl scout work recently.

The church school held its annual Christmas program on Sunday evening, December 23. Members from the Union Street school presented a play entitled *The Great Guest Came*.

—Kathryn Price, reporter.

## Paris, Tennessee

*Pastor, C. B. Gallimore*

The church property in Paris has been completely paid for. The Saints have worked diligently and contributed generously to eradicate this debt, and are now ready to begin decorating and beautifying the building.

A series of old Jerusalem gospel sermons was given recently by Edward Dickson.

The women's department sponsors a social evening once a month, serving a dinner in honor of all who have birthdays that month.

The Zion's League, although recently organized, is planning an active program for the new year. It was responsible for the Christmas entertainment which included a program, tree, and gift exchange.

Four servicemen from the Paris congregation have received their discharges; they are Jesse Lee Hicks, Joe Fitch, Curtis and Owen Weston.

—Mrs. B. F. Ross, reporter.

## Springfield, Illinois

*Pastor, J. A. Williams*

The women's department in Springfield has been very active; through its efforts the building fund has been increased by a substantial amount. Several are nonmembers, yet they have been willing to extend a helping hand in adding to the fund. Two of these ladies, Mrs. John Finns and Mrs. Charles White, have given dinners in their homes; another, Dorothy Page, assisted Sister Washburn in serving a chili supper. On December 18 they met for a Christmas party and chicken dinner at Florence Williams' home.

A district conference was held in Springfield on November 11 at the Lanphier High School. John R. Darling of Independence was the guest speaker.

John Grice stopped at Springfield on his way home for the holidays and spoke on the evening of December 18 at the France home.

The church school Christmas program was given on Sunday morning, December 21. This was followed by a Christmas sermon delivered by Fred McKane.

Orville M. Hooten of Springfield, Ohio, gave the sermon on January 13.

Adam Shuppara fell recently and is suffering from torn ligaments in one arm. Several other members are ill, or just recovering from the flu.

—Ethel Potter, reporter.

## Santa Barbara, California

Pastor N. T. Chapman

The Saints at Santa Barbara are anticipating a happy and successful year in 1946. Many of the families who left during the war are returning. Mr. and Mrs. C. J. Lant, Leonard Younger and family, Mr. and Mrs. Herbert Stuart, Roy Curtis and family, Mr. and Mrs. Carl Heth, and Mr. and Mrs. Roy Newkirk are again in the congregation.

The loss of Thelma Downey, who has moved to Oxnard, California, will be felt keenly, as she served as pianist in the Santa Barbara church since 1931.

The Christmas program under the direction of Margaret Booth was an inspiration to all. The children presented the Christmas story as a special feature.

All are grieved over the death of Lt. Kenneth Newkirk; his is the only gold star on the service flag.

—Ethel Heth, reporter.

## Oklahoma City, Oklahoma

Pastor, B. A. Howard

Oklahoma City Saints began the New Year by participating in the Communion service January 6. At this service two children, Joe Edward Puckett and Patricia Ann Drake, were blessed under the hands of Elders B. A. Howard and Loyd Harding.

A series of missionary meetings was conducted in November by Seventy Glen Johnson and Elder Warren Chel-line. These services were well attended by both members and nonmembers.

Oklahoma City branch was well represented at the annual district conference which was held in Tulsa on November 17 and 18. B. A. Howard was elected district president.

The annual Thanksgiving dinner was served in the lower auditorium of the church. The women's department was responsible for the delicious meal which was served.

On the first Sunday of each month the young people conduct an 8 o'clock prayer meeting. The League is sponsoring numerous activities and anticipating better attendance since the return of the servicemen.

An impressive service was held at the baptism of Mr. and Mrs. Jack Puckett who were recently united with the church.

Apostle Charles R. Hield, Seventy Z. Z. Renfro, Elders O. A. MacDowell, and Arthur Dixon have been recent visiting speakers at Oklahoma City.

—Lilly Howard, reporter.

## BULLETIN BOARD

### A Sister in Need of Prayer

From an unidentified writer comes a request for the prayers of the Saints in her time of trial. Part of her letter is quoted below; it is self-explanatory.

"The greatest grief I have ever known has come to me; I feel that I cannot bear it alone and must have God's help.

"My husband wants a divorce; I know divorce is wrong. God has always heard and answered my prayers in the past and I believe He will this time. Will the Saints please pray for me that, if it is God's will, my husband will return to me and the children, and if it isn't His will, that He will grant me the strength and courage to face the future alone."

### Pittsburgh, Penn., District Conference

The Pittsburgh district conference will convene at Pittsburgh church, Tonapah and Realty Avenue, on February 17. The schedule of services is as follows: 8:15 A. M., priesthood meeting; 9:30, prayer service; 11, preaching; 2 P. M., business meeting. Delegates to general conference will be elected, and other business affecting the district will be cared for. Apostle G. G. Lewis will be present.

### Southwestern Texas District Conference

The southwestern Texas district conference will be held at the first San Antonio branch on February 9 and 10. Apostle Charles R. Hield will be present. Delegates to general conference are to be elected, and a district business meeting will be held.

### West Virginia District Conference

The West Virginia district conference will be held February 23 and 24 at Wellsburg, West Virginia. The church is located at 84 Twenty-sixth Street. A musical program in charge of the district leader, Sister Schoenian, will be held at 7:30 Saturday evening; this will be the first feature of the conference. Sunday services will include a priesthood meeting at 8:30 A. M., a prayer service at 9:45, a sermon by Apostle G. G. Lewis at 11, round-table discussion and election of delegates to general conference at 2:30 P. M., and preaching at 7:30 in the evening. Members of the priesthood in the district are urgently requested to attend the first meeting on Sunday morning.

## WEDDINGS

### Romig-Wilder

Dorothy Ann Wilder, daughter of Mr. and Mrs. J. E. Wilder of Mercedes, Texas, became the bride of Clifford Carl Romig of Akron, Ohio on Sunday afternoon, December 23. The marriage took place in the Rio Grande Valley branch. The ceremony was read by the bride's father, who also gave her away. A reception was held in the home of the bride's parents.

The bride and groom are both attending Graceland College and plan to finish the term there. The bride is in her first year, and the groom in his second.

### Logeman-Peer

Eldene Peer and Otto Paul Logeman were married at the Walnut Park church in Independence on Friday evening, November 23.

### Self-Hawkins

Dorothy Louise Hawkins became the bride of Charles Walter Self on Sunday afternoon, November 25, at Independence, Missouri.

### Hershey-Chatburn

Mr. and Mrs. Henry Hershey, Hammond, Indiana, announce the marriage of their daughter, Letha Fern, to Harley G. Chatburn, son of Mrs. Caroline Chatburn, Lamoni, Iowa, Friday evening, November 30, 1945, at the Hammond church. The double-ring ceremony was performed by Elder R. W. Smith.

Following the ceremony, a reception was held in the lower auditorium of the church. Both young people are former Gracelanders. They are making their home in East St. Louis, Illinois, where Mr. Chatburn is attending Parks School of Aeronautics.

### DeLong-Wagener

Marjorie Wagener, daughter of Mr. and Mrs. J. M. Wagener of East Independence, Missouri, and Bert A. DeLong, Jr., son of Mr. and Mrs. Bert A. DeLong of Andover, Missouri, were united in marriage at the East Independence church, Sunday evening, December 30. Elder Ivan Clothier read the double-ring ceremony. A reception was held in the church annex. The couple are making their home in Independence.

Stowell-Carleen .....

Jean Carleen of New Rockford, North Dakota, and Max Stowell of Fargo, North Dakota, were united in marriage at Fargo by Elder C. R. Rotzien. A reception was given at the home of Mr. and Mrs. Carl Schiebold after the ceremony.

## Births

Mr. and Mrs. Maurice L. Draper of Brewton, Alabama, announce the birth of a daughter, Janette Louise, born January 14.

A daughter, Lola Elaine, was born to Mr. and Mrs. Lawrence Corbett of Osborne, Kansas, on December 17. Mrs. Corbett is the former Lois Ann Wilson.

A son, Keith Alan, was born to Mr. and Mrs. Carl Vogelsang on December 12 at Fargo, North Dakota. Mrs. Vogelsang is the former Beverly Hennemann.

## Our Departed Ones

SMITH.—Mary Melissa, was born at Amboy, Michigan, August 19, 1868, the daughter of George and Rosella McLean, and died at Cadillac, Michigan, December 26. When a child she moved with her parents to South Boardman, Michigan, where she spent most of her life. It was here that she and Harmon Smith were united in marriage on December 26, 1886; three children were born to this union, two of them preceding their mother in death. In July, 1892, she became a member of the Reorganized Church and remained a faithful member for fifty-four years.

She is survived by her daughter, Mrs. Glade Sanford, with whom she made her home for the past six years. Services were held at the Flynn Funeral Home, Cadillac, Michigan, with Elder B. H. Doty officiating. Burial was at South Boardman, Michigan.

WHITE.—Vivian Marie, only daughter of Mr. and Mrs. Alba Smith, was born December 21, 1920, and died January 8 in Alliance, Ohio, after a three-day illness. She was baptized into the Reorganized Church on August 31, 1929, and became the bride of Sgt. Donald F. White, still in service, on April 26, 1942.

Besides her husband and parents, she leaves to mourn one brother, S/Sgt. Robert E. Smith stationed in Munich, Germany, and her grandparents, Mr. and Mrs. Robert A. Smith of Alliance, Ohio. Services were held in the Myers Funeral Home with Elder E. Guy Hammond of Akron officiating. Interment was in the Alliance city cemetery.

HARDIN.—Oswell, was born June 22, 1884, at Cridersville, Ohio, the son of Mr. and Mrs. Samuel Burden. At the age of seven his mother passed away, and he was then adopted by Mr. and Mrs. Hugh Hardin, Uniopolis, Ohio. On December 31, 1904, he was united in marriage to Nora Bartley. In 1912 he moved to St. Marys, Ohio, where for thirty-two years he was an employee of the Auglaize Box Company. Early in the summer of 1945, he was baptized into the Reorganized Church. He answered the call of death November 28, 1945.

He leaves to mourn his wife; two daughters: Mrs. Freda Cable, Sidney Ohio, and Mary Jo Hardin of the home; two sons: Adrain and O. J., both of St. Marys. One daughter, Cecil, preceded him in death. He also leaves eighteen grandchildren and one

sister, Mrs. John Whitehead of St. Marys. Funeral services were conducted by Elder Virgil J. Billings assisted by Elder Robert Galusha. Burial was in the Rosehill Cemetery near Uniopolis, Ohio.

**HOLDREN.**—Alzada Diantha, was born December 15, 1865, the daughter of Mr. and Mrs. Henry M. Springer, Hocking County, Ohio, and died in her country home near St. Marys, Ohio, on October 2, 1945. On February 20, 1886, she was married to Thomas J. Holdren; to this union were born twelve children. One daughter, Mrs. Jessie Bigelow, preceded her in death. She was baptized into the Reorganized Church in January, 1921, which church became a living symbol in her life.

Besides her husband, she leaves to mourn seven sons: Dewey, St. Marys, Ohio; Guy, Lima, Ohio; Willis, New Bremen, Ohio; John, Toledo, Ohio; Boyd, Rockford, Michigan; Floyd, Sylvania; and Elmer, St. Marys; four daughters: Lucy Galusha, St. Marys; Mrs. Minnie Bessire, Lima, Ohio; Mrs. Zelma Wolfe, Celina, Ohio; and Mrs. Ruth Boeckman, Dayton, Ohio; two brothers: B. W. Springer, Celina, Ohio, and H. E. Springer, St. Marys, Ohio; twenty-eight grandchildren and two great grandchildren.

Funeral services were conducted at the Reorganized Church in St. Marys, Ohio, with Elder Virgil J. Billings officiating. Burial was in the St. Marys cemetery.

**SHELDON.**—Ada Sophronia, daughter of Sylvester and Elizabeth Snyder, was born April 17, 1872, at Carl, Iowa, and died January 6 at her home in Cameron, Missouri. In 1891 she was united in marriage to Nelson V. Sheldon, who preceded her in death. Soon after her marriage she became a member of the Reorganized Church and remained faithful to its cause throughout her life.

Surviving her are two daughters: Mrs. D. C. Fiddick, Cameron, Missouri; and Mrs. William F. Goddard, Eugene, Oregon; three sons: Sylvester Sheldon, Long Beach, California; Captain Ninus Sheldon, Hamilton Field, California; and Wardell Sheldon, Inglewood, California. She also leaves five sisters, eight grandchildren, and one great-grandchild. Funeral services were held at the Reorganized Church in Cameron with O. Salisbury in charge. Burial was at the Graceland Cemetery, Cameron.

**CRUM.**—George A., was born March 17, 1858, at Chicago, Illinois, and died at his home in Los Angeles, California. (Letter dated January 15; date of death not given.) On May 3, 1882, he was united in marriage to Mary Elizabeth VanFleet at Abilene, Kansas, and with his bride moved to California. Here four children were born; one daughter, Mary Elizabeth, died as a child. Brother Crum became a member of the Reorganized Church in his youth and remained in fellowship to the end of his life.

He is survived by his wife, three sons: Arthur, Frank, and James; seven grandchildren, two great grandchildren, and many friends. Apostle John W. Rushton was in charge of the funeral service. Interment was in the Rosedale Cemetery in Los Angeles.

**HAWLEY.**—Emelie May, was born in Tillamook, Oregon, July 14, 1937, and departed this life November 23, 1945, at Woodburn, Oregon.

She leaves to mourn her passing, her parents, Mr. and Mrs. Herbert Hawley; two brothers: Pfc. Herbert Hawley, Jr., with the armed forces in Germany; and Harold N. of the home; one sister, Luella Jean, also of the home; and her grandparents, Mr. and Mrs. Charles P. Zulesdorf, and Mrs. D. H. Hawley, all of Woodburn. Funeral services were held at the Ringo Chapel with Elder Elvin Chapman officiating. Burial was in the Belle Passi Cemetery.

**BRANDON.**—James Callon, was born August 26, 1852, near President, Pennsylvania, and died December 26 at Bradner, Ohio. He was united in marriage to Azelka Trimble of Grandview, Iowa, on June 15, 1882; six children were born to this union. His wife, two sons, and a daughter preceded him in death. He became a member of the Reorganized Church in June, 1920.

He is survived by two daughters, Mrs. Maude Smith, Bradner, Ohio, and Mrs. Elizabeth Harnish, Maricopa, California, and one son, Charles A., also of Maricopa. Elder Walter R. Wirebaugh was in charge of the funeral services, assisted by Elder W. S. Hettrick. Burial was in the Bradner cemetery.

**SMITH.**—Jessie A., widow of the late Edgar W. Smith, died January 13, at the Independence Sanitarium. She is survived by three daughters: Mrs. Lucile Lackey, Mrs. Erma Bishoff, and Mrs. Goldie Beatie; and five sons: Cecil, Edgar W., Clyde M., Pfc. Wilbur, and Pfc. Glenn. Funeral services were held on Wednesday, January 16,

## ☆ Gold Star Column

### Charles King S 1/C

Seaman First Class Charles Benedict King was killed in action January 21, 1945, while on duty in the Pacific. He entered the services in January of 1944, took his training at Sampson, New York, and was assigned to the aircraft-carrier "Ticonderoga."

He served in three theaters of war, won the Philippine Liberation Ribbon and two battle stars, the Asiatic-Pacific Ribbon and two stars, and was posthumously awarded the Purple Heart.

He is survived by his wife, the former Bernice Heath, Camden, Maine; his parents, Mr. and Mrs. Louis King, Orono, Maine; and eleven brothers and sisters.

### Lt. Forrest O. Henson

First Lieutenant Forrest O. Henson went down with his plane, a B-24, in Holland on December 22, 1943; on September 9, 1945, he was declared dead by the war department.

Before his induction in June, 1942, Lieutenant Henson was a student at Detroit University. He received his navigator's wings in January, 1943, after completing his training at Santa Ana and Sacramento, California. He took combat training in Tucson, Arizona, and Pocatello, Idaho. In July he flew to England and became a part of Colonel Ted's Flying Circus of the 8th Air Force. He was awarded the Air Medal in November, and became navigator of his squadron.

The Purple Heart has been received posthumously by Lieutenant Henson's wife, Ruby LeNeve, a former Graceland now attending Northwestern University. Other survivors are his parents, Mr. and Mrs. Roscoe Henson of Xenia, Illinois, and a stepsister, Mrs. Twyla Fitch of Detroit, Michigan.

### Cpl. Wilford Smith

A memorial service for Cpl. Wilford James Smith, youngest son of Mr. and Mrs. Thomas Smith, Stratford, Ontario, was held at the Reorganized Church in Stratford on Sunday afternoon, January 20. Corporal Smith was a member of the Perth Regiment. After spending some time in England, he served in the Italian campaign where he was killed in action on January 17, 1944.

Evangelist W. I. Fligg of Niagara Falls gave a comforting and inspiring sermon, following which Cpl. Murray Dodd sounded the Last Post.

Cpl. Smith was born on July 9, 1919, in Downie township. He leaves to mourn his parents, five brothers: Ralph, Watson, Leslie, Thomas, and Walter, all of Niagara Falls; and one sister, Mrs. Blanche Wheatley, of Stratford.

at the George C. Carson chapel. Elder R. D. Weaver preached the sermon, assisted by Amos T. Higdon.

**VAN FLEET.**—Effie Phylena of Ontario, California, widow of the late Frank B. Van Fleet, passed away on Sunday, January 13, at a hospital in San Antonio. She was born in San Bernardino, April 9, 1874, and was baptized into the Reorganized Church when a child; she remained a faithful member throughout her life. She was a charter member of the Ontario ParLOUR Native Daughters of the Golden West, and Claremont Writer's Club.

Left to mourn are three sons: Nelson, Alma, and Stanley of Upland, California; seven daughters: Mrs. Theresa Stafford of Ontario; Mrs. Paul Lathrope of Petaluma; Mrs. Fred Austin of Cucamonga; Mrs. Her-

bert Bray of Santa Ana; Mrs. Howard Krauter of San Jose; Miss Ruth Van Fleet of Lynwood; and Mrs. Charles Church of Independence, Missouri; three sisters: Mrs. Henry Panky, Mrs. Ollie Thurston, and Mrs. Frank Pope, all of Santa Ana. She also leaves twenty-one grandchildren and nine great grandchildren. Funeral services were conducted by Apostle John W. Rushton and Charles Fry at the Draper Brothers Funeral Home in Ontario. Interment was in the Ontario cemetery where, after the committal service, Brother Morey of Riverside pronounced the benediction.

### To Our Customers:

Once again we are accepting orders on clothbound "Saints' Hymnal" at the regular catalog prices. However, no leather bindings are available.

HERALD PUBLISHING HOUSE.

### Accommodations at General Conference

The Housing Committee requests that all visitors to Independence during the General Conference who can make private arrangements for rooms do so as early as possible. This will assist the Housing Committee and will avoid much correspondence. Those who desire the Housing Committee to make arrangements for rooms should mail their letters to the Housing Committee, The Auditorium, Independence, Missouri.

The following details are required:

1. Number in party.
2. Rooms required.
3. Day of arrival.
4. Length of stay in Independence.
5. If alone, whether willing to share a room.
6. Whether a delegate to the conference.

Due to extreme housing congestion which has increased with the end of the war, conditions in Independence are such that providing rooms for visitors to the conference will be very difficult. As a consequence, it will be necessary to favor delegates.

As a word of caution, may we suggest that persons arriving for conference without reservations for sleeping accommodations will find it difficult to secure rooms in or near Independence.

GENERAL CONFERENCE  
HOUSING COMMITTEE.

# LETTERS

## A Mothers' Club Contribution

A sister from Sioux City, Iowa, sent the Mothers Club of Independence fifteen dollars anonymously, dated January 3. We hereby acknowledge this splendid contribution to the Sanitarium Nursery, which the club sponsors, sent in response to our holiday article, published December 29. We also thank her for her good wishes and interest.

Sincerely,  
Mrs. June A. Short  
President, Mothers' Club  
1212 West Short St.,  
Independence, Mo.

## Concerning Keokuk

I was glad to read in the *Herald* for December 29, a letter from Keokuk, Iowa, since it is the town of my birth and early childhood. I was glad, too, to learn that the branch has been revived; when I moved away it was almost dissolved.

Keokuk was named after an Indian chief. One Fourth of July stands out in my memory, when this chief made a speech on Main Street. Even as a child I was impressed with his quiet, self-possessed manner; he was in no way concerned about the large crowd.

In the second volume of *Church History*, page 542, there is an account of his visit with tribe to Nauvoo. Joseph talked to them and told them about the *Book of Mormon*. Keokuk replied he had a *Book of Mormon* which Joseph had given him some years before. "I believe you are a great and good man," he said, "I look rough, but I, too, am a son of the Great Spirit."

Later they feasted on the green, and then gave an exhibition of their dancing.

In Switzler's *History of Missouri* we find this: "When the country was first discovered and long after, here and there a solitary individual was found who claimed to be a prophet and to have descended from a long, priestly line—a race superior to the Indians, by whom their forefathers had been conquered."

During the travels of William Pidgeon, who spent several years in the regions of the upper Mississippi, he met among the red men a stranger of dignified and venerable appearance who had no fixed abiding place, but wandered from tribe to tribe, and was always welcome. He

claimed to have descended from a long line of prophets, of which he was the last. The Indians called him the mockingbird because he could speak five different languages fluently.

A statue of Chief Keokuk stands in Rand Park on the high bluff overlooking the Mississippi River.

Katherine Goodwin.

Route 3  
Lees Summit, Missouri

## From a Returned Prisoner of War

I would like my friends, especially those in Canada, to know that I have returned to Glasgow after my release from a Japanese prison camp. I am still in the army, but expect to receive a discharge soon as this is my tenth year in service.

I was married on November 17 after my return to Scotland. My zeal to further the work of the church is as fervent as ever; I trust that in my own small way I shall be able to extend the kingdom of God. While a prisoner, I was able to interest several other internees in our doctrine. I hope to someday see them become members of the church.

James L. Cassidy  
c/o Forsyth  
13, Old Dalmarnock Road  
Glasgow, S. E.

## Detroit Servicemen Return

Arthur G. Dahring has returned from two years' service in the Pacific theater and is again making his home in Detroit.

Joseph R. Salonimer, after ten months in New Guinea and the Philippines, has returned to Detroit. He was an active member of the musical department at Central church prior to his induction.

## When You Feel the Impulse, Pray!

While you are going about your daily duties, did you ever have a sudden urge to pray about something or for someone? Perhaps you have, but said to yourself, "I'll just wait a few minutes until I have finished what I am doing, then I can concentrate better." Then what happens? The urge is past and we either do not say the prayer or else do it in a half-hearted spirit, forgetting the uppermost thought that had been in our mind.

Surely these feelings are for a purpose if we heed the small voice that whispers, and someone may lose a blessing or need help, as was my experience a short time ago. I am here relating it with the hope that it may be helpful to others.

One day as I was dressing in preparation to go out shopping, I had a sudden feeling to pray for a sister who lives several miles away, but has not attended church in several years. For five years she has had the burden of caring for her completely paralyzed mother. My thoughts for her had been that she be given physical health, patience, and mental stability until God saw fit to take her mother. Then it seemed I forgot about this prayer until the following Sunday in church when some of her relatives were there, and told me of a particularly trying time this sister had had on a certain day. Immediately I remembered my prayer for her and figured it back to the same day. They did not mention the time of day, but later I remembered it was at two o'clock.

That same Sunday evening my husband and I went to call on this sister, and without our inquiring, she told us of the experiences of that particular day. I did not intend to mention anything about my prayer for her, feeling glad if she had received any benefit, which it seemed she had. Then she said that she noticed it was two o'clock in the afternoon, and that she had almost ended her distress by taking her mother's medicine. After hearing of this mental unbalance I felt impelled to tell her my experience. It seemed to give her courage and also my husband was much uplifted, as he had not previously known of it.

This incident has convinced me that we should pray when we feel the urge, no matter what we are doing, as much good may be accomplished.

—Yvonne Snider.

## Some True Experiences

I should like to relate a few of my experiences to the readers of this column; perhaps they will serve as an inspiration and testimony to those who read them.

I have been healed of all bodily ailments, and overcome many worldly habits that I formed as a young man. I believe my life to have been spared at least six times through God's divine protection. Once I was saved from being crushed to death, and another time from being drowned in an icy lake. I have been spoken to and told what God expected of me, and I have also been chastised for not following his commandments. I trust I shall live so that such chastisement will not be necessary again.

My hope is that all the Saints will be alert to their calling, so that they may receive abundant blessings for their good works.

Edward Hellengreen.

709 Hudson Street  
Ottawa, Illinois



# The Saints' Herald

Volume 93

February 9, 1946

Number 6

## Atomic Age

THE stricter immediacy of life's end  
Defined by scientific men  
Gird us to greater kindness.  
We must search our heart  
To discipline the acts of mercy to an art.

We must probe terrors urgently,  
Dare all the graces of divinity  
To find the core of earthborn flesh,  
Knowing an unpremeditated day  
Could snuff all beauteous life away.

This is no narrow fear, but general death  
Revives the scent and taste of human breath,  
Marshals all comrades in the poise of life.  
I must be frugal of this new-dimensioned day,  
Be kind, and for the wisdom to be kind must pray.

—Cleo M. Hawthorne.

# The Saints' Herald

P. S.

Volume 93

February 9, 1946

Number 6

## Editors

FREDERICK M. SMITH, Editor in Chief

ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor  
Business Manager

KENNETH L. GRAHAM

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

### \* CONCERNING ROBERT MILLER

"Robert Miller" is a name that has been honored by some fine men—we don't know how many. There are at least two in the church. If three could be found, they might start a Robert Miller Association. It would be a worthy thing to do, for the name is a synonym for service.

Brother Robert J. Miller, whose article appears in this issue, has been contributing to our columns for some time. He is one of our members belonging to the First Columbus, Ohio, congregation. Friends that we know are generous in their praise of him as a fine man, a consecrated church worker and officer, and an able thinker. His articles reveal and confirm those qualities. But Brother Miller is modest, and even some church members in his own city do not even know that he writes.

Brother Robert C. Miller of Independence has also given honor to the name. For more than twenty-five years he has served the Stone Church congregation as an able and consecrated organist. Everybody thinks a lot of "Bob" Miller here.

Out of this, however, a misunderstanding has arisen. People often say, "I didn't know Bob Miller writes!" We answer, "That's right—I mean, that's wrong. He doesn't write. If he does, he has never mentioned it!"

Two good men bear an honorable name, but you can identify them by their middle initials. Now we wonder, are there any other Robert Millers in the church?

### \* LETTERS

People like to hear from the witnesses of God's love and mercy better than from those who merely argue or explain. The witness has a particular honor. That is why readers like to see good letters in our publication. By the way have you written your testimony for the benefit of others? There is a discouraged reader somewhere in the world who needs the help that you can give.

\* YOUR FRIEND who greets you with the question, "How are you?" means that he hopes you are well, but that if you are not, you will wisely refrain from telling him all about it.

\* A tax, once imposed, is rarely removed. A bad habit, once formed, is difficult to break. A debt incurred is hard to liquidate. A friendship broken is hard to mend.

\* Keep a sharp pencil, but be careful what you write with it.

\* Some people can't keep money because there is a hole in their pocket. And the biggest, most wasteful, extravagant hole is at the top.

\* When you forget to pray is the time you need it most.

\* The greatest waste in the world is the empty pew. It is warmed, cleaned, and lighted whether the member is there or not. The minister preaches to it, the musicians sing to it. But everything is lost if the family is not there to profit by it.

## Forest Paths

By Joseph Schenck

We by many forest paths  
Search for clearness, truth, and light;  
Winding dim through tangled mats,  
Try to reach the summit's heights;

Many trodden, beaten low,  
Lost unknowing in ravines  
Cease to seek the zenith glow;  
Lose the rising paths serene.

Seek intensely now the trail  
Pressing on with lore and might,  
Always striving, let us scale  
Paths of lasting peace and light!

# EDITORIAL

## U. N. O.

### Danger and Opportunity

Our world is confronted with a drastic choice. On the one side is the United Nations Organization; on the other, the atomic bomb. This may be over-simplifying the situation, but it is a statement that anybody can understand, and it is a symbol of the present state of world affairs. Beneath all the complications, it is as plain as this: We can join in the full support of the U. N. O., or we can expect somebody to drop atomic bombs on us. We can choose either danger or opportunity. We cannot have both. We cannot sit still and wait. We cannot defer the choice, or the choice will be made for us. If we do not choose the U. N. O., and work for it faithfully, the atomic bomb will provide our fate.

The U. N. O. is not perfect—far from it. It gives too much power to the great permanent members of the Security Council. It does nothing to limit the uncontrolled national sovereignty from which the evils of the modern world have sprung. It does not go so far as to establish a real world government, which men are demanding as the only adequate answer to the atomic bomb. It makes no adequate provisions for the ultimate freedom and self-government of the subject peoples of the world; those that were mandated under the League of Nations, those that were held by military power, and those that are to be governed under the trusteeship system will have no voice, no representation in the U. N. O. These are faults that can and should be remedied. The U. N. O. has faults, but it is a step in the right direction.

### Toward a Christian World Order

Is the U. N. O. a step in the direction of a Christian world order? Time will tell. If the U. N. O. succeeds, it will do so because the nations have co-operated in an invincible determination to that end. If it fails, it will do so because the nations have not been willing to work together.

A generation ago the world had another opportunity to provide for world peace and security. There was nothing wrong with the League of Nations that could not have been corrected. But governments preferred to continue making secret treaties, playing the balance of power and politics, and striving for selfish advantages. Out of it all they reaped the Second World War instead of peace.

Once again we have an opportunity. Perhaps we will be wiser now than we were then. But not all people are wise—not all nations have common sense—and those who understand will have to be very strong, steady, and unselfish. A little selfishness can do great harm in the affairs of nations. A Christian world order must be really Christian to work at all.

### Iran, a Test

Small nations provide the tests by which great nations rise and fall. In the First World War it was Serbia that provided the test that wrecked the great Austro-Hungarian Empire, and brought defeat to its ally, Germany. In the Second World War, it was Czechoslovakia that provided the test, and revealed to the world Hitler's true character and purpose, when he took the first step in his program to build an empire

of non-German peoples, based on force and terror. And it was in another small country, Poland, where he started the war that led to his country's ruin. It is very dangerous for large countries to pick on small ones.

Now another test of great historical significance is being staged. In the meetings of the United Nations Organization at London, a small backward country, Iran, complains of the occupation of some of its northern territory by Russian troops. Iran protested to the U. N. O. and demanded the right to have its grievances considered. Nobody supposed that such a little nation could be heard against one of the powerful members of the Security Council. But it could be heard, and was heard. Russia requested more time for further negotiations so that the two countries might settle their differences, as provided by the U. N. O. Charter.

The "negotiations" may need to be watched. When Polish representatives of the London Polish Government-in-Exile went to Russia to "negotiate" they disappeared, and have not been heard from since. Hitler had a technique for "negotiating" with heads of small states, and he used brutal terror on Chancellor Schusnigg of Austria. Let us hope this will be different.

Iran provides a test. It is a poor and backward country, not very important, except for the presence of oil lands which the great nations of the world covet with bitter earnestness. If Iran can obtain justice and get the Russian soldiers to go home, it will be a great victory for the U. N. O. If Iran cannot get justice, this will be the first point at which the U. N. O. fails, and will probably suffer other failures until it goes to pieces. How important, then, that justice should be done in this case. The fate of U. N. O. may be decided in Iran, just as the fate of the League of Nations was decided in Manchuria, Ethiopia, and Albania.

*(Continued on page 18.)*

## Self-Serving Records

Editors Herald:

We have so many instances where the Utah Mormons have premised their claims on doubtful and disputed documents and utterances, we cannot but note some of them in passing.

The Mormons for some years have sought to emphasize what they allege to have been a prophetic statement by Joseph Smith, to the effect that the church would go to the Rocky Mountains. We have never believed that such was in his mind. If it was, why did he advise his wife Emma to take their children to Quincy or to Kirtland, Ohio, as evidenced by a letter written on the eve of his death?

That there was no intention on the part of the church leaders at Nauvoo after Joseph's death to leave, is well supported by numerous published statements of Brigham Young and others, including John Taylor, Parley Pratt, Orson Pratt, Woodruff, and others, beginning as early as October 6, 1844, and continuing up until a few weeks before the westward journey was begun. Undoubtedly, the decision to leave the United States came as a result of trouble known as the "Mormon War" which followed the death of Joseph Smith by several months.

Events early in 1846 indicate conclusively that the Saints under Brigham Young were going to leave—not for the Rocky Mountains, but for California or Oregon, territory *outside* the United States.

A member now calls our attention to a Mormon official publication by B. H. Roberts, one time historian at Salt Lake City. It was issued by the *Deseret News*, and gives a history of the "Mormon Battalion," soldiers recruited for duty in the Mexican War. This brother states:

Admissions made in the book appear to disprove the Utah church contention that its move to Utah was in obedience to an alleged plan of Joseph Smith made at Nauvoo, which Roberts alleged in his work on *Succession* (p. 102) in 1894, or 25 years before the above work was issued.

In the work under examination Roberts presents the statement that Jesse C. Little was appointed by Mormon authorities to secure aid of the United States Government through President Polk to migrate to California, claiming that twelve to fifteen thousand had already left Nauvoo for California, and that forty thousand in British Isles, etc., and many thousands in various states had determined to go. This representation made by Little to Polk was signed as agent of the church, and the subsequent statement of Brigham Young himself about "emigrating the Saints to the western coast" confirms the authority of the plan (see pp. 9, 10, 18). If this is a sincere presentation of the facts as

then understood, it proves the earlier statement of Roberts to be false.

Incidental to the above, the fifty-five or more thousands of members alleged in the representation to Polk disagrees glaringly with the statement of the Utah church historian to Heman C. Smith in 1896 that at the death of Joseph Smith the numerical strength of the church was about '26,000 to 27,000 souls.' (see Ch. Hist. 3:25.)"

We have been interested in noting how Utah could find evidence after the fact to prove the fact.

J. U. Nrus.

## Conference Housing

"We have a hundred applications for rooms now," says Bishop J. S. Kelley, director of the General Conference Housing Committee, "and it is probable there will be many more before April. Some of the applicants are asking for such luxuries as twin beds, private baths, and locations near the Auditorium. As much as we would like to be able to meet these specifications, we think that it is necessary to tell prospective visitors that the luxuries are not available here. Those who want them should try the Kansas City hotels. Conditions are still so crowded in Independence that we shall be fortunate to get rooming space of any kind."

The transportation system is much better than it was at the last General Conference, as Bishop Kelley observes, and as anyone may verify. There are more bus lines to different parts of the city and to the Inter-city District, and buses are not so badly crowded as they were. Schedules are also better. Rooming at a distance, which many will have to accept, will be inconvenient but not impossible.

During the war many extra people crowded into the city to work in near-by war industries. Homes that used to have plenty of extra rooms for conference visitors have been divided into apartments. After the war, we thought the extra people would return to their homes; but it seems that nobody has left at all. Then young men began coming home from the armed forces abroad and new families were looking for homes and apartments. We are

more crowded than at any time during the war. Nevertheless, we expect to make every effort, with the co-operation of the people, to find as many places for visitors as may be needed. Applications should be sent early.

## The Time of the Conference

It may be appropriate now to raise a question about the time for the meeting of the General Conference. Members who attend may wish to do some thinking about it, and several factors should be considered.

From the viewpoint of the comfort and convenience of visitors, April is neither the best nor the worst time of the year. We often have snow, sleet, or rain. Cold weather adds to discomfort and causes colds and other illnesses. Some month in the summer would probably be better.

From the viewpoint of tradition, April 6, the anniversary of the founding of the church, is a favorite time. The value of it is largely a matter of sentiment. During the first fifty years of the Reorganization, there were generally two conferences a year, one in April and one in the fall. So, even in the times when the traditions of the church were being formed, it was accepted that the meetings could be held at other times of the year.

From the viewpoint of the annual program, a General Conference in the summer would interfere with the reunion season, and would not allow officials a sufficient interval between to make plans to get necessary rest, etc.

No matter what we do, there will be inconveniences and difficulties. Whenever a change is made some people object. It all seems a matter of balancing our likes and dislikes, learning what the people want, and seeing what is possible from an official viewpoint. It would be very interesting to hear what people who attend conference, or wish they could, think about it.

# Hallowed Be Thy Name

By Robert J. Miller

THE CONGREGATION bowed in humble reverence to God when they asked him to pray. His fame had preceded him to this religious gathering, for he was a man well known for his good deeds and honorable way of life. He was not of the ministry, neither was he active in religious work under ecclesiastical direction; but nevertheless, he had the confidence and respect of ministry and laity alike.

He had no words to offer except those taught to him by the Master, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is done in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever, Amen." (Matthew 6:10-15).

In the deep silence of that vaulted room, the power of his words seemed to be magnified a thousandfold—because he prayed from the depths of an honest heart, and said no word he did not pray. Each word was weighed, and the inflection given carried its meaning with the passion of sincere desire. Time was not, nor other earthly thing—just man facing his God apart from all existence.

With deliberate meditation he proceeded in his communion with God, and wrapped each word with all the love and devotion of his soul. By the pure desire of his heart to be at one with God, he seemed to have reached up even unto the Father, and there in space 'twixt heaven and earth to have merged his soul with God.

In that moment heaven descended unto earth, and the Spirit

of God pervaded the room, visiting each heart with the presence of the Father and the Son. For all seemed to have had their minds opened to understanding, and in rapport to have drawn nearer to God with a will to love and obey.

With pleasure God had deigned to hear and acknowledge their plea, for thus reasoned the man as he prayed: "Our Father"—for thou art surely the Father of us all. Thou hast created us by the power of thy word, and with the patient love of a good parent hast thou borne our afflictions and been merciful unto us. With wisdom hast thou planned our salvation. Thy work has been, and is, to bring to pass immortality and the eternal life of man.

"Which art in heaven." Thou couldst dwell in no other place, for thou art Holy, and no evil can bear thy presence. To thee we humbly lift our voice.

"Hallowed by thy name." We consecrate thy name unto ourselves, dear God, and reverently enshrine it within our hearts. We will not desecrate it by profane use; neither will we profane it by deliberate disobedience to thy law.

"Thy kingdom come." It is our earnest hope and desire that thy kingdom shall be established; and so we readily agree to it and lend it our meager support. We do this, O God, because we know it is right—that only thus can there be peace upon earth and among men. For in thy kingdom thy word prevails. Thy word is law. Thy law is perfect, and in perfection we have hope of eternal life.

"Thy will be done on earth,"—and because we want it so we will be obedient unto thy will. We give thee our allegiance, our love, our all.



Robert J. Miller has been known for some time to the readers of the "Herald" as the author of some of our finest and most thoughtful articles. For the first time, we have a picture of him to present. He was baptized in 1934, ordained a priest in 1937. He served with the American forces in France and Germany in the First World War, was wounded and gassed, and released from the Army in 1919. He is married, has a fine wife and son. We find in his work a quality of spiritual insight for which we are grateful. Brother Miller is a member of the First Columbus, Ohio, congregation.—Editors.

"As it is done in heaven." In heaven, Father, we know thy word is perfectly obeyed, thy name honored and revered. As it is there so we would have it here. As thy word is obeyed consistently and forever in heaven, so we agree to treat it here. Thy will be done on earth, as it is done in heaven.

"Give us this day, our daily bread." All things are thine, and we look to thee for our simple needs today, that we may continue to live as thou hast ordained we should for a season; that we may

have strength of mind and body to do thy will and overcome the evil.

"And forgive us our trespasses." We are so very human, and the desires of the flesh so very close to us; often we fail thee and must needs ask thy mercy and forgiveness. But we ask this honorably and fairly. We ask it only under the condition that thou forgive us "As we forgive those who trespass against us." It is thus that Jesus taught us to show mercy and love for our fellow men.

"And suffer us not to be led into temptation." We ask thy help here, for we are so often tempted, not recognizing it as temptation. We often err in our judgments; and sometimes we become greedy, lustful, selfish, vain, and jealous of others. Yes Father, we are often tempted, and being in the flesh we sometimes fail, so we look unto thee for guidance and protection. Should we be found in evil ways, we plead that thou wilt "Deliver us from evil."

Lord, God of Hosts, hear our supplication, and continue in mercy towards us. We hallow thy name in our hearts, and give thee our love and allegiance. "For thine is the kingdom, and the power, and the glory, forever and ever." In the name of Christ we come.

For a moment the silence was complete. Then in a low, clear voice the supplicant humbly and reverently said, "Amen."

As the ripples spread when a pebble is dropped into a quiet pool, so spread a wave of "Amen's" throughout the audience as the worshipers gave their sanction to his words.

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God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

## A Question on Baptism

*Shall My Children Be Baptized When They Become Eight Years of Age?*

By A. D. Blair

Pastor of Creston, Iowa, Branch

IN MY EXPERIENCE as pastor of a group of Saints, I have found several parents who objected to the baptism of their children at the age of eight years. Although they had been taught in special classes at church school and had expressed themselves as ready for baptism, the parents still insisted on the children "waiting until they knew what they were doing." Consequently some of them have married and have families of their own and are still "waiting until they know what they are doing."

It seems to do no good for one to refer them to *Doctrine and Covenants* 68: 4, wherein we find that the parents are to teach their children (1) to understand the doctrine of repentance, (2) faith in Christ the Son of the living God, (3) baptism and the gift of the Holy Ghost by the laying on of the hands, (4) to pray and to walk uprightly before the Lord and (5) that they *shall* be baptized for the remission of their sins when eight years old, and receive the laying on of the hands, or the sin be upon the head of the parents.

We read in the eighty-sixth section of the *Doctrine and Covenants* commonly called the "Word of Wisdom" that it was given "not by commandment or constraint" but for a principle, with promise. Section 68: 4 is given as a "law unto the inhabitants of Zion, or any of her stakes which are organized." We find in the reading of section 90 of the *Doctrine and Covenants* that F. G. Williams was under *condemnation* for neglecting the teaching of his children. We today have even a greater opportunity to teach. Before I was eight my parents taught me *repentance, baptism, uprightness*, and tried to instill in me a faith in God and Christ and the

Holy Spirit. I couldn't comprehend the latter, but when Elder James Baker of the Quorum of Seventy laid his hands upon my head, I felt the power of the Holy Spirit go from his hands through my whole body and then I *understood* what my parents had prayed that I might understand about the Holy Spirit of God.

My good wife and I have tried to teach our two boys according to the pattern set forth in section 68: 4 of the *Doctrine and Covenants*. One son is eleven and the other is sixteen and it is good to hear them testify of having received the Holy Ghost. Alma, the eldest, is a priest after the order of Aaron and takes his place *naturally* in the work of God as I think we should all of us do at any age. Proper teaching will bring proper results.

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### Mental Blanks

If you are hard at work, and your mind goes blank for a moment, don't give it a thought. Your mind isn't slipping; it's resting, according to Prof. Arthur G. Bills, who recently determined, in experiments conducted at the University of Chicago, that everyone has this "mental blank" trouble.

A laborer can work his muscles steadily, but eventually exhaustion forces him to rest. A mental worker, on the other hand, can work hour after hour without exhaustion because his mind rests itself. In a normal adult who is not physically fatigued, enforced rest periods, during which no amount of effort will carry on the train of thought, occur three to five times a minute. They are usually brief—a second or less. A tired person, however, may "block" for two or three seconds and as often as eight or ten times a minute. In this fashion the brain steals cat naps averaging about one-sixth of its working time, or an hour and twenty minutes in an eight-hour working day.—*The Literary Digest*.

# "As Having Authority" By Lorne F. White

## INTRODUCTION

ONE OF THE paramount needs, on the part of its membership, is the adequate recognition of the place of authority in the function of the church. It is apparent to all observers that such ignorance of and indifference to this authority has led to gross confusion in the Christian world. On every hand we see evidences of fervor without light, which condition might be interpreted as fanaticism. Also we have ample opportunity to observe the tendency to divorce reason from love and thus obtain sheer radicalism; and, what is equally evident, we have a very marked trend toward liberalism which is nothing but the brain without the heart. Of course there are many contributing factors which may have a bearing upon the creation of this condition; still it can be safely stated that the failure to give the authority of the church its rightful position in our thinking and in the resulting activity, stands high in the list.

In any discussion of church authority, however, it becomes necessary for us to clarify just what is embraced in such authority. This becomes necessary not only for the purpose of general knowledge, but also to offset the possibility of misconception. In stressing the need for the recognition of this authority, we do not wish to imply or urge a blind obedience to the dictatorship that has often emerged from promiscuous exercise of legal church authority, regardless of its demands. We are committed to obedience to such authority just so long as it points to the betterment of mankind, the nurturing of the spirit, the promulgation of the gospel and the regulation of the divine instrument ordained of God for that purpose. To do less than that is to usurp powers belonging only to God. In our disobedience of the true church, we actually disobey God, and by doing so set up a spurious authority

with which to justify our future activities.

Man must have a motive for all activity, regardless of the worthiness or unworthiness of that motive. It is the function of the church authority to attempt to ensure that such motivation is that of the caliber compatible with the demands of true discipleship. Authority involves responsibility, responsibility involves duty. Because it is apparently human nature to shun responsibility and duty, authority is viewed with suspicion, even hostility. Of course this is understandable, due to the fact that many of the most despicable episodes in human history had their inception and derived their inspiration from the misuse of religious authority.

WE MAY ASSUME the authority of the church to be divided into two distinct sections, moral authority and legal authority. At this time it is well to add that far from being self-contained, such phases of authority compliment each other in that moral authority cannot exist without a degree of legal authority, and legal authority rests upon a basis of moral authority. There is in man something which absolutely demands a measure of social order, some deep-rooted convictions on conduct, the extension of which, dictates in an elementary form the regulations of such order. Such convictions have been implanted in man by God, to be worked upon in the development of his life. This moral awareness is not something artificially engendered. It is within the nature of man and responding to the moral authority of the church, gives effect to the legal authority necessary to its social and administrative function.

One of the less obvious functions of the moral authority of the church is caught up in the high duty of interpreting the doctrine of Christ in

life. The church has been wonderfully blessed in that its message has been enriched by the diversified presentations of its doctrine from the pens of the ancient and modern writers. It is true that the doctrine of Jesus Christ is unchangeable; however, a prism-like quality of the gospel gave such writers the opportunity to express their interpretations or observations in the light of their personal experience. Thus we are made the richer by this diversity. Paul dwelt on doctrine, faith, Christian propaganda, thought, and wisdom; Peter on Christian trials, hope, power, and action; James on Christian practice, works, virtue, and faithfulness; John on Christian experience, mysticism, prophecy, emotion, and holiness. A thorough study of the writings of these and other early apostles, both in the primitive church, the Nephite church and the Restored church, will reward us with a deeper appreciation of the gospel. By such a study we live with these men their experience with God and his Son. And happy is the man that can profit by the experience of others. His is a way of growth in Christ.

## AUTHORITY IN DOCTRINE

THE AUTHORITY of the church is displayed in its doctrine. What we believe may be assumed to be part of our moral authority. We might add that an overwhelming number of the modern Christian sects do not believe in a clear-cut authoritative doctrine. Their teachings are mere generalities, devoid of all authority save the dead letter of certain catch phrases and isolated texts which seem to support their particular interpretation. The reason why such churchmen condemn the doctrine of Christ is found in the fact that this doctrine places such a censor upon their thoughts and actions that the discipline thus

imposed infringes upon their concept of what they are pleased to call "religious liberty" to such an extent as to move them to adopt a purely idealistic interpretation of the gospel.

"Away with the gospel creed, down with Christian practices!" they cry, much the same way as did that hate-crazed mob on that Friday morning when they cried, "Away with him, crucify him!" And every departure we see manifested from the holy concept of the church almost causes the thinking Latter Day Saint to hear the feeble cries of the Master as those cruel spikes bit into his rending flesh. They who deny the doctrine of Christ are crucifying the Savior anew.

Many who are today advocating the elimination of doctrine from the teachings of Christ are in a definite sense setting up a doctrine of their own, and adding to the general confusion. No man, regardless of his religious persuasion, can avoid the formulation of a doctrine. He develops a theology even in his protest against the demands of the doctrine which he opposes. He must set up a counter system of thought. He must present his claim. Such a position cannot remain purely negative, and the moment an affirmation is made the whole structure is open to attack. Much of the opposition manifested against the doctrine and theology of the church springs from ignorance rather than knowledge. Doctrine leads straight to practice. Knowledge of the truth is a means to an end, for to make men good, rather than to teach them truth, must always remain the great and final purpose of the doctrine of Christ. Theology is merely the attempt of the church to do for the facts of revelation what every scientist attempts to do for the facts of nature.

Thus the Christian world is heard crying on every hand, "Away with the theology and doctrine." In their clamoring is displayed the inevitable weakness of humanity who, seeking

to cut adrift from the authority of things, fail to supply an alternative even remotely adequate to the situation. For when asked what they suggest by way of replacement, the invariable answer is, "Give us life, we do not want doctrine; all we need is Christian morality. Don't trouble us with theology, give us the Sermon on the Mount." The demand is not without its aspects of reason. In a measure it is merely a revolt against vain and empty orthodoxy which in the past served only to diminish the word of God and increase the creeds. Still there is no justification for us to assume that an ethical sermon occupied the forefront of the teachings of Christ in comparison to the metaphysical creed of the later centuries. It is not our intention to minimize the beauty and efficacy of the Sermon on the Mount, however, wisdom and reason force us to urge that the Beatitudes are not the total of Christ's teachings, but rather a means to the end that, if observed, might more readily prepare us for the deeper things of the gospel.

It might also be observed that if men were as anxious to obey its precepts as they are to applaud them, how much more would be the contribution of that "sermon" to the strength and vitality of the Christian world. It is not enough to merely accept the "sermon." It is actually only a starting point. Accept it and you must necessarily accept much more. It is not the end, but the means. Nowhere in the "sermon," if we study it, are we given to believe that it constitutes God's first and last word to man. Ethics and morals alone are not necessarily religious, but true religion is essentially ethical and moral. Therefore it is dangerous ground upon which we tread in attempting to divorce morality from doctrine. In the Sermon on the Mount, Christ sets before us the glorious height to which we should aspire in our Christian endeavor and through his doctrine, we are provided with the steps whereby we may climb to that exalted position. It is the glory

and the tragedy of the human heart that it must dream and strive for an ideal. But without the dynamics of the doctrine of Christ, the aspirations and exultations of the human heart would remain forever unfulfilled.

Do not become identified with this clamor against theology. Especially is this warning directed to the youth. It is admitted that many theologians are theology's worse enemy. Nevertheless, as long as men believe in God, they will continue to create theology, which is after all merely our attempt to catalogue, in an orderly fashion, the truths of divine revelation. It is true that many have cried in pardonable impatience, "Away with theology, give us life," without leaving one hint as to what they term as actually the essence of life in religion. They cannot tell us because they do not know. We are not justified in advocating the destruction of something vital to man unless we are prepared to replace it with something better.

When men demand that we dispense with doctrine and dwell on the Sermon on the Mount, they display their complete ignorance of the true essence of that sermon. It is saturated with doctrine. The whole structure and content of that sermon implies a complete doctrinal basis. When the exponents of this portion of the scripture seek to imply that it consists only of beautiful and simple moral ideas, we are forced to conclude that they have never carefully studied this object of their ardent support. This is a vivid example of the current trend to exalt one portion of Christian thought to the exclusion of other more disturbing features. When religion is warm, vital, and urgent, it does not demand the unusual or the comfortable in life to sustain it. It is when it becomes cold and less binding that it reaches out for formulas and "comfortable" methods. However, we find very little in the "sermon" to support those who would reduce the doctrine of Christ to relatively few moral and ethical precepts.



LET US VIEW, by way of example, the Lord's Prayer. This is perhaps the most widely known portion of the sermon. It is saturated with the doctrine, if not definitely stated, as least unmistakably implied. "After this manner pray ye: Our Father." . . . Here we have the implied doctrine of the Fatherhood of God. "Thy kingdom come, thy will be done." Here is presented the doctrine of the literal establishment of the kingdom of God on earth. "Give us this day our daily bread" . . . again we have the doctrine of divine Providence. "Forgive us our trespasses as we forgive those who trespass against us." Here is added the doctrine of sin and forgiveness. Thus we might go on, calling attention to the doctrinal content displayed in this moral and ethical masterpiece of Christian literature, wrongly set up as an example of Christian thought detached from doctrine.

Fortunately the church, listening to the voice of its moral authority, has been spared this internal disputation upon the place of the doctrine of Christ in Christian living. However the average member is not interested in theology. He reserves his reasoning for mundane problems. His religion only comforts him in proportion to the extent that he does not have to think about it. This may seem to be a very harsh indictment, nevertheless it is true and very indictative of a trend insofar as our religious philosophy is concerned.

ON THE OTHER hand we cannot ignore the moral and ethical aspects of the gospel. The purpose of the church is to make men good. And the moral content of the gospel is admirably suited to be utilized in this purpose, after men have been led to Christ through his doctrine, his church and his spirit. Too often one who preaches or teaches moral or ethical values is accused of "not preaching the gospel" I speak of our church. On the whole, however, the church has maintained a healthy balance in this respect and has insisted upon the doctrinal aspects of the

gospel being accented and given effect through the moral setting into which they have been placed in the mind and purposes of God. Moderated, as it is, by divine revelation, our theology has never become stagnant or stereotyped. It has evolved from a study and application of scripture already given as clarified through revelation. Although the church speaks with power and assurance of the doctrinal verities of the gospel of Christ, still she must continue to stress the moral and ethical precepts of the word of God.

Any discussion of the moral authority of the church as distinguished from its legal function would be incomplete without consideration of the place and authority of the spiritual gifts in the church. As in the days of the Corinthian church, we still have members who persistently insist upon misinterpreting the authority and function of such gifts. To many within the church, their religious experience insofar as the "gifts" are concerned, assume the proportion of merely a series of so-called intuitions which have developed into obsessions. Lacking the controlling force of reason and the discernment of true spiritual guidance, their experiences assume the proportions of extravagant and fantastic emotional overindulgences. As such they destroy the intelligent receptivity of divine guidance. Mental abuse is common cause of much of our religious confusion, so far as its supernatural qualities are concerned.

Of course it stems from the conscious and unconscious revolt of the religiously inclined, but poorly disciplined minds, against the arid futility of the traditional worship. It was a natural outcome of man's emancipation from the tyranny of the vain orthodoxy of established forms. Politically, economically, and religiously man has passed through a long series of revolts with varied degrees of success and failure. It is merely an indication of the eternal struggle of man toward a better environment, and if controlled bodes well for the future.

Man in his dual nature mani-

ests continual spiritual and physical needs. There is a continual search on the part of the soul for God. It is true that such a search may be unknown and unacknowledged, due to man's inability to understand the yearnings of his own soul, still the search goes on.

(To be continued.)

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## God Has a Job For You!

By Stele A. Bryant

God has a job for each to do,  
There's much work to be done;  
That each soul may be won for Christ  
He needs us everyone.

We all have our small niche to fill  
In God's great scheme of things;  
Contentment, satisfaction, hope,  
These things a job done brings.

Some do their part, and some put off  
The task that they should do.  
Now ask yourself what you have done,  
Can this be said of you?

So don't put off until tomorrow  
What you should do today,  
Procrastination is the thief  
Of time, or so they say.

And yesterday's forever gone  
It never will return  
We can't bring back the time that's past  
Though we may wish and yearn.

And if this doesn't prove the point,  
There's just this much to say:  
You know tomorrow never comes,  
It always is today!

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Victorian children were taught by wise governesses never to begin a letter with the personal pronoun *I*. If a present were to be acknowledged, the children did not begin with such a phrase as "I was delighted to receive," but with either *You* or *Your*. The advice was sound, because each of us is more interested in himself than in his correspondent. Consequently when a letter begins with the word *I*, its recipient receives a minute chill, whereas when a letter begins with *You* or *Your*, the recipient is correspondingly exalted.—*The Nineteenth Century and After*.

# ZION'S LEAGUE EXCHANGE

## A Page for Young People and Their Leaders

### PRAYER SERVICE

Sunday morning, January 27, nearly fifty Leaguers weathered the zero temperature to attend an early morning prayer service held at Gudgell Park. Ralph Smith was in charge of the service, assisted by Ronald Sherman. The theme was "The Need of Youth to Choose and Stick to Its Choice." Many beautiful thoughts were expressed in prayer and testimony.

### RECREATION CENTER

The evening of January 21 found thirty of the Walnut Park Leaguers assembled in the annex building of the church for the opening of their recreation center. Here one night each month the young people get together to talk, sing, play darts, table tennis, monopoly, chess, checkers, dominos, and other games.

### BASKETBALL LEAGUE

The Y. M. C. A. and the ministerial alliance in Independence have organized a six-team basketball league. The boys play on Thursday nights at the Bristol school gym in inter-city.

On Thursday evening, January 24, people from the various churches joined to cheer their teams to victory. The First Methodist won over the First Baptist; the First Christian over the First Presbyterian, and the Zion's Leaguers over the Saints.

The Leaguers and the Saints are groups of boys gathered from different branches of the church in Independence. Winton Wilcox coaches the Saints, and Bill Tignor the Leaguers.

Stimulated by the example set by the boys, the girls are organizing a basketball league to prove that they too are first-class athletes.

### GIFT AND CONSECRATION SERVICE

"Keep my commandments and seek to bring forth and establish the cause of Zion." Called to worship by those words, the Zion's Leaguers of Independence assembled in the Walnut Park Church on January 6 for their annual gift and consecration service. Following the opening hymn, "Rise Up, O Men of God," Bernard Butterworth offered the invocation. A response sung by a quartet from Stone Church set the mood for the service. Howard Downs, who was in charge of the meetings, gave the scripture reading. Ralph Freeman, city-wide youth leader, gave an inspirational talk, after which the presidents of each League placed in a chest the contributions from their church. These consisted of promises of support, financial statements, and tithing. Dwain Miller, city-wide president, made the dedication for that organization. Then individual dedications of time, talent, service, money, and lives were made by the Leaguers. President Frederick M. Smith was present to accept these dedications. The quartet sang "Just As I Am," as a climax to the service, and Glaude Smith, pastor of Walnut Park, offered the benediction.

The setting for the service was an empty chair draped in white with a soft light playing on it to represent Christ. At His feet, draped in red, was a chest. The only other light in the church besides the glow surrounding the chair was candleabra and candles in the windows. A fresh clean touch was added by sprays of evergreen along the altar and on either side of Christ's chair.

After the service the two-hundred young people adjourned to the lower auditorium for hot chocolate and cookies.

### YOUTH WEEK

In 1934 the youth of all Protes-

tant churches organized and assumed the name of United Christian Youth Movement. In Independence this movement has its work centered in the youth council. This council, which consists of two representatives from each denomination in the town, sponsors mass meetings and community projects which are to increase the spread and practices of Christianity.

During the week of January 27-February 2, emphasis is being placed on youth and its activities, desires, and problems. This week has been set aside as National Youth Week. In Independence it will be devoted to the young people through participation in their own churches and special assemblies in the schools, culminating in a mass meeting, at 8 P. M. February 3.

The Leaguers at Walnut Park took over the morning service on January 27. The 9:30 worship was directed by Vance Eastwood, young people's leader. A call to worship was given by Betty Thomas, and Warren Haskins offered the invocation. Dorothy Eastwood gave a talk, stressing the importance of co-operation in this youth movement.

At the 11 o'clock service Warren Haskins was in charge, and Ammon Roberson, a returned flier who is taking his place in the League again, presented the sermon, "To Be or Not to Be."

### ENGLEWOOD

The first activity of the Englewood Zion's League to help raise the hundred dollars pledged for the new church was a "Corinthian" dinner. The food was donated by the women's department and sold for a nickel a spoonful. The branch gave its full support to the League and a profit of \$75 was made.

The Leaguers again assembled in the Welch garage for a January birthday party; guests of honor were Brother Welch, Pat Keeney, Ben Alton, Kathryn Bopra, and Martha Brewer. Sister Welch baked the three-layer birthday cake. The evening was spent in playing games and ended with a taffy pull.

www.LatterDayTruth.org

# The Business of God's People

By J. A. Koehler

IS THE Bible a mass of contradictions? Or is its language confusing? Or do many people not know how to read it? Or do they not trouble themselves to read it as they could if they would? If these things are not true, how are we to account for the contradictory beliefs that are derived, presumably, from that book? How is it, for instance, that some people believe it is *man's* business to build the Kingdom while others say that it is the business of *God*?

The only civil-mode Kingdom-building that was ever done was done by a group that the prophet called "My people": it was done by a *religious* people under prophetic leadership. The Israelites are the only people of Bible times that did any civil-mode Kingdom-building of which we have any definite knowledge. Surely every Bible student should know that the meaning of the careers and messages of the prophets is that to bring forth and to promote the Kingdom is the business of "My people."

THERE ARE SOME passages in the Bible which, regarded fragmentarily, seem to say that the Kingdom is God's affair, that *God* will build it. Daniel says, for instance, that "in the days of these kings shall the *God of heaven* set up a Kingdom." Isaiah, too, says that "the government [which is the civil-mode Kingdom] shall be upon *His* shoulder"—upon the shoulders of the Messiah—to order it and to establish it.

But is that all the testimony respecting the business of the Kingdom? Surely you must know that it is not. And since it is not, why do not all people take into account the rest of the testimony in judging of whose business it is to build the Kingdom? Does not the whole record of God's dealings with man, through Jesus and the prophets,

mean that it is the business of the people, of "My people," to establish the Kingdom? Whatever God's part in the business of the Kingdom may be, the composite testimony of the prophets, the story of the Bible *taken as a whole*, means that the business of the Kingdom is the business of "My people."

*Government is the business of "peoples."* It is not the business of persons severally. Nor is it the business of persons in a mass. It is the business of persons who are organized for the business of self-governance in vital relations—for *civil* self-governance; particularly economic self-governance. Government is the business of the persons collectively who compose *the community*.

Vatican City is a *religious* community. It was built by a religious people. But the United States of America is not. Nor is the British Commonwealth of Nations, nor any other nation that was formed accidentally through migration, conquest, infiltration, etc. Such peoples are not the peoples of which the prophets speak as "My people." There are not only reasons why such peoples will not make the business of the Kingdom their business, there are also reasons why *they cannot* successfully inaugurate that business.

ONE OF THE characteristics of "My people" is its willing acceptance, under a distinctive religious impulsion, of a peculiar responsibility for the essential character of civilization. "My people" deliberately takes the lead in the march of civilization; it makes its community, which it builds for that purpose, an intentional implementation of the will of God. And "My people" does that in the hope that its example of rightly constituted economic society will be emulated in time by peoples generally; in the hope that all the governments of this world shall

become "kingdoms of our God and of his Christ." "My people" makes the business of the Kingdom its business. For the business of the Kingdom is the business of "My people."

We cannot say with certainty why so many people try to throw that responsibility back on God; why they say, in effect, that God will build his Kingdom whether "His" people accept that responsibility willingly or not. We cannot say why people say that this or that people, which they mention by name, shall be God's people, the builders of his Kingdom, whether they are aware of it or not. But they do either say that or act as if they believed it. And it is not at all improbable that the ineffectiveness of what we call "the Christian spirit" may be chargeable to such beliefs—which may be Christendom's attempt to escape the conviction that the business of the civil-mode Kingdom is the positive business of My people.

THERE IS, however, one religious genius which says that the business of the establishing the civil-mode Kingdom is the business of "My people." That is the genius of Restoration. That genius does not look to secular agencies, it does not look to any people as formed, to "bring forth and establish the cause of Zion"—which it says is in very deed the Kingdom of God. It looks to what Isaiah calls "the Lord's house." It looks to a religious people: the people of the church.

It is to man, not to God, that the genius of Restoration looks to "organize my Kingdom upon the promised land." As the voice of ancient prophecy said, so says the modern voice: *it is because "My people" have not accepted their responsibility for the embodiment of God's will in a family of social institutions of their own creation that the business of the Kingdom has not been inaugurated.* The willing of God has nothing to do with that failure. The business of the Kingdom,

said the genius of Restoration, is to be inaugurated, not through the offices of the British or American commonwealths, nor through the offices of any other secular agency. It is to be founded under theegis and through certain offices of "the Lord's house." And, in the language of Restoration, that means the "church."

**I**N BIBLE times the identity of "My people" was not in doubt. Only the seed of Abram were regarded as the chosen people. To that people came Jesus for the purpose of engendering the spirit of which the Kingdom is an implementation.

But since that day the fortunes, the situations, the circumstances, of that people have changed greatly. Israel is no longer a people in the sense in which she was then. She is scattered and she is torn. She is harried, and she is butchered. Her house is left unto her desolate. We can only guess at the identity of her progeny. She has no Moses. She does not even have an Isaiah. The prophetic voice does not resound within her tabernacles. Her former religious solidarity, even, no longer exists.

Yes, things have changed, so that now there exists a necessity to form a new chosen people—not of one blood but of one spirit. There exists also a necessity for new religious institutions through which the new chosen people may fulfill its old mission. Moreover, the business of the Kingdom must be re-inaugurated in a different manner from that in which Moses inaugurated it. As a practical enterprise the business of the Kingdom must be begun over again in a different way.

There are ever so many things to do today that did not require to be done in the Israelitish attempt to establish the business of the Kingdom. Even the ethical principles proclaimed by Jesus and the prophets, the principles on which the business of the Kingdom must rest, require to be re-interpreted in terms of pres-

## Where Jesus Lived

By Ruby Le Neve Henson

**O**UR SOCIETY today is made up for the most part of reasonable people. That is to say we have filing cabinets for minds, push buttons for hearts, and time schedules for exercises. But for the moment let us leave our reasonable society of paved streets, tall buildings, and reflecting glass, and go to another, smaller country. We'll find this country on the Mediterranean Sea. And let's visit it in Christ's time.

I can imagine Christ there in that summer country on the sands of the Galilean shore. The sand was probably quite annoying whenever grains of it got in his loose sandals, but then to rest his feet he might logically have removed his sandals to feel the warm, soft sand caressing his feet. I can see him sitting on a patch of green grass, running his fingers over the cool, smooth blades. I can see him watching a palm tree's leaves flirting with the breeze. He probably listened to their soothing chatter with his heart responding with a tightening warmth. He even would have lounged back in the grass and watched the ever-changing clouds shifting against the fair blue, imagining them as all sorts of pictures.

In the cities among the people his throat would tighten in sympathy while watching a mother stunned by her son's death. His body would react to the strain in a cripple's body who was trying to walk in spite of his bonds. Christ's stomach would recoil with repulsion and pity at seeing filth. I can easily imagine that he felt a chilling thrill down his spine in response to a clear-voiced, sweet singing girl. He even grew hot with indignant anger. He was gravely humble in forgiving those who had done wrong. He never fussed about ritualistic details, but was concerned with how one felt down in his heart. Because, you see, he "felt." Yes, Christ had the ability to feel deeply. His senses were sharply sensitive to everything and everyone around him. Nor was he ashamed of his ability to feel, or the sacrament of the Lord's Supper would not have the depth of significance it has for us today.

In our reasonable society, we are ashamed to show feeling. If we do, we show disgust instead of sympathetic understanding when we see someone in grief and offer no helping hand to ease the heavy heart. We are numb to those most weary or infirm on the impersonal street cars. We are dulled to incapacity to feel as if on wings when the autumn wind cleanly blows through our hair. We are blind to the colors glorious that flash before us on every side, and find no fairyland in their reality. Cement, steel, cities, and speed have made us insensitive to small things about us. We feel only on the surface, forgetting to feel way down inside and letting it come out through sparkling eyes, ready smiles, quick, alive bodies, and alert minds. Yet only by developing conscious sensitivity to our environment can we truly feel as deeply, as Christ, and thereby build a kingdom of Christlike people.

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ent day civilization.

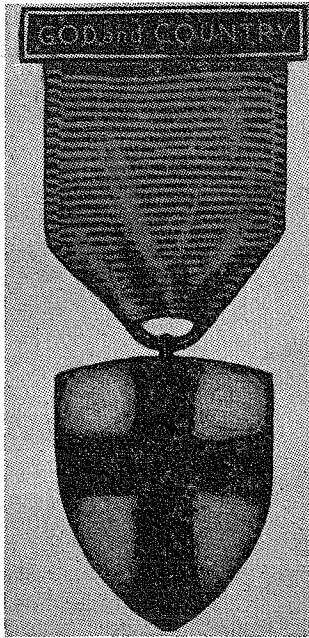
The genius of Restoration has given what to many of us is the true answer to every basic question involved in the rise of the business of the Kingdom in the latter days. It has proclaimed the political, the social, the moral, the ethical principles, in which the economy of the Kingdom must be ground. It has stipulated the rights of man. It has revealed the practical plan of social action through which the business of

the Kingdom may be re-established in these latter days. It has revealed the proper relation of the ecclesiastical-mode Kingdom to the civil-mode Kingdom. It has made the business of the Kingdom the business of "My people."

This reaffirmation of "all things which God hath spoken by the mouth of all the holy prophets since the world began" is to not a few of us an assurance that there truly is a modern voice of prophecy.

# "GOD AND COUNTRY AWARD" IN SCOUTING

By C. Cecil Talcott



GOD AND COUNTRY AWARD

IT WAS January 19, 1945, that Dr. Paul R. Rannie, Scoutmaster of Troops 223 and 2223 in Independence, Missouri, signed the application for our two sons to register for the "God and Country" award in religion. Both boys were advancing in the ranks of scouting, and when this new award was announced by the Department of Religious Education we encouraged them to register for it, keeping in mind the fact that it would require our assistance and careful guidance in helping them to understand each problem which they would encounter. It would also be necessary for us to see that ways be provided for the boys to earn service hours.

Because of my interest in seeing that these boys were well supervised, I was assigned the duty of directing and helping all the boys of 223 and 2223 in the work of the "God and Country" award. There are twenty-three boys from the Stone Church registered for this award at present. Brother Jay E. Keck, who is keeping the records for Zion-wide registrations and advancements, informed me that registrations have now passed the sixty mark. That is encouraging! Brother Keck has been making personal contacts with the boys and their parents to help promote the interest in this important phase of boys' work and he is keeping detailed records of awards earned by our boys. I am sure that we will be proud of their final achievement records.

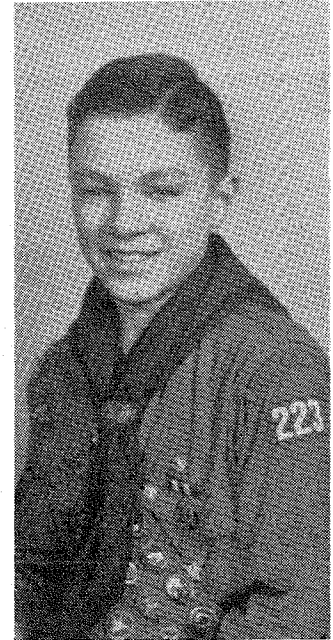
**M**OST OF THE BOYS got off to a slow start because at first no one seemed

to be on hand to direct them. At the close of the first month, from the time of registration, they should have applied for the first award, providing they had complied with each of the five requirements. This included, along with regular church school and church attendance, daily devotions and clean personal habits (including abstinence from the use of tobacco and profanity), and the earning of five acceptable hours of service to the church. The first service hours earned by Carlin were in Junior Choir work and were signed for by Lucille Esgar, while Marvin acquired his first hours of service by ushering at the Stone Church. Pastor Tickemyer initialed his okay for the latter.

On December 23 Carlin went with a group of Englewood Zion's League carolers and assisted them by playing his cornet. He and his buddy, David Leonard, had been promised five service hours for the project if they would practice and be ready to go with the group. They really had a grand time, as Carlin remarked later. Brother Welch came for them in his car and brought them home after a chili lunch, late that evening. These five hours were significant because they completed the 150 hours of service to the church which Carlin needed. After having passed requirements to Leonard Lea in November, and to Evan Fry and Bishop Skinner in December, it seemed easy to earn the last five hours. It was a long pull and a steady grind to earn that 100 points and the 150 hours of service to the church.

Brother John R. Darling, of the Department of Religious Education, called me this morning and informed me that Carlin had been in his office and that he was the first boy to complete the requirements for the "God and Country" award in our church. It certainly thrilled me to know that after all the work Carlin had done he was the first to complete his requirements. I know it will take Marvin some weeks to complete his service hours, but he now has his appointments for December 27 to pass all the other remaining requirements. Service hours do not pile up very fast and we must help these boys to find ways and means of earning them in service to the church. It must be work that boys can do and which they will enjoy, and not just something that we might wish to shift on to them.

I have been meeting with the boys of 223 and 2223 on the first Tuesday of



CARLIN L. TALCOTT

each month. We discuss their problems and try to help them meet their requirements. We also point out some of the future requirements which are ahead of them so that they are prepared to meet these requirements on schedule.

**P**ARENTS should learn that it is necessary for them to have a part in helping the boys earn this award. Without their help and encouragement the boy may not accomplish much, while, with their help he will march along surmounting the obstacles that appear as mountains in his path from time to time. The development which takes place in the minds of these boys is supremely important to our church. One Sunday, not long ago, four or five of these young fellows were in our home studying to pass some of the requirements. You should have heard them discussing church history, financial law, and the names of the general and local church personnel. I wondered if sometime some of their names might be among those that would be repeated by future Boy Scouts who shall be working toward this same award.

Parents, it is up to us to return to the old time philosophy of giving our children instruction in the home. We shall have to regiment ourselves as parents in many ways in relation to our church responsibilities. Putting a church school quarterly in the hands of a child will not transfer the knowledge therein to the mind of the child. Registering a Boy

Scout for the "God and Country" award will not win the ward for him. However in both these cases an important move has been made. It is then necessary to carry through. If the parent follows through—see that the child studies the lesson each week and is reviewed on it before going to class—we can be sure of success. At least the teacher in our church school will have something to work with. Our boys need encouragement and persuasion in forging ahead in the "God and Country" award work.

I AM PROUD of the work our Stone Church boys are doing in scouting. I expect at least four of the boys to complete the six wards for the "God and Country" award before general conference time next April. We hope many of our boys throughout the church will be ready to receive this award from President F. M. Smith at a special ceremony during general conference. Parents, let's all co-operate in this great work and help prepare our boys for future service in Christ's church. The motive has been provided. If you have previously needed some excuse for teaching them the Law of God, this "God and Country" award work provides it. I must admit that it has helped me very much to do some things for my sons that were previously difficult to accomplish.

One of the most important *first* things for you to do for your boy is to help him file, with the Presiding Bishopric, his first financial statement. Then see that he is provided with a proper record book for the year, and that he pays his tithing and offerings regularly. This has to be done for the period of at least one year to meet requirement five in the "God and Country" award. Of course, we hope that all who start this accounting will keep it up regularly. That is the purpose of this program—to teach the law and put it into practice in the lives of our sons. I plead with you, my fellow parents, to do these things that we may thus bring about the redemption of Zion for which we have prayed so long and done so little.

One of the finest things that has been promoted for our boys was the holding of the "God and Country" Scout Camporee at Lake Doniphan last October. The boys had the opportunity of getting acquainted with each other and with some of the general church men. Among those whose names are familiar to you and who helped us much were: F. M. McDowell, John R. Darling, Glaude A. Smith, Elvin Luff, Tupper Smith, Apostle McConley, Apostle Lewis, Leonard Lea, Garland E. Tickemyer, Al Stonger, Evan A. Fry, and several others who are con-

## The Church and Health

By Evan A. Fry

THE INDEPENDENCE Sanitarium had its beginnings in 1906, when a revelation was presented to the general conference of the church, instructing the church to begin construction of a building to house such an institution. The community and the government have contributed substantially and generously to the expansion of the hospital buildings in late years, because of the rapid influx of wartime population, and the increasing need for more adequate hospital facilities in this community. The government has also contributed generously to the program of training cadet nurses, because of the urgent need of more nurses in the armed services. During this expansion, the church has come to regard this institution as more and more a community project, but in many ways it is still peculiarly a church institution, guided by the ideals and beliefs of the denomination which founded it. A majority of its board members are chosen from among church men, and the policy of the entire staff is that medicine is a handmaiden of religion—a means of salvation for suffering humanity.

Even a casual study of the life and ministry of Christ will reveal that his ministry was twofold—physical and spiritual. He never made a very clear distinction between men's bodies and men's souls. He seems to have operated on the theory that each was incomplete without the other. When physical healing was needed, he supplied that; when it was man's soul or spirit which needed healing, he met that need. He recognized that the physical can affect the spiritual for good or evil; and that the spiritual can likewise affect the physical; that

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nected with the scouting movement. The boys look forward to more such delightful experiences which only parents and forward-looking church officials can make possible for them.

man, though dual in nature, is a unified whole which cannot be separated into two distinct parts. The Christian church in all its branches has always carried on this dual ministry, offering healing for sick souls or sick bodies without attempting to make much of a distinction between the two. I cannot vouch for the truthfulness of this interesting bit of information, but somewhere I have read that although of course not all hospitals are under direct religious or ecclesiastical control, still there is only one non-Christian hospital in all the world—and that is a hospital for sacred cows in India. Of all the great world religions, Christianity seems to be the only one concerned with physical healing and good health.

With the darkness and superstition of the Middle Ages, however, there came about an almost total disregard or ignoring of the spiritual aspects of healing. The church was still interested in saving men's souls by the ritualistic magic of its ordinances, and in a superstitious and ignorant sort of way it also had some degree of belief in miracles of physical healing. Then with the rise of science, and an increased knowledge of human anatomy and physiology, the discovery of germs and aseptic surgery, anaesthetics, new drugs, etc., even the church found itself adopting a purely materialistic view of physical healing, and almost totally neglecting the thing which has been termed—sometimes in derision, and sometimes with reverence—faith-healing. Now the swing is all back the other way, and for all the wonderful materialistic progress we have made in the field of medicine and surgery, we find modern doctors talking in terms of psychiatry and psychosomatic healing. We find some reputable and quite material-minded doctors telling us that fifty per cent or more of humanity's physical ills have a

mental or a spiritual, rather than a physical, cause. New religious cults have arisen, making faith-healing the central doctrine of their belief.

**T**HE CHURCH founded in 1830 by Joseph Smith advocated, taught, and practiced faith-healing in a day when almost no one else believed in it. They found scriptural precedent for faith-healing in the miracles of Jesus, in the promise of signs following the believer given in Mark's Gospel, in the inclusion of "gifts of healing" in Paul's list of spiritual gifts in the twelfth chapter of first Corinthians, and in James' instruction, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." In the early revelations given to the church and to its ministry through the prophet, Joseph Smith, the promise was often repeated, and as frequently fulfilled, "Lay hands on the sick, and they shall recover."

But these early advocates of faith-healing through the laying on of hands were not fanatical or unbalanced in their concepts of the place and purpose of faith-healing. They recognized that all had not faith to be healed by this method. They recognized furthermore that for some unknown purpose, God withholds healing even from men of great faith. There were times and places where Christ himself could not heal, because of unbelief and lack of faith in those who needed such ministry. Paul suffered a "thorn in the flesh" all his life, without the boon of healing. Some of Paul's advice to Timothy leads us to believe that Timothy was afflicted with chronic stomach trouble of some kind. So, in this early church under Joseph Smith, further instruction was given, that "whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or

more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me; and if they live, they shall live unto me." The further counsel was given that if the afflicted one lived, but was not relieved of his affliction, that all should help him to bear his infirmities.

**B**ECAUSE IT IS necessary for every man once to die, we may not always expect God to grant us our requests for healing. But when any sick person receives of the ordinance of healing, the promise is that if he has committed sins, they shall be forgiven him. This provision is necessary, inasmuch as it is always sin—perhaps in the afflicted person, or perhaps in someone far removed from him—which is responsible for illness and pain. If it is not God's will that the afflicted one should be restored to life and health, the ordinance of anointing and laying on of hands prepares him for death. If God does raise him up, there is an obligation implied in that the person so healed is commanded to "live unto me," that is, to devote his life thence forward to the God who has spared that life for a little season. Because in their very understandable human sympathies, the elders would wish to have every afflicted person healed, they are particularly cautioned in the church law not to prophesy over the sick, or to promise them healing. It is not the elder's power which heals—but God's. It is not the elder's wisdom which directs whether healing should come, or whether death should come, or whether life should continue under affliction. So the elders are counseled to anoint them with oil, to lay on hands and pray for them, and to leave the sick in God's hands for such a blessing as he sees fit to give. Sometimes that blessing is miraculous healing. Sometimes it is a lifting of spiritual or mental clouds or burdens, so that the body can heal itself through the usual processes of nature. Sometimes it is merely a gift of patience to endure affliction.

Sometimes it is only the blessing of peace and assurance as the afflicted one breathes his last and departs this life.

**V**ERY EARLY in the church, only some five months after its organization in April, 1830, Joseph Smith called Thomas B. Marsh to be an apostle, and at the same time to act as physician to the church. Latter Day Saints have never regarded the spiritual and the physical as antagonistic to each other, but rather as complementary and essential to each other. Not only was provision set in the church for healing by the laying on of hands, but the skill of medical men was also recognized as a legitimate and in the best sense of the word, a "spiritual" method of healing. The revelations of Joseph Smith contained numerous bits of advice about physical health. The document known as the "Word of Wisdom" counseled church members against the use of alcoholic drinks and tobacco; advised against the use of "hot drinks" which is usually construed to mean tea and coffee; counseled the people on a proper diet of fruits and grains and vegetables, with a sparing use of meat in hot weather; and promised not only physical strength, health, and endurance, but mental and spiritual alertness of perception to those who would comply. Other revelations counseled temperate habits in the matter of sleep, and pointed out the relationship between a happy and contented mind, a clean conscience, and a peaceful relationship with all men, and good health. God thought it not unseemly to condescend to these quite explicit instructions to make sure that his people might find good health.

With the disruption of church organization in 1844, at the death of Joseph Smith, the office of church physician seems to have fallen into the discard, until in 1906 the son of Joseph Smith who had been

*(Continued on page 22.)*

# J. A. Gunsolley

A biographical sketch prepared in connection with the Fiftieth Anniversary celebration of Graceland College, 1945

By the Lambda Delta Sigma Society

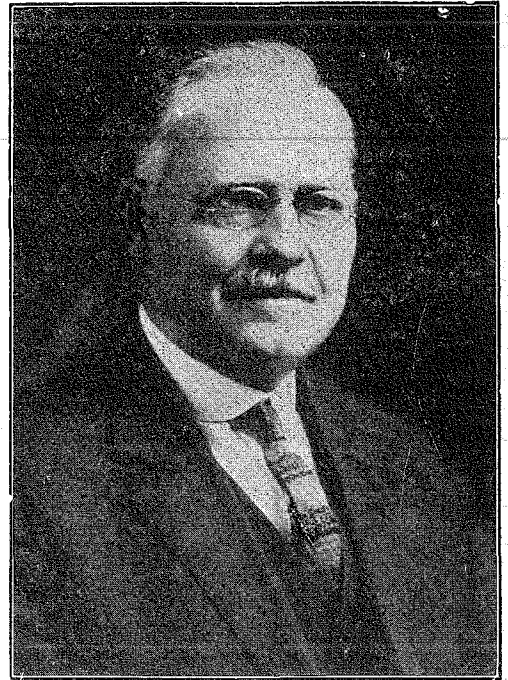
A LONG AND useful lifetime, characterized by affection and loyalty to family and friends, faith in God, devotion to his church and to Graceland College, steadfast purpose and dogged persistence in the face of discouraging odds, disregard for personal gain in his absorption in the cause of his church and its institutions—this is the example set by J. A. Gunsolley, one of the courageous pioneers in Graceland's beginnings and early growth.

Jeremiah A. Gunsolley was born near Strawberry Point, in Delaware County, Iowa, July 9, 1862. He was one of thirteen children, three of whom died in infancy. The family lived on a farm. Few farmers enjoyed affluence in those pioneer days, and the Gunsolleys followed the usual pattern. Thrifty, industrious, frugal, they lived simply but comfortably according to the standards of the time. Farming was a co-operative endeavor, and all the children shared in the tasks which each day brought. The virtues of thrift, industry, persistence, self-reliance, and a sense of responsibility were learned at an early age. J. A. continued in farm activities, either at home or as a "hired man," until he reached the age of twenty-two. The family made several moves during this time, so he lived for a few years at a time, successively near Glenwood, in Mills County (1867 to 1870 or '71); near Mondamin, Harrison County; and near Defiance, Shelby County.<sup>1</sup>

From the time Jerry was old enough to share actively in field activities, he attended school only in the wintertime. He thus completed the usual country school studies and

approximately two years of high school work. Sometime in his later teens, he developed the ambition to become a teacher. Encouraged by the counsel of one of his teachers who recognized his ability, he attended teachers' institute for three weeks, took the examinations, and received a second grade county certificate. Thereafter he taught country school in Harrison County for three winters, continuing farm work between terms. During one of these interims, he went to western Kansas and filed on a homestead of 160 acres, plus a timber claim of eighty acres. With the assistance of two friends who had filed on near-by claims, he erected a rude sod shanty on this land. He then sold his equity in the claims for \$360 and used the money to pay college expenses.<sup>2</sup>

He attended Western Normal College and Institute for two years.<sup>3</sup> While there he completed the normal course, took some science work and all of the commercial subjects available. In July, 1888, he was granted the degrees of Bachelor of Science and Bachelor of Accountants. He taught one term of country school after completing his college work. In March, 1889, he was called to Lamoni to take charge of the public school. The schoolhouse was a three-room structure at that time located on the site now known as the Tourist Park, on east Main Street. He continued as superintendent of Lamoni schools until May, 1894. In July of that year, he went to Salem, Massachusetts, to take charge of business college. (His family remained in Lamoni.) He remained there only until March, 1895. Graceland College was organized that year, and he became a member of the staff in September.



J. A. Gunsolley, in his middle years.

The college at that time occupied three rooms on the second floor of the France building (now owned and occupied by A. J. Yarrington). For thirty-one years thereafter (until June, 1926,) with the exception of a brief two-year interval,<sup>4</sup> he remained as a member of the Graceland College staff.<sup>5</sup> During this time he served the college faithfully and well in the capacity of instructor, principal of the Commercial School, as acting president for each of two brief periods,<sup>6</sup> as treasurer, and as business manager and treasurer.<sup>7</sup> He taught at different times bookkeeping and accounting, commercial arithmetic, business spelling, commercial law, penmanship, salesmanship, business correspondence and grammar, commercial geography, banking and credits, shorthand and typing.<sup>8</sup>

Mr. Gunsolley was a skilled penman, and during the first forty years of the college history (1895-1935) it was he who engrossed the student's names on the diplomas.<sup>9</sup>

Many of those early years of Graceland's existence were difficult ones for members of the staff. Allowances were small at the best, and sometimes during periods of stress



and uncertainty even the small amount was not paid for months at a time. Mr. Gunsolley accepted at one time two lots in the vicinity of the college at a valuation of \$200 each, in lieu of unpaid allowance. It was then his intention to build a home on these lots, but after a daughter was crippled by infantile paralysis, he abandoned that plan. The lots were eventually returned to the college at a valuation of approximately \$75 each.<sup>10</sup>

For many years the attendance at Graceland College remained small, financial contributions were meager and uncertain, church support was inadequate. At one time the general conference of the church voted to close the institution. The college survived this threat to its existence only because of the faith and vision, the selfless labor and prayerful persistence of a few courageous individuals, one of whom was J. A. Gunsolley.<sup>11</sup> He refused to give up the conviction that Graceland College had a place to fill and that it must survive to become an integral part of the general church plan. The Board of Trustees supported him in this conviction. Widespread appeal for funds brought increased support. The crisis passed. Slowly but surely the institution grew in numbers, in stability, and in influence. The college owes its very existence to the unwavering devotion of the faithful few who refused to acknowledge defeat.

Mr. Gunsolley's unselfish devotion to the college was only a part of his larger service to the Latter Day Saints' church to which he had pledged his allegiance. His connection with the church came only after he had grown to manhood. His parents were sober, industrious, righteous people who attended church at intervals, but were not particularly interested in church activities. Jerry attended church and Sunday school from the time he was a boy, with no particular choice among the Protestant churches which were within reach. Probably his first real participation in religious activities came when, at the

age of thirteen, he was chosen secretary of the Sunday school held in the neighborhood schoolhouse. He was faithful even then to the responsibility entrusted to him and kept the records carefully in a memorandum book advertising Dr. Pierce's Golden Medical Discovery.<sup>12</sup>

When he was sixteen or seventeen years old, chance threw into his hands a copy of the *Book of Mormon*. This was a worn, dilapidated volume. The cover was gone, and the outside of the book gave no clue as to the nature of its contents. Reading matter was scarce, and the lad was always hungry for something to read. He began the book only because it was reading material; but before the first chapter was concluded, he found it more absorbing than any fiction or fairy tale. He was loath to lay the book aside. On rainy days when farm work was necessarily suspended temporarily, he would slip off to the haymow where he could read undisturbed. Many years later, he wrote, "I know now it was the Spirit of God leading me on and arousing within me the desire to know the truth concerning the people who lived on the western continent originally and the effect of the gospel among them."<sup>14</sup> One day he read of Christ's visit to the people on this continent and the establishment of his church here. Of this experience, he later wrote, "As I read, the Spirit of God came upon me and filled my soul with an overwhelming power of God, for now to me he was the Savior of the world."<sup>15</sup> A few years later (October 7, 1884), Jerry and several other members of the family were baptized into the Latter Day Saint Church.<sup>16</sup> J. A. was active in the church from the first. He served as teacher and as superintendent in the Sunday school, in Shenandoah, Iowa, 1886-1887; and in Lamoni, 1889-1890; as District Sunday School Superintendent of Decatur County District Association, 1890-1892; and as president of Lamoni branch, 1893-1894 and again in 1896. He was ordained a member of the Aaronic priesthood in 1892,

an elder in 1896, and a high priest in 1900. He became a patriarch in 1925.<sup>17</sup>

He acted as president of Zion's Religio Literary Society, 1894-1916.

He served as pastor of Lamoni branch for several years, as pastor of the church at Duluth, Minnesota, and for a time of two branches in Cleveland, Ohio.

In the missionary field he was active at different times in North Dakota and Minnesota, in southern states, in Far West Stake, Clinton and Spring River districts, and in Southern New England district.<sup>18</sup>

His contributions to *Autumn Leaves* and to the *Saints' Herald* were frequent and varied in theme, but through all of his writings runs a deeply religious strain, implicit faith in God, and a strength of conviction that God works his will through men. Of his own relationship to the church, he says, "I belong to the church. My covenant is to serve God and I can serve him only by serving the church, since God shows forth his works in his church. . . . My time is not my own, my talents are not my own, my property is not my own. All belong to God."<sup>19</sup>

He also served at different times as Secretary of the Board of Publications of the church (1901-1902), as Associate Superintendent of the General Sunday School of the church, as Counselor to the President of Lamoni Stake, as Counselor to the President of the Third Quorum of Priests, as Secretary of the Order of Evangelists, as member of the Board of Trustees of Graceland College (1900-1911).

Mr. Gunsolley has lived since 1892 in the same home in Lamoni (except for brief intervals when he was absent for a few months at a time in the interests of the church). He sold this home in February, 1945, and purchased a five-room cottage in north Lamoni, expecting to take possession of the new home in March. For half a century he has been an honored and constructive

member of Lamoni community. He has been a leader in church, in religion, in conference activities, in civil projects, and in educational advancement. For nearly a third of a century he was an active member of the staff of Graceland College. There he was a stabilizing influence; he helped give continuity to the program and primary objectives of the institution.<sup>20</sup> His influence on members of the staff and on the student body was deeply felt. He inspired them by his own sincere and constant devotion to the church and to the college. He strengthened their faith and awakened in many a youth a desire to serve in a good cause. He helped carry the institution through its most discouraging years. He was treasurer from 1911 to 1913, and business manager and treasurer, 1916-1926. Financially these were critical years for the college, and Mr. Gunsolley labored with unflagging zeal to carry the institution through and to establish for it a sound financial basis. Here he made a real contribution to the cause of higher education for the youth of the Latter Day Saint Church. When asked what he considered his greatest contribution to Graceland College, he replied, "Probably dogged stick-to-itiveness during the period of poverty and operational difficulties of the college."<sup>21</sup> He and his family were indifferent to personal gains during these trying years. He plodded on when a less-determined and less-courageous soul would have given up. Steadiness of purpose and firmness of conviction gave stability to his effort. He lived simply with little regard for social status. He was too busy doing what he felt God wanted him to do to be concerned with society's evaluation of him. Graceland College owes to him a debt of gratitude for his unselfish devotion to its welfare. Lamoni community has been enriched immeasurably by his long residence here.

Mr. Gunsolley ceased active participation on the staff of the college

in 1926, but he has never lost his interest nor his enthusiasm for the institution. He became Treasurer Emeritus in 1927, and has since given freely of his time and his talents when opportunity offered to further the interests of the institution. After severing connection with the college, he continued in general church work as a patriarch. He was superannuated in 1934, but continues to serve when called upon to do so. He and Mrs. Gunsolley still live in Lamoni (1945), simply, quietly, and serenely, exemplifying in word, deed and richness of personality the "way of life" which is the aim of the organization of Latter Day Saints.

1. Interview with J. A. Gunsolley, February 20, 1945.
2. Interview with J. A. Gunsolley, February 20, 1945.
3. Eleven month years. The college later burned. No longer in existence.
4. 1901-1903, Bookkeeper for Herald Publishing House one year; pastor of church at St. Joseph, Missouri, one year.
5. Interview with J. A. Gunsolley, February 20, 1945.
6. 1905-1906; 1909-1913. (Interview with G. N. Briggs, January 16, 1945.)
7. Treasurer, 1911-1913; Business manager and treasurer, 1916-1926.
8. Interview with J. A. Gunsolley, February 20, 1945.
9. Interview with A. Neal Deaver, March 1, 1945.
10. Interview with J. A. Gunsolley, February 20, 1945.
11. G. N. Briggs says that the devotion of three people to the cause of higher education enabled Graceland College to survive its early discouraging years: Marietta Walker, Bishop E. L. Kelley, and J. A. Gunsolley.
12. *Saints' Herald*, 1942: 1419-20, Article by J. A. Gunsolley.
13. Left in his home by his Uncle Rufus, his father's youngest brother, who had been an elder in the church but was inactive at that time.
14. *Saints' Herald*, 1942:1135, Article by J. A. Gunsolley.
15. *Saints' Herald*, 1942:1135.
- 16., 17., 18. Interview with J. A. Gunsolley, February 20, 1945.
19. *Saints' Herald*, 1936:1513, Article by J. A. Gunsolley.
20. Interview with G. N. Briggs, January 16, 1945.
21. Interview with J. A. Gunsolley, February 20, 1945.

If I can stop one heart from breaking,  
I shall not live in vain;  
If I can ease one life the aching,  
Or cool one pain,  
Or help one fainting robin  
Into his nest again,  
I shall not live in vain.

—Emily Dickenson.

## Editorial

(Continued from page 3.)

### Temptations

The U. N. O. was formed to control nations like Germany, Italy, and Japan. But they are no longer a threat, and will not be for a while to come. Who, then, provides the threat to world peace? The nations in most danger of causing war are the Big Five, the permanent members of the Security Council. They have set themselves up as the guardians of world peace and justice. They have the power, and they have given themselves greater authority in the U. N. O. than is possessed by all other nations put together. That gives them a great responsibility. The peace of the world depends upon them. They cannot commit wrong acts without destroying all confidence in U. N. O.

Russian troops in Iran—American troops in China and the Islands of the Pacific—British troops bolstering a tottering Dutch Empire in Java—these are the temptations, these are the danger spots. If the U. N. O. goes down and the hope of the world for peace is destroyed, we can see that our eventual destruction by atomic bombs may well begin with acts committed in such places as these.

L. L.

### Please Note

Due to an error in the *Guide-Lines Ad* appearing in the January 19 issue of the *Saints' Herald*, sample copies were offered to those who might request them.

Paper shortage and the subsequent limit of back numbers will not permit us to send sample copies of *Guide-Lines to Leadership*.

—Herald Publishing House.

www.LatterDayTruth.org

# ADVENTURES IN LATTER DAY SAINTISM

## Discovering Highways of Abundant Living

### Choosing a Lifework

By Wayne Updike

AT LEAST once in every man's lifetime there comes a desire to know the purpose of his own being. God, being the creator of all, must have had some purpose in view in placing each of us here.

It appears that God's purposes are always related to character. This being true, our work should be chosen with a view to developing ourselves in the divine pattern. When we make a study of the life of the most Godlike person about whom we have any information, we find that in several of his recorded acts and sayings there are clues which indicate his attitude toward his work. Any studious approach to the selection of a lifework should include a study of the life of Christ.

One idea several times repeated in the Gospels is that Jesus submerged his own desires in his interest in doing what his Father wanted him to do. "My meat is to do the will of him that sent me and to finish his work" (John 4: 34). We, too, are placed here that we might lose ourselves in the task of working out God's purposes among men.

The selection of a lifework is concerned with studying the various vocations and avocations which, if well done, will bring to pass the complete fulfillment of his divine purpose. The list of factors upon which a job is selected is long and includes, to mention a few: opportunity for advancement, environment, health, geographical location of work, personal aptitudes, finances, and previous training. If we apply the above approach to the generally accepted list of factors used in selecting a lifework we find that it is not just a matter of how much money the job will pay, the

kind of environment in which it will place us, or what it will do to our health, but rather we find ourselves facing the question, "What does God think of the various aspects of the job?" Further than that, it brings us to a point where we must decide whether or not we shall make our selection on the basis of our best knowledge of his desires for us.

The world of tomorrow is in need of a generation of people who, during these days immediately ahead, will be willing to make their choices chiefly on the basis of God's purposes for themselves and for mankind. God wishes his people to be successful and is desirous that the wealth of the world be used for the advancement of his purposes.

The generation of young people who are now available for positions should also be guarding their health, not just because they want to remain healthy, but because God can best work through a person who is physically fit. They should choose a vocation where there is an opportunity for advancement, because it is a part of God's plan that all men should continue to work toward perfection rather than to stand in one place. They should be concerned with the environment offered in the prospective vocation, for it is the divine purpose that men should be clean in body and mind. So it continues in the case of every factor which is presented for consideration in making our choice. In every one God has an interest, for he placed us here to do his work.

Whether it be young people just finishing school or returning servicemen seeking their first or a different job, the idea of taking God into their selection of a lifework will do two important things:

1. It will make them want to excel in whatever they are doing. Our creator is interested in good work;

thus, the person who does only a halfhearted job does not meet with his approval.

2. It will be a stabilizing factor. If a job is selected after praying for guidance and understanding of God's will in the matter concerning the course of action to be taken, there will be less tendency to shift around from one thing to another, for surely God does not change his mind as often as many people change their work.

The great need is for a world of workers who sense their stewardship over not only their present possessions, but also over their own aptitudes and abilities, and who make their selection on the basis of how best to utilize these potential powers through mankind for God.

### What Can We Do?

### What Shall We Do?

By Anna Wilkie

IN THE DISCUSSION of what the Zion's League can do to help its members in choosing a vocation, profession, future schooling, or a lifework, each case is an individual problem with varying possibilities and degrees of help, and methods by which we may proceed.

Students in high school and junior high face the vague uncertainty of the possible prerequisites for a future vocation. One might ask, "If I change my mind later, will I have wasted valuable time which I'll have to make up? Is there a course I can take that will prepare me for whatever I may decide to do, and still leave me free and well-informed to choose when I feel ready?"

Those completing high school are

faced with the following problems for decision: "Shall I go to work? Shall I attend college? If so, what and how much can I afford? Shall I attend a trade or business school? Or shall I work a while and attend school later?"

If we take these problems to God in prayer, asking for divine guidance in making the choice, we may also come to a more hopeful and intelligent attitude toward life as a whole. We can see, in some measure, what really is ahead of us in the world of work, and judge more rationally and calmly and less from the standpoint of hero-worship, social pressure, or just chance or financial necessity.

Among the methods to these ends, we may cite discussion of our casual acquaintances with the world of work. By this I mean that the members of the group can make a list of the kinds of work with which they are acquainted, measure their relative likes and dislikes for the various ones, discuss the respective value to society, and estimate the remuneration to be expected. Then, if we add to this research available information from the local library, we can attain a wide and greater objective view.

For the needed close touch, we may interview representative men and women from the fields we wish to investigate further. Also, we can organize tours of local industry and obtain some idea of the conditions under which people work, and the skills that are in demand. Our part-time work can be used to help in this, too, if again in our discussion group we share what we have learned concerning business and the world in which we live.

Above all, we must always keep in mind the value of our time and energy in the sight of God. We must take our community problems into consideration and look to a future we invariably pattern by the decisions we make in school and in our everyday living.

# The Story of Samuel Hall

A DRAMA FOR YOUR ZION'S LEAGUE

By L. W. Hill

## CHARACTERS

Samuel Hall.....A Catholic Priest  
 Mother Hall.....Samuel's Mother  
 Bernadette.....His sister  
 Joseph Smith  
 Driver  
 Narrator

NARRATOR: This story is stranger than fiction. It takes place about 1843 when the city of Nauvoo, better known as the "City of the Saints," was rapidly becoming the largest city in the state of Illinois. Missionaries were going out from Nauvoo without "purse or scrip" into every part of the United States, and even into foreign lands.

Visitors also flocked to the city of Nauvoo from every part of the United States and Canada. Joseph Smith entertained them all at the Mansion House which was built to help accommodate those who wanted reliable information about himself and the church.

One visitor who went to Nauvoo was from Montreal, Canada. His name was Samuel Hall. Who was he? What caused him to go to Nauvoo? Let's listen as we hear something about his life *before* he made his journey to the "City of the Saints."

As our playlet opens, we find Samuel Hall visiting his mother and sister at their home in Montreal, Canada. His sister, Bernadette, is out for an hour or so, and we find Samuel and his mother talking together in the living room.

M. HALL: (In worried tone) Samuel, you seem so restless and uneasy these last few months. What can be the matter with you? Are you not happy since you have become a priest? Is your work too hard?

SAMUEL: (Slowly) Well, mother, I guess I have been acting a bit queer, and more people than you apparently have noticed it (pauses). I just haven't got that peace of mind, that contentment of soul, and the sincerity of heart that a servant of God ought to have—I am beginning to doubt many things.

M. HALL: (With surprise) Doubting many things, Samuel? What do you mean? O Samuel, you always did take things too seriously! After all, you haven't been a priest very long, so you shouldn't expect to do great things all at once. (She arises, and walks to Samuel, putting her hand on his shoulder.) Cheer up, your sister and I will pray to St. Jude. I know this will help.

SAMUEL: (Smiling) To Saint Jude, our patron saint of hopeless cases? Surely you don't think I'm a hopeless case yet, mother, although you and sis go right ahead and pray if you think it will do any good.

M. HALL: (To herself) If I think it will do any . . . why . . . what does he mean? (Walks slowly out of the room, but just before leaving, she turns to Samuel.) Well, Samuel, I heard your sister come in a few minutes ago. I'll go and get supper while she talks to you. She will be better company for you, anyway. If she can't cheer you up, nobody can. (exit) (enter Bernadette)

BERNADETTE: (Cheerfully) Well, most Reverend Father Hall, I happened to hear what mother said to you just now. Saint Jude, my

most learned brother, can and will help you I'm sure. Now if you consider *yourself* hopeless, how do you think I feel? Today I received a letter from Bishop Beetle saying I wouldn't be able to train for a nun for three whole years yet. Now, who should be discouraged?

SAMUEL: (Quickly and with feeling) Bernadette! Don't be a fool!

BERNADETTE: (Amazed) What did you say?

SAMUEL: (Quickly composing himself) Oh . . . it's nothing, sis; it's just that I've been worried somewhat this past few months. Can't seem to satisfy myself that I'm following the right course in life (lowers voice and speaks more seriously). Bernadette, if I tell you something, will you please not tell mother—not yet, anyway?

BERNADETTE: (slowly) Why . . . yes . . . I promise. What is it?

SAMUEL: Well, I am thinking seriously . . . very seriously . . . of giving up my priesthood.

BERNADETTE: (loudly in amazement) You what? Are you mad? You mean that after years of study and expense that you are leaving the Mother Church . . . why . . . why, are you becoming a heretic?

SAMUEL: (high whisper) Not so loud, Bernadette, please—mother will hear.

BERNADETTE: (rises, paying no attention to Samuel and turns to her mother who has just entered) Mother, do you know what he is saying?

M. HALL: (surprised) Why no, what on earth is it? You look as white as a ghost.

BERNADETTE: (excitedly) Why, he says he is . . .

SAMUEL: (breaking in abruptly) Will both of you please sit down? I may as well tell you first as last what is on my mind. (M. Hall and Bernadette sit down.)

SAMUEL: When I was studying to become a priest, I was looking forward to the time when I would occupy in this sacred office—and I was happy. When I was at last pronounced qualified of God and the church to enter the hallowed walls, I looked forward to a long life of usefulness to my fellow man.

M. HALL: (quickly) But, what has happened?

SAMUEL: (continues quietly but confidently) Many things, mother. When I entered in upon my work with the older priests here in Montreal, none could know but God, the terrible and soul-crushing disappointment I was doomed to suffer both by day and by night.

BERNADETTE: (almost in tears) But, you were happy in the seminary when you were a student; why the change now? What has caused your disappointment?

SAMUEL: Well, this might surprise both of you, but the truth of the matter is this: I don't believe with my heart many of the things we teach and practice. There are other things too, of course which are too difficult to explain, but . . .

M. HALL: (Amazed) Why, Samuel, how can you say such things! Have you discussed your problems with the bishop?

SAMUEL: Yes, mother, but he has given me no help at all. Oh, how I have suffered. I've even prayed for death, and time and time again I have asked God if his church had been taken from the earth, because I cannot

agree with our beliefs. They do not fit in with what I believe to be true. Something within me tells me they are not true.

M. HALL: (rising quickly, and speaking sternly) Samuel, you must be out of your mind. You must speak to the bishop again. You *must not* disgrace yourself, your friends, and us, by renouncing your priestly office (begins to break down). Oh, what a pity . . . and I had counted so much on seeing you occupy as a priest in the church!

BERNADETTE: (rises and puts her arm around her mother) Don't take it so hard, mother. He hasn't left us yet. He'll change his mind, I'm sure.

SAMUEL: (sternly, but kindly) No, I haven't left yet, but (pauses) . . . I am not sure what course I will pursue.

(Curtain)

## SCENE II

NARRATOR: The days that followed were terrible ones for Samuel Hall. He was not satisfied with his life and accomplishments, and prayed continually to God to help him in his problems, and God, true to his promises answered his prayers, although in a peculiar and remarkable way. One day as Samuel was out walking, a very strange thing happened.

(Enter Samuel, walking slowly, and in a despondent mood.)

SAMUEL: Father Mahoney said today that the gifts of the gospel as enjoyed by the early mother church were not to be had any more. Bah . . . I don't believe it. Is God dead? It's the gift of God's Spirit that we need today. It doesn't make any sense so far as I am concerned: this sprinkling of infants, the holy water, the penances, the candles, the elaborate rituals, the . . . (spies a pamphlet lying on the ground, picks it up). Well, I wonder what this is. Hope it's something that will put me in a better frame of mind (thumbs through the pages as he walks). Yes, it does look interesting; I'll go back to my room and read it.

(Exit Samuel—re-enters a moment later—sits down at a table, and starts to read the pamphlet.)

NARRATOR: Samuel Hall returned to his room and read and reread this pamphlet. It happened to be a paper printed by the Latter Day Saints. Of course, Samuel Hall in his sheltered life had never heard of Joseph Smith. It was all new and strange to him. With bated breath he read of a great apostasy, of the restoration of the gospel at the hands of an angel, with all its gifts and powers. He threw himself upon his knees (Samuel kneels beside his chair) and asked God if it were true (Samuel bows his head upon his hands). On the little pamphlet was the announcement of a conference to be held at Nauvoo, Illinois. Joseph Smith would be there. All lovers of truth were invited to be there and judge for themselves. They were advised to ask God as the Apostle James had recommended. Samuel Hall did pray, and he felt the message to be true (Samuel rises, and stands in an attitude of indecision). The decision which he now faced was a great one, indeed.

(Curtain)

## SCENE III

NARRATOR: We now go to the Hall home where we find Samuel talking with his mother and sister.

M. HALL: (quietly) Well, Samuel, have you changed your mind in regard to our religion?

SAMUEL: (firmly) No, I haven't, and that is why I came over to see you today. I am going to New York for a few days, and then on to Nauvoo, Illinois.

BERNADETTE: (quickly) Nauvoo, Illinois? Where on earth is that place, and why are you going?

SAMUEL: It would be useless for me to tell you now, but I will write and explain everything to you after I have been there a few days.

BERNADETTE: And you can't give us even a hint why you are going some place of which we have never heard?

SAMUEL: (firmly) No, I can't (pauses) but . . . when you do hear from me again, you will know definitely whether or not I shall continue to occupy as a priest. If I decide to quit, I will not come back and disgrace you all. You can be assured of that.

M. HALL: (severely, but with some effort) Well, Samuel, after all we've gone through to help you to become what you are today, it would be best for all concerned if you never did come back here. The church does not think much of heretics, you know, and I never thought I'd live to see my son become one (cries).

SAMUEL: (rising) No, mother, our church does not like heretics. They used to burn them at the stake.

BERNADETTE: (rising, M. Hall remains seated) When are you leaving, Samuel?

SAMUEL: Tonight, sis.

BERNADETTE: (sadly) Well, this is a great disappointment to me. I shall pray earnestly to St. Christopher that he may protect you from all harm while you are away.

SAMUEL: (smiling) You had better pray to God. *Always* pray to God, Bernadette. He is the *only one* to whom we should pray.

M. HALL: (still weeping) I never thought I'd ever hear my own son say such things.

SAMUEL: Well, I must go now to the seminary and get my things ready (walks over and kisses his mother and Bernadette). Good-bye, mother and sis; you'll be hearing from me soon.

(Curtain)

## SCENE IV

NARRATOR: And so, Samuel Hill left Montreal for Nauvoo, Illinois, bidding a mental farewell forever to all the past. In his valise were the few scant pieces of clothing he had obtained; his Bible; his prayer book, and a few dollars in money.

He was not long on his way before he began to hear terrible tales about Joseph Smith. His heart sank within him, but he was determined to go on.

When he reached Nauvoo, the conference was already in session, so he left his valise at a hotel and went to the grove where the meetings were being held. Joseph was the speaker and when he had finished, Samuel Hall made his way to Joseph. Let's listen to their conversation, (enter Joseph and Samuel.)

SAMUEL: Sir, I have heard you to my utter astonishment and delight. Your words to me were as a living stream of life and light. It seemed as if every word came from the bosom of eternity to my inmost soul. Yes, *every word to me*, and I know you are a prophet of God, and I would like to be baptized.

J. SMITH: (with emotion) This is the Lord's doing. Come with me and I shall baptize you at once, and I also know that immediately after your baptism, you shall be confirmed and ordained an elder. (both exit)

NARRATOR: After the baptism Samuel Hall was confirmed and ordained an elder on the banks of the river. After the ordination, Brother Joseph said: (re-enter Joseph and Samuel)

JOSEPH: Brother Hall, you are now an ordained servant of Jesus Christ, a minister of

life to this generation. Go and preach the gospel, and you will be blessed in blessing many.

SAMUEL: (hesitatingly) But, ah, when shall I go?

JOSEPH: Go now.

SAMUEL: Shall I stay until the close of the conference, and then go?

JOSEPH: (kindly, but firmly) No, go now.

SAMUEL: Very well, I will go and get my things at the hotel and start off.

JOSEPH: No, no, go *now* just as you are. Your things are safe. You will not need them, and you will lack nothing. Go right along down south and tarry not by the way until you preach the gospel. I bless you. Good day. (both exit—opposite sides)

(Curtain)

## SCENE V

NARRATOR: And so Samuel Hall, somewhat bewildered, left Joseph. Was man ever in a stranger situation? He put his coat and vest across his arm and started at a brisk walk in a southerly direction, as he had been told to do. Here was a fugitive from the old church, the only church he knew anything about, in a strange country, having heard but a portion of one short sermon; not a cent in his pocket; his clothing still wet from the waters of baptism; going, he knew not where, to preach the gospel of Jesus Christ.

The sun dried his clothes, and as night approached, he put on his coat and vest. About sundown, he approached a crossroads just as a man in a wagon came along the other road and overtook him. He offered him a ride. Let's now listen to the conversation.

(Enter Samuel, followed by driver)

DRIVER: (Eyeing Samuel suspiciously) Your pants look as if you had been in the water, eh?

SAMUEL: Yes, I have. I have been baptized by Joseph Smith for the remission of my sins, and I never felt so well satisfied in my life as I do now.

DRIVER: (surprised) Oh, so you are a Mormon? I never saw one before. What do you think of Joe Smith? How does he look and act? What is he doing? Where are you going? What are you going to do?

SAMUEL: Well, to make it short I was a priest and became dissatisfied with the beliefs and teachings of my church. I prayed to God and he directed me to Nauvoo, and after hearing Joseph preach, I was convinced he was a prophet of God. I was baptized and ordained an elder at once, and I am now out to preach the gospel wherever I can.

DRIVER: (enthusiastically) Well, that sounds mighty interesting, and when we reach the next town, I'll pay your hotel bill if I can hear you preach. (both exit)

NARRATOR: On arrival at the next town, the stranger did as he agreed; hired a hall, and even went through the streets ringing a bell and calling, "Come out, and hear a late priest talk on Mormonism at the Hall . . ."

The meetings lengthened out to a week's stay, then a month, and at the end of that time, Samuel Hall baptized thirty-four persons, and organized a branch of the church. Best of all, he had found peace.

And in this way the gospel spread, and converts poured into Nauvoo.

Thus we see how miraculously God works in the lives of all those who sincerely and earnestly desire to serve him, as we have witnessed in the life of Samuel Hall. (Curtain)

Note: This little playlet is based on facts contained in the *Young People's History* of the

church and the *Story of the Church*. Imaginary details have been added to furnish connecting links in the story.—L. W. Hill.

Note: Narrator could end with this beautiful poem:

OLD NAUVOO

Give us a faith that leads us on,  
Give us a vision true;  
Give us the strength to carry on  
Like the Saints in old Nauvoo.

Oh, let us climb the sloping mound,  
Gaze on the glorious view;  
Then let our vision reach beyond,  
Like the Saints in old Nauvoo.

Oh, let us live those days again,  
Walk where their feet have trod;  
Feel a greater love for our fellow men—  
A nearness to our God.

Give us a faith that leads us on,  
Give us a vision true;  
Give us the strength to carry on  
Like the Saints in old Nauvoo.  
—Lora Puterbaugh.

**The Church and Health**

*(Continued from page 15.)*

called to fill his father's place in the Reorganized Church in 1880 gave a revelation, commanding that a sanitarium be built in Independence as a place of refuge and help for the sick and afflicted. It was purposed that in this institution the sick of the church might be removed from unfavorable influences and environments, so that proper faith could be exercised in behalf of their healing. The spiritual aspect of healing was therefore to have every emphasis. But the physical side was not to be neglected. Joseph Luff, who was already laboring as an Apostle in the church, but who was also a thoroughly qualified doctor of medicine, was named as the head of the proposed institution, that there might be co-operation and co-ordination between the scientific or materialistic approach and the spiritual approach to healing, in an atmosphere conducive to faith.

So the work of healing goes on in our Independence Sanitarium and Hospital, with emphasis still placed on the mental and spiritual aspects of healing, as well as on the physical. The prayer of faith has many times saved the sick in its wards and

rooms, after the scientific skill and resources of men had been used to their uttermost. The laying on of hands and the prayer of faith are used not to replace the work of the physician, the surgeon, the nurse, or the laboratory technician or dietitian, but to supplement it, so that every possible aid to good health may be made available under sympathetic surroundings conducive to exercise of faith. Our hospital is equipped with the finest and most modern equipment that money can buy. It is staffed by doctors and nurses and technicians who recognize their responsibilities as stewards over a "gift of healing."

There are many "gifts of healing," some physical, some spiritual. But all are from God, and all may be used by the devout steward to the glory of God. In our church hospital, we try to make use of *all* the gifts of healing. We recognize that life is a whole; man is a single entity, though he does have a dual nature. It is not enough to heal a man's body, but to leave his soul untouched so that through sin he immediately brings retribution again upon his body. It is not enough to heal a man's spirit and fit him for heaven, but leave his body unfit for earth. This church believes that all the gifts of healing should be used together, as one unified and perfect whole—the spiritual ordinances of the church taking their place with the best of medical and surgical and scientific skill, the best in mechanical and pharmaceutical equipment, the best in nursing, the best in dietetics and laboratory procedure, so that men may find the perfect and whole and all-inclusive health of a sound mind and a sound spirit dwelling in a sound body.

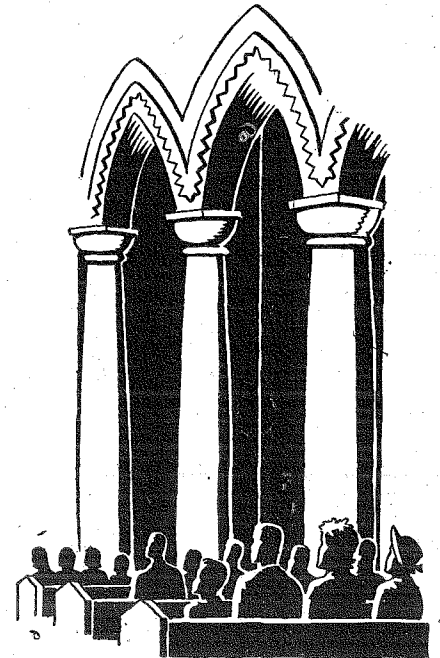
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# News OF THE CHURCHES

## Independence, Missouri

### Stone Church

*Pastor, G. E. Tickemyer*

#### *Blair Jensen Speaks*

Elder Blair Jensen, president of the Kansas City stake, was the speaker on Sunday, January 20, at the 11 o'clock service. "Have Faith in God" was the theme of his discourse.

#### *Inspiring Prayer Service*

The Zion-wide afternoon prayer service on January 20 was a season of spiritual refreshing for those present. Attendance at this service is steadily increasing. Elder Ray Whiting is in charge of the meetings, with Floyd Deal as assistant. Evangelist R. V. Hopkins set the theme of the service with his talk on "The Mind of Christ."

#### *Leonard Lea Gives Sermon*

Elder Leonard Lea discussed the United Nations' Charter at the evening service. It is hoped his sermon will bring about a better understanding of international relationships.

#### *Memorial Flowers*

The pulpit flowers on January 20 were provided by Mr. and Mrs. Earl B. Fenn in memory of their son, Pfc. Robert L. Fenn, who died in Germany on January 20, 1945. By request of the parents, this date will be perpetually observed by a floral tribute as long as they live.

#### *Conference Oratorio*

The Messiah choir will present Bach's *Saint Matthew Passion* at general conference. Rehearsals are being held each Monday evening.

#### *Zion Reunion*

Dates for the second Zion Reunion to be held at Lake Doniphan have been tentatively set for July 20-28. Reservations may be made now at the pastor's office.

#### *Eighty-Sixth Birthday Observed*

Sister James M. Baker was given a dinner at Rest Haven, January 24, in honor of her eighty-sixth birthday, which she celebrated January 14. Mrs. Jessie Higdon Boswell and Mrs. Bertha Thompson were hostesses. Eleven members of District 4 gave a shut-in party for Sister Baker on her birthday; the program consisted of songs and readings.

#### *President F. M. Smith Honored*

The Stone Church women's department, as is its custom, held its monthly meeting January 18 in honor of President F. M. Smith's birthday anniversary.

The hymn, "Onward to Zion," opened the meeting with a devotional conducted by Sister Hiram Simmons following. The Lord's Prayer was repeated in unison at the close. Sister Loren Turner played several piano selections, and Pastor Garland Tickemyer gave a talk, "Review and Forecast." Refreshments, including birthday cake, were served.

#### *Laurel Club Honors President Smith*

President F. M. Smith was again honored by the Laurel Club at its annual dinner held on January 21. Vocal and instrumental music were features of the program. Bishop C. A. Skinner gave an illustrated sketch of Elder Glaud Rodger's life, with Sister Skinner as narrator. President Smith was presented a gift by the group.

#### *Remodeling of Women's Center*

Attention of the women of Zion is focused upon the preparation of the women's center for various activities that are waiting assignment of dates. The building is at present undergoing some changes. Several of the Stone Church district have enthusiastically contributed necessary equipment.

#### *Three Baptisms*

Three new members were baptized at the Stone Church on January 20. They are Wilberta Mary Stevenson, Norma Jean Curtis, and Maxine Velma Curtis. Seven new members have been baptized in 1946. —Grace Krahl, reporter.

### Liberty Street Church

*Pastor, Howard C. Timm*

For quite some time Independence has considered the widening of the Van Horn Road, on which the Liberty Street church is located. This step is now felt absolutely essential because of the rapid growth and development of Independence in the past few years, which has brought about increased traffic, placing a heavy burden upon the small business section of the town. If the proposal goes through, Liberty Street will find it necessary to seek another location. It is hoped that a larger and better church can be erected which will be adequate to meet the needs of the congregation.

Three babies were blessed during the month. On January 13, Noel Gene Prather, son of Mr. and Mrs. Daniel Prather, was blessed by Elders Cecil Walker and Wynne Jones; Judith Yvonne, daughter of Mr. and Mrs. Max Constance, was blessed by Elders Walter Woodward and William LaGrece; James Leroy, son of Mr. and Mrs. William Johnson, was blessed January 20 by

Elders William LaGrece and Cecil Walker.

On January 13 the junior department enjoyed something different from their usual 11 o'clock services when four teachers, Lela Bennett, Mason Stobaugh, Clyde Kearns, and Bill Tignor, related their spiritual experiences. These talks were very impressive, and the boys and girls gave undivided attention. It is felt that such a service creates a closer relationship between teacher and pupil. A quiz program and contest was held the following Sunday. The questions were taken from the church school quarterlies.

A variety program was enjoyed family night, January 25. Children, youth and adults participated. The youngest performers on the program were Cynthia and Timmy Frick, and Sharon and Kathleen Mills, ages two and one-half to seven, who sang three songs, acting out the motions. Other numbers were readings by Dickie Helverson, Ernest Stilwell, Jewell Constance, Mrs. McConnell and Lela Bennett; vocal solos by Juanita Helverson and Betty Stilwell; a piano duet by Eva and Lorina Steffins; and a trio composed of Kathryn Thompson, Helen Holsworth, and Frances Marie Tuttle. Joseph Frick showed moving pictures, and refreshments were served.

A special inventory service was held January 27 at 11 o'clock. Preceding the sermon by Bishop J. Stanley Kelley, Irene Cogan sang, "I Heard the Voice of Jesus," and the choir, with Charles F. Church directing, rendered the anthem, "Now Thank We all Our God."

The congregation was glad to welcome a new member through baptism in the afternoon at 3 o'clock. At this time Daniel Prather was baptized by Carl Thompson. Elder Cecil Walker was in charge of the service and gave an interesting testimony of his personal experiences leading up to his baptism. Ray Beem sang, "Ye Must Be Born Again" and "I Walked Today Where Jesus Walked."

The Zion's League was in charge of the evening service. Elder Ray Whiting, the speaker, used as the text for his sermon, "Are We Able, Are We Ready?" and Francis Marie Tuttle sang, "Are You Able, Saith The Master?" The invocation and benediction were by William Tignor.

At the recent conference in Zion, two recommendations to the priesthood were presented and approved from the Liberty Street church. Paul Sargent, an active deacon, and Ernest Stilwell are to be ordained to the office of priest. The latter is assistant church school director and very active in other work of the church. —Ethel Hart, reporter

## Everett, Washington

*Pastor, George Brundage*

A welcome-home party for the returned servicemen of Everett branch was held December 12 at Legion Park. The party was planned by Betty Blanchard, Carmen Hill, Ortha Kelley, and Hazel Davis. Honored guests were Roy Stearns who served in the Army in North Africa and Italy; Ted Stearns of the AAF, England; Millerd Utt of the Navy, recently returned from Japan; Merritt Starbuck who saw action in the south Pacific; Clark Christianson who served in France and Germany; Glen Kruger who was with the Army in France; and Jean Goode WAC, recently returned from India.

Agnes Johnson and Thelma Roberts were in charge of the Christmas programs. On the morning of December 23, Edith Davis, church school director, lead the worship services at 10 o'clock after which Luella Foster told the Christmas story, using the flannel-board to illustrate. An organ-piano prelude to the 11 o'clock service was played by Fern Gage and Roy Stearns. Several anthems were sung by the choir under the direction of Neva Willett; Ortha Kelley, Roy Stearns, and Emma Kruger sang solos. Elliott Gilberts played a violin solo. Pastor George Brundage gave the sermonette.

The children presented the evening program which consisted of a pantomime, recitations by members of the primary and kindergarten classes, a play by the juniors, selections by the boy's choir and an instrumental trio, and a pageant depicting the Christmas story. Those taking part in the program were JoAnn Johnson, John Gilberts, Dickie Foster, Jackie Willett, Gary Davis, Margaret Ann Brundage, Robert Bjorland, Terry Roberts, Jerry Johnson, Tommy Foster, Carl Oliver, Robert Gage, Ronald Bjorland, Billy Roberts, Fern Gage, Roy Stearns, Elliott Gilberts, Helen Gilberts, Merle Foster, and Luella Foster. Treats were distributed to the children at the close of the entertainment.

The women's department held a bazaar and food sale in a downtown store in December; the proceeds from this project plus those from the sale of Christmas cards and wrapping totaled \$370. This money will be used to purchase a new lot. On January 3 the womens' club met with Emma Kruger for its monthly business meeting and class study of Cheville's *Branch of Today and Tomorrow*. Luella Foster is teacher; many are taking

the class for credit.

On December 19 Neva Willett, music director, gave a party for the choir. Each member brought a guest. Games and songs were enjoyed, gifts exchanged, and a caroling trip climaxed the evening's activities.

On December 9 Thoralf Bjorland spoke on the subject "The Need of Zion." Elliott Gilberts gave a biographical sermon on the life of Abraham on December 16. Roy Davis built his discourse for December 30 around the importance of overcoming negative forces.

A district conference is scheduled for February 15, 16 and 17 at Seattle; Dr. Floyd McDowell is to be the guest speaker. A caravan of cars from Everett is being planned.

Work on the reunion grounds is being done by the men of the branch. Three years have elapsed since the last reunion was held at Silver Lake.

—Mrs. Elliott Gilberts, reporter.

## Rich Hill, Missouri

*Pastor, Arlie D. Allen*

Elder John Deller was in charge of the Communion service December 2, with Elder Birch Whiting giving the Communion address. Pastor Arlie D. Allen spoke at the evening service emphasizing the importance of filing one's inventory and paying tithing. Members of the local priesthood are helping in the services of neighboring branches as well as in their own.

District President William Patterson was the speaker at the 11 o'clock service on December 16.

The Christmas program was canceled because of illness and inclement weather.

On Thursday evening, December 20, Mr. and Mrs. H. R. LeNeve gave a party at their home for the Zion's League. Games, refreshments, and the exchange of gifts were high lights of the evening.

Elder Wilbur Smith of Butler was the guest speaker at the morning service on December 23. Elder E. W. Connell of Ft. Collins, Colorado, gave the evening sermon.

The women's department obtained the use of a downtown store for their bazaar; over \$100 was taken in as a result of the project. They also held a covered dish luncheon and all-day meeting before Christmas. At the Christmas party in the afternoon, each told some Christmas experience or read a story, after which gifts were exchanged.

—John Deller, reporter.

## Ft. Scott, Kansas

*Pastor, Dale Crown*

The church at Ft. Scott has been repainted and shrubbery now graces the lot on which it stands. A new gas furnace was also installed recently. Although numerous improvements are being made, funds are being accumulated so that a new church may be erected in the near future.

Officers elected for the coming year are Dale Crown, pastor; Kenneth Buckmaster, church school director and treasurer; Betty Buckmaster, secretary; Hettie Quick, women's leader; Dorothy Haas, Zion's League supervisor; and Mable Martin, children's leader. District officers living in Ft. Scott are C. C. Martin, counselor to the district president; Mable Martin, women's leader; and Rosalie Martin, district Zion's League leader.

On September 16 the young people visited the Mapleton branch. Services for the day began with a prayer service at 9 A. M., under the direction of Lee Quick, Arthur Dennis, James Muodlium, and Dale Crown. Kenneth Buckmaster assisted Joe Rie during the church school hour, and Dale Crown gave the 11 o'clock sermon. A basket dinner was served at noon, followed by a song fest. The Ft. Scott Saints were hosts to members of the Mapleton and Nevada, Missouri, branches on November 18.

Prayer services are held every Wednesday evening. The women's department meets the first and third Thursday afternoon of every month to sew and study the *Doctrine and Covenants*; Sister Feagins is the teacher. At present the ladies are making quilts and pillowcases for the children's home in Ft. Scott.

—Mrs. Leah Williams, reporter.

## Kimball, Ontario

*Pastor, Robert Johnston*

Although small, Kimball branch is one of the oldest in the Dominion of Canada, having been organized seventy-seven years ago. It now has a regular attendance of between forty and forty-five members, with many nonmembers in the neighborhood also coming to services.

During the summer the following men were ordained: John Harkness, elder; Joel Shaw, priest; Walter Hacket, teacher; and Marvin Harkness, deacon.

At the branch business meeting Elder Harkness was elected pastor; Robert Johnston and Joel Shaw, councilors; Gordon McDonald, church school di-



rector; Francis Shaw, women's leader; and Joel Shaw, Zion's League leader. The bishop's solicitor reported that nearly every member in the branch was a tithepayer.

The women's auxiliary served lunches at the local agricultural fair and cleared \$178. Part of this money will be used to equip the dining hall at the Erie Beach reunion grounds.

Visiting speakers during the year were Stanley Phillips and Basil Freer of Sarnia, John Shields of Petrolia, Bryan Doty of Traverse City, and Harry Engle, president of Chatham district. —W. H. Kimball, reporter.

## Hagerman, Idaho

Several discharged servicemen and their wives are making their homes in and near Hagerman. Mr. and Mrs. Howard C. Winegar have returned from San Francisco, since Mr. Winegar received his discharge from the Navy and are living on the Sam Thornton ranch. Mr. and Mrs. Bob Dickerson are now making their home with his parents, Mr. and Mrs. Frank Dickerson. Mr. and Mrs. Gomer Condit, recently married in Boise, are leaving February 1 for Boston, Massachusetts. Mr. Condit was a Japanese prisoner for four years. S/Sgt. Harry Dennis, son of Mr. and Mrs. A. E. Dennis, is home on a forty-five day furlough after serving fourteen months in China, India, and Ceylon.

—Mary Lou Thornton, reporter.

## Santa Barbara, California

*Pastor, N. T. Chapman*

A dedication service was held at the church on January 6 with a capacity congregation attending. A unique cradle roll service was held which began with Ethel Heth's solo, "That Little Boy of Mine." Certificates were then handed to the mothers, and the children's names attached to a small cradle which now contains forty-four names. Louis Ostertag of Los Angeles and Harry Pederson of Long Beach officiated at the blessings. A Communion service preceded the dedication ceremony. C. J. Lant, one of the charter members, told the history of the branch, and Harry Pederson spoke in behalf of the men who had served as pastors of the church. Apostle John Rushton gave the dedicatory prayer and sermon. Carl Heth, deacon, presented the deed to Bishop David Carmichael of Santa Ana. Saints from Santa Paula, Los Angeles, Santa Ana, Long Beach, Oxnard, and San Luis Obispo were present for the service.

—Ethel Heth, reporter.

## Duluth, Minnesota

*Pastor, J. Fred Sumption*

The Minnesota district fall conference was held at Duluth on September 29 and 30, with members of the Ft. William, Ontario, branch attending. Apostle D. T. Williams, Evangelist Ray Whiting, and Elder J. H. Yager were guest speakers. Elder Yager remained in Duluth the week following conference.

At the annual business meeting, J. Fred Sumption was elected pastor; W. A. Coffman, church school leader; Gladys LaCroix, head of the women's department; Edith Sumption, director of music; and Gwen Davies, young people's leader.

A new class in the church school division has been organized, and plans for another are being made. Weekly prayer services show an increase in attendance also.

The women's department meets twice a month. On October 30 a box social was sponsored by the ways and means committee; money taken in during the evening is to be used to provide a nursery in the church basement where small children may be cared for during services in the main auditorium. A pie chain and gift box are to be sponsored by the department to add extra money to the fund.

A farewell party was held on October 25 for Mr. and Mrs. Robert Zuelsdorf who are leaving for Colorado Springs. Brother Zuelsdorf is the former pastor of Duluth. Another farewell party was given for Mr. and Mrs. Frank Dittmann. Mr. Dittmann has recently returned from twenty-eight months service in the far East. Their new home will be in Freeburg, Illinois.

No gold stars have been added to the Duluth service flag during the war; twenty-seven blue stars remain for men still in the service.

On Wednesday evening, November 21, a special Thanksgiving service was held; this included congregational singing, talks by servicemen, solos and a sermonette by the pastor. At the close of the service, Mr. and Mrs. Roy Tourville were asked to come forward and were presented with a corsage and boutonniere. They were then informed that they were the guests of the group for the remainder of the evening, in honor of their twenty-fifth wedding anniversary. Alfred Davies sang two solos, "Because" and "The Lord's Prayer." A musical reading, "That Old Sweetheart of Mine," was given by Gwen Davies, and a prayer blessing was pronounced by

Elder Samuel Case. To strains of the wedding march, the "bride" and "groom" with their friends and neighbors marched to the basement of the church where tables were decorated with pink and silver. The honored guests, with their two daughters, Miss Audrie Tourville and Mrs. Roy Kohlquist, and son Ronnie, were seated at the head of the table on which stood a three-tier wedding cake and tall silver tapers. A toast was given by Adah Carlson, and lunch was served while the group sang songs. Audrie Tourville gave a clever resumé of her father's and mother's courtship and marriage. Pastor J. Fred Sumption gave the presentation talk and a horn of plenty filled with silver dollars was given the Tourvilles for a set of silverware of their choosing.

On Thursday, December 20, the women's department held its annual Christmas party in the basement of the church. Each, who cared to, participated in the program, after which carols were sung and gifts exchanged.

The Christmas sermon was given by the pastor at 11 o'clock on Sunday morning, December 23. A program of songs and recitations was presented by the children in the evening, followed by a pageant, *The Birth of a King*, given by the young people. After the program, all passed before the altar where each presented his Christmas offering, and then to the basement for caroling around the tree which contained holiday treats. Despite illness, the Christmas activities were well attended.

—Marion Hedenbert, reporter.

## Torrington, Wyoming

*Pastor, M. M. Bilyue*

An all-day meeting was held at the church on November 4. Elder A. E. Stoft was present; assisting him in the Communion service were Pastor M. M. Bilyue and Elder Edward Anderson of Albion, Wyoming. Brother Stoft gave an inspiring sermon at two in the afternoon, and then took charge of the annual business meeting. Elder Bilyue was sustained as pastor; Priest Vandel was re-elected church school director; Alice Babcock, women's group leader; Zelma Senevy, secretary-treasurer; and Ethel Gomez, young people's supervisor and song leader. Mrs. L. A. Mitchell and Mrs. John Vandel were retained as auditors. A committee was elected for the purpose of raising funds to erect a new church building.

The hearts of many Saints and friends

were gladdened by the return of Harold Mitchell, son of Mr. and Mrs. L. A. Mitchell, from the European theater.

The women's department held its annual bake sale and bazaar the first of December. Although there were very few to help with the project, \$68 was cleared.

The Christmas offering goal was set at \$25 at the beginning of 1945; the bishop's agent reports that a total of \$41.84 was turned in.

—Mary Croft, reporter.

## Chicago, Illinois

### First Chicago Branch

*Pastor, Lyman Jones*

The theme for the month of December was "The Supreme Gift." It was beautifully substantiated by a special Christmas bulletin, on the face of which was portrayed the Christ child.

The Communion service on December 2 was well attended; Pastor Lyman Jones was in charge. A duet was sung by Sally Anderson and Ruby LeNeve Henson. John R. Grice gave the pastoral message.

An institute was held in Chicago for the general church appointees under the direction of Apostles Henry Edwards and Arthur Oakman. Each branch in the district had assigned to it two of the missionaries in attendance for the period December 2-9 for evening and Sunday morning services. John Grice and Victor Witte were assigned to First Chicago. At the end of the week four submitted their names for baptism; they were Hans Behnke, Kay Wiesen, Darrel Clark, and Richard Gunderson. Brother Grice first preached to the Saints in Chicago eighteen years ago.

On Sunday, December 16, Rosetta Matros sang Malotte's "The Lord's Prayer" preceding Elder D. M. Wiesen's sermon, "A Seed is Planted." Elder Joseph Baldwin spoke on December 23, building his discourse on the Christmas story. Gloria Fisher sang Gounod's "Ring Out Wild Bells" at the morning service on December 30; Elder Roy Smith gave the sermon, "Thoughts for the New Year."

Cpl. Eldon Gauthier spent a recent furlough at home with his parents, Mr. and Mrs. J. Louis Gauthier. Discharged servicemen who are again taking their places in the congregation are Robert Brown, Stanley Conrow, Paul Deaver, Meredith Dobrey, Robert Edstrom, Jack Heide, George Reeves, Charles Schmidt, Richard Striblen, and Orval Studtman. Another veteran, Will-

## Notice to Reporters

A newly-elected reporter recently wrote for rules on writing news articles. Here they are—perhaps you'd like to read them too:

1. Church news should be headed with the name (city and state) of the branch, and the name of the pastor.

2. It should be written in third person; do not use "I" and "we." Avoid personal comment and editorialism.

3. An article every two months is a good average. It should include speakers, special musical numbers, social events, League activities, plays and entertainments, baptisms, blessings, and any other events worthy of publicity. Engagements, weddings, and obituaries will be printed in the Bulletin Board section of the "Herald." Lists of visitors, other than guest speakers or returning servicemen, will not be used.

4. Lengthy repetitions of what the minister said in his sermon cannot be printed because of the limited amount of space.

5. News should be typed (double-space) if possible, or written in ink. In hand writing, and especially in spelling names, watch the "a's," "o's," "u's," and "n's"; they are easily misinterpreted.

—Naomi Russell,  
News Editor.

iam Studtman, provided a unique entertainment for the Christmas program with his puppet show.

The North Side Women's Circle met at the home of Mrs. Irene Mee on December 6 and 20. Mrs. Emerine Gunderson was the Christmas party hostess. Mrs. Roland Blair was hostess at a party for the Friendship Guild, and Eleanor Chandler entertained the Ssenippah Guild.

Prayer and testimony services were held at the church three times in December. Class study meetings were at the Lyman Jones and J. Louis Gauthier homes. Leaguers assembled each Friday evening at the church for their special meeting.—Velva Castins, reporter.

### Central Branch

*Pastor, J. E. Baldwin*

Central church had thirty-six men and women in military service. One gold star is on the flag, representing the supreme sacrifice made by George Lilly. Those who have returned are Bob Lester, John Cooper, Charles Healy, Ray Dennis, Stow Symon, Chester Shereiv, Ralph Whiting, Ervin Cook, James Fricka, Bob Burgess, Charles McKay,

Kelso Bradbrook, Dorothy Bradbrook, Arthur Rodgers, Frank Glazer, Warren Wahlgren, and Granville Thompson.

Elder Luther Troyer of Joplin, Missouri, recently discharged from the Navy, is worshipping at Central Church and has entered wholeheartedly into the work. He has given some fine sermons and is teaching one of the adult classes at church school. He is a student at the University of Chicago; Mrs. Troyer is with him.

Bob and Opal Brackenbury have also moved to Chicago so that Bob can attend the university. Sister Brackenbury is one of the pianists for the church. Dorothy Mills of Independence, Missouri, another university student, plays the piano for church school and is leader of the Zion's League.

The first League meeting of the new year was spent in outlining a program for 1946. The theme chosen was, "Planning My Life." Each month will be dedicated to learning more about different phases of life, such as finances, education, recreation, vocation, and marriage. The general theme of devotional services will be "Planning My Life With God." In keeping with the program the second meeting in January was "Planning My Finances." Phil Briggs, district young people's leader, spoke on stewardship.

The Christmas program was in charge of Terrell Cochran, director of religious education, and sponsored by Millie Spuehler, junior supervisor, Luella Holt, and Nellie Hower. Elder Frank Shank gave the sermon.

Through the efforts of the church school, four baskets of food were given to needy families whose names were obtained from the *Chicago Tribune* on Thanksgiving and Christmas. Sarah Batton assumed the responsibility of filling the baskets.

The week of December 2-9 a series of special services were held. Elder J. C. Stuart, pastor of the Kansas City Central Church, was guest speaker. Sermon topics for the week were "What Kind of a God," "In His Name," "This is My Work," "The Goal of Religion," "The Human Responsibility," and "Man's Great Opportunity."

On Sunday, December 9, Central Church celebrated homecoming day. Apostle F. Henry Edwards was the guest speaker. An all-day service was held, beginning with a prayer meeting at 9 A. M. Dinner was served at the church by members of the women's department.

The department of women, under the leadership of Fan Rodger, meets once a month. The December 6 meeting was held at the home of Fay McDonald. The Eight O'Clock Circle met at the

home of Dolores Mothersead on December 10.

Mary Nichols was baptized on November 28 at the midweek prayer service. Elder Terrell Cochran officiated at the baptism, and Elders J. J. Oliver and J. E. Baldwin at the confirmation.

—Elnora Blandin, reporter

## Omaha, Nebraska

*Pastor, R. Melvin Russell*

The Christmas season was ushered in early in December when the Wednesday evening prayer meeting had its theme, "On earth peace, good will toward men." The following day the department of women held its general meeting with Lillian Clark in charge. Emma Steckel contributed some beautiful numbers at the piano, and Mrs. A. H. Flesher presented a number of flannelgraph scenes depicting the Christmas story.

Several members of the church took part in a city-wide rendition of Handel's *The Messiah* at the city auditorium on the evening of December 18. This chorus of several hundred voices has become well known in the state.

With beaming smiles and poise coveted by many adults, the children presented their annual Christmas program on Friday evening, December 21. The program was arranged by Cecile Stark, director of the children's division of the church school. Favorite Christmas Carols were chosen by the children and were sung during the first part of the program. Most of the evening was devoted to readings, dialogues and drills interspersed with musical numbers. Members of the junior high classes sang an excellent number, and solos were sung by Joanne Hewitt and Eva Mae Rimington. The crowning event, as far as the children were concerned, was the distribution of apples and candy canes.

The services on Sunday, December 23, were an inspiration to all. The church school worship service had as its theme, "Joy in Sharing"; following a solo by Louise Steckel, Cecil Stark told a beautiful Christmas story. A Christmas message was given at the 11 o'clock hour by the pastor and the music providing the inspiration for such a service was furnished by the Zion's League choir, Maurice Coffman, and the Hymn-Singers choir. At this same hour the junior church group sang carols at the near-by Methodist Hospital. The climax of all the Christmas activities came at the candlelight vesper service in the same evening. The Hymn-Singers choir, the Bel Canto girls, and the Zion's League choir presented the Christmas story in scripture and song. The candlelit auditorium with the manger scene for

a worship center made a beautiful setting for the service.

All of the women's group had Christmas parties during the month of December. The husbands were also invited to these gatherings.

The annual bazaar and chicken dinner were held the afternoon and evening of December 4 in the lower auditorium. The booths were attractively decorated and needlework, homemade baked goods, and homecanned fruit were on display to be sold. Estimated receipts were over \$150.

A holiday tea in honor of church school officers and teachers was given at the home of Alice Curtis, church school director, on Sunday afternoon, December 30.

A boy scout court of honor was held December 31, followed by a watch party for the entire branch.

Miss Nellie Holloway was baptized by her uncle, Elder Leonard Holloway, on December 9. Following the baptism she was confirmed by the pastor and Brother Holloway. Miss Holloway's home is in Dunlap, Iowa, but she is working in Omaha.

An interesting discussion on "Health" was presented at the January meeting of the department of women. The speaker was Mrs. Catherine Gehrman, home nursing director of the Douglas County Chapter of the American Red Cross.

The Men's Club has held two interesting meetings recently. At the December meeting a delicious turkey dinner was served, after which Lieutenant Colonel John B. Rosenzweig gave interesting sketches of his army life. In January the men brought their wives as guests, and were all led in group singing by Lila Livingston. Doctor Merchant introduced the guest speaker, Elder Albert Loving, who gave a talk on the history of New Zealand. The club president, Joe Paterno, resigned because of moving to Council Bluffs, and Fred Johnson was elected to take his place.

Mr. and Mrs. Jack McGinnis will soon leave to make their home on a farm near Marysville, Missouri. Mrs. McGinnis was an active member and will be greatly missed.

Newcomers to Omaha are the J. R. Hills of Peoria, Illinois, and Mr. and Mrs. W. J. Cook and family, from Denison, Iowa.

Omaha Zion's Leaguers met with the young people of eastern Nebraska and western Iowa at the Council Bluffs church early in January. At one of their regular meetings in Omaha the League was host to the young people of the Church of the Brethren. Their pastor was present and gave a talk on the beliefs of the church he represents.

The Zion's League is furnishing a good portion of the music for Sunday services, having both a quartet and a choir, directed by Cecile Stark. The young people held their early morning devotional services Sunday, January 27, at the home of Ruth Ann Curtis.

Special music was furnished during December and January by Lila Livingston, Elaine Comstock, Zion's League quartet, Susan Baker, Peggy Herrell, Hymn-Singers choir, Bel Canto girls, Zion's League choir, Louise Steckel, Bonita Sands, Maurice Coffman, Alice Mae Riley, Eunice Farber, Marlin Constance, Richard Henderson, Grace Gates, Marilyn Anderson, and Sally Jo Larsen.

Recent speakers have been R. M. Russell, Elder Leonard Holloway, Elder Nels P. Johnson, Dr. H. A. Merchant, Elder Guy Riley, Elder Earl Oehring, Evangelist R. W. Scott, and Priest Esmond Crown.

Church school officers and teachers had a profitable meeting in January when they met to discuss their problems.

A weekly evening class for church ushers is being held at the Omaha University this winter; C. B. Constance and Duane Finch are taking the course. Elder Constance, in charge of the ushers, is now conducting a similar class during the church school hour.

—Eleanor Russell, reporter

## Lincoln, Nebraska

*Pastor, Francis Schrunk*

Lincoln Saints were happy to welcome two former members, Elder and Mrs. John Schrunk of Hollis, Oklahoma, back for a visit. Elder Schrunk, a brother of the pastor, delivered the evening sermon on December 9, and spoke again at 11 o'clock on December 23.

John Timothy, infant son of Mr. and Mrs. Warren Baller, was blessed on December 16. Billy Wayne, son of Elder and Mrs. John Schrunk, and Tommy Francis, son of Pastor and Mrs. Francis Schrunk, were blessed on December 23.

The annual Christmas vesper service was held at the church on the evening of December 23. The program consisted of songs by the congregation, vocal solos by Mrs. Clarence Williams and Mrs. Clarence Cheasbro, and a story by Mrs. Warren Baller. A feature of the service was the collection of a white offering. The church was decorated for the occasion and was illuminated with candles. Mrs. Capitola Mechling and Mrs. Ruth Pfammiller were in charge.

—Vinton Wight, reporter.

## New Haven, Connecticut

*Pastor, Calvin C. Sears*

Shirley Crowell, who entered nurses' training at the Independence Sanitarium last fall, was given a fountain pen and gift of money by the New Haven Saints on the eve of her departure.

On September 16, Elder E. M. Brown of Providence, Rhode Island, was the guest speaker on the "Minute Man" program. He gave an address, "Our Work," discoursing on vocations and avocations. A picnic sponsored by the church school was held at Lake Cockaponsett in the afternoon.

The annual branch business meeting was held September 19. Officers elected were Calvin Sears, pastor; Harold Garfield, secretary-treasurer; Leslie Garfield, church school director; Priscilla Crowell, superintendent; Barbara Sears, music director; Anna Munro, women's leader; William Manship, young people's leader; Edward Garfield, publicity agent; Anna Munro and Laura Sears, auditors. These officers were installed on September 30 at a special service. Elder Garfield gave the charge to the priesthood, and Priest Donald Crowell gave the charge to the newly-elected officers. Special music was provided by Priscilla Crowell and Audrey Hebb. The pastoral address was given by Elder Calvin Sears, and a prayer of dedication by Elder Garfield.

On October 7 the first service was held at the new meeting place, Odd Fellow's Temple. Following the morning service, Edgar Griffith was baptized by Pastor Sears in a little stream in North Haven; he was confirmed on October 28 by Elders Sears and Garfield. Elder Scherer delivered the charge to the candidate.

Several families of Saints from New Haven were guests at the Norwalk, Connecticut, rally day services on October 14. They reported an excellent sermon by Elder Squires of Brooklyn and an interesting talk on education by Brother Deaver.

District Missionary Albert Scherer held a week's series of lectures in October.

The Mizpah Circle of the women's department sponsored a Halloween supper at the Menz home.

On November 18 Elder Herman Chel-line was the guest speaker; his sermon on "Sowing" was timely and instructive.

The Christmas program included music by the adult choir, Bible readings, a duet by Elaine Garfield and Marie Crowell, and selections by a trio composed of Barbara Sears, Audrey Hebb, and Priscilla Crowell.

Robert Lawrence, infant son of Mr. and Mrs. Walter Engdahl, was blessed

on January 13 by Elders Sears and Garfield.

Barbara Sears received her B.S. degree from the New Haven State Teacher's College on January 20, and left January 23 to enter Graceland where she will major in religious education. She was given a farewell party by the group and presented a wallet containing a collection from the Saints.

—Edward Garfield, reporter.

## Seneca, Illinois

*Mission Branch*

The women's department of Mission branch observed guest day on October 17; 115 were present.

October 28 was rally day. Elder and Mrs. Loyd Hadley of River Forest took charge of the church school hour; speakers for the day were Elders Clemens Malcore of Aurora and Jasper Dutton of Galva. A basket dinner was served at noon.

On November 3 the young people sponsored a banquet. For their guests they invited Leaguers from Chicago, Aurora, Plano, Ottawa, and Morris. Paul Frisby of Chicago led the group singing and Joseph Baldwin gave an inspiring address on peace.

Dr. Dwight Davis of Chicago was guest speaker on November 11. The Saints of Mission branch feel fortunate to have had such interesting speakers from other cities recently.

Ten of the seventeen servicemen whose names appear on the honor roll have been discharged. None have been wounded, and no gold stars have been placed on the service flag.

—Mrs. Earl Hayer, reporter.

## Victoria, British Columbia

*Pastor, Henry Piedt*

The Saints of the Victoria mission held their annual business meeting and unanimously sustained Elder Henry Piedt as pastor of the mission; Deacon K. O. Bell as treasurer; Mrs. Philip, bishop's solicitor; and Mrs. Bell, church school director.

Recent guest speakers have been Samuel Clark district president, and Elder Earnest Ledsworth, district missionary.

During the preaching service each Sunday, Mrs. Piedt has volunteered to guide and keep, in a separate classroom, the young children of the group.

At the church school Christmas tree the young people enacted a play which was enjoyed by all. Brother Gurney showed several interesting reels on his moving picture machine. On Christ-

mas Eve the Saints presented the pastor with a beautifully bound Inspired Version of the Bible.

The course just completed by adults and young people in the church school was *An Introductory Study of the Book of Mormon*. The new course chosen is *A Study of Zion's Procedure*.

Miss Doreen Bell, violinist, who is attending the University of British Columbia, in Vancouver, and Miss Pearl Philip, who is in her third year of training in Royal Columbian hospital, New Westminster, were home for the holidays.

Sister Beckley, now eighty-six years of age, is in St. Joseph's hospital. Several of the Saints visit her regularly. She still loves to tell of her and Elder Beckley's missionary days in Michigan.

—E. A. Irwin, reporter.

## Harrison, Michigan

*Pastor, Hobert L. Beavers*

Under the able leadership of Elder Hobert L. Beavers, the Harrison branch is going forward and becoming more alert to responsibility. Nearly all branch and church school officers were newly elected at the branch business meeting held September 16. One of the outstanding activities of the church is the cottage prayer meetings in which a good spirit is always present.

The church school has purchased new equipment, and classes for all ages are held each Sunday morning.

The Zion's League is making progress in spite of its limited attendance.

The woman's department holds regular meetings and is showing an increase in interest and attendance. Many quilts have been made in the past few months; these are used as wedding gifts and for any who are in need. This department also sends fruit, flowers, and cards to all shut-ins and ill members in the branch.

November 3 the Saints gathered at the church for a day of work. The men mowed the yard and cut wood for the winter, while the ladies cleaned the entire interior of the church building, and arranged the seats more conveniently.

Brother and Sister Cook from Bay City called on November 4 and gave instructions on how to improve the church school.

A Thanksgiving program sponsored by the entertainment committee was held at the church on the evening of November 18.

November 22 a prayer meeting was held at the home of the "mother" of the branch, Sister Orrie Bailey. Much food for thought was gathered at the

meeting. Afterwards the Zion's League served a Thanksgiving supper. The proceeds from the supper went to help them in raising funds to furnish a junior church auditorium, which will be located at Liahona Park in Sanford, Michigan.

The woman's department held a bazaar and bake sale on December 18. The department's goal for this year is to encourage more tithe payers, rear well-educated children, encourage family worship, and raise funds to build an auditorium for the young people at the reunion grounds.

On Sunday evening, December 23, a program was held at the church. After the program each one present was given a large sack containing candy, nuts, popcorn, and apples.

—Dellamae Beavers, reporter.

## Madison, Wisconsin

*Pastor, Floyd Griswold*

The following officers have been elected to serve during the coming church year: Floyd Griswold, pastor; Carl Wirth, church school director; Leda Colbert, adult supervisor; Leah Miller, women's leader; Clara Sweeney, young people's supervisor; Ester Brigham, primary supervisor; Margaret Berder, clerk; Orville Dablem, financial agent; Leda Colbert, publicity agent and book steward; Lois Carpenter, director of music; and Edith Griswold, librarian.

Graceland Day was observed with a program presented by former Graceland students with Ormond Kimball, district president, giving the sermon.

Edith Griswold has taken the responsibility of editing the weekly church programs.

Recent guest speakers have been Frank Mussell and Leroy Hunt of Milwaukee, Harry Wasson of Beloit, and Ormond Kimball, district president.

Church school and branch council meetings are held monthly to outline programs and discuss improvements for the church. The adults of the group hold a social evening once a month at the homes of various members. The young people and adults celebrated New Year's Eve together at the home of Mr. and Mrs. Robert Brigham; the party closed with a hymn and prayer. The Thanksgiving service was a vesper hour sponsored by the Zion's League. The League and primary department were responsible for the Christmas program, with Elder Robert Brigham giving the sermon.

Recently returned servicemen are

Merlin Miller, Arthur Jeffcott, and Grant Root.

Lyle Shedd, an ex-serviceman from Independence, Missouri, is attending the University of Wisconsin, majoring in agriculture and dairying. He and his wife and young son are living in Madison.

—Leda Colbert, reporter.

## Notes from your Publishing House

The war is over, but paper and leather shortages are even more acute than ever. The return of prisoners of war to their homes and wartime ship sinkings have limited our supply of vital materials.

Prisoners of war cut timber in our forests to supply the paper mills. Since the Victory, they have gone home, and pulp is drastically limited.

The policy of the publishing house has been to bring you new books: *Jesus Christ Among the Ancient Americans*, *Between the Covers of the Book of Mormon*, and *Restoration, A Study in Prophecy*. Early in the war, *God Our Help* and a new edition of *the Story of the Church* were published. Consequently, such books as *Blue Pencil Notes* and *God Our Help* are temporarily out of print, awaiting an increased supply of paper. Wartime editions of our books have been limited to 3,000 copies; normal editions run from 5,000 to 10,000 copies.

During the latter part of the war, ships were sunk bringing leather into the United States. This is the reason we cannot always supply you with leather bindings in the *Saints' Hymnal* and the *Three Standard Books*.

The present edition of the *Doctrine and Covenants* is out of print. We hope to have paper to reprint by early summer.

### PERMANENTLY OUT OF PRINT

Braden-Kelley Debate.

Church History, Volumes I, II, & IV.  
In the Shelter of the Little Brown Cottage, Wight.

Into the Latter Day Light, Cornish.  
Missionary and Pastoral Manual.  
Missionary Sermon Studies, Edwards.

Old Jerusalem Gospel, Luff.

Peter Bosten, Preston.

Priesthood Manual.

Square Blocks, Smith.

Vineyard Story, Wight.

Voice of Warning, Pratt.

### TEMPORARILY OUT OF PRINT

Blue Pencil Notes, Smith—no date.

Book of Mormon, limp leather—no date.

Book of Mormon, flexible leather—no date.

Commentary on the Doctrine and Covenants, Edwards—July 15.

Doctrine and Covenants, cloth binding—June.

Doctrine and Covenants, limp leather—no date.

Doctrine and Covenants, flexible leather—no date.

God Our Help, Edwards—June 1.

Little Hymnal—April 1.

Walking With Jesus, Breeze—late summer.

### PRICE CHANGES

Family Income and Expense Record Books and Youth Income and Expense Record Books, now 20c a copy. No quantity prices.

—Herald Publishing House  
Advertisement.

## BULLETIN BOARD

### Port Elgin Reunion

For the benefit of the many who have already made inquiries, and for those who wish to make their reservations well in advance of the Port Elgin reunion, we are submitting the following information:

1. The date has been officially set for June 29 to July 7 inclusive.

2. Those wishing reservations for cabins, cottages, or rooms, should write as soon as possible to Mr. Sidney Smith, Box 255, Port Elgin, Ontario. A small deposit should accompany the reservation.

3. Since we do not own the above-mentioned facilities, we cannot quote prices, but cabins range from ten to twenty dollars a week, rooms from five to ten dollars, and tents will be available at a very reasonable rate.

4. Meals will be eighty-five cents per day for adults, and forty cents for children.

P. E. Farrow.

### Southern New England District Conference

The annual southern New England district conference will be held in Boston, Massachusetts, on February 23 and 24. Delegates to general conference and district officers will be elected at the business meeting on Saturday evening, at 7:30. Sunday services will include a prayer meeting at 9:30 A. M., morning worship at 11:15, and an afternoon service at 2:30. Committee and departmental meetings will be held at 1:30 P. M. on Sunday. All services will be in the church at 10 Sewall street, Somerville, Massachusetts; Sunday dinner will be served at the church.

### Request for Prayers

Mrs. W. N. Jackson of Jonesboro, Arkansas, requests the prayers of the Saints that she might be healed of a lingering affliction.

## Request for Serviceman's Address

Mr. and Mrs. M. G. Brooks of Lamoni, Iowa, are anxious to contact Donald E. Dumas, last heard from in Alaska. His address or any news about him would be appreciated.

## Our Departed Ones

**McWETHY.**—Fred A., was born January 10, 1872, at Kirtland, Ohio, and died January 23 at the home of his daughter, Mrs. George Bright, of Fairplay, Missouri. On April 16, 1893, he was married to Orah Belle Brower. He became a member of the Reorganized Church in February, 1896, and held the office of high priest at the time of his death. For eighteen years he served in the presidency of Holden stake, and was affectionately known among the young people of that group as "Uncle Fred," "Pa," and later as "Grandpa." He was president of the Johnson County farm bureau for nine years, and president of the Kingsville consolidated school district for thirteen years.

Besides his wife and daughter, he is survived by a stepson, Clark Brower of Independence, Missouri; three grandsons; Dr. Clyde Brower, U. S. Navy; Professor Harold Brower, Independence, Missouri; and Ensign Fred Lycan, U. S. Navy; one sister, Mrs. Carrie Hiles of Independence; two nieces; two nephews; and Mrs. Etta Wilson, an orphan reared by the McWethys, of Elk Creek, Missouri. Services, held at the Bethel Church in Fairplay, were conducted by Elders W. S. Macrae of Warrensburg and Francis Bishop of Springfield.

**BAILEY.**—Ida May, eldest daughter of John and Sarah Vincent, was born in London, Ontario, July 31, 1878, and died January 15 at Pontiac General Hospital, Pontiac, Michigan, after several years illness. She came to Michigan with her parents at the age of eight; in 1897 she was united in marriage to Byard Garbet who died in 1929. Later she was married to George W. Bailey of Harrison, Michigan, who preceded her in death in 1940. She was baptized into the Reorganized Church in August, 1916.

Survivors are her four daughters: Pearl Good and Doris Davis of Pontiac; Florence Valley, Saginaw, Michigan; and Minnie McElroy, Indianapolis, Indiana; one son, Leslie Garbet of Flint, Michigan; nine grandchildren and three great grandchildren. Services were held at Gladwin, Michigan, with Elder George White officiating. Interment was in Highland Cemetery, Gladwin.

**CLATWORTHY.**—Wilfred Roy, was born August 15, 1897, at Sauble Falls, Ontario, and died while attending services on Sunday morning, January 13, at Buffalo, New York. Brother Clatworthy held the office of teacher for many years and was always faithful in the discharge of his duties. He was a well-known resident of Fort Erie, Ontario, where he was an employee of the Horton Steel Works.

Services were held in the Atwood Funeral Home on Tuesday, January 15, with Elders W. O. Simpson and Paul Braman officiating. Another service was held in Chatham at the Needham Funeral Home with Elder Engle in charge. He was laid to rest in Maple Leaf Cemetery, Chatham.

He leaves to mourn, his wife Mabel; two daughters: Mrs. Gordon Knowles and Miss Maurine Clatworthy of Fort Erie; one son, Wilfred, of the Canadian Navy; five brothers: Joseph of Chatham; James, William, and

Albert of Sarnia, and Duncan of St. Thomas; two sisters: Mrs. John Carrington of Sarnia, and Mrs. Fred Saunders of Burlingame, California; and two grandchildren.

**HILL.**—William N., was born October 18, 1876, at Forest City, Minnesota, and died January 20 in Omaha, Nebraska, after a lingering illness. He was a resident of Omaha for sixty years, and was president of the Hill Real Estate Company at the time of his death. In September, 1902, he was united in marriage to Mable Moran; to this union one son, William N. Hill, Jr., was born. Mr. Hill became a member of the Reorganized Church on September 11, 1902, and was called to the office of elder in 1917.

Besides his wife and son, he leaves a grandson, William N. Hill, III, Omaha; a half-brother, Herbert, of Oakland, California; and a host of friends. Services were held at the Crosby-Meyer Funeral Home in Omaha, with Elder V. D. Ruch of Council Bluffs, Iowa, officiating. Interment was in Laurel Hill Cemetery, Omaha.

**RUDDICK.**—W. T., was born February 14, 1877, and passed away January 17. He became a member of the Reorganized Church in March, 1915. He was united in marriage to Annie Biggs; to this union three children were born, two of which died in infancy. He is survived by one daughter, Mrs. Russell Gillespie, and two grandchildren. He was well known in the Chatham, Ontario, district through his activities at Erie Beach reunions. Robert Brown officiated at the funeral service held at the Reorganized Church in Kimball. Burial was in the Bear Creek Cemetery.

**DAVIS.**—Albert, was born in Beacon, Mahaska County, Iowa, and died of a heart attack in Ottumwa, Iowa, on December 15. He was united in marriage on September 19, 1915, to Fortune Bevan; to this union two children were born.

He is survived by his wife; a son, William, and a daughter, Mrs. Ruth Rice, both of Ottumwa; two brothers, Frank of Ottumwa, and David of Des Moines; and a grandson, Terry Rice, of Ottumwa. Funeral services were held at the Johnson Chapel with Elder Donald Harvey in charge, assisted by Elder Myron LaPorte. Interment was in the Ottumwa cemetery.

**SCHNIEDER.**—Frank X., was born July 10, 1880, in Kirchzarten, Germany, and passed away at the Research Hospital in Kansas City, Missouri, on January 18, as the result of an accidental injury received at work. He came to the United States when he was three years old and lived in the vicinity of Kansas City, Kansas, for sixty-two years. He was married to Mary Anna Hoffman on April 23, 1903, and became a member of the Reorganized Church in January, 1930. He was employed as a car inspector for the Burlington Railroad for over thirty-seven years.

He leaves to mourn his passing, his widow; four daughters: Mrs. F. S. Rhodes, Mrs. C. C. Van Boskirk, Mrs. E. H. Gaunce, and Miss Lorena Schneider; one son, Frank Raymond; one brother, Charles; one sister, Mrs. Mary Burris; three grandchildren and one great grandchild, all of Kansas City. Services were held at the Fulton Funeral Home with H. A. Higgins and L. J. Richards officiating; interment was in the Highland Park Cemetery.

**GRAY.**—Jewell Powell, was born in Harts-horne, Oklahoma, on February 7, 1905, and died November 27. She was the daughter of Mr. and Mrs. A. M. Powell of Independence,

Missouri. At the age of twelve she became a member of the Reorganized Church. On January 12, 1924, she was united in marriage to Clyde B. Gray; to this union three children were born, two of whom preceded her in death in early infancy.

Besides her husband and parents, she leaves to mourn one daughter, Carol Tipton of the home; four brothers: Clifford, Hubert, Ammon, and Francis Powell all of Independence, Missouri; and many friends.

She was a resident of Oklahoma until 1939 when she, with her family moved to Denver City, Texas. She was visiting her parents in Independence when she passed away.

**PROUTY.**—Dr. Shirley Brooks, was born in Garner Township, Pottawattamie County, Iowa, April 5, 1873, and died, after a brief illness, in the Jennie Edmundsen Hospital in Council Bluffs on December 26. He was united in marriage to Grace E. McKenzie on May 3, 1899. Three daughters were born to this union; one of them, Esther Frances, died in infancy.

Dr. Prouty studied medicine at the Marion Simms College in St. Louis. After obtaining his degree, he practiced in Omaha and served on the faculty at Creighton University teaching anatomy. He became interested in the tax question and, after considerable research, wrote the book *Our Tax Evils and Their Remedy*, as well as many other works on taxation. For several years he was owner and manager of the French American Art Company. After traveling extensively, he retired in 1918 as a farmer near Council Bluffs. He was president of the Grape Grower's Association.

He is survived by his wife; two daughters: Mrs. Walter C. Hansen, Council Bluffs, Iowa; and Mrs. Harry A. Truscott, Lynn, Massachusetts; one brother, Calvin Locke Prouty, Oakland, California, and a host of other relatives and friends. Funeral services were held in the Woodring Funeral Home with Elder V. D. Ruch in charge and the Reverend J. R. Perkins, pastor of the First Congregational church reading the scriptures. Burial was in Walnut Hill Cemetery in Council Bluffs.

## WEDDINGS

### Holloway-Donald

Crystal Donald, daughter of Mrs. Donald of Des Moines, Iowa, and Robert V. Holloway, youngest son of Mr. and Mrs. L. G. Holloway, were united in marriage at the home of the bride's sister in Des Moines. Elder L. G. Holloway, father of the groom, officiated at the double-ring ceremony. Robert will return to the naval base where he is stationed until he receives his discharge.

### Smith-Craven

Margaret Genevieve Craven, daughter of Mr. and Mrs. Earl Craven of Braymer, Missouri, and Wayne F. Smith of Decatur, Nebraska, were united in marriage at 8 o'clock Tuesday evening, January 1, at the Stone Church in Independence. Elder Emery Jennings of St. Joseph, Missouri, officiated at the double-ring ceremony. The Smiths will make their home in Lincoln, Nebraska.

### Maurer-Cetola

Virginia Cetola, a WAC, and Ray Maurer, a veteran of World War II, were united in marriage by Elder F. Ed. Dillon at his study in Oklahoma City, Oklahoma, on December 22. Mr. Maurer will remain in Oklahoma City until his bride is released from service; they will then visit her home in Nashwalk, Minnesota, before establishing a permanent home.

### Condit-Wilson

Virginia Wilson, daughter of Mrs. Jessie Wilson of Boise, Idaho, and Gomer Condit of Hagerman, Idaho, were united in marriage at the Reorganized church in Boise on January 6. A reception was held for them at the home of Mr. and Mrs. Silas Condit on January 19. They will leave for Boston, Massachusetts, February 1, where Mr. Condit will be employed as a draftsman.

## Births

Mr. and Mrs. Walter E. Engdahl announce the birth of a son, Robert Lawrence, born October 21, at New Haven, Connecticut.

# LETTERS

## The Single Life, and the Goals of the Church

I am wondering if the anonymous author of "Why Don't You Get Married?" would mind if the reactions of a masculine mind were expressed regarding the article. It is only that the author is anonymous that I venture to write, for it is only what the narrative symbolizes that I speak. I would only need to face a mirror if I were to make a personal application.

From the narrative I quote: "Unless the purposes of the church are accomplished, nobody is going to be able to bring up his children in peace." I am presuming *The Church* to be the Reorganized Church of Jesus Christ of Latter Day Saints, for no other has the authority to bring about that condition of peace wherein our children might dwell.

The church is composed of people—people in cities, in towns, in countries, and in homes. People are individuals and so the accomplishment of the church begins with the accomplishment of the individual. That accomplishment begins in the cradle; there begins its social relationships. Its contacts with its parents, its playmates, its teachers, the authors of the books it reads, later its employers, and all with whom it comes in contact will be judged for the influence they have had to its soul.

And since the mother is the first to exert her influence, it would seem that the number one ambition of a young girl's life would be to have the best knowledge possible so that not many years will have gone by and she can look to heaven and say, "Father, having been accountable unto thee for the upbringing of these children, through thy divine help I have guided them the best I knew how; now they have reached the age where thou hast said they are accountable unto thee, and they have chosen to enter the waters of baptism and covenant with thee to do thy will. Wilt thou accept them, O Father, and guide us that we can now go forward as co-workers and together with thee we can help to establish the kingdom of peace on earth."

And so it will be by the gathering of the people of such homes that Zion will begin to take shape.

When we go to school we are given textbooks to study, and as we master them, we are given more which bring a higher knowledge in the various subjects. We have three textbooks of our

church. Do we know them? Do we know where to look in them for the solution of some problems we have to meet? I doubt if a chef often finds need to refer to his text in the preparation of the foods he cooks. Nor would the stenographer often look to her text for the proper characters she uses to represent the words and phrases of her writings. Is it less important that we should know the "blueprint" of the kingdom?

I do not mean to imply that one should not seek to excel in one's chosen field of endeavor, but rather that in the struggle to attain that goal, we are apt to by-pass the boy or girl, friend or acquaintance, whom, had we but known, we might have inspired to things we little suspected.

So there comes a time when one may have reached that condition of human relationships which modern society has labeled social and business success, only suddenly to find himself at an age facing the loneliness of the future, perhaps regret of the past; disillusioned because there are no angels for companions except perhaps a few who already have been claimed, who joined themselves together in youth, who studied and worshiped and molded their lives, bringing themselves and their children to that high spiritual plane that may be looked upon by others with envious eyes.

As a child, one can remember being promised that if he would perform some few simple duties for a week's time without being told, he might have something which he had long desired. How eagerly and faithfully those tasks were carried out without the slightest doubt that the parents would fulfill their promise. Our Heavenly Father has promised that if we perform the tasks he has asked of us, that if we will seek first the kingdom of God, joy and abundance of living beyond our highest dreams will be ours, not only in this life, but forever and forever. Where are our desires? Do we doubt that promise?

Regardless of the state of mind that our previous religious, social and economic contacts have brought about we can look forward to joy and peace by establishing the right relationship with our Heavenly Father and with our brothers and sisters, and together, by the uplifting influence of one to the other, the purposes of the church will be accomplished.

Distance no doubt precludes the possibility of my ever meeting the author, for which I am thankful lest she confront me with the question, "Why don't you get married?" and—well, that is my secret!

—Anonymous.

## Our Peace, Bought With Their Lives

This morning as I arose and looked out of my window to see the day just breaking in the east, I thought, "How wonderful the earth is; how peaceful nature is." Then the thought came to me, "It's here—world peace is here! Perhaps it is only for a short time, but it's worth thanking God for, no matter how brief or long the duration."

Then I began wondering what the reaction would be when Christ came. Perhaps there will be no universal rejoicing; perhaps, instead, there will be "weeping and wailing." The only song of joy will be that of Saints who have lived as He would have them.

I wish more people could sense that the day of lasting peace is not here yet. While we are rejoicing over the temporary peace, I hope we will accept the responsibility which lies before us to tell all those who have not the knowledge of Christ and His message, so that they may hear of it while there is still time.

Our peace has been bought for a price—a price we've all had to pay. Few homes in America were spared; countless mounds of earth on far-off shores tell the grim tale of sacrifices.

Here is an excerpt from a letter my son wrote before he was killed: "Mother, I want you and Dad to know that if I'm called upon to give my life, I'll give it gladly. I say this because I love you, and want you to be able to enjoy the security and peace our nation has always known." He went down fighting, and although our grief has been great, still we are proud to have helped by giving our son.

My heart goes out to others bereaved, for while bells ring out and people shout their gladness, I know that in their minds is an indelible picture of beach heads, jungles, foxholes, and muddy roads. They see their loved ones falling, never to rise again until peace does come to stay. Let us pray and work for the coming of that day.

—Marjorie Whiting.

## Grateful

(From a letter to the Business Office.)

I wish to thank you for the beautiful art calendar you sent to me. It will remind me throughout the year of our church and its loyal workers.

The *Herald* to me is as eagerly welcomed as a letter from home. We shall welcome the time when we can again have the "bundles" of *Heralds* in our little mission in Burbank. We have so many visitors, and they seem glad to

obtain a copy in their traveling about.

Personally I vote for the contributions of Evan Fry as of supreme importance during 1946. I should like to see his *Book of Mormon* articles in book form.

Best wishes for each one in a grand organization.

Bessie Christy

(Mrs. Ward L. Christy)

10349 Arminta,  
Roscoe, California

### A Call for More Letters

As I have noticed the decreasing number of "Letters" in the *Saints' Herald*, sometimes looking in vain for even one, I have wondered if it is all together because of war conditions or if it is partly lack of reader interest and of contributions. Can it be that people are less interested than formerly in personal testimony?

As for myself, no matter how much I enjoy the rest of the paper, there is a feeling of disappointment and incompleteness when there are no letters. We miss the "human touch," so to speak, and the help and inspiration of personal testimony. Perhaps I value this more because of the semi-isolation in which I am situated. Perhaps it is a habit I acquired back in the time of my investigation of the claims of the church when I was seeking to know the church of God's approval. When bundles and bundles of papers were supplied me by good friends, I hungrily turned first to the letter department to see if anyone's experience might give me some light. These letters, I am sure, met a need at that particular time and had a part in the enlightenment that led to my decision.

As I write today, it is with a deep desire that the telling of a small part of my experience will help someone who is

seeking to know God's will to continue to persist in the search for truth. Our Master said, "Seek and ye shall find," and his promises are true. Although the answer may not come at the time nor in the manner we expect, he only waits until such a one is in a condition to best receive; he answers in his way—not ours always—but in a way to dispel all doubt. The knowledge for which I sought so long came by the way of "the still small voice" which was not at all the way I had expected, yet it was convincing, and not once in all these years have I doubted divine guidance at that time.

It was forty years ago today that I was baptized into the church after many months of prayer and investigation. January the nineteenth is a significant date in the historical record of my life because it was upon that date I was inducted into the family of my Lord. It was then I was released from the burden of doubts and fears and uncertainty which I had carried so long. You who have carried a similar load can appreciate the joy of deliverance when the longed-for blessing came.

God has been wonderfully good to me through all the vicissitudes of life, and the church has abundantly met my spiritual needs; when there has been a lack in supply, it has been because of failure on my part and not that of the church.

Addie C. Van Syoc.

Milo, Iowa.

### Healed Through Administration

I desire to relate an experience I had beginning October 29, 1945, at which time I was suffering from a cerebral hemorrhage. My right side was partially paralyzed, eyesight affected, pulse extremely slow, and volume poor. I was taken to the hospital. Upon my arrival there, I was found to be in a very critical condition.

During the first few weeks of my illness I appeared to receive very little help. I went into one coma after another. Being unable to take fluids by mouth, I was given a daily intavenous. There was very little hope for my recovery.

I received administration many times, and one day a change came over me. I seemed to be taking a journey, traveling far above the earth, for as I looked down I saw beautiful valleys. I felt rested and peaceful; my spirit was before me. I had gone more than half way on my journey when I was sent back to earth.

When my spirit returned and entered my body, I found that I was healed by the Lord, and began to relate my experience to those in the hos-

pital room. God had answered the prayers of the Saints.

I returned home from the hospital and suffered no complications. I now am able to attend to my household duties and go to church. I thank God for his loving kindness.

Sunday, December 30, a fellowship service was held at the church and I related my experience under the influence of the Spirit. Sister Maude Melnyzer delivered a message verifying my testimony.

I wish to thank all those who sent cards, letters, and flowers to me during my illness. My prayers are for the welfare of God's children.

Mrs. Elizabeth Mills.

144 Grandview Way  
Maple View  
Charleroi, Pennsylvania

### A Testimony of Healing

On October 25, 1940, I was seriously injured by being crushed—my ribs were all crushed and broken and bowels badly hurt. The doctor didn't think I could survive and would not consider moving me to a hospital.

We called Brother Henry Castings of Des Moines to administer and I began to improve slowly. Four weeks later pneumonia suddenly developed and I was taken to the hospital in Marshalltown. There I was stricken with hiccoughs which continued for six days and nights until I was nearly exhausted.

We called Brother V. G. Lents to administer. I immediately went to sleep, had only one light attack about midnight and had no more trouble with hiccoughs. From then I began to improve and two days later was taken home from the hospital.

Signed, C. M. Richeson,  
State Center, Iowa.

I, V. G. Lents, remember the incident referred to by Brother Richeson.

I was called to the hospital about 8 P. M. and found the brother in great distress.

While administering, the brother dropped to sleep and I was informed the next morning that he had rested well through the night except for a short period of hiccoughing and was never bothered afterward.

To God be the praise.

Signed, V. G. Lents,  
Marshalltown, Iowa.

I was called from Des Moines to administer to Brother Richeson after a corn elevator fell on him and crushed him. He was blessed through administration.

Signed, Henry Castings.  
1311 East 9th Street  
Des Moines, Iowa

M  
Donald Harvey  
Yarrington Apt  
Lamoni Iowa  
h Bish



# The Saints' Herald

Volume 93

February 16, 1946

Number 7

## Their Rightful Heritage

By John R. Darling



Beneath this tower beats the heart of Graceland. Here its administrative policies were formed, here its fate determined, here its power on the lives of countless young people exerted.

## The Indian

By Albert L. Loving

See:

George Nathaniel Briggs,  
President Emeritus

*Books: France Before the Storm, a review of "Arch of Triumph,"  
by Erich Maria Remarque*

# The Saints' Herald

OFFICIAL

Music Institute

Volume 93

February 16, 1946

Number 7

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ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor

Business Manager

KENNETH L. GRAHAM

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

## P. S.

\* AN OFFICIAL, when questioned about the amount of drunkenness in the city, replied that it is "about normal." From the viewpoint of statistics, he is probably right. It is no better, no worse, than the average. But from the viewpoints of right human behavior, sociology, medicine, and religion, any drunkenness of whatever degree is abnormal. Alcohol is neither a normal food or drink; the conduct it induces in people, and the effects it has upon their bodies and minds, are not normal.

### \* THE TURTLE CLUB

A Girl Scout official was telling how she made the decision to begin her unit of the organization, which has since done splendid work under her leadership. At an outing in a park, a Kansas City official asked her why she didn't undertake a separate organization for this area. They were seated on some boulders near a stream. Looking down, she saw a turtle on a rock. He cautiously put his head out until his neck was exposed, and looked

The Department of Music of Graceland College joins the department of music of the general church in a music institute at Graceland College, March 9, 10. The conference will survey fields of music with reference to vocational, cultural and church possibilities. It will be open to resident college students and a limited number of music workers from adjacent regions. Those interested in attending are asked to communicate as soon as possible with Herbert Lively, Graceland College, Lamoni, Iowa, in order to obtain housing accommodations. Anticipated expenditures are: Registration, 50c; room (one night) \$1.00; meals (4) at college dining room, \$1.70. The staff will include Franklyn S. Weddle, director of music of the church; Evan Fry, radio director of the church; Herbert Lively, Roy Benson, Henry Anderson, of the college faculty. Fields to be discussed are: radio, public school music, music appreciation in branch and home; music program of the local branch; general conference music. A vesper service of music will close the institute.

around. She decided that if the turtle could "stick his neck out" she could.

The turtle is a creature who, if he wants to go anywhere, has to stick his neck out. He is a kind of natural "tank" with a retractable running gear and a disappearing control tower, if you may speak of his physical features in mechanical terms. Please notice that when the turtle pulls in his neck, his legs go in at the same time, and he just stops moving.

This leaves us with the thought that if you want to go anywhere, you will have to stick your neck out. You will meet danger and grief. But you will get somewhere. Be a member of the turtle club. Stick your neck out for the right kind of things.

### \* "CITY OF NAUVOO"

The "Nauvoo Independent" of Thursday, January 31, carries a picture of the wreck of the ferryboat, "City of Nauvoo" so well known to all who are acquainted there. The boat was smashed by chunks of floating ice and a wind storm, after it had broken loose from its moorings. The remains lie in the mud along the bank on the Illinois shore, south of the city. One more link with a picturesque and romantic past, rich with memory and worn with service, thus makes its departure from the loved old city.

# EDITORIAL

## Anticipating General Conference

### They Didn't Go Home

One reason for the severe crowding of the cities at present was mentioned in a conversation by a real estate operator. Many families, attracted by high wages, came to the cities from rural areas to work in war industries. The war jobs are gone, but the people do not go home. They have become accustomed to city comforts and luxuries, and are unwilling to give them up for the more rigorous life of the farm. And because of shortages they know they cannot now take the comforts of the city back to the farm with them. The situation reminds one of the time after the First World War, when this phenomena was described in one of the apparently witless, but nevertheless true, ragtime songs; the singer asked, "How ya gonna keep 'em down on the farm, after they've seen Paree?" The answer was that you can't. So the people won't go home, and nobody can make them; and sometimes home isn't there any more, or somebody else is living in it. Here they are until somebody builds more houses to make room for them.

Here in Independence we had comforted ourselves with the thought that after the war the surplus workers would go back to wherever it was they came from, that we would return to prewar normal, would have room to drive on our streets and park on the square, and be able to walk around without being stepped on by strangers. This hope has been disappointed. Nobody has gone home. They are all here. And so many of them are fine people. But meanwhile we are as crowded as Noah's Ark. Some real efforts will be necessary to accommodate the conference, and all who can help should do so.

### Stone Church

As we prepare for the General Conference next April, some idea of the circumstances can be obtained from noting the flourishing conditions of the first congregation of the church. During the past year, Stone Church membership has increased from 2,644 to 2,743. On the first Sunday of the month, one Communion service cannot accommodate all who desire to attend, and for more than a year we have had at least one extra service, the one at 8:15 A. M. being rather popular. On the morning of February 3 this service drew more than four hundred people, to say nothing of the crowd at the regular 11 A. M. service. In fact, the Sunday morning preaching services are too crowded, and frequently there are no seats for visitors, or they must be seated in the basement and listen to the program over an electric speaker. To meet the need, a preaching service is also being instituted at 8:15 A. M.

It is reported that when the Stone Church was built in 1888 some people said, "We'll never fill it!" That prophecy was proved false many years ago. Last Sunday evening a good member declared vigorously, "It was never big enough!" Pastor Garland E. Tickemyer rejoices to see the congregation grow, but sometimes he must wonder what to do with all the people.

### A Message From England

The congregation was deeply stirred by the splendid message brought the Sunday evening of February 3 by Brother Peter S. Whalley who, with his companion, has just come from England after sixteen years of labor in the mission there. Speaking on "Faith at

Work," he illustrated his theme with accounts of his experiences there during the war years, paying tribute to the British people for their faith, courage, and fortitude in their great trials. Calling himself "one of the most bombed pastors in England," he related how bombings and machine gunnings seemed to follow wherever he went. His descriptions of the destruction at Coventry, Birmingham, Exeter, and other places were profoundly moving. He paid tribute to Sister Whalley as "the best fireman of us all" when she fought fire with the district squad and was elected captain for her efforts. He and Sister Whalley have stopped briefly in Independence on their way to San Diego, California, where he is to serve as pastor.

### Foreshadowings

As always before a General Conference, there are evidences of both keen interest and grave concern among church people. There are differing philosophies as to what future activities the church should undertake, and those who sponsor these philosophies would like to make converts to their way of thinking. In most cases, these members have the good of the church in mind and desire only to do what is best. But some of the plans and some of the planners are not always wise. Where differences of opinion occur, feeling naturally develops. In some respects, members of the church are like citizens of the country: they are much more worried about who will be the next President of the United States than they are to help the incumbent President to carry through his program successfully. Our duty and our welfare center upon helping the man who is in there now. It is one of our follies that we cannot keep this fact in mind.

The church faces some serious problems. There are decisions to be made, and a course to be charted. The whole future of the church depends upon these decisions.  
(Continued on page 14.)

## A Reader Calls for Letters

We wish to add our hearty "Amen!" to the comment of one of the readers of our publication, a man of influence and years of service in the church. He says in part:

Perhaps you have not considered the last issue carried four full columns of "filler" of a very secular nature. In the same issue under the heading of "Letters" we have but one three-inch letter. Don't you believe that at least one page or even all four columns used otherwise, would carry more of value through well-written letters of members and experiences of our missionaries, bearing testimony of Christ and his cause and the divinity of this Latter Day work? I do, and I am sure it would be of more value to our nonmember friends and readers.

The truth of the matter is that we had only that one letter on hand at the time, and we used it. If letters had been available for use, the "fillers" from secular sources would have been unnecessary. But, as our shop foreman says, "You can't print blank space."

### LETTERS IN THE WAR

During the war so many people were not only busy but disturbed in their thinking, that many ceased writing letters for publication. We hope that now, with relative peace restored, these writers will resume their helpful contributions. It has been mentioned by various people, too, that our men and women who have returned from foreign service have had many fine experiences, a number of them religious in character, and that these should be written and published in the *Herald* for the benefit of the readers. We would welcome such letters, and hereby invite those who spent the war at home as well as those who spent it in military service, to write.

### LETTERS FROM LOCAL LEADERS AND WORKERS

There are many fine, intelligent, able people among the local workers and leaders in the branches, districts, and stakes. Hearing from these people occasionally, we know what a great contribution they could make to the publication in reaching the lonely, the discouraged, and the isolated ones, to bring them strength and comfort. The truth is that these good people are very busy, some of them overburdened with work, and they have little time to write. But we ask them to consider how valuable their experiences and testimonies would be in print, for converting people to the gospel, for strengthening and sustaining them in

the faith. We would like very much to hear from them.

### THE PROBLEM OF SPACE

During the latter part of the war, when we had to cut the number of pages in our publication, letters that came were sometimes delayed for lack of space. That was a situation we regretted keenly, but could not help at the time. Now, we have our pages back; how long the paper supply will last we cannot know, but we shall do the best we can with what we can get.

### THE PROBLEM OF THE UNUSABLE LETTERS

Our letters confront us with one problem that is always hard to solve: a small number of the letters received are sometimes not of a quality or character suitable for publication. Just as there are testimonies offered in some prayer meetings that a presiding officer has to keep under control, so there are some letters of testimony that are meant well, but not written in wisdom, and sometimes not with a clear perception of the truth or of what really happened. A few writers are not stable in judgment nor wise in observation, and so their letters are not reliable. All we can do is to ask our writers to be prudent, careful, and accurate in what they write. A few letters cannot be used. But most of the letters that have been received are good and helpful. Letters that abound in unpleasant details of disease and operations are not always spiritual in character, and the writers are not always qualified to report accurately on such things. We have to be careful about the publication of prophecies, because the general conference has ordered that no prophecies should be published or circulated unless they have been accepted and approved by the general conference. But we can always use good letters of testimony.

### MANY APPRECIATE—MORE SHOULD WRITE

You like to read the letters of experience and testimony. But have you considered your responsibility to write? If you like to be helped, remember that you can help others.

Missionaries used to write many fine letters of their experiences in the field. They gave God the credit for all achievements, and so their letters were in no sense boastful. Modern missionaries are very busy, and also very modest. But they could write of their experiences, giving credit to the divine power, and thus avoid any impression of vanity or vainglory.

L. L.

## Elder Louis Serig Passes

A letter from President L. F. P. Curry brings us the following message:

Mr. Samuel A. Martin of Bridgeport, Ohio, notified us today by telegram that Elder Louis Serig of Wheeling, West Virginia, died Sunday evening, the funeral to take place Wednesday.

Brother Martin no doubt informed us because Brother Serig has been a long-time elder at this point who is known to all of the general church officers, at least those who have been in contact with our church work in the Wheeling area.

Many church people have reason to be grateful for the life and ministry of Brother Serig, and will remember him with affection and mourn his passing as we go. L. L.

### Kind Words for Our Books and Authors

*The following letter is a copy of one received by our Presiding Evangelist Elbert A. Smith—Editors.*

1407 Monroe Avenue  
River Forest, Illinois  
January 20, 1946

Mr. Elbert A. Smith  
Auditorium  
Independence, Missouri  
Dear Bro. Smith:

I was so thrilled in the reading of every chapter of your book *Restoration*. It is so consecutive and clear. The last chapters are a true climax. I liked the original references and the suggestions for further reading.

I think the publishing house did a magnificent job in making it attractive and easily read. The publisher can make or mar a book.

I was amazed at your extensive files of clippings and readings, the culmination of a lifework.

When I finished reading it, I wanted to write you to hurry and start another book. The same can be said to Brethren Edwards, Cheville, and Hanson. Sister Stevens' book is fine too. Why doesn't Leonard Lea write a book? And there are many more. This church is acquiring some good books for its membership and for others.

Best wishes for your continued contributions to this church. Best wishes to Sister Smith, whom I knew when I lived on Walnut Street, and we met at the little store to shop.

Yours sincerely,  
Lillian Hadley.

# Their Rightful Heritage

Ways in Which Home and Church May Nurture the Religious Growth of Children—How the Church and Home can Co-operate in Parent Education.

By John R. Darling

HOW FREQUENTLY we hear and glibly repeat: "The church and home must co-operate!" But how often the utterance of this feeling becomes an end in itself! Perhaps we do little about our assertion because, speaking frankly, *we do not know what to do nor how to do it.* The following scriptural reference is inspirational, but not too helpful: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22: 6). Conspicuous by their absence, at this point, are suggested methods or devices as definite helps. Does this mean that no pattern exists by which we may accomplish a job which the scriptures command us to do? We believe there are means to attainment, for God so commanded, and where obedience is required, obedience is possible even though light may come only through consecrated research and experimentation.

The Christian philosophy of life emphasizes the importance of the home and the responsibilities associated with parenthood. This is both natural and right, and we accept it as fundamental to our way of life. We support this teaching and have without hesitation demonstrated our convictions on the fields of battle when the perpetuation of this concept has been at stake. However, lip service to an ideal, or way of living, or accepted path to eternal goals, or even physical combat intended to support our beliefs will not of itself produce desired results. Effective accomplishment hinges on constructive action. "Faith without works is dead."

It is not enough to say that the church and home are closely associated; their true position is that of an integrated unit functioning in

mutual endeavor. They are uniquely interdependent. As separate institutions neither can attain the full realization of its potential power and influence.

Great is the opportunity for comparing relationships between Christian parents and their children, and our comparable relationship with our Heavenly Father. The following illustration may challenge us to seek a greater *appreciation of and understanding for and responsibility to* both the home and the church. The missionary in India cannot hope to develop an understanding and appreciation of God within the people of that country by likening God to the ideals of "Fatherhood" as we accept them. In the majority of cases our concept of "Father" is one of love, devotion, superior ability to direct, and idealism; however, experiences involving authority, love, and partnership with an earthly father are foreign to the way of life in India. They are just not understood. Thus we immediately recognize that developing an appreciation for the Christian God by these masses of people cannot be by the channel of the "Father" tenet. How foreign this seems when compared with our accepted ideals, beliefs, and purposes! How tragic must be their condition! However, as we view life in our own country today we are troubled by the conditions which confront us. We need to ask ourselves the question: "What co-operative personal efforts are we expending to safeguard the home and church which we profess to hold so dear?"

There is no argument against the church and home working together. *We are for it!* There is no sound argument against the importance of parent education! *We believe in it!*

There is no new philosophy with which we as a people are toying which minimizes the importance and duties of the home as basic to the nurture of our children. *We would die for this belief!* And still, to the public school, the community with its youth organizations, and the church school have been shifted many of the duties which cannot successfully be accomplished outside the home if our way of life is to continue. The church, in many instances, can hope only to supplement the efforts of the home, and the home cannot expect more than this of the church school. Deep are the meanings of the real and vicarious experiences of childhood. Significant are the roots of appreciations and habits that are formed. Significant are the concepts of parenthood. Beyond our comprehension in its moral and spiritual effect is any delegating responsibilities to institutions which are not and never can substitute for the "parent." Our very philosophy of life rests upon an enlarged view of this same concept—the Fatherhood of God. The perpetuation of our accepted beliefs rests upon the active Christian family.

*The church and home can and must co-operate in parent education.* Great is this responsibility, and truly significant for us is the admonition found in *Doctrine and Covenants* 68: 4:

... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living

God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord.

This section emphasized our wholehearted agreement with the thesis that the church and home must integrate their efforts.

WE NOW ARRIVE at the point when the question "How can this be done?" must arrest our attention. To "know how" is crucial. Upon it depends success or failure of any plan of attack. It is evolving in its very nature, with new suggestions and practices being unearthed as we dig together for means to attain our goals. The following ways that the church can co-operate in parent education are listed as points of departure. Their scope, at present, is limited; but their future development will be curtailed only by a lack of balanced enthusiasm. It is a mutual endeavor, depending on the practice of the best we know.

#### BASIC FAMILY IDEALS

Of primary importance to accomplishing co-operative endeavor on the part of the home and church in parent education is our *attitude* toward this need. In fact, a truly constructive attitude may well fall into the classification of a method or device. If we desire with sincerity and depth of feeling to understand the importance, the needs, and possible contributions that we may make to the area of parent education, our efforts, no matter how inadequate, will be helpful. Worthwhile accomplishment is absolutely dependent upon:

1. A desire on our part to place the ideal of "kingdom-building" first in our thinking.

2. A resolve to work in harmony with God's will through *study, meditation, and response* to divine direction.

3. To approach God for help according to instructions recorded in the scriptures, seeking inspiration through the goal of righteous living as a mutual necessity for ourselves and others.

#### TRUE FAMILY SPIRIT

The family is a social group of such a nature that it exercises an influence upon its members quite unconsciously. The spirit of the home is indelibly imprinted on its members. Fortunate is that child who finds in his home, understanding, companionship, friendly interest in his achievements, wisdom and sympathy in dealing with his failures, and unswerving loyalty to the principles of Christ. That child's fond memories of home are a happy blending of mother and prayer and Sunday school and stories and daddy. If this home spirit increasingly demonstrates the mind of Jesus, to that extent will the Spirit of the Christ become effective in personal and social life. One of the first necessities of effective home membership and effective church membership is that of realizing the purposes for which each exist.

Family devotions must have a position of relative importance in Latter Day Saint homes. They must maintain a quality of simplicity and sincerity. The prayers offered for the church and its workers, as well as for the home and its needs must be consistent. Every effort should be exerted to avoid conditions which, if allowed to enter or exist, will tend to cancel that which family worship sets out to accomplish. By this we do not mean so much the frequent necessity to shift the time, or to omit temporarily a family worship period for I'm sure we agree, within reasonable limits at least, that the ability to adjust to change is a contributing force rather than a counteracting restraint to effectual growth. If developed wisely, it can

become a habit of prime importance. We must therefore accept as desirable the ability to adjust to change as a premise which if accepted at least in a majority of cases will strengthen rather than weaken the ideals of our religious theory and practice. However, we should make an effort to eliminate distracting influences which over a period of time block or eventually make impossible mutual family experiences that are constructively satisfying. In *Doctrine and Covenants* 87: 6 we find an admonition that is both timely and applicable to situations which we frequently confront:

Let your families be small [associations outside the faith who too frequently today predominate our social life] . . . as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you.

Disinterested persons, or those who are antagonistic to our faith that are found constantly in our homes can wreck worship and study experiences. We are warned against allowing conditions that interfere with responsibilities that our families must accept.

#### POINTS OF DEPARTURE

The following suggestions point out activities that are designed to help the church and home plan and act together in developing Christlike character and Christian living:

Consider carefully what the adults of your church would be *interested in doing*. You can succeed only as you make an appeal to their interest. The many interests represented in any church group suggest a varied program.

Consider also what the adults of your church *need* in order to make them active, working Christians. This will give a further indication of what should be included in the program.

Provide a *balance* between study

groups, forums, and enterprises in Christian social action. Do not expect everyone to participate in everything which is provided.

Be democratic in procedure. Allow adults to have a voice in planning their own program. However, this does not excuse the leaders from making a start with a few carefully laid plans. The conference table is more desirable as a type of equipment for creative adult groups than are rows of chairs or straight-backed pews.

Do not expect to take the entire adult membership of the church by storm, with one effort. Let the spirit of adults in action spread from person to person.

Let the program provide vital *activities* for adults to which their own interests will draw them. Avoid using the motive of their loyalty to the church in getting them to enlist. Often temporary groups meeting around a current interest or problem for several weeks of work are more successful than permanent groups. Special care should be given to meeting the need of younger adults who are in a period of transition from the young people's department.

Your method must be such as to secure participation in some cause which challenges the interest of adults. Sharing with others in study, worship, discussion, and action because they themselves find these things worth-while is at the heart of effective work. This is the direct opposite of "putting over" on the group of passive men and women something which someone else has decided they need.

Among the activities which are effective toward the Christian development of adults, the following should be given an important place.

1. *Preaching.* This is a major factor in the program of every church and is directed largely to the adult constituency. However, preaching cannot stand by itself and be effective. It must be related to other elements in the program. When the sermon is based on human needs,

when it seeks to meet those needs by providing valid information and stimulating motives, when it shows people their problems and how they may be met on a Christian level, it is indispensable to the purposes which we have described.

Pastors can be persuaded to listen to what their people know (or do not know) and say about religion and the problems and conditions that adults face, so that preaching may well become "teaching preaching."

The recognition of the fact that adults, youth, and children are different in understanding and that therefore they require separate instruction adapted to their needs, must be firmly established. Sermon illustrations may be used to magnify religion in the family.

Above all, adults should become *vocal*. The average minister has next to no notion of what is in their minds and hearts.

2. *Worship.* Services of worship which enable people to come into the presence of God with their life problems and needs and in this divine presence to find a new interpretation of life and a new motive for living are also an indispensable element in the church's program for adults.

3. *Christian Action.* Whether this be action in the church's own work, action in the church's projects in community services or action in everyday affairs stimulated by the church, this is the point at which personality growth will most effectively be made. The program of work for adults which has been described here is one which will propel Christians actively into the world to do the will of God.

4. *Group Work.* The smaller group for study and discussion is peculiarly well adapted to adults. It has been called the method of democracy. It gives each person an opportunity to share in the consideration of problems and projects, in arriving at solutions and plans of action, and in carrying such plans into actual practice.

Such a small group is well adapted to study. Most adult Christians are far from well informed concerning the meaning of the content of the scriptures, Christian faith, and belief, and the application of religion to personal and social problems.

The small group is well adapted to discussion and planning for Christian action. It should be emphasized that every effective program of Christian action should be supported by adequate study and investigation so that such action may be intelligent.

The small group is also well adapted to the best sharing of Christian experience. Those who would join together in exploring the meaning of Christ for the life of today will have much to share with one another by way of their own Christian experience. From such sharing groups, individuals may go forth to inspire others with their faith and experience.

Adult classes may meet on a workday night each week for the study of *religious problems, doctrines, techniques.* Short courses of from six to ten weeks work well. They go better if those who come enroll in advance and contribute something in the way of a fee. Only those interested should be enrolled; attendance needs to be regarded as a privilege for which one must apply and pay. The lecture method will not work, unless each lecture is followed by free discussion. There must be guidance, either from a skilled instructor or from a first-rate book.

#### THOUGHTS BECOME ACTIONS

1. Plan a program of continuous family visitation. Stress family religion as one of the chief topics of conversation.

2. Organize visitors and teach them how to visit. Send them to visit each family in the interest of religion in the family, stressing activities of interest in the church for

each individual member of the home.

3. Arrange for someone to assume responsibility for visiting the new family in the community. At that time, or later, supply this family with a list of people with whom they should become acquainted. They should be urged to call on these families. These families might be notified to expect this call and to follow through if it does not materialize. It should be thoroughly understood on the part of the church that new families will be urged to take this initiative in establishing themselves in the church and community.

4. Plan for one night a week as Family Night in the church, with various programs of fellowship, worship, and recreation in which the family shares as a unit. Incidentally, at this point we would like to call attention to visual aids on Christian family life as a means to stimulate interest in building better homes.

5. When new homes are established or families move into new homes, an effective home dedication service may be conducted.

6. Serve present and prospective church families by providing gift subscriptions to church publications.

7. Train the teachers to visit, and encourage them to stimulate scripture reading at home and church, and also church school attendance.

8. Arrange at the church, at a bookstore, or at a library a display of books and pamphlets as helps for fuller and happier family living.

9. Encourage grace at mealtime in all the church families this year.

10. Plan for parents' co-operation in religious training by establishing short-term study classes for young adults and adults on courses relating to the church, home, and parenthood.

11. Provide each family with a suitable service of home worship on special days, such as Thanksgiving,

Christmas, Easter, Mother's Day, and Father's Day.

12. Develop the cradle roll in your church school. The cradle-roll visitors often become teachers of parents, especially through leaving literature and recommending books. Frequently they become "evangelists," and lead the whole family to Christ and the gospel.

13. Have a day for the blessing of little children. In keeping with this blessing is the appeal to the parents to:

- a. Keep this child in regular attendance when he is old enough to attend church school.
- b. Speak only those things concerning the church that will instill faith in the mind of the child.
- c. Witness for Christ to the child at every convenient opportunity.
- d. Maintain worship in the home.
- e. Live always so that the Spirit of Christ may be seen in action.

14. Keep parents informed about the church school. Letters and telephone conversations may be, under certain conditions, as effective as personal visiting. However, in general, there is no good substitute for personal contacts. Points to stress include:

- a. Appeal to parents to see that their children attend church school as regularly as they do public school.
- b. Frequent need of children for help in preparing their church school study program.
- c. Importance of church school attendance as an example to their children.
- d. Importance in habit formation with children in the giving of offerings.
- e. Avoidance of work, school responsibilities, and social plans that interfere with church school activities. We might well insert at this point the comment that the church can be just as guilty as the public school and community in monopolizing the time of both parents and children which they should spend in the home together. Let us re-evaluate our activities outside of our homes that we shall not be guilty of "much ado about nothing" and which as a thief in the night takes more and more of our time and energy and eventually

robs us of our most valuable asset.

f. Responsibility on the part of parents to provide a home with Christian atmosphere—through respect for the personality of each member of the home, through table grace, family worship, religious books, pictures, and music.

15. Urge co-operation with other churches and agencies in the community whose activities and plans are for the purpose of building a better community for all concerned.

16. By means of frequent talent surveys, keep records up to date of all church membership, including as much accurate data as possible on aptitudes, talents, and areas in which each member of the church can fulfill his stewardship.

17. Parents should be considered as educators. Those who have the ability to teach should be enlisted as teachers, assistant teachers and specialists.

18. A most satisfactory means of acquainting parents with the total program of the church school is the systematic personal invitation to observe different phases of the work.

19. Parent-teacher meetings should be scheduled on the church calendar and held at stated intervals during the school year. More intimate meetings should also be planned periodically either on a grade or departmental basis. Here parents and teachers can rethink and define the basic aims of specific groups, discuss plans, observe and review graphic activities in their process, and consider the worship values in junior church, etc.

20. Become familiar with and put into practice the following three principles which offer sound bases for work with parents and teachers:

- a. Study the constituency. Take time to become acquainted with people and win their confidence by offering a well-prepared plan of education founded upon a sound philosophy.
- b. Allow the plan a slow but steady growth, providing adequate, meaningful experiences which will guide adults to grow religiously. A ten- or fifteen-year plan is none



# "As Having Authority" By Lorne F. White

## Part II

### AUTHORITY IN SPIRITUAL GIFTS

IN A DISCUSSION of the spiritual gifts, their place and function in the church, we would need a great deal more time and space than that which is available. However, it is our wish that we might present some views on this important aspect of the moral authority of the church. Spiritual gifts have always been identified as an integral part of the church of Christ and as such carry their own weight of authority. True, they have been abused. However, that abuse does not in any way justify any attempt to minimize their function. If such were the case it would be consistent for us to ban the legitimate use of gasoline because some men, with criminal intent, used the same useful liquid to destroy valuable property. It is regrettable that much of the beauty and significance of the gifts has been lost in the church due to this pardonable fear of thus abusing this apparently miraculous aspect of the church. In fact, this paralysis of fear has robbed us of much of the spiritual impetus which springs from a wise, but nevertheless continued utilization of this function. Although there is nothing miraculous with God, still it follows that the church requires a portion of that which defies human reason in order to lift it above the human level, giving it that quality which distinguishes it from any human institution at the same time guarding against the tendency of man to develop a sensation-seeking complex.

The power of Christ to convey

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too long.

- c. Choose the best person for each place where adult leadership is required. Guide these people in absorbing a philosophy of religious education, and expose them to the best scholarship in the field.

truth and instruction together with consolation and spiritual elation comes from the sheer mystic outreach of his presence. His authority comes from the sureness that radiates from his every word. His church is also radiating that same assurance through the doctrine and gifts of the gospel.

We have often asked, "Are the gifts of the gospel necessary?" They are necessary to supply a definite need in the spiritual life of man. Because man is a combination of the spiritual and physical impulses, each depending upon and influenced by the other, such spiritual impulses are intensified through physical well-being and influence the physical reactions controlling or regulating the mechanical functions of the body. In this way we find the physical impulses are dependent upon the spiritual nature in its rightful function.

The spiritual gifts, in their various functions, are therefore placed in the church to meet specific needs. In no way are they placed there merely to satisfy the morbid longings of the religious "sign-seekers." Many of the gifts are as imperceptible as a summer dawn, while others transcend the natural and leave the recipients in a condition of wonder and amazement, even in credulity. Regardless of the gift given, or the form of presentation, such gifts are given by God to the church, to meet the ever-present needs of the soul and shall continue to be given just so long as the need exists. Of course the conferring of such gifts is governed by the needs and the receptivity of the church. They are not showered promiscuously upon an unreceptive, unthinking, and unheeding people. Their reception is conditional. If man places himself in subjection to the promptings and directions that such gifts indicate, then and only then will continued presence be assured. It is not the

reluctance of God which has robbed us of much of the consolation and power of the spiritual gifts. Paradoxical as it may seem, in the light of our need, we ourselves are responsible for any dearth of such gifts that may be suffered in the church.

How many times I have sat under the influence of the Spirit of God as we met in the Communion service. At those times I have felt the sweet presence of the Holy Spirit. My musings and meditations carried me far beyond the portals of the church into the vastness of the future. Suddenly I would be brought out of my reverie by the words of the officiating elder, "Has everyone been served?" And as I thought on the import of that query, there came to me an urgency to stand to my feet and shout, "No, thousands have not been served. Maybe all who are present have, but think, think of the millions that have no knowledge of Christ and his power to save them from their fate." As I say, this has been my experience many times. And as many times have I resolved to do all in my power to assist in the spreading of the gospel to all who stand in need of its power to save not only the soul but in a measure the body. We may not have the opportunity of taking the gospel to far-away lands, but we have within our grasp many who are in need of the assurance of the gospel message. The question we must ask ourselves may well be, "Has everyone been served in my community, in my neighborhood?" To me this is the authority of the gifts of God to the church, striving in us to will and do his good pleasure.

### AUTHORITY IN ORGANIZATION

WHATEVER ELSE it may be, the church is people. As such it must have a social and administra-

tive organization. Having evolved such an organization it promptly developed an ethos of its own, habits of thought, habits of action and rules of morality, and ethics stemming partially from the teachings of the church and from the pressure of current trends. Such was present in the days of Apostle Paul and the primitive church, and it is undeniably present today. The church has built up a tremendous backwash of tradition and habit even in the comparatively short time since the Restoration. This has often clashed with the introduction of progressive changes necessary in the light of modern needs. In politics it is called public opinion — and we acknowledge its controlling force. In the church it is called “common consent.” Such consent, as part of the authority of the church, is an accepted truth, demonstrated not only by the spiritual operation of God, but also by the ordinary workings of human nature. However, we might sound a note of warning. Many times we permit the unfolding of our theology to divert our attention from the fundamental truths, to the practical function of the institution. And often that diversion is salutary. It is beneficial for us to take fundamental principles for granted. But it is also good to occasionally look back to the source of our authority and hope. The church has too often confused the elementary rules of procedure and behavior which must necessarily be imposed, with those spiritual obligations of religious living. If we are not watchful, this zeal for organization will usurp the authority of the gospel and acquire fictitious value as that of the doctrine of Christ. From that very beginning sprang the inevitable but sad development of the legal institutions which are today masquerading as churches of Christ. Even the church in Apostle Paul’s day had such habits and customs, for we find Paul condemning something which was being done at Corinth on the

grounds that “we have no such custom neither the church of God.” For this and other less evident reasons we must develop a psychological acuteness to enable us to recognize the extent that common consent influences our present and previous convictions.

The general conference of the church is, in a limited sense, the instrument for ascertaining and registering common consent. It simply gives definite form to convictions to which the church, through the process of revelation and investigation under the guidance of the Spirit of God, has been previously led. As has been said, legal authority has a legitimate function in the church. It curbs rash experiments which often would prove fatal to truth, and it preserves the gains of the past. However, there is always the danger of its becoming tyrannical and intolerably oppressive. Such a danger, however, is reduced to a minimum if the doctrine of Christ is given its full imminence in the function of the church.

The fellowship of the church is meant to be so intimate that the church is considered to be a living body—the body of Christ. It is an organism, and organism needs organization. As does the human body, to which it is likened, build up its organization in growth, so also the church from a humble, insignificant beginning has reached a position of efficiency and power.

It is now over one hundred years since that day when six young men, in obedience to the command of God, set in motion the church of Christ in the latter days. It is not a new church, nor does it teach a new gospel that it presented to a sceptical world. Rather the very church of God and the gospel of the kingdom. This church and the gospel were duly established by God for the salvation of his people. But through their wickedness the church and gospel were not destroyed by them, but removed from them until in God’s due time they were restored to us again in order to fulfill their

mission. They are not new things. This is the eternal, ageless church of the living God—proclaiming the eternal ageless gospel of salvation.

In order for us to appreciate the function of church authority, we must be convinced of the true presence of the church of Christ. In many respects the membership of the church is losing its concept of the church as *the* authoritative church of Christ, and not some fragmentary portion of a hopelessly divided Christianity struggling for existence. To many it has become nothing more than just another denomination, preferred above others, perhaps, but not actually the church of Christ. To such we might say, “If there is no true church of Christ on earth then all this talk of church authority is not worth our mention.”

Until we have been moved upon by the Spirit of God to believe the gospel, and respond to the motive, then the authority of the church and its divine origin will not acquire any practical importance. This authority is not a trivial detail of a sacred narrative which may or may not be accurately recorded. Rather it is a fundamental, eternal fact.

Because ordinary men under God organized the church, I have no patience with those people who attempt to degrade men in order to exalt God. One of the most prominent teachings of Christ is the supreme importance he invariably places upon man. It is true that men have failed many times to justify the supreme trust God has placed in them, still the fact remains, God chose feeble men to reorganize and in a sense perpetuate the church. One of the greatest arguments in support of the place of church authority is the fact that when men have been moved upon by that authority to believe the gospel, they have realized that belief in the gospel strengthens their acceptance of the authority, which in turn is overshadowed by the power of God. When this authority is tested upon

its ability to supply the needs of man, we are forced by that authority to spread the gospel. In that spreading we are brought face to face with that aspect of the church in which we find further indication of the true character of the gospel.

**R**ETURNING ONCE more to the question of the legal authority of the church, we are fully aware of the care which must be exercised in any presentation of this subject. We might ask, "What is the purpose of legal authority of the church?" We might glibly reply, "To maintain discipline." However, this does not go very far in answering the question. "What is discipline insofar as the church is concerned?" I think it might be said to be the formation of character by acquisition of the habit of acting or believing as commanded by an authority in which I have complete confidence. No man can be forced to become a member of the church, but to accept membership and then refuse the direction is neither reasonable nor honest. The church cannot come between you and God to hurt you. Certainly it can come between you and God to help you. The work of the church is not of a defensive nature. Its mission is not to keep itself alive in a gainsaying world, but to bring our every thought into captivity to the obedience of Christ. Man needs continual direction. His attainments in the spiritual as well as the physical realm invariably fall short of his intentions. We experience pangs of disillusionment. Experience very rarely justifies or fulfills the early promises held out to us. At times the facts of life become oppressive, distressing, and unbearable, and we are compelled to either escape from them or in some way overcome them by finding a method of robbing them of their power to crush the soul. The purpose of the church, its teachings and authority is to assist, by entreaty, exhortation, and even command to help man to eliminate that inconsistency between the practical

application of the gospel and its theoretical beauty as treasured in the good intents of the heart.

**M**AN'S FAILURE to achieve true discipleship can very often be traced to a sense of confusion, rather than a desire to do evil. Such confusion results from the failure of many of us to realize that faith in and obedience to the church of Christ cannot only give us a realization that God is our Father and that we are his children, but also it indicates clearly the way we should go to achieve the fullest of God's blessings and the power of his directive spirit. We might be quite safe in concluding, therefore, that one of the most obvious functions of church authority, in either its moral or legal aspects, is to lead all men unto Christ. This sacred function cannot be too strongly impressed upon the membership of the church.

We might, at this point, mention two examples of the legal authority of the primitive church. Modern or contemporary examples are quite obvious and are so commonplace as to lose their value in exemplification. On one occasion Christ made a significant promise to Peter, as one of the leaders of the church. "I will give unto thee the keys of the kingdom: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." "Binding" and "loosing" are common terms of legislative or judicial authority and doubtlessly had reference to the far-reaching effects of the legal authority afforded the church. The same applies to another statement of Christ, "If thy brother sin against thee, go, show him his fault between him and thee alone: if he hear thee, thou has gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it to the church, and if he refuse the church also, let him be unto thee as the gentiles and the

publican." "Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven." Again is indicated the practical nature of the legal authority of the primitive church. Judicial action is definitely involved. This authority extends beyond the spiritual forces of life. It insists that spiritual salvation of man is dependent to a degree, even upon the wise and intelligent use of physical resources, so admirably caught up in the financial law of the church.

As the restored church of Christ we are committed to the theory that the organization of the primitive church was not of a provisional nature, as some would have us believe. It may be safely assumed that the church was forced, through the pressure of the prevalent religions of the day, to conform in appearance, but not in principle or imitation, with the Jewish system of synagogue worship. This accounts for the rather meager references we possess to the actual organization of the church in its administrative function. However, it is natural for the church, particularly in Jerusalem, to retain a distinct flavor of Judaism in its administration.

In the early church we do not observe very far into its organization until we are struck with the moral and legal authority exerted by the apostles. They were prophets and more than prophets. Immediately upon the organization of the church, the apostles became active administrators. Paul, in his epistles, strikes a definite note of administrative authority. As an apostle he exerted unmistakable moral authority. As an apostle he exerted legal authority. He commanded, and men obeyed. But he did not deign to use exhortation or entreaty. He commanded as he entreated in the name of Christ. He was first and last a minister for Christ.

# "Mary of Latter Day Israel"

The Life of Mary Howes Rogers

By Gertrude L. Robbins

In the little Cape Cod town of Dennisport, Massachusetts, on September 17, 1861, there was born to Nancy Nichols Howes and Joshua Eldrege Howes a daughter to whom they gave the name of Mary Eva. Little Mary not only had the heritage of being born in a state rich in history, and famed for its scenic beauty, but she had the greater heritage of being born into a family which was numbered among the earliest pioneers of the Church of Jesus Christ, later to become known as the Reorganized Church of Jesus Christ of Latter Day Saints. Mary's maternal grandmother, Hannah Humphrey, united with the church in 1836, and the land on which the Dennisport chapel was built was a gift from Sister Humphrey.

Mary Eva Howes was baptized in 1877 by Elder Thomas Freeman Eldrege. She taught in the Sunday school until about a year later, when she moved to Providence, Rhode Island. There she continued her work in the Sunday school for a period of eleven years. Her sisters—Helena, Olive, and Jennie—also joined the church.

On January 12, 1888, Mary Howes was united in marriage with John Freeman Rogers at Providence, Rhode Island, the ceremony being performed by Elder William Bradbury. Their romance was a logical one, since John's boyhood home had also been in Dennisport, Massachusetts.

John and Mary Rogers soon established their home in Attleboro, Massachusetts. Here again Mary's talent for teaching was recognized, and for over fifty years she served as a teacher in the Sunday school. Her knowledge of the Bible, the principles of the latter day gospel, and her abiding faith in all she taught, enriched the lives of all who were fortunate enough to be among her pupils. During more than twenty years she was president of the Mary E. Rogers (organized) Class, and in addition to assembling as a class each week in the Sunday school, this group of young women met monthly at the homes of the members. Their activities included study courses, sewing projects, and social times. They were also energetic in earning money for worthy purposes, both religious and civic.

Sister Mary also gave of her time and talents in other branch work, serving for twenty years as branch secretary. She

was an active member of the Ladies Aid, which was eventually reorganized as the Women's Department, and a regular and faithful attendant at the church services.

At the time when Brother Richard Bullard was bishop of what was then known as the Massachusetts district, Sister Rogers was appointed by him as solicitor for the Attleboro branch, and was retained by M. C. Fisher when he succeeded Brother Bullard as bishop of what later became known as the southern New England district. Sister Rogers continued in this capacity for thirty-eight years, when she resigned because of ill health. She established an enviable record, not only from a standpoint of faithfulness, but in the efficiency with which she performed the clerical duties pertaining to her office.

Bishop M. C. Fisher says of her: "During her period of service she returned 456 monthly reports; was always on time, and never in all that period (38 years) was there a single mistake of even one cent. She was a model of Christian womanhood; believed in God, and his church. She accepted her assignment of 'solicitor' as a stewardship, and was faithful and wise. There can be no doubt of her reward."

The familiar story of Mary and Martha, the New Testament sisters who dwelt in Bethany, recalls incidents in the life of Sister Mary Rogers. Like Martha, Sister Rogers prided herself in a neat and orderly home. This and her personal neatness were well known by friends and neighbors. A woman of conservative tastes, her attire was always becoming and well-chosen. She was a gracious hostess and an excellent cook. Guests were always given a warm welcome, and many loved to tarry in the Rogers household. It was a number of years after their marriage before Brother John united with the church, but he always welcomed the Saints as heartily as did his good wife, and mingled with them often in church services and activities. Visiting elders and missionaries were often entertained in the Rogers home, and John looked forward to their coming as eagerly as did Mary. Sister Rogers possessed the happy faculty of combining Martha's practical ways with Mary's visionary tendencies, and both she and her husband profited much, spiritually, by their associations with the ministry who represented the latter day gospel.

Sister Mary and Brother John enjoyed many years of happy companionship, and

on January 12, 1938, the Attleboro Saints gave them a surprise party in honor of their golden wedding anniversary. Mary was a devoted wife, and although no children were born to their union, she was well worthy of being called a "mother in Israel." Gentle of voice, and mild in manner, her love for the children and young people, and her deep interest in their welfare were manifested by quiet, sincere words of encouragement, at times when they were most needed.

Like Dorcas of old, this handmaiden of the Lord was given to good deeds, and loved to share temporal blessings with others less fortunate. Like Mary, the mother of Jesus, this Mary of "latter day Israel" had great faith and high ideals, and spent her life in the keeping of these ideals. She bore herself with womanly dignity which commanded respect, yet she was ever humble, prayerful, and deeply appreciative of God's blessings.

After completing practically sixty-five consecutive years as a Sunday school teacher, serious illness at last forced her to put aside all of the familiar and loved duties and activities. In the final years of her life she was called upon to pass through dark waters of affliction. On July 10, 1945, in her eighty-fourth year, a loving Father called her home, and her soul must have known peace and joy in laying down the physical body for the spiritual form. While on earth she sought first the kingdom of God and his righteousness, and because of her faith and good works her reward in the kingdom of heaven is sure.

Sister Rogers is survived by her husband, who is at present with his nephew, Elder Arthur Gates, Indianapolis, Indiana; also by three sisters, Mrs. Helena (James) Cook, Mrs. Olive (William) Calvert, and Mrs. Jennie Weeks, and one brother, Irving L. Howes, all of Providence, Rhode Island, as well as several nieces and nephews.

While there is no longer a class in the Attleboro church school functioning as the Mary E. Rogers Organized Class, a majority of the original group still meets monthly, and still remains an active unit, retaining the name of the Mary E. Rogers Class.

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## The Snow

The snow, falling ever so softly,  
Came gently down through the night,  
Turning each bush into a mountain  
Each tree branch, crystals of white.  
It covered birdbaths in my garden  
Each looked like a hugh toadstool.  
It made the stone bench, a throne seat  
Down by the ice-frozen pool.  
It fell on black cloth in my window  
And what lace medallions I see!  
Hexagons, gossamer, and dainty,  
All different, as different can be.  
—Bertha Gyax.

# The Modern Word of Prophecy Is Sure

By J. A. Koehler

**S**AINST PETER said: "We have also a more *sure* word of prophecy, unto which ye do well that ye take heed." He said that the ancient word of prophecy is sure. The prophet of Restoration said: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." He said that the modern voice of prophecy, too, is sure.

So far as the Bible story reveals, Moses is the first real prophet who doubted the sureness of some prophecy. He said: "When a prophet speaketh in the name of the Lord [when a man says "God said"] if the thing follow not, the Lord hath *not* spoken, but the prophet hath spoken presumptuously: thou shalt not be afraid of him."

Jesus said: "Beware of false prophets." And Peter said there were "false prophets among the people." There were, as there still are, prophetic humbugs, outright deceivers, and insanity borderliners.

**B**UT THE foregoing language of Moses does not seem to refer to fake prophets. It seems rather to refer to true prophets who, in speaking presumptuously, say things about the truth that are not true. It seems to refer to what prophets add to "the voice of divine inspiration."

A prophet can no more be dispossessed of his soul than you can. A prophet will have ideas about what "God said" as certainly as you have. A prophet will speak his own mind just as you do. And just as you make mistakes when you speak about matters on which you are not an authority, so do prophets. The judgment of even so great a prophet as Moses, on one question, was corrected by his own father-in-law.

One prophet said that it is necessary that some things be necessary. It is necessary, for instance, that man should be under the necessity of mastering the forces of the world

in which he lives—particularly the forces at work in economic life—if he is to develop into a full-fledged human being. And it seems especially necessary that men should be under the necessity of judging of the truth of the voice of prophecy—or of what is true in ethical relations—if his moral development is to be completed.

**W**HEN I contemplate the prophets, I always ask two principal questions: (1) What is the "message" of the prophet? and (2) What is he saying about his message, or in connection with his message, that may not be wholly true?

It is through contemplation of the messages of the prophets that we perceive that there is "a message" of prophecy. On previous occasions, I have said that the message of prophecy is that *the Kingdom of God shall come. That, to me, is the sure word of prophecy.* That seems as certainly true to me as that civilization shall continue to march on.

If there is a modern word of prophecy which says that the Kingdom shall come, that modern word of prophecy, to me, as it may be to you, is *sure*. For true prophecy speaks the truth. Its ideas accord with the requirements of the nature and being of man. And surely we must know that the most comprehensive of all truths is that the Kingdom is the all-inclusive requirement of the very nature of man.

**I** AM PARTICULARLY concerned with the specific word of prophecy which, it seems, is designed to inspire us to do what must be done by us, in this our day, if the Kingdom is to come. I am concerned with the word which is intended to stimulate the church, to invigorate it, to electrify it, to cause it to put everything it has into its proper business, which is "to bring forth and establish the

cause of Zion," the coming Kingdom of God.

I do this not only because the church, the membership regarded collectively, has a way of neglecting "the weightier matters of the law," so long as incidental things seem to go well with it; but also because the church as a whole seems to get "cold feet"; because it seems to become fainthearted. It is not so sure that the word of prophecy which says that Zion shall be redeemed *before* the coming of the Lord is sure. And, therefore, it is not so resolved to bring forth and to establish that cause.

What about the sureness of "the message" of prophecy? Has the genius of ancient prophecy ever been "off the beam" in its predictions about the business of the Kingdom? Can you find evidence in the events of the centuries, particularly in the developments of the affairs of "my people"—evidence that the word of prophecy ever *was not sure*? Why, one of the principal anchorages we have of faith in God is the historic witness of the centuries that the word of prophecy is sure.

We talk about the knowledge and the power and the sovereignty and the purposes of God, as if we really had some idea of what we are talking about. We say "the works, and the designs, and the purposes of God cannot be frustrated." But we conduct the affairs of the church—in so far, that is, as they respect the redemption of Zion—as if the Almighty has found it necessary to call off the whole business because of the interfering "plans of mice and men." The whole Christian church should be ashamed of the record of its religious performance.

**T**HE ANCIENT VOICE of prophecy said over and over again, in one form or another, that His work shall go "*before Him.*" It said that *before* the end of the ungodly situation into which we have gotten human affairs by our mis-government of industry, there shall be the be-

gining of the godly way of life. "It shall come to pass in the last days, that the mountain of the Lord's house [the Zion of Restoration] shall be established." And out of that conviction came the ancient admonition to Zion, the people, to "get ye up into the high mountain"; to ways above the common place things that characterize Christendom; "to bring forth and establish the cause of Zion."

What the ancient voice of prophecy said over and over again is what the modern voice of prophecy has often said. Hear this word of modern prophecy, ye people who say that that word is sure: "Righteousness and truth shall I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

THAT WAS the voice of prophecy in 1830. Two years later that voice said: "The time has come, and is now at hand" to inaugurate the business of the Kingdom; the time to "organize my Kingdom upon the consecrated land;" "to establish the children of Zion." And on the heels of that proclamation, within four years time, the modern voice of prophecy said: "They [the people of Zion] might have been redeemed even now"—more than a century ago. That is the ancient voice of prophecy over again. It is "the word" which we say is sure.

If you wish the modern statement of the prophecy contained in the fortieth chapter of the Book of Isaiah, you may find it in the "Hymn of Admonition," written by our venerable Dr. Joseph Luff. In that hymn he says: "The time is ripe, My work must hasten. Get ye up, then, to your mountain, Zion of this closing day, for the glory of My coming waits to break upon your way." That

voice of modern prophecy says, by implication, that *before* the Lord shall come, His mode of human living together shall be established.

Peter said: "Ye do well that ye take heed" unto that voice of prophecy. The genius of Restoration said, If you do not take heed "the kingdoms of this world shall prevail against you." Even in the vicissitudes of this people, as in all other turns of events in the present and in the past, we have convincing witness that the modern word of prophecy, to which we ought to give heed, and which is the ancient voice of prophecy resounding anew, is sure.

## Editorial

(Continued from page 3.)

pends upon this, and we all feel it. So much the greater reason, therefore, that no hasty actions, no hasty decisions, should be made.

We have seen many times how the dangers of dissent and trouble have threatened a General Conference. But they have melted away, in recent years, as the conference opened. Trouble and debt brought great danger to the church in times past; they are luxuries we cannot afford now. We must not have them.

Our church has gone through many hard and difficult times. It could not have survived without the help of God. We believe that it has survived because it has a divine mission to fulfill, and that it will continue to survive for the same reason. The church needs peace and unity at its conferences, among the membership and within the leadership. It needs faith.

Let each one of us see that he shall do everything in his power to help the work of the church and to sustain its leaders, and to do nothing to make that work more difficult.

L. L.

Light is the task when many share the toil.—Homer.

## The Editor Says He Likes Monday

I LIKE Monday.  
It is the best day of all the week.

TUESDAY is nice, comma  
But it is just in-between.

WEDNESDAY is endure-unto-the-end  
Forever and ever . . . ellipsis.

AND THURSDAY is don't care; semi-colon. Only you have to keep plugging to get this week's work done this week.

FRIDAY brightens up with a paycheck  
And the last exciting rush  
Of getting things really done.

SATURDAY is a brown holiday  
With chores and errands and shopping for food

And a lot of practical little things  
That bring the soaring spirit back to earth with a thud. Period.

SUNDAY has slow beginnings  
With no alarm clock  
And you return to consciousness  
Like a person sleeping late in a Pullman berth

With Life gliding swiftly by his window  
Breakfast maybe and funnypapers  
Then church  
And dinner (parenthesis) eat-too-much and sleep it off  
Ho-hums and the radio until late evening  
And not much meaning to anything.

BUT MONDAY starts off with a bang!  
screamer

The loud alarm bell, pans rattling in the kitchen  
Razor stropping, hummed melodies and sloshing water in the bathroom  
Put on your harness, get the bit in your teeth  
And roar down to the office  
Where you hit the ball, and shovel out tons  
Of work  
Oh, it's great to have a job to do in the world  
And strength to do it  
To look all men in the eye and know  
That you're carrying your part of the load.

I LIKE MONDAY  
And the Creator was probably wise  
To put just one of them  
In every week. Stop.



# George Nathaniel Briggs

President Emeritus of Graceland College

A biographical sketch prepared in connection with the Fiftieth Anniversary celebration of Graceland College, 1945.

By the Lambda Delta Sigma Society

George N. Briggs is a sensible man;  
He stays at home and looks arter his  
folks;  
He draws his furrer as straight as he  
can,  
And into nobody's tater-patch pokes.

Such in part is the tribute paid by James Russell Lowell in his *Bigelow Papers* to George Nixon Briggs, rugged pioneer governor of Massachusetts.

The poet today could well pay a similar tribute to George Nathaniel Briggs, President-Emeritus of Graceland College, and a descendant of this sturdy statesman.

IT WAS IN the little village of Tabor, Iowa, and on May 10, 1874, that George took his first peep at this wide, wide world. He is the son of Riley W. and Clara Briggs, and the eldest of three children. In the veins of his maternal as well as his paternal ancestry flowed the fighting blood of New England, for his mother, Clara Greene, was a direct descendant of General Nathaniel Greene of the American Revolution.

The boy was nurtured in an atmosphere of strong religious faith, both his parents and grandparents being stanch leaders in the Reorganized Church of Jesus Christ of Latter Day Saints. Thus to his heritage of leadership was added the impelling force of a firm religious conviction.

Riley W. Briggs, upon graduation from the law school of the State University of Iowa, took up the practice of law in Carson, Iowa. His success won for him the election to the Twenty-third and Twenty-fourth General Assemblies of Iowa.

It was in Carson, in 1891, that

George completed his public and high school training.

A broad basis for the career which was to follow was laid by attendance in three of Iowa's educational institutions. He received the degree of Bachelor of Didactics from the Iowa State Teacher's College at Cedar Falls in 1893 and the degree of Bachelor of Arts from the University of Iowa at Iowa City in 1897. At the latter place he had taken a combination of law at Drake University in Des Moines. Further graduate work led him to the University of Chicago and the University of Minnesota. He received the honorary degree of LL.D. in 1923.

His early ambition to follow the profession of his father, that of the practice of law, was abandoned when at the close of his senior year at the State University of Iowa the State Board of Education appointed him inspector of high schools in the southwestern district of Iowa. While visiting in Lamoni, included in this district, he was persuaded to accept the superintendency of its public schools. This position he held for four years.

THE SECOND PHASE of training which was to prepare Mr. Briggs for the service for which we know him best began on a frontier many thousand miles away.

The Spanish-American War, then recently ended, had placed the Philippine Islands under the protection of the United States. In 1901 William Howard Taft became the first United States Governor-general of those islands. He advocated in-

ONE MAY attract attention by a single daring stroke, but the great canvas of life is made beautiful and worth-while by filling in with details which have cost time and thought and courage and fidelity.

The life canvas of George N. Briggs presents strong colors in broad strokes, for he is one who dreamed boldly and built bravely. It also presents details in colors more quiet, for he toiled patiently and painstakingly, considering no problem too insignificant for his careful attention.

The work of a lifetime cannot be comprehended by a mere tabulation of events or a retelling of deeds well done. It is difficult to catch in words those impulses, emotions, and convictions which have incorporated to make the real man. While accomplishments are the best-known measure of a man's worth, merely cataloging them lacks warmth and color and perspective.

In the following sketch, the real President Briggs, whom Graceland has known and loved so many years, eludes the pen. Numerous and praiseworthy as are his achievements, he is vastly more than their total. Pioneer, father, neighbor, citizen, churchman, friend and counselor, he was and is more than an executive.

creasing self-government for the Filipinos—"the Philippines for the Filipinos." Realizing that ere "The little brown brother" should be capable of assuming self-government he must be trained not only in arts and letters but in ideals, he imported a whole boatload of American schoolteachers to prepare the natives for democracy.

Today the Filipinos are one with us in a gigantic struggle for the preservation of ideals—ideals which they first heard only forty years ago from W. H. Taft's one thousand teachers.

Among those one-thousand teachers, who had been appointed by the various state universities, was our then youthful George N. Briggs. He was one of the five appointed to that service by the State University of Iowa.

True to the pioneering spirit of his forebears, Mr. Briggs established his home in that faraway and primitive land, there to remain for nine years.

At this early age, he was then twenty-seven, he was recognized as possessing ability as an organizer and executive. Promotions followed rapidly. He served as teacher of English, Deputy Division Superintendent of Schools, Division Superintendent of Schools, Superintendent of the Philippine Schools of Arts and Trades in Manila, and finally as Superintendent of the Philippine Normal School in Manila, the highest institution of learning organized by the government to that date.

**R**ETURNING TO Washington, D. C., in 1910, he served as Superintendent of Filipino Students in the United States, with headquarters in Washington, D. C., and special agent of the Philippine Bureau of Education having to do with the appointment of American teachers to the Philippine service. After five years he was given a greater responsibility, being appointed as special agent of U. S. Bureau of Education

having to do with the United States educational exhibit for the Panama-Pacific Exposition at San Francisco. During 1915 he installed and had charge of the educational exhibit of the United States government at the Panama-Pacific Exposition.

The exhibit won for him a gold medal of honor.

**I**T WAS DURING the years in which Mr. Briggs taught in the Lamoni public schools that he made his first acquaintance with Graceland College, and that institution with him. The College Board of Trustees, witnessing his success as superintendent of schools and eager to enlist his services, invited him at that time, in 1900, to become President of Graceland. Believing his age and lack of experience did not justify him in hoping for the development of the college under his administration into the institution he visioned the church demanded, he asked to be excused from accepting.

The story of how Mr. Briggs' attention was again turned toward Graceland can best be told in his own words. At a chapel service shortly after his resignation from the presidency of the college, a panel discussion was being conducted on the relation of the church and the college, and he was asked why he had come to Graceland. "In 1914 as I sat in an assembly of the National Education Association in Philadelphia I was made oblivious of my surrounding and passed through a spiritual experience, during which I was given to understand that my services would soon be called upon in connection with Graceland. I had not visited Lamoni for some time, and as my duties in the government service had required me to live in Washington, D. C., for several years, I had not been in contact with the church as there was no branch in Washington then.

"At the time of this experience it would have been almost impossible to have accepted a call to the college as it would have required the transfer of someone of the educa-

tional leaders in the Philippines to come to the United States to supervise the education of some thousand Filipino students in this country and to appoint about one hundred American teachers annually for the Philippine service.

"Within the next few months I was transferred to the position of special agent in the U. S. Bureau of Education and assigned to the preparation of an educational exhibit for the Panama-Pacific Exposition to open in San Francisco the next year.

"While in San Francisco in charge of the exhibit, I attended the branch services in the little brown church nestled in one of the valleys of that great city built like Rome on seven hills.

"One Sunday evening I noticed a stranger in the congregation, a stranger to the San Francisco branch but not to me. It was a member of the board of trustees of Graceland. He remained in the city several days visiting the exposition and discussing with me the needs of the college."

**I**N LETTERS to the board of trustees and to President Frederick M. Smith, Mr. Briggs expressed his profound conviction that the church was about to enter upon a great period of expansion and very graciously offered to serve in whatever capacity they might suggest. His offer was considered almost providential, and he was at once invited to become the President of Graceland College.

Mr. Briggs came to Graceland fully qualified. Following his ten years of executive experience in the educational institutions of the Philippine Islands, he had spent five years in close contact with the educational institutions throughout the United States. His work of selecting teachers for the Philippine service had developed in him the ability to weigh personal values. His supervision of Filipino students in America had given him an understanding of student problems.

Graceland was passing through a



very critical period. Former presidents had served but short terms, as had, likewise, most faculty members. The greater number of the students were enrolled in the preparatory, academy, and commercial departments. The college department offered few courses and attracted few students.

Graceland needed a strong administrator, one who possessed insight into the spiritual needs of a church institution and at the same time had had the practical experience necessary to chart its academic course. This was the challenge accepted by George N. Briggs, when in the fall of 1915 he became Graceland's fourteenth president.

Once again he became a pioneer. This time in the educational circles of the middle west. At that time junior colleges were practically unknown. Today there are many, and Graceland holds the honor of being one of the oldest and largest in the country.

**P**RESIDENT BRIGG'S task of developing Graceland to this place of recognition was, in the main, along two lines; first, to gather together a faculty who by preparation and consecration to the church could share his vision of Graceland's needs, and second, to secure the financial support necessary to provide a physical plant adequate to the needs. In this undertaking President Briggs displayed a special genius. By keen, yet kindly insight, and by patient and ceaseless effort he has gathered a staff exceeding in preparation and in tenure of office those of similar institutions. He has helped each one to vision a high goal for his department and to harmonize his efforts for the good of all. They have been inspired to serve with service alone the goal.

The college has increased in endowments, buildings, and equipment. The student body has grown steadily, coming from every locality in which the church is known. Here our youth are inspired and strengthened. From here they go forth pre-

pared to fill positions of skill and honor, and to live lives of high endeavor.

Graceland has won full accreditation by the Iowa Intercollegiate Standing Committee, the North Central Association of Colleges and Universities, the Association of American Junior Colleges, and the University of the State of New York.

President Briggs served as secretary of the Association of Iowa College Presidents for sixteen years. He was also a member of the legislative and executive committees of that association. Through the years he had held membership in the American Political Science Association, the National Educational Association, and the American Association for the Advancement of Science.

That he is known nationally as well as locally is evidenced by the fact that his biographical sketch is included in the following publications:

*Who's Who in America*

*Who's Who in American Education*

*Biographical Directory of Leaders in Education*

*Presidents of American Colleges and Universities*

*Biographical Encyclopedia of America*

*Biographical Encyclopedia of the World*

*Who's Who in the Western Hemisphere*

*Who's Who in Iowa*

**O**N FEBRUARY 27, 1944, President G. N. Briggs in his annual report to the College Board of Trustees submitted his request to be released from college administrative duties at the end of that school year. Continuing in his own words, "My services as president of the college will have extended over a period of twenty-nine years with the close of the present college year. In May I will have reached the age of seventy years, the period of retirement of

educational executives. A younger man should be designated to take over the administrative affairs at the college, to have a share in the planning for the future and the carrying into effect the plans entered upon. The welfare of the college—that has been, and is my chief concern—requires that I ask to be relieved of further administrative responsibility with the close of the present year."

Thus when "full of years and honors" he as graciously bowed himself from the presidential office as he had graciously offered his talents to that position twenty-nine years previous.

The board replied with the following expression: "The Graceland College Board has listened to your annual report of this date with admiration for the service which Graceland College has rendered to the institution which it has served. Your clear analysis of the two epochs through which the college has grown, and your vision for the next era which is already beginning is most illuminating for the continuing policies of the college.

"We receive the report with both gratitude and humility. It recalls to us the magnificence of your leadership and the responsibility which rests upon this board in meeting your request that you be released from the arduous service of leadership to which you have devoted twenty-nine years as president.

"We shall accord to your wishes and anticipate that in the position of President Emeritus the board and the college may have the advantage of your counsel and vision."

President Emeritus Briggs maintains an office in the Administration Building and continues to conduct classes in American history and political science. In daily contact with the institution which his fostering care guided through many a crisis, he is still a vital force in the shaping of its policies.

*(Continued on next page.)*

# ZION'S LEAGUE EXCHANGE

## GIRLS' BASKETBALL LEAGUE

Because the city-wide council felt that the girls needed a basketball league as much as the boys, Mary Taylor was appointed chairman of a committee to start proceedings toward the organization. She and her committee have started by calling a meeting of interested girls. Some thirty attended, out of which four teams will be formed. The teams will each have a captain who will act as coach. The girls chosen for this job either hold a state "M," women's athletic state letter, or have done extensive work in the field of athletics. The girls will practice once a week at the Auditorium and will play every other week. This is one method by which the council is trying to satisfy the recreational need of Leaguers in Independence. Another is the skating party held the first Monday in each month at the local rink. Here the young people from all the thirteen branches meet and skate for three hours.

## EDEN HEIGHTS NEWS

The Zion's League of Eden Heights, which meets every Sunday evening at 6 P. M. at the church, has been studying the *Book of Mormon* under the direction of Hiram Robinson.

The group has had several parties since the first of the year. The New Year's Eve party was held at the Donald Snively home. Later in the month a farewell party was given for Johnny Williamson, who en-

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The results of life are incalculable. It is impossible at this time to measure the influence exerted upon Graceland College by the life of George Nathaniel Briggs. Sufficient now to rejoice that in his mellow wisdom he may still design and execute many things for her good—for "the years know much which the days can never know."

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tered the armed services. He is now stationed in Alabama.

The Leaguers miss their leader, Guy Hurshman, who is in the Independence Sanitarium. His assistant, Edith Badder, has taken charge in his absence.

## CITY-WIDE MUSIC CONTEST

On the calendar of events for the city-wide Zion's League organization of Independence includes a music contest which is scheduled for the week of February 10-15. This contest was started last year in an effort to encourage the use of musical talent in the League. At that time entries were limited to vocal solos, duets, trios, and quartets, one entry of each per church. However, this year the contest has been thrown open to all fields: instrumental, vocal, orchestral, and choral. The entries will be judged on a national grading scale.

On Friday, February 15, the contest will end with a semi-formal banquet to be held in the Laurel Club dining room. A program, including the best contest numbers, will top the evening's entertainment.

## MASS YOUTH MEETING

Sunday evening, February 3, at 9 P. M. some 450 Protestant young people joined in a mass youth meeting at the First Methodist church.

Mrs. Joe Harbin of the Methodist church played the organ. Howard Downs, a member of the Zion's League, was in charge of the service.

A chorus from the First Christian church sang, "I Consecrate Myself to Thee," and a trio from the Presbyterian congregation sang, "Holy, Holy, Holy."

Lt. Col. William A. Sessions, a chaplain in the Army, gave a sermon on the timely topic, "Are You Scared?"

The meeting culminated the week's activities of the young people of Independence in celebration of youth week.

Friday, February 1, the students in junior and senior high schools had special assemblies. At these assemblies the Reverend Albert Farmer, executive secretary of the Missouri state youth council, gave the address.

## ZION'S LEAGUE BANQUET—FAR WEST STAKE

"My Blue Heaven" was the theme for the 1945 formal banquet held by the Far West Stake Zion's League in the Venetian room of the Y. W. C. A. in St. Joseph, Missouri, Saturday evening, December 29.

Approximately one hundred Leaguers were present to enjoy the decorative atmosphere of the banquet room and tables, and the delicious food prepared by the kitchen staff of the Y. W. C. A.; mothers from the three St. Joseph branches served. Because some failed to get reservations soon enough, a number of young people were unable to attend. This is the first stake banquet ever to be held; those preceding have been city-wide only. Plans are being made to make these banquets an annual stake affair.

Over the French doors that led to the candlelighted tables were the words "Blue Heaven." Under this archway passed the couples in the grand march to the strains of "Moonlight Becomes You." The three tables, covered with white streamers, were extended away from the speakers' table in rainbow fashion. Silver gilt half moons and stars on standards of blue gilt stars were center pieces for all tables. Blue candles in white holders were arranged the full length of each table. Stars of blue glittered from the ceiling.

A large silver comet on navy blue paper with silver stars pinned in various places and bordered with silver half-moons and stars provided a back drop for the speakers' table. Place cards followed the pattern of the centerpieces; the programs were in dark blue folders sprayed with white paint, and printed with orange moons and tiny silver stars.

Preceding the banquet, Gene Hampton gave the invocation. Dinner consisted of beef tenders, scalloped potatoes, peas and carrots, vegetable salad, clover leaf rolls, and devil's food cake. Music was provided by an automatic phonograph, playing songs suitable to the occasion.

Ray Trotter, president of Far West Stake League acted as toastmaster, welcoming those present and introducing Georgia Mae Trotter, who directed the community singing. She was assisted by Shirley Ruoff. The program was as follows: "Linger Awhile," sextet; Donna Acord, Betty Wieman, Grace Loveall, Twila Ruoff, Marian Penny, and Teola Ruoff; skit, "Strictly Out of This World," Bill Shores; piano solo, "Night and Day," Shirley Ruoff; speech, "Wish on a Star," Teola Ruoff; vocal solo, "Stars in Your Eyes" and "Desert Song," Lillian Miller; "Deep Purple," quartet, Marjorie Powell, Mary Garrison, Susan Garrison and Carol Cawley; speech, "Wishing," Stake President Emery E. Jennings; violin solo, "Liebestraum," Velva Hampton; and "Goodnight, Sweet Dreams," by the sextet. After the last number everyone stood and sang one verse of "Blest Be the Tie That Binds," which has become a traditional song to end all League activities throughout the stake.

—Twila Ruoff, reporter.

When a youngster of about seven, John D. Rockefeller, Sr., chanced to wander in upon a traveling medicine show. The spieler in charge was auctioning off a "bright silver dollar" to the highest bidder, but was having little or no success with the cautious onlookers.

"I bid five cents," young Rockefeller's voice suddenly piped up.

"Sold," said the spieler. "Give me your nickel, sonny, and take the dollar."

"Oh, no," replied the youngster, "you take the five cents out of the dollar and give me 95 cents."—Louis Hirsch.

# BOOKS

## *France Before the Storm*

*Arch of Triumph*, by Erich Maria Remarque. Translated from the German by Walter Sorell and Denver Lindley. N. Y., Appleton-Century, 1945. 455 pages. \$3.

We believe that special care should be taken in presenting this important new book to the readers of a religious publication. We might, of course, avoid the responsibility of discussing it and so pass the problem on to others; but since nearly every literate person is sure to read of it, hear about it, or see it in the movies, we had just as well take up the task.

A few words, first of all, to the sensitive. This is a book of toughest realism. The language spares nothing because the life it describes spares nothing. Its setting is in the darkest and dirtiest of streets, hotels, *bistros*, and assorted institutions of the underworld of Paris. Its characters are the poor, the distressed, and the immoral people of the city, infiltrated by refugees from tyranny everywhere in the world, all trying to live, to find happiness, and many of them failing.

Dr. Ravic, the main character, is a German surgeon, a victim of the Gestapo, with a deadly hatred of the Nazi torturer and murderer, Haake. Ravic is in Paris without a passport and denied by the law a license to practice his profession. Nevertheless, he is kept busy in the little hospitals which secretly serve the desperate victims of sin; and because of his great skill, he does "ghost operations" for French physicians, receiving but a small part of the fees they earn. Ravic, who had once loved a young woman and saw her beaten to death in a Nazi concentration camp, learns to love again, sees the woman betray him, hates, and forgives her to try to save her life in vain. He succeeds in killing Haake and makes his escape; but when war comes, he

is sent to a concentration camp.

In that atmosphere, it seems that the people have lost the meaning of good and evil; they do not know the wrong of sin, though it blights their lives like a plague. They understand only pain and pleasure, misery and uncertainty, and death. It is a world that has become hell because the people have no moral standards, no spiritual ideals. Nothing remains clean or sacred to them.

And, if we may add the comment here, that is the trouble of the author, and of many of the realistic writers of the present generation. They do not know the meaning of good and evil; they describe life from no background of moral standards, no light of spiritual ideals. The morality of the world is not something that will maintain itself. If writers do not help maintain it, if the people who get all their ideas from the reading of books and the seeing of movies (and never go to church) do not find some moral standards at some point in their life, they will certainly not be able to create these things for themselves. It is for this reason that nations go to pieces and civilizations decay. It seems to us that ruin is a high price to pay for the kind of freedom the modern world appears to want.

The personal drama—the story of Dr. Ravic and his associates—is made greater by the fact that it is presented against a background of the whole situation in Europe, the growing Nazi menace on the horizon, the impending doom of destruction and degradation, the impotence of France to do anything about it save talk. Before the coming terror, life takes on a kind of frantic desperation, the frenzy of creatures who know that the end is near and that for them there is no escape.

Remarque himself was a refugee from the Nazi terror. His early book, *All Quiet* was banned by Hitler because it was a severe document against war. Remarque is in the United States, and is fulfilling the requirements to become a citizen.

L. L.

# The Indian

By Albert L. Loving

THE SUBJECTS of this story are Latter Day Saint Indians living on the Omaha Reservation at Macy, Nebraska. And for your information I would like to suggest that this reservation, with its over seventeen hundred Indians, is very close to our church headquarters' doorstep, considering the convenience of modern transportation.

On November 13, 1945, I knocked on a door of a Latter Day Saint Indian home, and a pleasant feminine voice answered "Come in." Opening the door, I stepped in and was immediately offered a chair. Resting a while, and relaxed, I turned in serious tone of voice and cheerful countenance to engage the young Indian woman in conversation about herself, her schooling and outlook on life, her ideals for the future, her beliefs and so on. Her answers were readily given in perfect English as she puffed vigorously away at a cigarette.

She had gone through grade school and then on to Haskell Institute in the hope of completing a business course, but when almost at the time of graduation she was unable to finance two hundred and sixty dollars and so quit and abandoned her plan.

She liked the study of science, and while at Haskell along with another girl had seen in a magazine some advertising announcement of three booklets on peyote and together they had bought the books and read them. From these scientific booklets she had learned that peyote is a drug and when taken as her people use it in religious ceremonies produces a form of intoxication.

Vacation time came and she returned to the reservation, brought the books with her and attempted to enlighten her people on the matter. One day her uncle, who is one of the leading men in "The Native American Church," or peyote users, said to her: "I thought you went to school to take a commercial course, now here you are playing with science and talking against my church; get those books out of this house at once." She obeyed and sent the books to a library.

I asked her, "What do you think or believe for yourself?"

She answered, "I believe both science and peyote."

"But," said I, "How can you be a true scientist and at the same time believe in peyote when you know it is a drug and produces when eaten a form of intoxication?"

Answering, she said, "I don't know, but I am afraid not to believe in peyote."

At that point I reached into my brief case and drew out a new *Book of Mormon* and with the best of procedure possible presented it to her. At the same time, so far as time would permit, I made an effort to give to her the "historical background."

This should also be the fitting place to say a word about our source of supply of copies of the new *Book of Mormon*. The Friendly Book of Mormon Class of the Stone Church Sunday school at Independence, Missouri, under the leadership of Brother Clifton Resch has a circulating library, and they supply many copies of the book for our Indian brethren. This is a very commendable work, and only the knowledge of the Eternal One at the great Day of Judgment will know how much good is accomplished by their efforts.

Later on in the same day I knocked at the door of a house high up on the hills overlooking the Missouri bottoms and river. Autumn-bared timber, linden, oak, hickory, elm, and underbrush crowded the house back from the steep slope leading down to the river. How I wanted to go off rustling and crawling through the woods into those quiet gorges and sheltered gaps in the hills and talk with someone who knew the how-and-what of this work among the Indians. However, duty comes first, and the occupant of this house was an Indian member of the priesthood who was ordained a teacher years ago. Today he is still a brilliant minded man for an Indian, but one can readily see and discern in him the conflict that has gone on in the souls of most Indians.

He was very sick. Fully dressed, he lay propped up in bed with his boots on. All the right side of his face looked as though he had lost control of the muscles. His right eye was terribly inflamed and looked like a ball of raw meat. I didn't ask the cause but had a strong guess to myself.

I sat at his bedside tired in mind and weary in body. It seemed appropriate to say nothing. Furthermore he seemed to want to talk, and I was glad to be able to catnap while he talked. Something he said brought me to my senses quickly. "No firewood for the night, and little food in the house." Instantly arising, I said, "Where's your ax?" "There," he said. From then on till well into the dark I cut and carried white oak and green hickory poles to the house and chopped them into lengths fit for the long stove to take.

When I finally came in, he said, "Supper's ready. Will you eat with us?" Along with him and wife and little daughter I pulled up a chair and ate a delicious supper of johnny-cake and gravy with large quantities of unsweetened black coffee. It is not the lay of the

table or the smell of the food that makes a good meal, but the depth of the appetite of the diner. And the table and food were clean and fresh from the pan and the coffee pot.

After the meal we returned to the bedroom and again our friend took up his perch, clothes, boots, and all in the bed, and as I sat beside him I listened to the story of the struggles of an Indian Latter Day Saint to qualify to represent God to his brethren.

He said, "You know when I was baptized years ago I soon found a desire growing in my heart to be entrusted with the authority to represent God and to teach the gospel to my people. Then one day the white brothers came to me and told me that I was called of God to be ordained a teacher to instruct my people in the ways of Jesus. Then I was ordained, and they told me to quit using tobacco and build a nice house for my family to live in and then when I would have it built never to let any unclean thing come under my roof.

"My first test came when I tried to quit using tobacco. I used to go to a holy place out there on that hill and kneel down before God and roll my cornhusk cigarette and lay it down on the ground and then look up to God and ask him to take it away from me. Then I would get up and go home and leave my tobacco there at that holy place. But pretty soon I would go back and get that cigarette and smoke it."

Then he said, "I thought to myself that I would go to a holy place farther away from home and try so that there would be more effort needed to get the tobacco if I should weaken. There is another holy place on that hill far away, and I went there and tried but it was no use, I'd go back there and get it just the same as I would to the hill nearer home.

"So for four years I struggled to overcome the use of tobacco. But my neighbors and friends seemed like dogs barking at the cattle night and day, and they would say to me, 'Why are you so foolish? God gave tobacco to our fathers to smoke and use as incense in religious ceremonies, and now you try to please God without the use of tobacco.'"

He continued, "I quit trying and continued to use it. Then for ten years I tried to build a nice home for my family to live in. Sometimes I would wake my wife up in the middle of the night and ask her to pray for me and she would say, 'Have you gone mad?' But she did pray for me however." Now he said, "Here I am, not a white man, and no longer do I have any influence with my Indian brothers because I have spoken too plainly to them."

Before stepping out into the darkness of night, I obtained a basin of warm

water and made a lotion for his poor eye and anointed his head with oil and laid hands on him with prayer.

I was glad to have a five-mile walk to my cabin, and in the pale light of a young moon with a little mist and rain, the tears ran hot down my face, and I could understand a little of what the *Book of Mormon* term "Hidden Darkness" signified.

Within the last hour an aged grandmother came to my cabin door and after being admitted explained that she needed diapers and clothes and a baby blanket for her little grandson born three days ago in an empty cabin. In a week or so the mother would be coming out of the agency hospital and they had no clothes for the little Indian. I went rummaging through a bundle of stuff sent up by the Omaha Women's department, and finally found what I thought would fit the baby. Hurriedly she wrapped it up and went out smiling and muttering in Indian *we-bla-ha* meaning "Thank you." A gospel of words (lip service) doesn't appeal much to

people in the condition that these people live in, and those of us who do or may work among them repeatedly come to the place where we see the need of zionic evangelism.

Not all church members and few branches are really capable of doing much in some of these directions, but we are happy to note the increasing attention and interest that is growing in our Indian missionary responsibilities. We cannot reasonably turn a deaf ear to this problem. Neither are we always able to do what our good sense tells us ought to be done. But we are studying the people and their needs and to the best of our ability endeavoring to meet those needs.

So whether it be that we study the *Book of Mormon* or American archaeology or the Indian people of today we come to the same answer. They and all mankind need the gospel of Jesus Christ and its social program of Zion.

The white people have not made much progress yet with the zionic pattern of life. We believe it will work ultimately among the Indians as well as the whites.

women and children made victims of war. He has seen homes pillaged, looted, ransacked. He has seen lines of hungry people waiting at the garbage pails for what little the soldier might throw out. He has seen his own buddies fall victim to the craving for nicotine, alcohol, and sexual gratification. He himself has had a terrific battle against their lure during the long, idle hours which always follow a successful conquest. Yes, the man or woman who has been through it has seen the real facts of life, and he could not escape its effect upon his thinking. He has awakened to the fact that religion and the things it teaches cannot be *only* idealistic dreams and hopes. He knows they must meet the daily needs of every individual, and religion's philosophy must be taught truthfully in such a way that the individual can answer his daily problems with it. But, more than that, *he has found some of those ways in his own struggle to stay clean morally and spiritually!* In any planning of a church program for now and the future, we cannot afford to overlook such a valuable source of help as we have in the returning servicemen and women!

Beyond the planning required for those in the United States, there is the need for growth in our world missionary program. Because these same veterans have had firsthand contact with the various civilizations, they come back as the best source of information for us as to folkways, mores, customs, and actual conditions today in most of the countries of the world. Yes, in many, many ways the returning veteran is, without doubt, one who should have part materially in the planning by those who shall lead us now and in the future.

Let's don't "plan for them!" Let's work with them, and they with us, in planning for *everyone!*

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Make two grins grow where there was only a frown before.—Elbert Hubbard.

## The Returning Veteran

By Jay Grayson

WE HAVE HEARD a lot of talk about what the folks back home must do to help the returning veteran to adjust to his return to civilian life. Various plans have popped up from all sides. Many of these plans are backed by eminent psychologists and psychiatrists. Without casting disparagement on their good work, I should like to present a few thoughts and ask a few questions. And let me emphasize the fact that my thoughts are concerned specifically with the formulating of our own church program for the next few years.

Just as everywhere else, those of us who are vitally interested in the work of the church have given thought to the place the returning servicemen and women should and will assume in the local and general activities of the church. Most of the plans suggested have had the idea of "absorbing" the veterans in the new programs, which will be formulated very largely by those who have remained at their necessary and wearing jobs during the

war. Without the devotion of the "home-front" workers, we could not have met the needs, spiritual and material, of our people, nor could we have "held our own" as we have. Due tribute must be rendered them from all points. But I'm sure that these "home-front" workers would be the first to recognize the limitations that their stay at home has placed upon them in formulating such a program as we shall need now and for the immediate future. That being so, why not invite the returning veteran to assist in that formulation?

My reasons are short, simple, and quite understandable. The intelligent soldier has had more on his mind than just winning the fight in combat. He has been concerned with future needs and ways to meet those needs. (Yet, that is not enough, for it will take the sharing of views and opinions from several of them to get down to the basic things in the problem.) The veteran has seen life realistically. He has seen men killed, homes bombed,

# News OF THE CHURCHES

## Berkeley, California

Pastor, Alma C. Andrews

The East Bay church observed filing day on January 27. The morning service was in charge of Pastor Alma C. Andrews with Bishop Burdick as speaker. After the sermon there was a processional by the Saints who left their inventories or financial statements at the altar. The theme of all departments of the branch for the month of January was "The Law of Stewardship." The subject was also publicized in the "Monthly Bulletin" resulting in a gratifying increase in the number of filers.

The choir presented Handel's *The Messiah* on December 23 at 8 p. m. with a chorus of forty voices. Elder Russell Ralston was the conductor. A grand piano was used with the console organ for accompaniment. The women were dressed in white surplices and long black skirts; the men in dark suits with bow ties. The service began in candlelight, with the main lights coming up gradually from a faint glow to full brilliance. It was an impressive and spiritual service.

The Sunday evening services have been changed since January 20. There are now special devotional features, including colored slides of sacred pictures with their interpretation preceding the sermon.

Two new classes have been added to the 6:00 p. m. study hour with Pastor Andrews and Elder William Haden as teachers.

The church school held a watch party on New Year's Eve. The school is growing under the able leadership of Ernest Miller. A theme is selected for every month to be emphasized at each service. For December the theme was "The Light of the World." For January the theme was "The Law of Stewardship."

The Christian Action Group, which is the adult social and service group of the church school, sponsored the Christmas party. At the January 11 meeting officers were elected for the coming year. Homer Gatchett was sustained as president, Theron Walker was elected vice-president, and Elma McKee as secretary. The social and entertainment committee chairmen will be selected at each monthly meeting to take charge of the succeeding month's activities.

Since the committees on war work are no longer needed, a new project is being sponsored. This is a sewing group origi-

nated to make aprons and other useful articles to be sold at the next festival. Emily Bruhns was chosen as chairman of this project.

Anna Likens served long and well as chairman of the American Women's Voluntary Service. She, with her little group of sewers, made two laprobes for wounded soldiers every week, as well as personally collecting and delivering clothing for European relief.

The "Monthly Bulletin" which was begun by the Christian Action Group, is now sent to 450 people each month. It has now been taken over officially by the church. A new mimeograph has been purchased which will greatly facilitate the work of the publicity department of the branch.

The various groups of the women's department continue to meet monthly for social activities and study. The lessons are taught by Pastor Andrews.

The branch will hold a family night on February 27 with all departments contributing to the evening's entertainment.

The Zion's League is an active and growing group, meeting twice monthly.

The department of music is sorry to lose Viola Lade and Charlotte Knudsen who resided in Berkeley while their husbands were in the armed forces. Jack Craig of Colorado Springs, who had been stationed at a near-by Navy base, will also be greatly missed. Brother Craig was the director of congregational singing, and tenor soloist in *The Messiah*.

Leonard Lee Joy, infant son of Mr. and Mrs. A. C. Joy, was blessed on December 2 by Pastor Alma Andrews and Elder Fred Browning.

Recent speakers have been Bishop Burdick of Sacramento, John Carmichael, Russell Ralston, Herbert A. Lynn, Hinman Savage, and William Haden.

—Homer D. Gatchett, reporter.

## Hamilton, Ontario

Pastor, F. J. Boyd

The women's department sponsored a social evening at the church on Tuesday, January 22. Twenty members congregated to play games and get better acquainted.

The speaker on February 3 at the evening service was Brother L. Hill; Brother H. Gilliam is scheduled to be the speaker on February 10.

The Saints in Hamilton are happy to welcome Mr. and Mrs. Ashley McAnich and daughter of Niagara Falls. Mr. Mc-

Anich was recently appointed manager of the Hamilton branch of the Imperial Life Assurance Company and will reside in Westdale.

In order to secure the desired speaker, the district young people's convention will be changed to June 1 and 2 in Toronto. The Port Elgin Reunion date has been announced as June 29 to July 7.  
—*The Cultivator*.

## Vancouver, Washington

Pastor, Paul E. Fishel

A very fine Thanksgiving Day dinner was held at the church. Three large turkeys were consumed by the eighty people who attended. The women's department, under the direction of Roycie Chapman, prepared the dinner and the Zion's League was in charge of the program that followed.

The recently completed lower auditorium was used for this dinner. Much work has been done on it in the last three months. It is also being used for classwork.

A plan has been drawn up by the building committee for work to be done on the church building and grounds. The Zion's League has made plans to use the space behind the church for recreational purposes.

Pastor Fishel has set aside the last Sunday of every month for the Leaguers to use as they see fit. On November 25 they invited as a guest speaker, Elder B. J. Peters, pastor of the South East church of Portland. Brother Peters delivered an inspiring sermon on the *Book of Mormon*. For the service in December, two priesthood members of the League, Albert Lasley and Samuel Morris gave sermonettes. This was the first time for each of these young men to speak since their ordination into the priesthood.

Under the direction of Mary Chapman the church school department has started a junior church. A regular service is held every Sunday morning with the exception of Communion Sunday when the juniors worship with the rest of the congregation.

A Christmas program was held on Sunday, December 23, at eight o'clock. A large decorated tree stood in one corner of the church. After a program of music and verse under the direction of the dramatics leader, Irene Morris, treats of candy, nuts, and fruit were distributed to the group.

On New Year's Eve the League held a watch party that was climaxed with a midnight show in Portland.

Leaguers continue to share in the activities of the church. They have, as one

of their projects, the printing of a program for the Sunday services. Many are attending the district choir in Portland and bringing back helpful musical training. A rally was held at the Vancouver church on Sunday, January 13. The League of Vancouver was joined by the Leagues of Camas and Longview for services during the morning and afternoon. The day started with a young people's prayer service at 8:30, with Elder Harold Carpenter, the young people's leader of Vancouver, in charge. He used as the theme of the service, "Master, teach us to build in our Lives."

At 9:45 the regular church school hour was held with the worship program in charge of the Camas League. At 11 o'clock, District President J. L. Verhi delivered an inspiring sermon to the young people and the adults of the branch. He challenged the Leaguers to do more and greater work. A baked ham dinner was served in the lower auditorium at noon. This was followed by singing and games. The concluding service of the day was a short worship program ending with a talk of dedication by Wanda Fishel. The next League rally will be held in Longview on February 10.

—Samuel Morris, reporter.

## St. Louis, Missouri

Pastor, Frank McDonald

Sympathy is extended to Mrs. Irma Campbell at the death of her father, Elder N. A. Guthrie of Nebo, Illinois, and to Mrs. James Hill whose husband died January 25.

On Sunday, January 13, Henry Eilers, Rita Schmidt, Judith Ann Clark, and Fay Green were baptized by Elder Paul Counts. The confirmation service was held the following Wednesday evening.

Charles Neff has received his discharge from the Navy and is attending Washington University in St. Louis while Mrs. Neff, the former Frances Dillon, finishes the semester as a teacher at Normandy High School. James Lewis has also received his discharge after serving several years in the Pacific theater. Harry Zerbel of Wisconsin, a veteran of World War II, was a recent visitor in St. Louis.

Attendance at prayer services is steadily on the increase; ninety-seven were present at a recent meeting. The women's department meets regularly at the homes of its members.

Refreshments were served by Pastor and Mrs. McDonald following the service on Sunday night, January 27, in celebration of their twenty-ninth wedding anniversary.

—Opal Nelson, reporter.

## Springfield, Missouri

Pastor, Joseph Breshears

"Looking Forward" was the theme of the January Communion service.

Speakers at the worship services during the past month have been Pastor Breshears, who spoke on "Searching the Commandments"; Norman Cox, who gave a discourse on the financial law; Clifford Browne, whose message was on the use of talents; and C. E. Wilson, who talked on the definition of religion. James Kemp gave an illustrated lecture on "Jesus, the Teacher."

Attendance at the midweek prayer service has steadily increased since January 1 when it was decided the meetings should be held in individual homes rather than in the church. The Saints have met at the homes of Estel Starkey, W. J. Breshears, Arthur Starks, John Dowker, J. R. Davis, Twyla Briggs, Tom Shelly, Claude Epps, Helen Yager, Francis Bishop, Lawrence Ninemire, Olga Doran, and Milard Palmer in the past month.

Devotionals at the church have been presented by the children's department, the junior high group, and the young people.

The junior League social feature was a hobo party held at the home of Charles Browne. Regular meetings included a lesson on stewardship, a Bible quiz, a lecture on the terrain and religions of North Africa, and talks by various members of the League on historic men of the church.

An enthusiastic group of senior Leaguers enjoyed a progressive dinner party January 17. Beginning with tomato juice cocktails at the home of their leader, Helen Kemp, they went on to C. E. Wilson's for soup, Bennie Simmons for salad, Pastor Breshears for vegetables, Clifford Browne's for the meat course, and Madge Bayless' for dessert. Other January activities included a chain quiz, Norman Cox's lecture on "A Peculiar People," a music appreciation program under the direction of James Kemp, and a panel discussion by five members of the group on the doctrines of other denominations.

On Sunday evening January 6, the young people presented a worship service. Merlin Hutsell gave the invocation and benediction; Martha Palmer, Verna Bradford, and Billie DeWitt the scripture readings; and Leolla Browne a poem, "The Master's Touch." Solos were sung by James Kemp, Lorene Browne, Madge Bayless, and Bennie Simmons. Victor and Martina Volskay, Johnny Scott, and Helen Kemp played instrumental solos. A trio composed of JoAnn Breshears, Ruth Akridge, and Lorene Browne, sang a selection; a duet was sung by Betty Markley and Janeth Agevine. The en-

tire group sang "Lord, Open Thou Our Eyes," and the full instrumental ensemble played "Onward, Christian Soldiers."

The women's department served a chili supper preceding the business meeting, and followed it with a moving picture, "The Way of Salvation." Other projects for the month included equipping the windows of the choir loft with Venetian blinds, addressing the pastor's monthly letters, and giving a shower for one of their members. The book, *You Are What You Eat*, is being used in the study course.

In his monthly pastoral letters to members of the branch, Elder Breshears is endeavoring to encourage a unified study of the *Book of Mormon* through a suggested home reading course, giving references. The January theme was "Faith."

—Charlie Yeoman, reporter.

## Mobile, Alabama

Pastor, R. L. Booker

The Saints of Mobile were hosts at the gulf states semi-annual district conference held January 25, 26, and 27. The theme for the conference was "Are Ye Able?"

The League sponsored the opening service on Friday night using "We Seek to Serve" as the theme. Elder M. L. Draper delivered the sermon, after which refreshments were served.

Saturday's activities began with a prayer service at 9 o'clock, followed by Apostle Charles R. Hield's class at 10:15. At 11:15 Apostle M. A. McConley conducted a class. The afternoon was devoted to consultations, committee meetings, and visiting. Apostle Hield presented an illustrated lecture, "Proofs of the *Book of Mormon*," in the evening.

Another prayer service was held on Sunday morning, after which A. D. McCall conducted a class for young people and adults. Apostle McConley delivered an inspiring message at 11 o'clock. The children held junior church after the morning classes were over; E. E. Miller officiated as their speaker. A priesthood meeting was held at 1:30 in the afternoon, followed by the district business meeting. Apostle McConley was again the speaker in the evening; he showed colored slides taken in Hawaii and lectured on "The Missionary Message of the Church." The conference was adjourned by the singing of "God Be With You."

Servicemen who have recently been discharged and are returning to Mobile branch are George, Raymond, and Clifton Gartman, Thomas Sutton, and Alto Locke.

—Meigwin Miller, reporter.

# Holden Stake

Warrensburg, Missouri

Pastor, Ward A. Hougas

November held many fine experiences for the Saints of Warrensburg. Among those who spoke during the month were E. P. Darnell, Ward A. Hougas, W. S. Macrae, N. O. Gard, and Clair Weldon. J. A. Koehler of the Holden stake bishopric delivered the evening sermon on November 11.

Every Saturday during the month of November, food sales were held in the Hursh building. The senior high class sponsored two of these sales, and Brother W. S. Macrae and his corps of willing workers were in charge of the others. An average of \$35 a week was cleared and donated to the building fund.

The League held a bake sale on November 17, and a post-Thanksgiving dinner on November 30. This was a three-course meal handled entirely by the Leaguers. One hundred ten guests were served and more than \$80 was taken in. Several of the group have enrolled in the night class at the college on "Times and Teachings of the Old Testament."

Ensign Loy Banks was home on leave during the Thanksgiving holidays. Melvin E. Francis of the Coast Guard received his discharge and arrived in Warrensburg on November 20. He and Mrs. Francis are making their home with Pastor and Mrs. Hougas; Melvin is attending Warrensburg State Teacher's College. Clyde Wilson is another returned veteran-student. His wife, Evelyn, is with him. Other discharged servicemen are Everett Jones, Crawford Gard, Bill Meadows and Jack Kroesen.

The women's department, under the direction of Mrs. Ward Hougas, is very active. During November the study club met with Mrs. T. A. Beck and Mrs. Huber Bozarth. On November 15 Elder Leonard Lea of Independence reviewed the book *This Man Truman* for the club. The Business and Professional Women's Circle has enjoyed some worth-while class sessions recently. These have been on such topics as "Dress and Grooming," "Physical and Mental Health," and "Voice and Expression." The November branch night was in charge of the women's department. Two book reviews were given. Levona Gard reviewed *Rabbit Hill* for the younger group, and Mrs. Charles York reviewed *Papa Was a Preacher* for the

adults. Games and refreshments were also a part of the evening's entertainment.

December brought several excellent speakers to Warrensburg. Bishop T. A. Beck, Melvin E. Francis, R. W. Hawley, and Pastor Ward Hougas were among those to occupy the pulpit. An all-League service was presented on the night of December 16. The junior department, under the direction of Wilma Green, was responsible for the Christmas program given December 23; it was a pageant entitled "The Story Beautiful."

On Friday, December 21, the branch night meeting was in charge of the church school. A varied program was presented and treats were given to all present.

On Wednesday, December 19, a candlelit nativity scene arranged by James Daugherty was the setting for the prayer service. Pastor Ward A. Hougas was in charge of the meeting.

John Banks, pastor of Kirtland Temple, delivered the evening sermon on December 30. Brother Banks was in Warrensburg visiting his mother, Mrs. Essie Banks, during the holidays.

At 11:15 p. m., December 31, the League sponsored its annual New Year's Eve vesper service, under the direction of Irene Jones and Loretta Bozarth. Inclement weather and illness limited the attendance, but all present appreciated the fine work of the Leaguers.

Kenneth Raveill, son of Mr. and Mrs. Edgar L. Raveill, spent the holidays with his parents. He is stationed in Mississippi with the Army air corps.

Newcomers to the Warrensburg congregation are the T. A. Rawsons, the Sol Berridges, and Stake Missionary James Daugherty and family. Mr. and Mrs. Olston Nuckles and Mr. and Mrs. C. V. Nuckles of Locust Grove are also attending services at Warrensburg.

The League Christmas party was held at the home of Dorothy Barnhill, League president, on December 28. Ladorna Highland brought along her recordings of Fibber McGee and Molly in "The Night Before Christmas." Gifts were exchanged and festive refreshments served.

Coming attractions are the mid-winter Zion's League rally scheduled for January 19 and 20, the stake conference set tentatively for March 1, and general conference in April. Holden stake is looking forward to taking an active part in conference activities. —Levona Gard, reporter.

Atherton, Missouri

Pastor, Wendell Van Tuyl

Glenard Curtis was in charge of the morning worship service on November 11, and Ammon Beebe gave the sermon. O. W. Okerlind of Independence spoke in the evening.

At the 11 o'clock hour on November 18, Otho Clark delivered the sermon, Bishop J. A. Koehler occupied the pulpit in the evening.

The Zion's League sponsored a banquet on the evening of November 23; approximately eighty people attended. E. P. Darnell of Warrensburg was the after-dinner speaker.

Attendance at church school on November 25 numbered 115. Clifford J. Long was the 11 o'clock speaker, and John R. Darling of Independence gave the evening address.

A. G. Owings spoke on December 2. Stanley Curtis, recently ordained, delivered his first sermon on December 9 at the morning service. L. E. Thompson of Independence gave the 8 o'clock message. Elmer Peer was the speaker on December 16.

D. R. Hughes gave the morning sermon on December 23, and a Christmas program in the form of a candle-lighting service was held in the evening. Each person attending was given a candle to light at the altar as he placed his gift there and rededicated his life.

Otho Clark was again the speaker on December 30 at the morning service, and Ammon Beebe occupied the pulpit in the evening.

The adult division meets each Sunday evening at 6:45 for a discussion period supervised by Florence Hughes, who is in charge of all educational features.

Mr. and Mrs. Lawrence Shedd and family have moved from Hammond, Indiana, to Atherton and are now a part of the congregation.

Those who provided special music for the November and December services were Mildred Moore, Donna Faye Van Tuyl, Nelda Curtis, Beverly Clark, Mrs. Ira Curtis, Mrs. Allan Van Tuyl, Joan Curtis, Betty Clark, Joyce Pearson, and Thelma Hughes.

—Mrs. R. D. Hughes, reporter.

Jefferson City, Missouri

Pastor, A. H. Wintermeyer

Saturday evening, November 10, Ward A. Hougas showed slides of the Zion's League retreat and Holden stake reunion at the pastor's home. He was also the guest speaker at the 11 o'clock service on Sunday.



Elder R. B. Vincent of Sedalia gave the sermon on November 18, emphasizing the importance of the priesthood offices and duties.

Mrs. Charles Keown of Wainswright, Missouri, invited the Jefferson City Saints to her home for a Thanksgiving dinner; seventeen attended. Marvin Wintermeyer, recently discharged from the Army, entertained the group by playing the accordion he brought with him from Germany. The day closed with the singing of hymns.

Bad weather and the lack of a church building prevented the presentation of a Christmas play. Ex-service-men Dubert Keller, Marvin and Laverne Wintermeyer were home for the holidays.

At the close of the church school hour on December 30, a business meeting was called to order by Pastor Wintermeyer. A report on the branch treasury was given by J. F. Brown, and it was decided that \$240 of the church school offering should be transferred to the building fund. Pastor Wintermeyer gave a short talk, and Ross Mortimer offered the closing prayer.

—Dorothy Keller, reporter.

### Blue Springs, Missouri

*Pastor, J. T. Smith*

President Frederick M. Smith was present for the dedication service held November 18. A trio composed of Juanita Shroul, Helen and Norma McCarron sang "A Green Cathedral" preceding Bishop G. L. DeLapp's dedication sermon. Milford and Orlando Nace, accompanied by Delta Nace Chapman, played an instrumental selection, after which Bishop T. A. Beck offered the benediction. A basket dinner was served to all present.

At the homecoming service held at 2 P. M. a brass quartet composed of Earnest Campbell, Frank Friend, Wallace Butler, and J. C. Friend, played the two opening hymns. J. T. Smith was in charge of the service and began by extending a special welcome to the pioneer members of the branch, after which Edith Meador sang "The Church By the Side of the Road." Mildred Minton of the East Independence church played several selections on the marimba, and Donald Pyper's octette sang "Lead, Kindly Light" and "I Walked Where Jesus Walked." The choir, under the direction of Sister Joe Friend, sang several anthems preceding the sermon by Ward A. Hougas.

Bishop T. A. Beck was the speaker on November 25, and Vera Smith the

soloist. Betty Pritchard of Independence was guest soloist at the December 2 Communion service. Pastor J. T. Smith gave the evening sermon.

E. P. Darnell spoke on December 9; a quartet composed of Aline, Marie, Leon, and George Curtis sang "The Old Rugged Cross" preceding the sermon. Pastor Smith was again the speaker in the evening.

R. V. Hopkins gave the 11 o'clock address on December 16, and J. T. Smith gave the Christmas sermon on December 23. The evening service was devoted to the presentation of a Christmas program.

John Quick gave the final sermon of the year on December 30. Edith Meador and Dorothy Coleman sang "Peace, Perfect Peace" as a duet. Brother Quick led a panel discussion on "Faith" at the evening service.

A New Year's party held at the pastor's home was sponsored by the women's department and Zion's League. The gathering was dismissed with a hymn and prayer.

—J. C. Friend, Jr., reporter.

### Lee's Summit, Missouri

*Pastor, Frank C. Sherwood*

At 2 P. M. on November 11 the Saints of Harrisonville and Pleasant Hill held a baptismal service at the Lee's Summit church; four people were baptized. Bishop T. A. Beck was guest speaker for the day.

On December 2 Orlando Nace with his son, Milford, and daughter, Delta Chapman, presented a short program of string trio selections.

Elder Evan Fry was the speaker on November 18, choosing "What Latter Day Saints Believe About Authority" as his subject. Guest speakers for December were Evangelist Herman Higgins, who spoke on December 9, and James Daugherty, stake missionary, who delivered sermons on December 16 and 30. Others to preach during the month were Merton Loveland, J. E. Sevall, Ernest Brace, Leubin Loveland, Leonard Smith, Fred Swain, and Roy C. Martin.

The young people have been engaged in a variety of activities. On November 6 they had a hay ride and weiner roast at the home of Richard Haas. The evening closed with the group singing hymns around the bonfire, and a prayer by Wayne Kearns who was home on leave from the Navy. On November 16 they sponsored a box supper at the home of Aylor Duncan and cleared \$35. On December 28 they attended, as a group, the three basketball games held in the Municipal Auditorium in Kan-

sas City. The League presented a very commendable Christmas program given on the evening of December 23; the young people are also to be complimented on the active part they take in the church school service.

—Nellie Haas, reporter.

### Harrisonville, Missouri

*Pastor, V. S. Turney*

Missionary James Daugherty finished an eight-weeks' series of meetings on November 11; four new members were baptized as a result of his ministry. The baptismal service was held at Lee's Summit; special music for the occasion was provided by Mary Ann Turney, Helen Dvorak, and Mrs. Bailey.

Clifford Long, stake director of religious education, was the morning speaker on November 18. In the afternoon he held a meeting for the departmental leaders. A Thanksgiving program was presented at the evening service.

A party for Gracelanders was held at the Miller home by the Leaguers; it was also a farewell party for the Millers who are leaving the group soon. The young people are now studying the *Book of Mormon* with Helen Dvorak as teacher.

Bishop and Mrs. J. A. Koehler were present for the November 25 services. The Christmas program had to be canceled because there was no place to hold it. Plans are being made for the purchasing of a church home in Pleasant Hill; arrangements have been made for the use of the Odd Fellow's hall in the meantime.

A watch party was held at the Carlisle home on New Year's Eve.

—Myrtle Sevy, reporter.

### Marshall, Missouri

*Pastor, H. G. Thayer*

Bishop and Mrs. T. A. Beck were present for the evening service on Sunday evening, December 2. James Daugherty was the speaker at both the morning and evening services on December 16. A Christmas program was presented by the children's department on December 23. Fairy Banks, children's supervisor, and Dolly Dishman, young people's leader, were the directors. Although the weather was extremely disagreeable, many came to enjoy the program. Treats were given to each of the children at the close of the entertainment.

—Bernice Tyree, reporter.

## Long Beach, California

Pastor, W. A. Teagarden

The closing months of 1945 witnessed a renewal of interest and enthusiasm among members of the Long Beach congregation. The end of the war makes it possible for many young men to return to active church participation, and it is gratifying to note the growth in attendance and interest among the young people.

The annual branch election held in October saw the retention of all officers as of the previous year, with the exception of the following changes: J. P. Davis relinquished his duties as director of religious education to R. E. Niles and is now serving as special missionary assistant to the pastor; Orville James accepted the post of young people's supervisor; and Harry Pederson was elected chorister. In an effort to stimulate interest among the young people, that department has been separated into two divisions, namely: the Zion's League, comprised of junior and high school students, and the young adults, including those of college age and young married people. The response from both groups has been particularly satisfactory, and the new year holds promise of revived activity not only in these groups, but also in the adult division, which is supervised by W. D. Kingsbury, and the children's department with Clyde Rockwell as leader.

As the culmination of an attendance contest, both young people's groups gathered at the Colorado Lagoon clubhouse on the evening of January 18 for a banquet and social hour. The winning teams, captained by Earl Beitler and Jewel Reed, were guests of the losers, headed by Harry Penn and Ramona Taylor. The banquet menu featured steaks for the winners and beans for the hosts. Elder R. C. Leibold, young people's teacher, was special guest of the evening; following his remarks, talented members of the group provided a merry hour's entertainment of readings, skits, and musical numbers. Responsible for the high success of the activity, in which fifty-seven young people participated, were Orville James, Earl Beitler, Harry Penn, Mildred Alley, and their committee members.

The branch Christmas festivities opened Sunday evening, December 16, with the play, "The White Pearl," by Valeria R. Lehman. Directed by Mrs. Natalie Miller, the presentation introduced abundant new talent through the medium of the newly organized drama group. On Sunday evening, December 23, Mrs. Virginia Palmer directed "Christmas at the Inn,"

by Elva Sturgis Oakman. Both productions were enthusiastically received, predicting a lively year for this talented group of young people.

The children's department provided the entertainment for the annual branch Christmas party on December 21. A program of recitations and music was presented to a large audience; all of the children were personally greeted by Santa Claus, whose pack bore treats for the entire congregation. The choir ended the evening with a musical "Merry Christmas" and "Happy New Year."

All branch organizations appropriately celebrated the holiday season. The Mignonette club of young ladies revealed their secret pals at a party held in the church parlors, and thirty members and their friends enjoyed the evening's various features arranged by President Betty Sheldon and her co-workers. This was followed by a merry evening at which Mr. and Mrs. Norman Turner were hosts in their home to the Mignonettes and their escorts; thirty-seven were present to participate in the social hour and the exchange of gifts. A worship service, program, and visit from Santa Claus were high lights of the Blue Bird band meeting at the home of their leader, Mrs. Dorothy Niles, on December 18. The final group party of the season brought forty-five Naomis and their guests to the church, Thursday, December 21, for the annual secret sister revealment, luncheon program, and gift exchange. To Mrs. Garnet Sames, women's leader, and Mrs. Etta Hiatt, club president, and their committeewomen go the honors for providing the afternoon's entertainment.

Torrential rains brought Christmas Sunday attendance to the lowest in months, but specially arranged programs lent the usual impressive note to the day. Theme for the morning worship service was "The Supreme Gift," and the high point of the hour was a poem-tableau, "The Meditation of Mary." For the eleven o'clock hour, introduced by the choir processional, *Adeste Fidelis*, Pastor W. A. Teagarden chose as his sermon topic, "The Prince of Peace." A particularly lovely arrangement of "Silent Night" was sung by the choir. Preceding the play in the evening, the choir furnished a half hour of yuletide carols and special numbers.

New members in the congregation are Mr. and Mrs. Curtis E. Petersen, Barbara Jean Johnson, and Robert Everett Niles, Jr., whose baptisms were a memorable event of late November.

Another innovation in the young people's department is the awarding of a plaque, to be hung in the church, to the young person whose individual interest and efforts show the greatest increase over a quarterly period. Norman Turner was the first to have his name inscribed

on the plaque, the honor being his for his outstanding work on scenery and electrical fixtures for the Christmas plays.

—Mrs. J. C. Moore, reporter.

## Springerton, Illinois

Pastor, Willard Thomas

Springerton branch is starting the new year with increased faith and enthusiasm. Attendance throughout the winter months has been gratifying, however it is expected to grow to reach a new high in 1946.

District President Eugene A. Theys of Mt. Vernon, Illinois, and Elder Lloyd R. Adams of McKenzie, Alabama, were guest speakers in January. Brother Adams, who was recently appointed missionary to the southeastern Illinois district, spoke on the evenings of January 9 and 10.

Several Saints represented Springerton at the Mt. Vernon rally day held January 20. Apostle F. Henry Edwards was the speaker for the occasion. A basket dinner was served at noon in the church basement.

Marion Lowry is scheduled to be at Springerton on the second and fourth Sundays of each month beginning February 10. Brother Lowry will be the 11 o'clock speaker on these occasions.

—Elizabeth Wilson, reporter.

## Clio, Michigan

Pastor, James McBride

Clio church is proud of its growth and development during the past few months. For the first time in the history of the branch, a complete ministry is serving the congregation; this includes a deacon, a teacher, and several priests and elders. Priesthood meetings, socials, and classes are held regularly to promote unity. Speakers are frequently exchanged with the Flint and Burt branches.

The church has recently purchased a phonograph and recorder, an album of sacred music, and fifty new metal chairs for the lower auditorium which is in the process of being completed. The men of the branch have enlarged the rostrum of the main auditorium, and the women have added an artistic touch by sewing velvet drapes around it. The addition allows more room for the choir, and for dramatic productions.

Prior to November, the Sunday morning services began with church school at ten o'clock. Since then a 9:30 worship service has been added and is proving very successful. All members of the congregation are given a chance to participate in the service.

The Zion's League has been divided into several committees to handle the

worship services, social activities, correspondence, publicity, and League finances. Each member has an opportunity to serve on one of the committees for three months and is then transferred to another. In this manner the members, working with the regular League officers, are directly responsible for the success of the organization. The League will participate in a youth's rally to be held in Pontiac, Michigan, starting February 22. The Flint-Port Huron district conference will follow.

Members of the women's department are planning a valentine party for the returned servicemen of the branch.

—J. L. Lannin, reporter.

## San Diego, California

*Pastor, F. H. Cunningham*

On December 30, with Apostle John W. Rushton and District President Louis J. Ostertag, presiding over the business meeting, the members of the San Diego branch elected the following officers: pastor, Falice H. Cunningham; secretary-recorder, Gladys Hawley; treasurer, Ann White; church school director, Elizabeth Troyer; adult supervisor, Ellis Shimel; young people supervisor, Joe Curtis; children's supervisor, Amy Ellis; cradle roll, Shirley Clow; department of women, Hazel Forqueran; music director, Alice Clow; branch reporter, Wilbur Sartwell; *Herald* representative, Lois Minton; custodian, Ellis Shimel; historian, Gladys Hawley; Bishop's solicitor, Gladys Hawley; finance committee, Stella Thompson, J. V. Thompson, Eugene O'Neil; auditor, Charles Edwards; building committee, Charles Edwards, Ralph Peck, J. V. Thompson, Lee Moore, Lloyd Lang, Wilber Gillen, Edward Webb, and Eugene O'Neil.

The year 1945 brought many Saints to San Diego, especially young people. The majority of these were personnel of the Navy and wives of sailors and Marines. Each Friday night Zion's League activities were held at the church with the average attendance of fifteen or twenty. The young people have elected the following officers to serve them for 1946: Louis Zonker, president; Lois Minton, vice-president; Donna Barker, secretary; and Shirley Clow, treasurer.

The Sunday evening service has been used mostly as a class study period. The first part of the year was devoted to the *Book of Mormon*, and the last part was spent in the study of *The Call at Evening*.

A short time before Christmas the women's department held a bazaar in the lower auditorium of the church and made a net profit of \$108.00. Chili and pie were served, embroidery work was

sold, Christmas gifts were auctioned and a fine social evening was enjoyed by everyone.

The following baptisms were recorded in 1945: Betty Lou Hada, Charlotta Louisa Bunting, Vivian Doris Bruington, Duane Allen Johnson, Dora Adrienne Risinger, and Ruby Mae Overhauser.

On record as having been blessed the past year are these children: Michael Mason O'Day, Carol Lee Weeks, Thomas Timothy Cotter, III, and Janet Rae Cunningham.

—Wilbur K. Sartwell, reporter.

## Haileyville, Oklahoma

*Pastor, W. P. Hubble*

After the death of Pastor J. S. White in April, Elders J. S. Meyers of Holdenville and T. E. Fitzwater of Independence assisted in conducting services until November when W. P. Hubble returned from Berkeley, California, and was elected pastor.

Ora Dollins is responsible for the successful work being done in the church school. Midweek prayer services are held regularly and are well attended.

Two Christmas parties were given in the home of Mrs. O. O. Dollins, Jr.; one for the adult group on December 19, and one for the young people on December 21. Ora Dollins and Mary Humphrey were in charge of the entertainments.

Harvey L. Dollins, Jr., is attending college in Stillwater, Oklahoma.

Elder T. E. Fitzwater has given several inspiring sermons while visiting in Haileyville. Priest Fred Hubble was a recent guest speaker also.

—Mrs. W. P. Hubble, reporter.

## East Jordan, Michigan

*Pastor, Ole Olson*

The church school has been organized into grades, with each having a part in the Sunday morning worship program as its respective turn occurs. Themes taken from the *Herald* are used as guides for the service.

On the second Sunday of each month an all-day meeting is held at the church. Those attending bring their lunches and eat together, remaining for the afternoon and evening services. Guest speakers are usually present for the occasion; recent visiting ministers have been Allen Schreur and Elmer Parks of Gaylord, Roy Newberry of Frederic, and Ernest Burt of Onaway.

The women's department is contributing to the success of the church in both a financial and spiritual way. Bazaars and luncheons are sponsored as projects

for raising money. A special birthday party each month is the main social event. A devotional service is held at the beginning of every regular meeting, after which the group studies about woman's place in the home, church, and community.

There is a need for trained leaders and teachers for the young people. A large part of the congregation is composed of junior and senior high school students. A League has been organized and is planning a routine of activities including classwork, programs, worship services, and social get-togethers.

Officers elected for the new church year are: Ole Olson, pastor; Mary McKinnon, church school director; Allison Pinney, supervisor of adults; Sylvia McKeage, young people's supervisor and publicity agent; Beryl Scott, children's supervisor; Thelma McKinnon, leader of the women's department; Gladys McKinnon, secretary and director of music; Goldie Whiteford, pianist; Vern Whiteford, solicitor and treasurer; Suzanne Whiteford, librarian; Lucy King, church decorator; and LeRoy McKeage, janitor.

—Sylvia McKeage, reporter.

## Centralia, Washington

*Pastor, W. W. Belcher*

The new year brought increased enthusiasm and determination to the Saints of Centralia.

Christmas was observed with a program appropriate to the season on December 23.

A large crowd gathered at the church on January 20 to hear Alma Johnson, president of the district, deliver an interesting and inspiring sermon on the work of the church. Lunch was served in the church basement by the women after which Brother Johnson spoke again using a text from the Book of Job.

Pastor W. W. Belcher, who lives in Olympia, was the speaker twice in January. Beginning the first Sunday in February, O. L. Oplet of Shelton will alternate weekly sermons with Pastor Belcher.

The Norris family of Cinibar drive thirty miles each Sunday to attend services.

—Sarah Trathen, reporter.

### Request for Prayers

J. R. Allen, pastor of the church in Marlin, Texas, asks the Saints to remember him in their prayers that he may be healed of an affliction which is keeping him from fulfilling his mission in the church.

## Columbus, Ohio

Pastor, Charles A. Ferguson

Speakers for the month of January have been City Pastor D. V. Lents, R. J. Miller, A. E. Anderton, C. A. Ferguson, John Gabriel and Casimir Nikel, pastor of the Cleveland branch.

The Zion's League continues to meet for classwork and a play period each Thursday evening. On the evening of January 24 they sponsored a play night at the church. This group has been studying other denominations so as to have a better understanding of their own church. The study class is under the direction of D. V. Lents.

The following servicemen have been given discharges in recent months: Robert and Raymond Owen, Merrill Weate, Alfred Dougherty, Ivan and Edward Patterson, Roy Ash, Durwood Perry, Jesse, Elwood and Charles Chesser, and James Little. Added to those already discharged, this group nearly completes the list of servicemen to return home to First Columbus branch.

For some time the need has been felt for an organized young adult group. January 26 this organization took place under the direction of Pastors Ferguson and Lents. The group will meet twice a month for study and social activities. Their course of study is to be "Overviews of Latter Day Saintism."

The January Communion service was in charge of Pastor Charles Ferguson, assisted by Elder E. C. J. Swanson. Brother Swanson was also the evening speaker.

Thirty-three members were present at the regular meeting of the department of women on the night of January 10. Sister Swanson announced the theme for the month, "Security of Inner Peace." Some projects had been suggested by the pastor, and it was decided that new carpeting would be purchased for the platform and the aisles in the main auditorium. Following the business meeting, Dorothy Wemlinger read "The Violin Sermon," and Vera Hunter conducted a forum, using as a basis *Abundant Living* by E. Stanley Jones. The hostesses were Garnet Denny and Bertha Hinkle.

Elder R. E. Madden spoke at the morning service on January 13; the pastor gave the evening sermon using "The Romance of Living" as his theme. District President Floyd T. Rockwell of Dayton attended. Brother Rockwell met with the city-wide

priesthood class the following evening and spoke during the study period.

C. A. Carey spoke on the morning of January 20, and Pastor Ferguson brought the evening message.

On January 27 Elder Casimir Nikel of Cleveland branch spoke at both the morning and evening services.

On January 25 the Leaguers had a skating party at Rollerland, and later gathered at the pastor's home for games and refreshments. They were planning to give a repeat performance of the play, "Don't Darken My Door," which they gave recently. It will be presented for a local fraternity group.

The church school is gaining in attendance and interest. Brother Jerry Glandon has been providing the programs. The junior church is also growing and has an attendance average of thirty-five members.

A number of teachers and officers are attending the six week course in leadership offered by the Federation of Churches. One class on mental health by Dr. Roy Burkhardt is especially helpful.

—Ethel Kirkendall, reporter.

## Nebraska City, Nebraska

Pastor, Floyd W. Hirst

The Nebraska City branch held its annual business meeting in September. Many of last year's officers were re-elected to fill the same position for the new year.

The women's department, which meets twice a month, has been instrumental in raising money for the remodeling of the basement. New rest rooms and a baptismal font have been installed. It is hoped that a new gas furnace may be purchased soon. A rummage sale was held the latter part of November and a holiday bazaar and bake sale the first of December. Both proved very profitable.

The church gained recognition when one of the ladies was elected secretary of the local council of church women, a group composed of members of all churches in the city.

Elder Francis Shrunk of Lincoln was guest speaker on January 13; he presented a very interesting and encouraging sermon.

The young people hold regular meetings and are consistent attendants at other church services. They enjoyed a New Year's Eve watch party at the home of their leader, Mrs. Rees Preston.

A teacher-officer meeting was held January 20; the discussion dealt with the efficiency of methods and importance of following general church programs and suggestions.

—Mary Ann Goff, reporter

## Nauvoo, Illinois

Pastor, R. H. Atkinson

Nauvoo branch felt the loss of a number of its helpers when Elder J. E. Vanderwood was confined to the Independence Sanitarium for seven weeks, Elder A. M. Baker returned to Independence, Elder J. C. Page and wife went to California, the August Lee's to Florida, and L. H. Lewis to Norwich, New York, for the winter. However, the Saints were made happy by the addition of the Ralph Tripp family of Fort Madison, who have taken up their residence on the old Walker homestead in Rock Creek Township. A dinner was held in their honor in the church basement one Sunday noon, followed by a program in the upper auditorium in charge of the pastor. Sgt. George Heady, who served three years in the Pacific, was also honored at this time. He gave a short talk on his experiences, after which District President H. D. Smith presented the Tripps and enumerated their many sterling qualities. Their daughter, Fern, who is a valued assistant at the Smith studio in Fort Madison, gave a piano solo, and Harold Smith a vocal solo, accompanied by his wife.

Present for the morning service were Elder and Mrs. David Williams of Wichita, Kansas. Brother Williams gave a fine exposition on "Faith."

Apostle Hanson spent a few days in Nauvoo early in December, preaching two very instructive sermons on Tuesday and Wednesday evenings.

Elder W. H. Gunn of Fort Madison was the speaker on October 28, using the thought-provoking subject "What Will You Do With the Christ?"

M/Sgt. Myron Wood of Akron, Ohio, who served twenty months in India and China as secretary to the commanding general of the Chinese Combat Command, has been released from service. He and his wife spent several weeks with his parents, Mr. and Mrs. Wilfred Wood. He gave a talk at the Communion service on January 6. At the following Wednesday evening meeting he told of seeing a *Saints' Herald* lying on a dresser one morning when he passed down the barrack. He traced the owner and found it belonged to Ray Rogers of Butler, Missouri. They had played ball together before knowing they were members of the same church. They enjoyed each other's companionship for a month or more before being separated and then corresponded until the end of the war in China.

Darrell Tripp M 2/c was also present at the Wednesday evening meeting, having been recently discharged from serv-

ice in the Pacific area. He expressed his pleasure at being present.

Leo Stevenson, Radioman 3/c, who served on the minesweeper "U. S. S. Sentry," has been released and is visiting his parents, Mr. and Mrs. Charles Stevenson. A welcoming party was held at the home of the pastor for these boys. Myron Wood had expressed a desire for some homemade ice cream so the women donated the materials and a feast of ice cream and cookies was prepared; Myron and John Williams hauled ice from the river and froze the cream.

The entire branch participated in a bridal shower given in the church basement for Joanne Newbold who was united in marriage to Robert Booz by the pastor at an impressive service a short time before. Contests were prepared by Roberta and Elmer Garrett and the tumblers awarded the winners were presented to the bride who received many beautiful and useful gifts. Refreshments were served by the parents of the groom, Mr. and Mrs. John Klingmueller.

Dorothy Fusselman, who teaches in Pekin, Illinois, and her sister, Edith, who is attending Gem City Business College in Quincy, were home for the holidays and assisted in the musical activities of the branch on the evening of December 23. Dorothy directed the Christmas play "A Great Adventure," with Edith as accompanist.

Elder J. E. Vanderwood and wife have returned to Nauvoo and taken up their residence in the old William Marks house. Brother Vanderwood is much improved in health, and all are glad to welcome them back.

The Wednesday evening services have been held in the homes of the members during the winter months; and a fine spirit of unity has prevailed at these services. Cars are being provided to take the group to the Tripp home for the next meeting. The Tripp family drives ten miles every Sunday and Wednesday to attend services.

The reunion committee met January 27 and formulated plans for a reunion to be held at Nauvoo in the summer. It is hoped that it may be held early in July. —Mabel Atkinson, reporter.

### Daughter of John F. Henson

Mrs. Luelia Henson Bradford, P. O. box 5, Blainstown, Missouri, a daughter of the pioneer missionary, John F. Henson of Brush Creek, Illinois, writes of her father's experiences in the missionary work and of the experiences of her family. Though isolated from church privileges and advanced in years, the faith she learned in youth is still strong.

## Stratford, Ontario

*Pastor, Howard Schlotzhauer*

The past four months have been active ones for Stratford branch.

September 16-30 Elder Harold I. Velt conducted an instructive missionary series, using colored slides. This visit was appreciated greatly by the Saints of Stratford, Rostock, Mitchell, and St. Marys.

On October 9 the annual business meeting was held. Elder Howard Schlotzhauer was elected president, with Elder Russell Atkins and Priests Walter Eastwood and William Leney, counselors. The church school business meeting followed. Elder Russell Atkins was elected superintendent; Priest David Smith, assistant superintendent; and Blanche Wheatley, junior church supervisor.

The young people enjoyed a chicken dinner on October 15; a business meeting followed. Priest David Smith was chosen president with Bernard Galbraith and R. W. Powell as assistants.

Sister Caro Withrow was sustained as president of the women's department with Pearl MacDermid and Ethel Leney as counselors. A great deal of philanthropic work is being done by this group.

At 2:45 on November 4, an impressive service for the blessing of children was held. James George, infant son of Mr. and Mrs. William Leney, was blessed by his uncle, Elder Jasper Phillips; Larry Earl, son of Mr. and Mrs. Earl Galbraith, was blessed by Elder Howard Schlotzhauer; and Karen Elaine, daughter of Mr. and Mrs. William Drown, was blessed by Elder Russell Atkins. Stella MacDonald sang "Spirit of God" by Neidlinger; Isabel Phillips and David Withrow sang a duet.

On November 17 local services were dispensed with to enable the Saints to attend the anniversary services in London where Apostle John Garver was guest speaker.

On November 25 Dolores Maslen and Harold Churcott were baptized by Elder Howard Schlotzhauer. Daniel A. MacDonald was baptized by Priest William Leney on December 2. A confirmation and communion service followed when those recently baptized were confirmed and given the right hand of fellowship. Priest Robert Withrow sang a solo. Elder Arthur Dunn was guest speaker at the evening service.

On December 19 the Women's Department held its annual Christmas meeting with the husbands as guests. December 20 the children enjoyed a Christmas supper and entertainment.

Elder John Shields was a welcome

visitor to Stratford and spoke at the evening services on December 19.

On New Year's Eve the young people held a social evening under the co-operation of Jean Galbraith, assisted by Kay Schlotzhauer and Ila Maslen. Games were played and lunch was served.

—Ethel B. Leney, reporter.

## Hammond, Indiana

*Pastor, Edward L. Hamilton*

Four children were baptized on Sunday, November 18. Ministers officiating at the confirmation were Elders D. H. Smith, Clair Ellis, and Edward Hamilton. The new members are Dorothy Mae De Rolf, Melvin and Ronald Scheive, and Larry Hamilton. At another service, LaMont Clair was ordained to the office of priest.

During the first week of December a general church appointee institute was held in Chicago. During the week Bishop Wayne Updike of Kansas City was the guest of the Hammond branch. He spoke each evening except Saturday. Those who attended were inspired and encouraged by his messages.

At the close of the institute on Sunday, December 9, Apostle Arthur Oakman spoke at the morning service. Many had never seen or heard him before. Elder James Daugherty was also a guest speaker that day. He spoke at a service held in the afternoon, and again at eight in the evening. Dinner was served at the church for all attending.

A Christmas party was held on Friday evening, December 21, at the church. An impromptu program was arranged, the high light of which was a story by Hattie Bell. A large tree, beautifully decorated, made an appropriate setting for the party. Gifts were exchanged and treats were distributed.

The Saints in Hammond have a novel way of exchanging their Christmas cards. A large box in which to put the cards is set in a convenient place; the money which would have been spent for stamps is put in another container. This money is added to the Christmas offering fund, and is usually well over \$10. This method has been used the past three years and has proved very satisfactory.

Michael Bruce, infant son of Donald and Jane Clark, was blessed by Elder Clair Ellis on Sunday, December 23. The baby's father is now in service overseas.

Dale Willoughby has received his military discharge. The Saints rejoice with his family in his safe return to civilian life.

—Hattie Hamilton, reporter.

## London, Ontario

*Pastor, A. W. Sheehy*

Raymond Neal has again become the music director of the branch. This appointment was made after the resignation of Dr. D. A. Campbell. Dr. Campbell accepted the position of music director at the last annual business meeting, anticipating Brother Neal's return before the year was over. Sincere thanks are extended to Dr. Campbell for his work in the music department for the past eighteen months.

Mildred Weese resigned as organist on January 27. She has accepted a promotion to personnel supervisor of the St. Catherine's store. Sister Weese has served the branch as organist for the past eight years and has been very dependable.

Gertrude Wilson has been appointed to survey the needs of the branch along the lines of girls' work. She has consulted Blue Bird leaders Helen Mills and Helen King about the project. Dorothy Tomlinson, Nina Stanlich, Marjorie Smith, and Margaret Douglas attended the meeting held for girl workers.

Bishop J. C. Dent and his capable assistants, W. A. Alford and William Risler, presented excellent services of worship and education on Sunday, January 27.

The Leaguers are planning a trip to Toronto on February 9 and 10. They are to attend a hockey game on Saturday night and church on Sunday. Two more servicemen have returned from overseas; they are Walter Riddick and Kenneth Bailey.

Evan Vere, infant son of Evan and Marion Shute, was blessed January 16 by Bishop J. C. Dent and Elder A. W. Sheehy.

On Sunday, January 20, Apostle E. J. Gleazer presided over the district conference and was the guest minister for the day. Apostle Gleazer's activities included a prayer service, priesthood meeting, preaching, and several conferences with leaders. The Delhi, Stratford, and St. Thomas congregations were well represented at the conference. It was decided by a vote at the conference that the London and Chatham districts should join in the promotion of a general church reunion at Erie Beach. This reunion is to be held the first week in August.

On January 14 the house adjacent to the church on the north was purchased. It will be used as an annex for junior church activities. Charles

Skelding has accepted the assignment of "annex heating engineer," and John Judkins is to install the heating system.

## Escatawpa, Mississippi

*Pastor, A. N. Barnes*

Elder Brewton Green of Mobile, Alabama, was the guest speaker on January 19. Several members from Escatawpa attended the Gulf States district conference held in Mobile on January 26 and 27. The Zion's League presented a program featuring Elder A. N. Stanke as speaker on the evening of January 27.

Mrs. J. L. Barlow and Mrs. Mary Parker were hostesses to the women's department in January. Twenty-five were present at the luncheon. Elder J. L. Barlow gave a brief talk at the afternoon meeting.

Pastor A. N. Barnes, assisted by J. L. Barlow, Hildred Thomas, C. R. Mizell, and Moroni Sherman, conducted the February Communion service. Special prayers were offered for Horace Sherman who has been ill for some time.

Another serviceman, Leroy Barnes, has returned from overseas duty to take his place in the home congregation. —Mildred Thomas, reporter.

## Gary, Indiana

*Pastor, D. H. Smith*

During the first week of December, the Gary branch was privileged to have Elder J. D. Anderson of Joplin, Missouri, conduct a missionary series. The first service was held Sunday evening, December 2, the theme being "Christ, the Hope of the World." Other services were as follows: December 3, "Christ in Ancient America"; December 4, "America and Her Destiny"; December 5, "The Gospel and Church Restored"; December 6, "The City of God"; December 7, "Ye Must Be Born Again." On Sunday, December 9, Elder Anderson held his last meeting. He spoke both morning and evening; his final message was "Why Tarriest Thou?"

No preaching services were held on December 16 because so many members were absent due to illness.

On December 18 the women's department held its monthly meeting at the home of Thelma Conrad. Hazel Smith, departmental leader, told a Christmas story; carols were sung and gifts exchanged. Refreshments were served by the hostess.

On December 23, Pastor D. H. Smith

gave the morning message. At eight o'clock a Christmas program of recitations and songs was presented by the children. Elder Roy Smith of the district presidency gave a short talk.

The theme for the day on December 30 was "Guidance in Sharing." A. O. Skinner, bishop's agent, was the speaker at 11 o'clock, and Elder K. O. Lusha of the district presidency spoke in the evening.—Thelma Conrad, reporter.

## Weyburn, Saskatchewan

Mrs. H. D. Leavens sponsored a Zion's League party on January 16 in honor of Delbert Williams, Clarence Warren, and Leonard Jensen, who have recently returned from overseas. Clayton Toovey arrived January 3rd from overseas and is now at Yellow Grass where Mrs. Toovey has been residing.

Mr. and Mrs. Eldon Lefler and family left recently for Wells, British Columbia, where they will make their home. Mr. Lefler returned from overseas a few weeks ago.

Henry Neil accepted a position at Baljiennie, Saskatchewan, February 1. Mrs. Neil and the children will join him at a later date.

—Belva McMann, reporter.

## Chaplain Commends U. S. Marine Virgil F. Goodin

*A copy of a letter from Chaplain James Butler, USNR, Second Separation Co., MCB, Mare Island, California:*

4 January, 1946

Frederick M. Smith, President, Reorganized Church of Latter Day Saints, Independence, Missouri.

Dear Mr. Smith:

Virgil F. Goodin, USMC, of 2900 Stewart Avenue, Kansas City, Kansas, was recently separated from the service. We have asked him to attend church services at least once in his uniform. The Chaplains of the Marine Corps are proud to serve with such boys as Virgil and we want the churches to share in that pride. Whatever idealism, unselfishness, devotion, these boys bring to the Marine Corps comes from the religious training they receive from their parents and their devoted pastors and teachers.

In a world upset by doubts and disturbances we have always the hope of a better future in these young men who reflect the training of home and church and whose unselfishness and willingness to serve has already been proved in these past war years.

Sincerely,

JAMES M. BUTLER,  
Chaplain, USNR.

# Easter Program Materials

AVAILABLE FROM YOUR CHURCH PUBLISHING HOUSE

## PAGEANTS AND PLAYS . . .

### THE POWER OF THE RESURRECTION

By Gardiner M. Day

Six scenes. Not more than sixteen characters to any one scene, none of whom have speaking parts, reader. A pageant of the Easter story worked out in pantomime, with reader and choir. No scenery, simple lighting and costumes. Price 25c.

### WHEN THE SUN WAS RISEN

By James A. Kestle

One act, two scenes. Two men. A conversation, written in blank verse, between Peter and John about events of Jesus' life, crucifixion and resurrection. Price 15c.

### THE WAY OF LIFE

By Martha Bayly

One act. 2 men, 3 women and a group of young people. The story of one of the Roman soldiers who cast lots for Jesus' clothes at the foot of the cross and the subsequent effect of the event on his life and that of his two sisters. Play. Price 30c; \$3 a dozen.

### HIS CROSS

By Ralph P. Claggett

One act, 5 men, 2 women. The story of Obed, the carpenter who made the cross on which Jesus was crucified. May be used for general as well as Easter presentation. Price 30c; \$3 a dozen.

### THE EASTER PILGRIMS

By Madeleine S. Miller

Three parts. Cast indefinite. The Easter story with historic and modern applications. Music. Price 20c.

### THE BROKEN SEAL

By Edward T. Kirkley

This full-length pageant is here offered separately, but it is also included in the "Standard Easter Book No. 2," listed below. It is based on the resurrection story and is divided into five parts and eight scenes. Hymns and Scripture readings are suggested to complete an entire morning or evening program. There are full instructions as to stage settings, lighting and costumes for the twenty-three characters (8 young ladies and 15 young men). 45 minutes. Price 10c each; \$1.00 a dozen.

### THE ANSWER OF THE CROSS

#### A PAGEANT FOR EASTER WEEK

By Marie Graham

An Easter pageant which may, or may not, be used in connection with the observance of the communion service.

The action, which is simple, but tremendously effective, is centered around the cross. Seven characters from varied conditions of life bring their troubles to the cross and find in the "seven last words of Christ" an adequate solution. The script and music reveal the intensity of each episode. For this reason the small congregation, where there may not be a profusion of dramatic talent, will find it as suitable as the large church. Price 10c each; \$1 a dozen.

### THE RISEN LORD

By Walter Russell Bowie

Two scenes, 17 men, 3 women, reader and angel. This pageant of the Easter story is designed to be given in the church itself, the text read by the minister or some appointed person. Price 25c.

### THE CHILDREN HEAR ABOUT EASTER

Sixteen children, nine to fourteen years, and one sixteen-year old boy can present this simple drama which is a collection of the New Testament stories dramatized in the manner a group of children playing together and expressing themselves in their own way, would naturally do it. Six rehearsals will be sufficient. Price 35c.

## PROGRAMS . . .

### EASTER PROGRAM BUILDER NO. 1

This builder contains recitations, exercises, readings, choral and musical readings, playlets and songs which have been carefully classified into 6 sections. Departmental supervisors will welcome this grouping plan. Price 35c.

### STANDARD EASTER BOOK NO. 2

Do you want a full-length Easter pageant? Suggestions for Easter music? Recitations? Short playlets, drills, exercises, acrostics? "Standard Easter Book No. 2" has 48 pages of such material including the pageant "The Broken Seal."

It can be used to furnish a complete Easter program this year or as a sourcebook to keep and use through the years. The program committee can find here complete programs worked out and ready to produce, or can build its own program from the materials the book contains. Bound in heavy paper. Price 25c.

## STANDARD EASTER BOOK NO. 1

This book is divided into Parts I and II. Part I consists of the 16-page pageant, "The Risen Christ," by M. M. Sturgis, described below.

Part II begins with a beautiful poem, "Sunrise," followed by an Easter acrostic and tableau. Then follows a pageant containing three songs; a poem, "Easter Morning"; a short dialogue, "Easter Lillies"; a playlet, "Why We Believe We Live Forever," and a pageant, "From Darkness to Light." The remaining pages contain poems worthy to be kept in your favorite scrapbook. Paper bound. Price 25c.

### THE RISEN CHRIST

By M. M. Sturgis

The characters are taken from the Scriptures and the scene represents Mary Magdalene, Mary the mother of Jesus, her sister, the wife of Cleophas, John and other disciples. The women are lamenting the shattering of their hopes. They are solicitous about Mary. Scene two introduces the soldiers, chief priests and others, who begin to doubt the wisdom of what they have done. In scene three the characters continue to lament the death of the Lord, until a lad appears with wonderful news. The Lord had risen! The last scene is one of triumph and joy. Price 8c each; 85c a dozen.

### EUREKA EASTER RECITATIONS NO. 4

By Mattie B. Shannon

Program material for kindergartners, primaries, juniors, and junior highs. Pantomimes, plays, songs and special features. Price 25c.

## CANTATAS . . .

### RADIANT MORNING

For mixed voices, simple yet qualitative music that can be easily worked up by the small or inexperienced group of singers. Has dignity and real beauty. Price 40c.

### THE LIVING REDEEMER

This cantata provides for a narrator whose reading supplies the desired continuity. It is not beyond the ability of the average volunteer choir but will require more rehearsal time than others of its type. With song and story this cantata builds upon the dramatic events leading to the crucifixion, concluding with the thrilling choral number, "Immanuel Victorious." Price 40c.

### THE FIRST EASTER

An effective instrumental prelude and choral number precedes the story which alternates with vocal selections through the cantata. The reading of the story may be omitted at the option of the director. Price 20c.

### THE VICTORIOUS CHRIST

In song and story, this tuneful cantata portrays the occurrences of the resurrection and is not difficult nor lengthy—only 8 vocal numbers in all consisting of solos, duets, quartets, and four-part chorus numbers, yet it conveys a complete Easter message. Price 20c each; \$2 a dozen.

### IMMANUEL VICTORIOUS

An Easter cantata for women's voices plus a narrator. Beautiful in its simplicity. Price 20c.

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# BULLETIN BOARD

## Southeastern Illinois District Brush Creek Reunion Meeting

The Brush Creek reunion committee will meet Saturday evening, February 23, at the church in Centralia, Illinois. The meeting will begin at 7:30 P. M. with Apostles Arthur A. Oakman and F. Henry Edwards in charge. All members are urged to be on hand from the start. The date and plans for the 1946 reunion will be discussed.

## Priesthood Conference Southeastern, Central, and St. Louis Districts

Members of the priesthood in central Illinois, St. Louis, and southeastern Illinois will meet at the Centralia church on Sunday, February 24. Apostles F. Henry Edwards and Arthur A. Oakman will be present to conduct this important conference. An excellent series in classwork has been planned which no priesthood member should miss.

## Detroit-Windsor District Conference

The Detroit-Windsor district conference will be held in Detroit at the Central church on February 24. Apostle E. J. Gleazer will be the speaker at both morning and evening services. A fellowship service is scheduled for 9:45 A. M., classes at 1 P. M., and a business meeting at 2:15. Lunch will be served in the lower auditorium of the church. The evening service will begin at 6 o'clock.

## Southern Ohio District Conference

The southern Ohio district conference will meet in annual conference for one day only on Sunday, March 3, at the First Columbus church, Tompkins Street and Medary Avenue, Columbus, Ohio, at 9:15 A. M. Apostle G. G. Lewis is expected to be present. All reports should be sent to the proper officials immediately.

## Western Oklahoma District Conference

The western Oklahoma district conference

(This space for address label.)

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will be held at Calumet branch, nine miles southwest of Calumet, Oklahoma, on February 23, 24. The district business meeting, election of general conference delegates, prayer meetings, preaching services, and priesthood meetings will make it a full two days. Apostle Charles R. Hield is expected to be in attendance.

## Request for Prayers

Grace Hagemeister of Inlay City, Michigan, requests the prayers of the Saints for Mrs. Herbert Clark who has been very ill, and for the spiritual welfare of her family.

## Independence Serviceman Returns

David A. Smith, son of Mr. and Mrs. Francis Smith, has received his discharge from the Navy after extensive service in the Pacific theater. He and his wife and son, David, Jr., are living in Independence.

## WEDDINGS

### Freeland-Van Fossen

Eva Rae Van Fossen, daughter of Mr. and Mrs. W. B. Van Fossen of Portland, Oregon, was united in marriage to T/Sgt. David B. Freeland, son of Mr. Gerald E. Freeland of Ft. Myers, Florida, in the Central Eastside church at 3:30 o'clock Sunday afternoon, November 4. Elder J. L. Verhel officiated. A reception was held in the banquet room of the church following the ceremony. After a honeymoon in Florida, the couple will make their home in Atlanta, Georgia, where Sergeant Freeland is stationed.

### Woods-Jordison

Florence Mae Jordison and Francis Allen Woods of Berkeley, California, were united in marriage at the East Bay church on January 16. Pastor Alma Andrews officiated at the ceremony.

### Umstead-Bushong

Vera Mae Bushong, daughter of Howard Bushong of Youngstown, and Donald Umstead, son of Charles Umstead of Empire, were united in marriage at 8 o'clock on January 23, at the Reorganized Church in Youngstown, Ohio. Elder George E. Franklin performed the ceremony. Mr. Umstead recently returned from twenty-two months service in the CBI theater. After a short honeymoon in Chicago, the young couple will make their home in Youngstown.

### Williams-Hewitt

Mabel Hewitt and Robert F. Williams were united in marriage on Saturday, December 8, at Lincoln, Nebraska. Elder Francis T. Schrunck performed the ceremony.

### Maricle-Coffman

LaJume Coffman, daughter of Captain and Mrs. J. B. Coffman, and Ensign Wallace Maricle were united in marriage at the church in Lincoln, Nebraska, on December 28. The double-ring ceremony was performed by Pastor R. M. Russell. After a reception in the lower auditorium, the couple left for Los Angeles where the groom is stationed.

### Dolvig-Dormsteadter

Betty Jane Dormsteadter, daughter of Mr. and Mrs. Herbert Dormsteadter of St. Louis, Missouri, became the bride of John P. Dolvig, Jr., son of Mr. and Mrs. John P. Dolvig of Cleveland, Ohio, at the church in St. Louis on January 18. The double-ring ceremony was performed by Pastor Frank McDonald. The Dolvigs will make their home in Cleveland.

### Bair-McBride

Linda McBride of Freeport, Illinois, and Orval Bair of Springfield, Missouri, were united in marriage December 23 at the home of Francis Bishop in Springfield. Elder Bishop read the ceremony. Mr. Bair recently received his discharge from the armed forces. The couple will make their home in Springfield.

### Davis-White

Jewell Dayne White, daughter of Mr. and Mrs. Hern H. White, became the bride of

Eugene Franklin Davis, son of Mr. and Mrs. J. R. Davis, on Sunday afternoon, January 13. The wedding was held in the Reorganized Church at Springfield, Missouri; Elder Francis Bishop officiated. A reception was held in the home of the bride's parents. The groom has recently returned from service overseas. The young couple will make their home in Springfield.

## Births

A daughter, Donna Raye, was born to Mr. and Mrs. Erwin Graham of Omaha, Nebraska, on December 2.

Mr. and Mrs. Lester Kavan of Omaha, Nebraska, announce the birth of a daughter, Joyce Elaine, born January 10. Mrs. Kavan was formerly Laura Ruffcorn.

Cpl. and Mrs. William D. Wismer announce the birth of a daughter, Victoria Kay, born December 10 at the Methodist Hospital in Fort Wayne, Indiana.

A son, Marion Lee, was born to Mr. and Mrs. Marion Hancock of Warrensburg, Missouri, on December 14.

Mr. and Mrs. Donald Rhodes of Gary, Indiana, announce the birth of a daughter, Barbara Jane, born December 17.

Mr. and Mrs. John Q. Shotwell of Lamoni, Iowa, announce the birth of a daughter, Jacqueline Lorraine, born December 27, at the Decatur County Hospital. Mrs. Shotwell is the former Lorraine Olson; Mr. Shotwell is a student at Graceland.

Mr. and Mrs. Ed Colvin announce the birth of a daughter, Joy Kaye, born February 1 at Flora, Illinois.

Mr. and Mrs. George Clark Jenkinson announce the birth of a son, Peter George Clark Jenkinson, Jr., born January 22 at Brisbane, Australia. Mrs. Jenkinson expects to come to America in March, and will live in Independence, Missouri.

## Our Departed Ones

MATHISON.—J. E. passed away on December 10 at Omaha, Nebraska. Funeral services were conducted in Woodbine, Iowa, with Elder Charles Putnam officiating.

HOLLENBECK.—Elizabeth, died at the home of her daughter, Mrs. Lois Waltz, of Lima, Ohio. (Date of death not given.) She was a resident of Omaha, Nebraska, for fifty-one years, affectionately known to many as "Aunt Lizzie." Funeral services were conducted in the Omaha church by Elder Carl Seif and H. A. Merchant.

WOOD.—Elizabeth, was born in Sanilac County, Michigan, February 22, 1882, the daughter of John and Caroline Umphrey; she died January 26, after several months' illness at Flint, Michigan. She became a member of the Reorganized Church in early childhood and remained a faithful worker throughout her life. On November 27, 1928, she was married to Thomas Wood, who preceded her in death.

She is survived by one sister, Mrs. Martha Demarey of Bentley, Michigan, and many lesser relatives. Services were conducted by Elders Arthur DuRose and Harry Simons at the Algae Gundry Funeral Home in Flint. Interment was in the Sunset Hills Cemetery.

VAN FLEET.—Maude Alyce, daughter of William and Alyce Poole of Colton, California, was born July 8, 1898, and died January 27 at San Antonio Heights, California, after eighteen months' illness. She attended Graceland and the San Bernardino Business college, and on Easter Sunday, April 4, 1920, was united in marriage to Nelson M. Van Fleet of Cucamonga, California. To this union four children were born: Mrs. Jack Ball, Merritt Burton, Mary Jean, and Ronald. Besides her affiliation with the church, she was a member of the Upland Women's Club, a charter member and past president of the Ontario chapter of the Native Daughters of the Golden West, and president of the Upland Republican Women's Club. She was also a capable writer, the author of numerous short stories and poems.

In addition to her husband and children, she is survived by three sisters: Mrs. W. H. Robinson of Wilmington, Mrs. E. A. Goodman of Upland, and Mrs. C. R. Tucker of Baldwin Park; and three brothers: H. E. Poole of Lomita, C. W. Poole of Long Beach, and W. D. Poole of Ventura. Services were conducted in the Draper Parlours with Charles Fry, Louis Ostertag, and John W. Rushton in charge. Interment was in Belle Vue Cemetery.



# The Saints' Herald

Volume 93

February 23, 1946

Number 8

## The General Conference

By Elbert A. Smith

Presiding Evangelist

### The Kingdom Before the End

By J. A. Koehler

### This Same Jesus

By Ernest E. Crownover

Across the Desk: Food and Clothing in Norway

Religious Education at the General Conference

"God and Country Award" Now Ready

# The Saints' Herald

P. S.

Volume 93

February 23, 1946

Number 8

## Editors

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ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor

## Business Manager

KENNETH L. GRAHAM

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### \* OUR FRAGILE WORLD

Some beautiful globes of the world have been lingering in the bookstore for a while. Covetous of such things, the editor "borrowed" a fine model with a glass globe that can be lighted from within so that the names appear clearly on the surface. An associate dropped in and said, "I see you have a toy balloon on your desk!"

There is more truth than we think in the remark. Surely our poor shrunken world is like a toy balloon. Who knows, in these uncertain days, when somebody may decide to puncture it, perhaps with an atomic bomb?

### \* CONFERENCE DIRECTORS AND SINGERS

Special attention is called to an important article about the music for General Conference, by Franklyn Weddle, Director of Music, in this issue. It is of special importance in training singers who expect to participate in the general musical events of the conference.

### \* EVAN A. FRY

No doubt you have been missing Brother Fry—from the radio, if you are within listening range of KMBC, and from our pages if you are a reader of his articles. Brother Fry is in the Sanitarium. We thought that it couldn't happen to him, that there was no limit to his energy, that nothing could stop him. A mistake, perhaps, in which he also shared. But it happened. In recent bad weather he fell, suffered an injury to his knee, and, what was more serious, had a clot form that shut off circulation. The operation is over and he is convalescent. . . . They have him in the strangest bed ever devised. It is built on the principle of a child's see-saw, and run by an electric motor. Day and night without ceasing, it tips him from end to end—one moment his feet are up, his head lowered; a minute later he's head up, feet down. The purpose is to use the force of gravity to restore circulation while the veins are healing. He says it doesn't make him seasick and it doesn't prevent sleep, because the motion is slow. But he can't read or write conveniently, so he just lies there, getting a good big rest, which also was needed. And if, during his childhood, he ever suffered frustration and inferiority complexes because he couldn't play on a teeter like other boys, this rocking bed will cure him of it forever.

### \* YOUR OTHER FRIENDS

Sharing a pleasant double room with Brother Fry was genial R. E. Davey, President of Seventy, an ideal companion for the long hours of hospitalization. He was ready to be dismissed soon. Apostle Paul M. Hanson, occupying a sunny corner room by himself, was also ready to go home shortly. A. B. Phillips was resting easily, and able to sit up for an animated conversation.

### \* THE AUTOMOBILE

Your car is many things in one. It is transportation, and therefore useful. It is efficiency, for it saves time. It is power, for it enables you to do many more pieces of work. It is entertainment, for it enables you to see distant and beautiful places and friends.

More than that, and few of us realize this—it is a weapon, a very dangerous weapon. You can hit a man with it and injure or kill him, just as you could with a rock, a club, a sword, or a bullet. In the hands of a person who is inexperienced, drunk, or irresponsible, this weaponlike aspect of the car is greatly increased. The laws try to protect us against guns, poison, dangerous industrial machinery, and other things; but unless we try to protect ourselves, the law is ineffective. We must also try to protect ourselves and other people against the car.

### \* WANDERLUST

A small boy—very small indeed—appeared at a bus station, with a little bag in his chubby hand, quite apparently packed by himself and without his mother's knowledge. The ticket clerk smiled down at him and inquired,

"Where do you want to go, Sonny?"

"Everywhere," he replied quite earnestly.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

# EDITORIAL

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## A Call for Co-operation

### Difficulties and Necessities

In a lecture given in this country last year, Sir Norman Angell spoke at some length on the necessity and the difficulty of international co-operation.<sup>1</sup> The world, he said, must choose between co-operation and ruin; but nations in general are stubbornly unwilling to take even those steps which are most apparently necessary toward international co-operation, and this is one of the first facts that must be taken into consideration when trying to build and make successful any type of international organization.

There you have it—the bare, hard, unpleasant fault of nations is their intense dislike of working together. It is something that goes back to very primitive times. Whatever was strange or different was distrusted by our ancestors, because it was likely to be a threat to their security. Strangers might be spies, the advance agents of invading hosts who would take the land, and murder or enslave the people. Danger often came from abroad. Any foreigner was probably an enemy. Peoples in those days were locally self-sufficient; they had no need of the stranger, nor even of the neighboring tribe.

### Our Interdependent World

But it is different today. It has been pointed out that ours has become one world. The nations need each other. Before the war, the people of America used fruits from the tropics, medicine from South America, silver and tin from Mexico, spices from the Indies, both East and West, rubber from Malaya, jade

and brass from China, silk from Japan, chemicals and instruments from Germany, fine wool from Australia, beautiful dishes and textiles from England—artistic and useful products, knowledge, and ideas from all the countries of the world. In turn we sent them our machines, supplies, and technical skills. We could get some better things from other nations than we could make for ourselves, and they could get other things from us that were better than they could make for themselves. No one country, no one people can excel in all things. We all need each other. We need them, and they need us. If we are cut off from each other, our lives will be harder, poorer, less comfortable, less secure, less happy, and so will theirs.

### Enough for All

If there were very limited supplies of everything, if some would have to starve in order for others to eat, if it were necessary for some to be cold and naked in order for others to be warmed and clothed, all this suspicion, distrust, and mutual dislike could be understood. But that is not the case. Not long ago a distinguished Harvard scientist, Dr. Kirtley F. Mather, wrote a book<sup>2</sup> in which he showed from knowledge which is now available (and not to mention what surely will be discovered in the near future) that there are enough resources in the earth to support the present population of the world in abundance, and to take care of any reasonable increase in our population for hundreds of years to come. The terrible ideas that there is not enough for everybody, that other people have to be killed to make room for any one people,

that others have to be starved so that we may eat—these are the ideas of Nazis and fascists—they are ideas that have been preached by some German, French, British, and even American philosophers, “geo-politicians” and militarists. No one race or nation has any monopoly on these bad, false, vicious ideas. There have been good men in all nations who have consistently stood against these ideas, too.

So there are no reasons of security and welfare why we should not co-operate. There are many reasons why we should do so. In fact, if we do not co-operate, our danger will be very great. We might destroy ourselves and each other. All that we have to prevent co-operation is our stubborn, stupid, obstinate fear, suspicion, and unwillingness. Those are hard words, but the facts seem to indicate they are true ones. They will be useful and helpful words, too, if they save us from disaster.

### The Religious Aspect

Yet it seems that all these practical considerations are insufficient to bring the world together in unity, peace, and co-operation. Our prejudices are stronger than our intelligence. Our hatred, alas, is stronger than our love. Our suspicion is greater than our trust. The trouble with our world is that nobody is satisfied with what he has, everybody suspects his neighbor of the same evil designs that are in his own heart, and while exchanging gifts and messages of good will with the neighbors, continues to build up the arsenal at home in preparation for future trouble—trouble that one may wish to make as well as the trouble in which defense may be necessary.

What the world needs is not so much a change of situation, as a change of heart and mind. Some of us must preach the gospel of peace as others have preached the gospel of war. We can't, of course, throw down our arms while others keep

*(Continued on page 14.)*

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1. *America and the New World*, Abingdon-Cokesbury, 1945. Page 15.

2. *Enough and to Spare*, Harper, 1944.

# Across the Desk of the Editor in Chief

## Food and Clothing in Norway

I RECENTLY RECEIVED a letter from Brother E. Y. Hunker, which will be of interest to our readers, especially those who have been concerned about helping out our brothers and sisters in Scandinavia.

Brother Hunker's letter is as follows:

Dear Brother Smith: Letters from Norway indicate that some of the bundles sent from some of our groups had reached Norway before January 1. By this time it is likely that most of the individual bundles have got through. Just recently I received a letter from Elder N. O. Nilsen of Kragero and Carl Carlsen of Porsgrunn. You may be interested in an excerpt from each letter, so I shall submit a translation of same herewith.

Elder N. O. Nilsen: "We have had a quiet, peaceful Christmas. Had many visits from my children and grandchildren. [Brother and Sister Nilsen had 9 children; the eldest about 48, the youngest about 37.] All of us have come through the war years quite well, but were considerably pinched many times because of severe rationing of foods. But now it is beginning to ease up, and it is much better again relative to food. We are permitted large rations, and we are getting along nicely. The greatest difficulty is with shoes and clothes. These are beginning to come in the flow of merchandise, and it appears that the stores have large stocks of them but we have not as yet been granted buying cards and will not be allowed to buy until a survey is made to permit a better portioning out to the people."

Elder Carl Carlsen: "Conditions have already greatly improved. We receive very good bread now, and rationing is good on that score. Cookies, Vienna bread, and wheat rolls can now be bought without rationing. Other breads and flour are still rationed, as are all other foods. Butter and sugar are heavily rationed. It is still difficult with shoes and clothing, but according to what I note in the papers, things will be better. Just before Christmas I bought a shirt, the first for five years. There is still a severe shortage on hearty foods, nevertheless there is somewhat to be found for each day. Meat is seldom seen. Lute-fish and fresh fish can be procured, and there has been a little canned luncheon meats.

"I hope that for the sake of some of the Saints here the Bishop can send the bales of clothing he wrote about."

These excerpts will give you some idea as to the slight improvement of situations in Norway.

SISTER DAN C. BABBITT of Grayling, Michigan, writes, telling of the fine articles she has enjoyed in the *Herald* and other places and expressing the wish that every home might enjoy and follow the admonitions given in the various lessons in the *Herald*. She

thinks the world would not be in such turmoil if this were true. She writes:

Our mission is small but we are striving hard to hold our few together, hoping some day God will see fit to organize us into a branch and send help in our midst. We are so sadly in need of leaders.

F. M. S.

## J. A. Gillen Passes

On Monday, February 11, former Apostle J. A. Gillen passed away at his home in Independence, following a decline in health some years ago, and a prolonged illness. In his best years Brother Gillen was a speaker of power and did a great work for the church. His spiritual strength and his kindness made him a beloved leader. Many people will remember him with affection and honor his memory. To his family who have so faithfully and tenderly cared for him in the difficult times of his illness, our sympathy is extended.

## Advice Sought

The Prophet Joseph Smith, in his first heavenly vision, as related by himself, was told that his name would be had for good and for evil. I have tried to discover wherein if at all this prophecy has been fulfilled. Undoubtedly the first part has been, in that there are many hundreds of thousands who accept him as an inspired prophet, and many more thousands now dead, when living, so accepted him.

Without doubt his claims to divine inspiration and the production of the *Book of Mormon* stirred the bitter resentment of many religionists the world over, those conservative churchmen who thought his remarkable claims were presumptuous. But the average reasonable person would not, I think, consider his name evil simply because he organized a church allegedly based on New Testament principles.

I am convinced that the Prophet's name has been had "for evil" principally because of the Utah claims about his connection with the doctrine and practice of polygamy. I care not how "sacred" in the estimation of Utah Mormons may be the "eternity of the marriage covenant," as they call it, to the indiscriminating, Joseph Smith, if Mormon claims be true, was immoral, and, in addition, a gross hypocrite.

When such writers as Vardis Fisher and Fawn McKay Brodie, embittered

apostates from Latter-day Saintism, look for evidence, they do not have anything undeniably said or done by the Prophet himself during his lifetime. They are compelled to resort to material supplied after his death by Utah, by those who were involved in polygamy and who had a selfish interest to serve. This kind of evidence is not proper, is "incompetent"—certainly not the kind on which to convict one of illegal and criminal practices, bigamy being a felony.

Yes, the "records" which are used to "damn" the prophet are of Utah origin and manufacture. This cannot be glossed over. The writer cannot forget this stern fact.

Now some of our members frown upon any effort to meet such attacks as the books referred to, one of which is in the public mind at this time. They infer that we are placing ourselves on the "defensive." I cannot agree with them on this: Suppose Jesus Christ is attacked by those who try to impeach or to discredit his miraculous birth. Do we place his cause on the defensive because we try to support the New Testament account? We say emphatically, No!

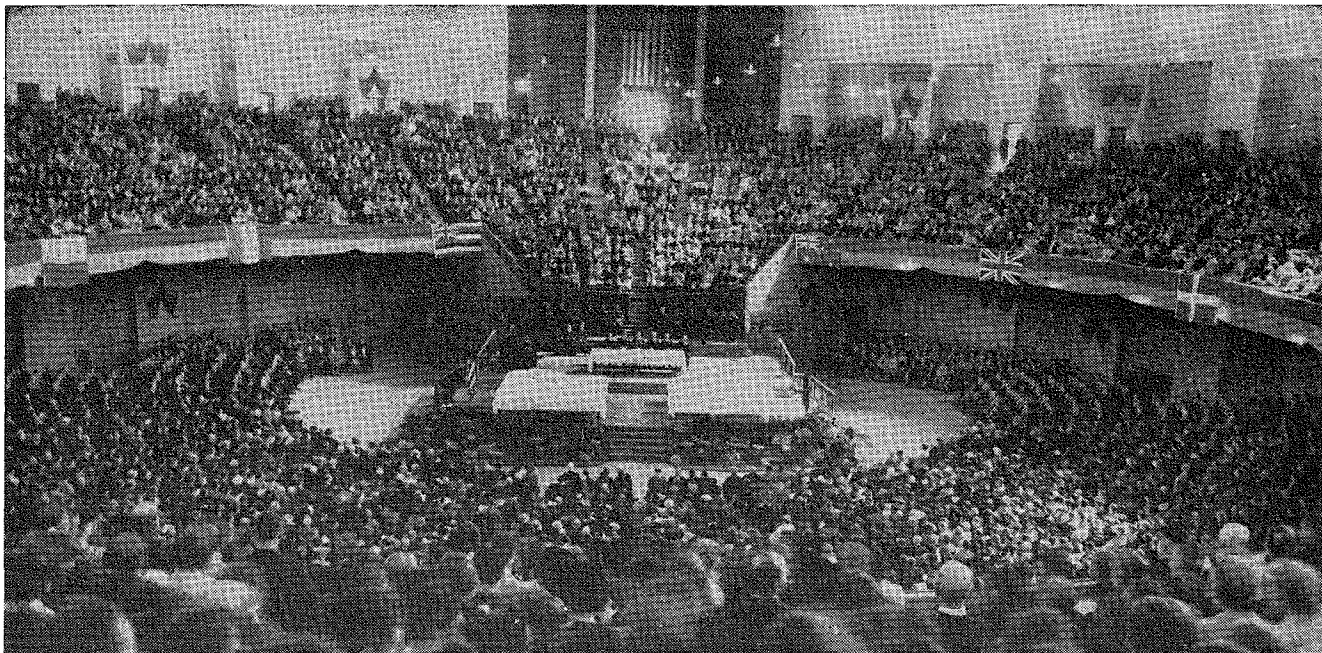
May I invite *Herald* readers who may have reached a conclusion about this question, to send their ideas to the *Herald* editors who will appreciate your help in the matter.

I. A. SMITH.

## Liberty Jail To Be Restored

President Thomas C. Romney of the central states mission of the Utah church has been in Liberty, Missouri, for the purpose of making plans for the restoration of the old jail. It was here that Joseph Smith and his companions, Hyrum Smith, Lyman Wight, Alexander McRae, Caleb Baldwin, and Sidney Rigdon, were so unjustly incarcerated for six months during the winter of 1838-39. The following is a paragraph from *History of the Church* published at Salt Lake City, and quoted by the editor of *Liberty Tribune*:

"Liberty jail faces east, and was a scant two hundred yards from the courthouse. It was built of rough dressed limestone of yellowish color. Its dimensions were twenty by twenty-two feet, and the walls were two feet thick. It had two floors, hence two rooms, an upper and a basement, which formed a dungeon. In the east was a heavy door made strong, and of great thickness, by nailing inch oak boards together with iron spikes. In the south side of the upper room there was a small opening, a foot and a half square, with strong iron bars, two inches apart, firmly imbedded in the stones of the wall. It cost the county \$600, Solomon Fry being the contractor."



COMMUNION SUNDAY AT GENERAL CONFERENCE, 1938

# The General Conference

Its place in church government; composition, functions, procedure.

## INTRODUCTORY NOTE

RECENTLY I WAS invited to address the fellowship group in the lower auditorium of the Stone Church. In view of the near approach of the General Conference, a discussion of various phases of General Conference function seemed in order. The church was well filled and there was a surprising number of young people present. Even though they live in Independence, these young people have had little opportunity to observe the workings of a General Conference at firsthand, and they seemed interested in the discussion. While throughout the church we have many veteran conference goers who need no information on that theme, perhaps there are many others who have had little or no opportunity to attend a General Conference. In any event the Managing Editor of the *Herald* invited me to make a transcript of my address for publi-

cation. As nearly as I can recall what was said, the following transcript covers the main points of the address.

## THE PLACE OF THE CONFERENCE IN CHURCH GOVERNMENT

Well-organized governments are equipped to function in legislative, executive, and judicial matters. Early in its history the church was very well organized to take care of those functions. In the executive department, beginning with the First Presidency and including other quorums of general church officers, and in local affairs local administrators; we have the executive arm of the church in general and local functioning. In the judicial realm the Standing High Council is the Supreme Court of the church, and there are other subsidiary courts, the Stake High Council, Bishop's Courts, Elders' Courts, et cetera, in the local field. In legislative matters

By Elbert A. Smith

the General Conference is the highest legislative body in the church and, of course, there are stake and district conferences and branch business meetings in the local field.

To understand the workings of the church it is necessary to remember the lines between these different departments of church work. President Joseph Smith and President Frederick M. Smith both were at pains to point out to the church the line between executive and legislative bodies.

In an address to the priesthood in 1917, President Frederick M. Smith said: "So long as they remain in office, the supreme rights of the executive arm of the church lie in the Presidency. But do not forget to draw the line between the legislative and the administrative or executive

arm of the church" (*Saints' Herald*, April 25, 1917).

The word of caution that we do not forget to draw the line between the *legislative* and the *administration or executive* arm of the church should not be lost sight of.

Again, while addressing the General Conference of 1925, President Smith said, "I might say in an attempt further to relieve the disturbed minds of some of my brethren . . . that so far as the Presidency is concerned the words *supreme directional control* had *only* reference to the *administrative* line of work" (*Saints' Herald*, April 15, 1925).

With this distinction kept in mind, we may point out that General Conference is the supreme legislative body of the church. A General Conference may originate legislation among its delegates from the floor; it may approve, modify, or reject proposed legislation coming from quorums. The General Conference may periodically sustain or reject all general church officers. In fact, at the close of each conference, all general church and departmental officers, institutions, and departments come before the conference for a vote of confidence.

In another way the General Conference is a unique body. In times when it seems necessary to do so, the conference seeks divine revelation from God through the Prophet of the church. When an answer is received and approved by vote of the conference, and by vote of the conference it is so ordered, the revelation becomes a part of our still open canon of scripture and is added to the *Book of Doctrine and Covenants*. There is no other deliberative body that I know anything about that functions that way. And that is a unique distinction in our church. God never closed the canon of scripture; man did that; and in the Restoration Movement from the beginning it was clearly recognized that scripture is still open. Revelation has not ended.

The three books of the church, the Bible, the *Book of Mormon*, and the *Book of Doctrine and Covenants*, are the constitutional law of the church. General Conference legislation and enactments sometimes are referred to as the By-laws. Conference naturally has a right to rescind or modify such human enactments when it may deem it wise so to do.

#### COMPOSITION OF THE CONFERENCE

Conference in its deliberative sessions is composed of *elected* delegates from stakes, districts, and branches in unorganized territory (one delegate to one hundred church members); and *ex officio* delegates including general church officers and members of the Melchisedec priesthood. The First Presidency usually presides at a General Conference, though that matter, too, is submitted to the vote of the conference; and of course there are secretaries, choristers, ushers, et cetera.

#### SOME OUTSTANDING CONFERENCES

We may reasonably say that the meeting of organization, April 6, 1830, was a conference. Though limited in numbers it became a deliberative body and passed upon questions submitted by the temporary chairman. It then proceeded to an organization as far as its numbers permitted. There were ordinations and there was a communion or fellowship service, and on that event we base our custom of opening the General Conference on the 6th day of April, though there have been some deviations from that rule.

The fall conference of 1830 is outstanding in history, due to the fact that it launched the first missionary endeavor of the church. Four young missionaries were appointed and took their way, most of the time on foot, through one of the worst winters in our history, from New York State to Independence, Missouri. Thus our first missionary ventures led to Zion, and it may well be that to a considerable degree we

shall find Zion through missionary endeavor.

The Conference of 1860 marked a high point in our church history. To this conference came "Young Joseph," was accepted by the church as the successor to his father, and became President of the High Priesthood and Prophet to the Church. (Perhaps few of you here know where Amboy is. Amboy is a town east of Davenport, in Illinois, between Davenport and Chicago.)

The conference of 1915 stands out in our history because at that conference Frederick Madison Smith was approved by the conference as the successor to his father Joseph. President Joseph Smith had died in December of the preceding year after fifty-three years of service as President of the Church. Certainly I have reason to remember that conference because when the time came for the conference to assemble, Brother Frederick M. Smith was very ill with double pneumonia and could not attend. Therefore, it fell upon me as the only other member of the Presidency to preside over the conference, assisted by Apostle Gomer T. Griffiths, President of the Quorum of Twelve, and Presiding Patriarch Frederick A. Smith. The matter of receiving the successor was not difficult, as the choice had been indicated to us by previous revelation, and the choice was supported by unanimous vote of all delegates and all members present and voting. The ordination of President Smith occurred later, in the month of May. However, there were other matters involved in a proposed reorganization of the financial department of the church that created considerable cleavage in the conference. The matter was referred to a mass meeting of the priesthood and so between conference sessions and the meetings of the priesthood we were pretty much in continuous sessions each day from 9 o'clock in the forenoon until 10 o'clock at night. Just incidentally, speaking of the housing problem, it was always a problem in the little town of Lamoni to house the Gen-

eral Conference, and ours may have been a typical experience. That year Sister Smith and I and the children gave over the first and second floors of our home to conference visitors and we moved into the attic. The attic was unfinished but clean and new and airy and above all, quiet, so we made no real sacrifice.

The conferences of 1922, 1923, and 1925 linger in memory chiefly because of unpleasant situations and divisions which seemed to reach their climax in 1925. Brother Irby Mundy, who is in the audience, was a new convert, and 1925 was his first conference. He lived through it and that may be one reason he is such an excellent member. Perhaps that goes for some others who withstood the storm and took deeper root for their convictions and their faith. Happily, since that date our conferences have been harmonious and peaceful.

The conference of 1930 observed the centennial of church organization and probably registered the largest crowds that we have ever had at a conference. At the Communion service the first Sunday, as you will remember, some of you, there were two successive Communion services, each of them filling the Auditorium to near capacity, estimated at a total of between 13,000 and 14,000 people.

#### THE SETTING OF THE CONFERENCES

Numerous changes have taken place over the years, and we might note first of all changes in the surroundings of the conference. As a small boy I went to my first General Conference in a covered wagon. The meeting place was in a grove of natural timber, known as Galland's Grove, in Shelby County, Western Iowa. In those days we had two conferences each year. Today we have one every two years. Personally, I am of the feeling that it would profit the church to have an annual conference. In those days the fall conference met in Western Iowa. When the fall conference was discontinued, the world reunions

took over in 1883, and from there out the reunion system spread through the world where we have church membership. The conference to which I refer met in a big tent in the woods and the people mostly lived in tents or covered wagons and cooked their meals over wood stoves or campfires. I have been told that one family came all the way from Ohio to one of those conferences, traveling by wagon and leading a cow. You can figure for yourself the daily milage made, paced by a cow and giving her time to graze occasionally. People had time in those days.

Spring conferences have been held in Plano, Kirtland, Lamoni, and Independence, but are now settled in Independence. Two conferences in Independence were held in tents: in 1922 in a tent seating 3,000 people on the present site of the Auditorium, and in 1923 on the Campus.

It is scarcely necessary to comment on the changes in the setup between the time when I went in a covered wagon to a General Conference held in the woods and the situation now when the conference has a permanent place of meeting in the big Auditorium with rooms for quorums and class meetings; and people coming by bus, by train, by automobile, and by aeroplane.

#### SOME CHANGES IN METHODS OF PROCEDURE

Through the years there have been some changes in procedure about as marked as the changes in the physical setup of the conference. In the old days the opening sessions of conference were taken up with personal oral reports from general church officers and ministers under appointment, some of the reports being quite lengthy. This was a very interesting feature of the conference in those days but with growth in size of the deliberative body that method became too much of a time consumer; and now all such reports are gathered up and summarized in the reports of quorums and depart-

mental heads, and come to the conference floor in printed form, so the chairman may very literally say, "Please give attention to the business in hand."

In those older days much of the legislation originated from the floor, though there were recommendations coming from the Presidency and Twelve on occasion. Matters presented were discussed from the floor with considerable animation and prolonged consideration. There were able and well-posted debaters, well versed in parliamentary practice, quick to take advantage of every possible move to help their cause; motions to adopt, to amend, to refer, to postpone, the previous question, and so on. Also there were numerous irrepresibles who spoke frequently on every possible occasion to every conceivable subject, including incidental motions.

Today much of the legislation is proposed to the conference by quorums or joint councils; or, if it originates on the floor, it is referred to quorums or councils for consideration and report back for final action. This is in line with the experience of most large deliberative bodies that have their standing committees whose function it is to whip legislation into shape to present to the body. We have had some standing committees and occasionally appoint a special committee but since we have quorums and councils whose function it is to acquaint themselves with special problems in church work, mostly reference is had to quorums or joint councils of quorums. Also these councils during the year have given consideration to specific church problems and come into the conference with recommendations which serve as a basis for legislation. Consequently there is less legislation originating on the floor.

Correspondingly there is less debate upon the floor. That may be due to several factors. This is an age of hurry; people want to con-

serve time. Deliberative bodies are not as deliberative as they once were (perhaps excepting the U. S. Senate). People generally want to get to the point, get action, and have it over. The conference itself would be very impatient with too many long-winded speakers who did not come to the point.

Another thing is the size of the audience. The average delegate thinks twice before he claims the floor, marches up the long aisle in the Auditorium to the rostrum and then speaks through a microphone. Having thought twice, he keeps his seat.

There may be a considerable gain in this method, while on the other hand there may be a loss, if it is carried too far—loss of the initiative and spontaneity that comes from the people taking more part in the discussion. After all, the conference is supposed to be to a considerable extent “the voice of the people.”

#### OTHER CHANGES IN THE CONFERENCE SETUP

The old-time conference consisted largely of the morning prayer meeting, a forenoon sermon, an afternoon business meeting, and an evening sermon. Today the activities of the conference are much more complex. There is less preaching and more study. The morning prayer meeting holds its place, as it should, as an important meeting in the conference, as also the Sacrament Sunday Communion service. Today at least much of the forenoon is taken up with quorum and classwork, in study, and in lecture. I think this began at the conference of 1914 when President Smith introduced on the program a series of lectures to the priesthood. At first this innovation was not too well received. Today the study courses at the conference engage the interest and activity of a great number of people and the matters taken up in lectures and studies are usually those that have

to do with our message and our methods in church work; as for example, the missionary quorums may be studying missionary methods, as the seventies are preparing to do this year. High priests have their problems in pastoral work. The Department of Religious Education, the Department of Women, and of Music, all these have their specific problems which are studied during the conference. Thus to an extent the conference has become the church in school.

#### GENERAL CONFERENCE HAS NOT LOST ITS RIGHTS

Despite the changes noted, General Conference has not actually surrendered its rights and prerogatives. It remains true that any delegate may claim the floor, if he wills to do so and wishes to do so. Having obtained it, he may introduce resolutions, speak for or against any proposed legislation under discussion, or propose amendments. Not only that, having obtained the floor he may hold it as long as he wishes to do so, providing conference itself has not imposed a time limit, and further if he observes the rules of parliamentary practice and speaks to the question before the house or in its general direction. Under those conditions it would be difficult for anyone to take him from the floor. (He might almost even carry on a filibuster.) If there is a time limit on speeches, it is set by the conference itself. Moreover, any delegate may appeal from decisions of the chair and his appeal may be and sometimes is sustained.

A few years ago a young man stood up in a conference business meeting and said, “Mr. Chairman, may I have the floor?” President Smith recognized him in the usual way and then waited, but nothing happened. Finally President Smith said to the young man, “What was it you wished to say.” He replied, “I have nothing to say, I just wanted to see if I could get the floor.” He demonstrated to his own satisfaction that he could still get the floor.

#### DRAMATIC MOMENTS IN THE CONFERENCE

General Conference always begins with the singing of the hymn, “Redeemer of Israel, our only delight.” The use of this hymn at the opening service has become traditional. This number was included in our first *Hymnal* prepared by Emma Smith. It was used, I believe, at the dedication of Kirtland Temple. At the closing session the high point usually is the reading of missionary assignments. I remember what that used to mean to me when I sat on the edge of the chair and waited to hear where I would go for the conference period. After the appointments are read, the appointees and general officers come to the platform and unite in singing, “I’ll go where you want me to go, dear Lord, over mountain, or plain, or sea.” Those who are not sent on missions, including lay members, may join in that hymn, “I’ll go where you want *me* to go.” It may be the Lord wants us to go to church, to go and teach a class, to go into homes where there is sickness or want, to go and pay our tithing. We, too, may sing, “I’ll go where you want me to go, dear Lord, . . . I’ll say what you want me to say, I’ll *be* what you want *me* to be.”

#### RESPONSIBILITY OF DELEGATES AND MEMBERS

Time was when seating space was limited at General Conference business meetings, and sometimes people wanted to be delegates to be sure of a seat. Today there is plenty of seating room in the Auditorium, and anyway higher considerations should govern in the selection of delegates. They are to be the voice of the church when it comes to voting on important legislative matters. They should be regular in attendance at the various meetings of the conference, especially the business sessions. They should follow the discussions, read the reports, and think and pray that they may vote wisely. They should keep their heads and their tempers.



Finally all members of the church should pray for the coming conference, and all should work for peace and unity. We should not give too much heed to rumors that may be groundless and which are always in circulation about conference time. Let us wait to find out the facts before we talk too much. Finally, we should respect the actions of the conference when it speaks on given subjects. Unless we do so, we fail to respect our own legislative body. The majority's decisions must stand. If unwisely taken, they may be revised or reversed in course of time.

It has been said that the church is a "theocratic democracy." We believe in divine direction from on high, which is theocratic; but God gives us a right to speak for ourselves and exercise our agency, which is democratic. The two should merge. Let us pray and so live that the will of God may be revealed to us from on high and that our will expressed in conference may be in harmony with his will, so that the whole church may be enlightened and blessed and united.

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### Hearts' Gardens

Places of intense culture

Are the gardens of our hearts,  
In quietness secluded  
Far from moil of mill and mart.  
Where we go to muse and ponder,  
While emotions of the soul  
Are receiving skillful culture  
Under mind's supreme control.

Here we join an inner circle

Of our understanding friends;  
And may laugh or weep together  
As the spirit's unction tends.  
Seeds of love we always plant here  
Into Charity will bloom;  
While a rainbow's hope disperses  
All the clouds of doubt and gloom.

My heart's garden needs no fences

Or walls to make it mine;  
The horizons are its borders,  
Sun and stars from heaven shine  
On the verdant life there growing  
Free for all who care to see.  
Although friends who tend heart's gardens  
Share their culture most with me.

—R. E. HUBRICHT.

## Facing the Future

By Hermann Peisker

From *The Standard* (Australia), December, 1945.

THE SUDDEN collapse of the position in the second great "World War," and the return to home and civilian life of millions of men and women from the services much earlier than anticipated, has not been favorable to the readjustments which have to be made to restore normal and stable peace time living. The strains and tensions which arise and remain, as the natural consequence of years of war, do not vanish in any magical way as the result of wishful hoping; either by a refusal to recognize and face them or by ignoring them.

There has been a tendency to regard our returning men and women as pathological cases which need to be studied and treated in a special way. It is hardly to be wondered at, if many have felt embarrassed and found it hard to begin adjustments under such a handicap. Our boys and girls are but the natural product of years of separation from home and loved ones and living under conditions of army, air, and navy life, for which man was not intended.

We of the home front are also the victims of years of changes and abnormal conditions which have come unsought in our civilian, national, home, and church life. Neither they nor we can take up life at the point where we parted, nor can we bridge the gap and suddenly dovetail our lives as though there had been no break.

The great and supreme necessity, as we face the future, is the "Spirit of Christ." We need the *spirit of faith*, so that we can adjust our lives, overcome all obstacles, and in the end return to a well-balanced, happy and normal domestic, social, economic, and spiritual condition of life.

We need *courage* to face and share our problems, our differences,

and the separating and disintegrating forces which are seeking to overthrow and destroy stable personality, integrated home life, and organized Christian fellowship.

We need *sympathy* and *love*, so that with mutual tolerance and compassionate understanding, we can face each other and every situation and tension, allowing nothing to discourage us, separate us from each other or the great challenges to service, or to become indifferent to our eternal destiny.

We need *ability* and *capacity* to overcome any abnormal or one-sided developments of our personality, and to expand under the influence of the Spirit and "mind of Christ," as we share in Christian fellowship and environment, so that we may be fitted and fortified to assist in the reconstruction of the postwar world.

Both those who return and those who have remained on the home front are facing a new era in a rapidly changing world, for which we are more or less unprepared. Fundamental truths and principles may remain, but the old fabric of social, economic, moral, and religious life is in the melting pot. Unless we face the situation soberly, rather than with indifference, we will either become unstable, indifferent, and maladjusted, or we will completely fail to experience and enjoy the best life has to offer.

The call to ministry and service was never greater than it is today. Many have slipped their moorings and launched out upon uncertain and uncharted courses in life. Many have already made shipwreck of their earlier faith. Multitudes are perplexed as a result of leaving the sheltered life of Christian homes and associations with untested, unapplied, and unchallenged modes of thought and life, to face in real life the reverse of all they were taught to believe and cherish. Can the Church of Jesus Christ and the ministry meet this urgent need? Can we help those who have shed their

swaddling clothes and who have not yet been able to assume the garb of mature, adjusted, and stabilized social, moral, and spiritual life?

The fate of the individual, family and home, the group, the nation, the church, and all humanity, as well as the social, economic, physical, moral, and spiritual welfare of the race is at stake today. The immediate future will determine the destiny of the human race for centuries to come.

In the wilderness of confusion, the church, members and ministry, are called and challenged to provide leadership. As "the Light of the World," the Church of Jesus Christ, which God has called "out of the wilderness," must apply with clear vision, the "mind" and "Spirit" of Christ to all problems. It must "bind up the brokenhearted," "give sight to the blind" "make the lame to walk," "release those in prison" and in any other form of bondage, and provide a ministry and environment which will meet the needs of all men today. The church must serve the present generation or lose her destiny.

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### Inspiration

By Barbara Hunt

On a lost and lonely ridge I stood  
And looked with awe, upon a wondrous  
view  
Around me, the deep and everlasting  
wood  
Pressed close, as it had been for  
centuries.

Above me, piled ridge on ridge, higher  
and higher,  
And ever upward, lifted the eternal  
mountains,  
Each rising, reaching, striving to lift  
nigher  
To the ever-arching dome of spreading  
skies.

Oh soul of mine! bound to the earth,  
Take courage from the lifting mountains.  
Find yourself, Oh soul of mine, in a new  
birth  
And climbing ever upward, lift yourself  
to heaven.

## This Same Jesus

By Ernest E. Crownover

THE DISCIPLES began their religious experience by worshipping under the leadership of a carpenter turned Savior. We begin by giving allegiance to a King upon whose shoulders has been placed the government of creative law. So powerful was the doctrine that this carpenter brought to men that in a tiny and weak nation, subject for centuries to foreign powers and living under an iron military rule, his gospel—his concept of men's relations with each other and with God—broke all bounds, survived all efforts at destruction and even inward heresy and apostasy to become by all odds the most potent force in human affairs in all history.

To believe in Jesus Christ is not a social convention, it is a compelling necessity. And that soul which has not sensed this fact is as yet unborn, and may well take the name of Nicodemus. Even after we begin to see and hear and believe this Messiah, periods of human weakness will be encountered when we are vexed sorely by loss of contact with that force we have learned to depend upon so entirely. At such times there is not one but shall make some footprints in the sands of the Emmaus road. Forlorn indeed is the lot of that man who does not, with the two disciples, eventually realize that the Savior trod the path at his side.

If no man ventured into the deep reaches of Christ until he *knew*, no city of God would ever be populated. For we walk by a faith and knowledge as yet imperfect. Jesus and his gospel are perfect, able to save the souls of men. But our knowledge of him, our experiences with him, are immature.

THE LOVE OF JESUS is a great river flowing forever through our days. How is it that any man can be unconscious of such a tremen-

dous tide? As a pilgrim may follow a river to his objective, so may we follow the love of Jesus to our destiny. How careless we are to divert upon meandering tributaries, when the mighty flood of the full stream flows plainly in view! To this day, Jesus is an unexplored entity; like an uncharted land, known only in general outline and major detail. Humanity awaits the quest of the pathfinders to find full access to treasures and resources unbounded and uncounted. Some prophets have seen this Jesus-land and described the laws and procedures to follow if one is to take up citizenship there. But this great land lies fallow, unused—awaiting settlers pioneering in spirit, ready in sacrifice, of abounding courage to dare and to do.

If one would leave the tributaries of life and follow the floodtide, he must follow the chart. Jesus has said "I am the way."<sup>1</sup> He is the full stream of life. Other forces and movements are merely tributary, and if one follows them he shall lose his way. The good shepherd gave his life for all; all must trust their souls to him. After Jesus is accepted as the personal Savior, his organization, which he utilizes to bind men to each other and to God must also be accepted. Christ resolved: "I will build my church."<sup>2</sup> The churches which existed at the mid-time, although they anticipated a Messiah, rejected the Savior and were rejected by him. So he built his own church. This church, he said, was his body, possessing his life.

We may well believe that Christ would organize his church with care and concern. He would set it up and invest it exactly as it should be—nothing wanting, nothing superfluous. He set in his church apostles, prophets and teachers;<sup>3</sup> high priests;<sup>4</sup> elders;<sup>5</sup> seventies;<sup>6</sup> bishops and deacons;<sup>7</sup> evangelists and pastors.<sup>8</sup> And why should he place all these in his church? We quote: "That we . . . may grow up into him in all things, which is the head, even Christ: From whom the whole body

fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."<sup>9</sup> And what were the priesthood to finally accomplish? What was their need? "For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."<sup>10</sup> And, since some churches still have some of these officers while others have decided many are superfluous, we may see how long these officers were to minister in Christ's church: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."<sup>11</sup> From this it is probable that the careful and thoughtful reader will decide that Christ's church should be extant today, and that it should have a full complement of officers ministering to the end of unity in salvation. Beware of those churches which have "transgressed the laws, changed the ordinances, broken the everlasting covenant."<sup>12</sup> God is unchanging; we may assume his Son is like him. No man will be able to foist a counterfeit church upon the bridegroom as being his bride.

Jesus will demand, we may be sure, that "*This* gospel of the kingdom"<sup>13</sup> be preached at all times, including the last days. No changed ordinances of baptism, conveyance of Holy Ghost, stilled voice of prophetic foresight or interpretation of law will escape his notice or condemnation and rejection. He will receive no bride who has been so immoral as to have consorted with the "Kings of the earth,"<sup>14</sup> or to have lowered her standards to fit into any society below that outlined by her bridegroom. And this returning Jesus, unchanged since going away, will demand the fruition of the high standard of conduct accepted by his followers. No lost talents can be rediscovered. No buried talents will suffice. The force of creative growth requires that his

investment in men shall be returned in full maturity.

Jesus vested his followers with a gospel law capable of converting them from flesh and blood into eternal beings, capable of causing the believer to react invariably and rightly to any circumstance. He gave a personal demonstration that this gospel is the answer to the most pressing emergency. He even went beyond the grave to show that the gospel redeems from disaster, that death itself is impotent when arrayed against his powers.

Today is our day of salvation. Tomorrow our probationary period will have ended. The unchanging Jesus requires our answer while we live. And, as he makes always the same demands upon his disciples, he is likewise unchanging in the treasures he grants the obedient: "as many as received him, to them gave he power to become the Sons of God."<sup>15</sup>

#### REFERENCES

1. John 14: 6
2. Matthew 16: 18
3. I Corinthians 12: 28
4. James 5: 1
5. Acts 14: 23
6. Luke 10: 1
7. Philippians 1: 1
8. Ephesians 4: 11
9. Ephesians 4: 14, 15, 16
10. Ephesians 4: 12
11. Ephesians 4: 13
12. Isaiah 24: 5
13. Matthew 24: 14
14. Revelation 17: 2
15. John 1: 12

## A Note to Pastors

### From a Separation Company Chaplain

The church has always prided itself on being close to people at times of change and crisis in their lives: at birth, graduation, marriage, and death. Discharge from the service is such a time of crisis in a young person's life, and gives the church a real responsibility and opportunity.

Having served with these Marines who are leaving from this separation center, and talking to them as they go through here, we believe we have a few suggestions which may help you grasp this opportunity:

1. The veteran will be a social person. He is used to living and working in

groups, and if his church does not help supply his social needs, he will seek them elsewhere.

2. The veteran will be a man of action. He will be impatient with those who only talk, and do not act. If the church is to keep his loyalty, it must put him to work.

3. While there has been no great religious revival in the service, many men have had real experiences of the things the church talks about—self-sacrifice, loyalty, devotion, responsibility, communion with God. He knows that these things make up the heart of his religion, and will only be repelled by a shallow "Anti—" attitude in the church. A quotation from a Seattle newspaper of 1919 gives the best statement of this:

"... the soldier wants a militant, courageous, forward-looking church that comes into intimate touch with humanity and its problems, certainly an abrupt change from the conventional, devotional, self-contained and conservative ideas that have dominated so many of the great church bodies."

We firmly believe that much of the church's future is tied up with the question of whether it will understand the veteran and go to bat for him. Out of a mass of material we have chosen these four things, worthy of the study of any pastor who wants to do his share:

Two excellent books: Willard Waller, *The Veteran Comes Back*; Dixon Wechter, *When Johnny Comes Marching Home*.

*The Church and Returning Service Personnel Pamphlets*. Available at 10c each from LITERATURE DEPARTMENT Federal Council, 297 Fourth Avenue, New York City. (We especially recommend No. 4, "Welcoming the Wounded," by Harold Wilke.)

*Demobilization Bulletins*, by J. Gordon Chamberlain, available at 50c per year from, Room 401, 810 Broadway, Nashville 2, Tennessee. These are always up to date and furnish information on the most vital problems from the church's point of view.

JAMES M. BUTLER,  
Chaplain, Marine Separation Co.

Man feels himself an infinity above those creatures who stand, zoologically, only one step below him, but every human being looks up to the birds. They suit the fancy of us all. What they feel they can voice, as we try to; they court and nest, they battle with the elements, they are torn by two opposing impulses, a love of home and a passion for far places. Only with birds do we share so much emotion.—Donald Culross Peattie, *Singing in the Wilderness*.

# "As Having Authority" By Lorne F. White

## Part III

THERE ARE those who think that something is gained by forcing tiresome persons from the church. It's true that such action is sometimes necessary. But it is a tragedy. It is not ground gained, but rather lost when the church is forced to exert legal authority and divine discernment in the expulsion of a member. Still it is necessary at times to exercise that authority in order to preserve the whole, just as it is necessary to remove a beautiful-appearing tree in order to shield the adjacent growths from the disease it may possess. Such action, of necessity, should come only after all other efforts fail—and then only to preserve the integrity and function of the church—certainly not as a personal punishment to the expelled member. His loss is also the loss of the church, and it is not necessary nor wise to label the action as a disciplinary one, but rather as a regrettable extremity.

### AUTHORITY IN PRIESTHOOD

Another aspect of the legal authority of the church is the calling, ordination, and regulation of the priesthood. The gifts of the gospel, through which the divine calls will come, are in their final analysis, functions of the church. Although not limited to members of the priesthood, still for the purpose of safety, their exercise lies under the supervision of the priesthood in its presiding capacity. Although the authority of the priesthood is committed to man by God, and is church-wide in its scope, still through the operation of common consent and the gift of discernment, limitations have been placed upon their administrative function, geographically speaking. In the same way many have been chosen to exercise administrative

authority over others who have, under God, the identical priestly authority. This was essential because order and organization are necessary in the function of the church. Her voice is heeded through the miracle of her origin and message. It would be fatal for that voice to be drowned in the clamor of conflicting voices within her ranks. Thus, a limitation has been placed upon the administrative authority of the rank and file of her priesthood in order to ensure efficiency in the overall function of the church.

Very often this apparent surrender of authority has been interpreted as an usurpation of authority on the part of one who has been placed in a superior responsibility. Of course, this is not true and indicates a regrettable condition.

It has been argued that the church has not the authority to place a member of the priesthood under "disciplinary silence." Such a statement is indicative of a general ignorance of the extent of church authority. True, God has called a priest, but the church gives him the commission in ordination. And what it gives it can recall. A call from God is the first requisite of a member of the priesthood, but it is not the last. A call must meet the approval of the church before it can be confirmed through ordination and the priest sent forth to minister in a new responsibility.

It is within the scope of the authority of the church to ensure that its priesthood shall fulfill the function of ministers called of God. If a member of that priesthood does not do what he has been ordained to do, he is a failure. When he has no zeal for souls, no charity for the backslider, no sympathy for the sorrowful, and no tolerance for the contradiction of his own theories, his very existence is blasphemy and his preaching a presumption.

It is for them to work and live as

the very ministers of God; to live as Christ lived, teaching people, sharing their joys and sorrows, blessing their infants, baptizing their children, denying themselves to no one, speaking forth the spirit of vision and prophetic insight which is an integral part of the calling. As has been said before, to ensure that the priesthood do function in accordance with the command of God is definitely part of the authority of the church.

"God set in the church." Such is the affirmation of appointment of those chosen to actively function in spiritual and legal authority. This affirmation became a fact when the apostolate was formed as a continuing function. Despite urgings to the contrary, many were added to the twelve including Paul and Barnabas, and they were the rulers of the church administering its spiritual and legal authority to the betterment of man's nature. However, we must remember the church was prior to the apostles because it was a creation of God while the apostles were the instruments used by God to perpetuate his creation.

It is understandable that the legal authority of the church is limited by the very nature of its jurisdiction. Primarily it has power over the spiritual life of its membership. Its authority over physical things is limited to that portion of the physical existence which impinges upon the spiritual nature of man. It is implied in the function of the church that it continually raise a protesting voice against everything which becomes a barrier between man and God.

### THE DUTY OF AUTHORITY

We cannot rightfully speak of the rights and authority of the church without speaking of its duty. The church exists in a world of human need. How often we, who form

the church, attempt to close our eyes to the need. How often do we cultivate indifference that we may not be sensitive? We become conscious of the needs of others only to become more conscious of self and do as the priest and Levite—"Pass on to the other side," because we think of the cost to us in helping. As a church we often look upon the masses of people today and are apt to turn away in disgust. There are all sorts of people there, good, bad, wise, foolish, strong, and weak. In confusion, tempered with despair, we turn away from it all and become increasingly engrossed in our own affairs. The world around us is so full of people that we really see only a few faces—the rest are mere shadowy masses. However, there can be no mass humanity with the church. Beneath calloused exteriors lie feelings that can only be reached by the power of God. The church must reach those hearts.

The mission of the church and the price of its authority are clear. It is not only to minister to man's spiritual needs but also to his physical needs, in a very real manner. It must extend its authority into *all* fields of human need. Few lives are without tragedy in any day; today whole races share common tragic destinies. Populations slowly starving to death with ill will and hatred threatening to engulf civilization.

Now that the roar of cannon and the crash of bursting bomb have died away, there are heard on every hand the cries of compassion. All through the horrible episode the cries ascended, scarce heard above the roar of the conflict. There was little that could be done at that time. Now we have an opportunity, in fact a challenge, so urgent that its import should bring us to our knees in prayer for wisdom, strength, and means equal to the task. Not all such cries come from the lips of our allies and our own people. No, some will come from the parched lips and bleeding hearts of those who were not long since our mortal enemies.

We wonder if the church is in the spiritual and physical position to employ its divine authority in the task of saving these people. To go to them with the gospel of love, healing their hate-ridden hearts and their war-ridden bodies. We wonder?

The church cannot abdicate or delegate the responsibilities that its divine origin has thrust upon it. It cannot take shelter behind ramparts of past accomplishments or suppose that a collective pronouncement of high ideals and intentions can by itself and on all occasions take the place of action. Very seldom has the average church member sensed the place of the church in society. It is wrongly assumed that the church has not the right to intrude her voice into the affairs of men and nations. But unless the church is prepared and willing to give attention to the many social and economic problems that are and will be troubling the world, it will fail to give adequate leadership to the membership and others who would otherwise seek its direction. Far too often we are found quarreling about some obscure point of privilege while the world remains a crawling mess.

#### THE VALUE OF AUTHORITY

It is quite safe to say that no event, or group of events, has had such a far-reaching effect upon religious thought, with the exception to the birth and ministry of Christ, as the restoration of the gospel and the organization of the church. Such a claim is not the glib statement of overzealous members, but, in the light of modern theology and thought, it is the reluctant verdict of men of all faiths. This may not be evident in a mere casual observation, however, as many of the teachings of the church which had been most strongly opposed, are now accepted as truth; this imitation may well be interpreted as assent, reluctant though it may have been at the point of introduction.

No one, not even our own leaders, can estimate the influence the restored church has exerted upon

religious thought and interpretation. It is unfortunate that very few, including our own membership, have taken the effort to trace that influence to its source. The church has left behind it an enviable record of devotion and intellectual development. Appearing as it did in a period of history when bigotry and ironclad tradition had fearfully corroded religious thought, it dared to challenge the right of men to interpret the ways of God, and fearlessly asserted the principle of revelation as a continual process in the living church. It has launched forth on a campaign from which there could be no turning back.

In order that we might attempt to determine the secret of such influence, coming as it does from the comparatively small body of people that constitutes its membership, it becomes necessary to understand something of the extent of its authority. The very fact of its existence in the world implies that the church must and does exert a tremendous influence and manifests an all-embracing authority.

There are many in the church who advocate an isolation policy insofar as our relationship with other religious groups is concerned, arguing that as a church we should remain aloof from all other bodies on even a moral basis. If questioned, they base their views upon the necessity of preserving the identity and individuality of the church. Consequently we strongly suspect that much of their concern arises from the inferiority complex from which we have suffered for many years. This apparent zeal for the protection of the faith is too often interpreted in the minds of our observers, and we have them, as a fear of comparison and a sense of inferiority to the deep-rooted traditionally bound "orthodox" churches.

We need not fear for the preservation of the church, the narrowing of its influence, nor the stifling of its authority through any association

or comparison with other agencies or religious organizations. Its divine origin, its doctrine, and its authoritative priesthood all combine to give the church a unique and powerful position in a gainsaying world, a position which carries with it a tremendous authority whether we care to recognize it or not. The very position of the church in society demands that it exert its influence and enforce its authority in all matters pertaining to the welfare of man. Much of our difficulty does not arise from the fact that the church has been tried and found wanting. Rather it has been wanted, but seldom tried.

THE END.

## Editorial

(Continued from page 3.)

theirs, and plan war, but we can take steps that will lead to peace.

Two ideas will help to build the peace. One is the idea of local autonomy. The other is the idea of national responsibility. If we can quit trying to boss each other around, if we can quit trying to rob and take advantage of each other in commerce, if we can be satisfied with equality and mutual welfare, we shall all be happier and more secure.

What we need, above and beyond all the practical considerations, is the voice of authority, a divine imperative, to command us and lead us forward in a new kind of march toward a new kind of civilization—a Christian civilization. "God hath made of one blood all nations"—"All ye are brothers"—"Thou shalt love thy neighbor as thyself." These are the messages that the world needs. And somebody must carry such messages to the world. It is our privilege to be the bearers of such wonderful messages.

L. L.

The idol of today pushes the hero of yesterday out of our recollection; and will, in turn, be supplanted by his successor of tomorrow.—Washington Irving.

## Corrections for a New Printing of the Inspired Version

The Herald Publishing House desired to have, as nearly as possible a perfect piece of work in the publication of the most recent edition of the Inspired Version of the Bible. It was necessary, under existing conditions, to have it printed by an outside publisher. Proofs were read by the publisher's proofreaders, and by a special proofreader employed by the Herald Publishing House.

In spite of all care, a number of errors are present in this edition. Now that a new printing has become necessary, it is desired to try again for a perfect job of printing.

We are asking our readers to call to our attention any kind of error they may have observed in the book: in spelling, broken type, or wording. No previous version has been free of errors, but if we keep trying we can steadily eliminate them.

The mistakes below have been called to our attention by numbers of people. Please do not bother to write if the errors you have noted are contained in this list. But if you have found others, please write us about them, giving proper reference by book, chapter, verse, and page.

Page 7, paragraph 9—"Blessed be the man" should read, "Blessed be the name."

Page 19, Genesis 6: 4—"sacrifice unto his brother" should read, "sacrifice like unto."

Page 28, Genesis 7: 82—a "y" should be inserted to make the number read "seven hundred and eighty-two years."

Page 705, Psalm 46: 9—"He maketh wars to ease" should read, "He maketh wars to cease."

Page 1092, Matthew 6: 10—should read, "Our Father who art." Verse 29—should read, "for they sow not." Verse 34—"Wherefore" should read, "Therefore."

Page 1104, Matthew 13: 34—"That is" should read, "That it."

Page 1165, Luke 3: 1—a broken letter "h" should be replaced so that the line will read, "high priests."

Page 1339, Ephesians 5: 7—"Be ye therefore" has a word omitted, and should read, "Be not ye."

Page 1355, I Timothy 2: 15—"they shall be saving" should read, "they shall be saved."

Page 1416, Revelation 21: 8—"With fire and grimstone" should read, "with fire and brimstone."

## Let's Not Go Adrift

We talked to a Navy man the other day and in the course of our conversation he used the term "go adrift" and it aroused our curiosity. To "go adrift" means to be absent from the ship without leave and after 14 days adrift the person becomes a deserter. If the person misses his ship he is considered adrift until the ship returns or he joins it some way.

We thought of the application to many of us. We from time to time go adrift from our church and its program. Sometimes we remain adrift so long that we surely become deserters, and because of our own selfish desires we find our church ship has gone onward upon its voyage and left us behind. We find it takes a lot of effort to catch up to gain our place on the ship once more. Sometimes we go adrift thinking the ship will not be too far away to catch, but we find it travels faster than we expected.

It seems justifiable to the servicemen today to go adrift that holidays may be spent with loved ones, but the church ship is still engaged in battle where there is no justification; we are still battling

evil, selfishness, poverty, ignorance and many other strong enemies.

Our job is to preach the word to every nation (Rev. 14: 6) and that means that everyone in our city through our efforts should be given the choice of accepting or rejecting the Gospel as we know it. This they cannot do unless someone explains it to them that they may understand.

During this year let us never "go adrift" but be always at our station ready to carry on the directions of "The Commander" of the ship.

—The Cultivator,  
Hamilton, Ontario.

No mystery is quite like the mystery of a river bend, as no curve is quite so beautiful. When you are a boy on your first river voyage you do not pray for an arrow-like course, you welcome each curve as a fresh revelation of romance. When the river bend has lost its charm, then you may know you are middle-aged, indeed, and fit only for automobiles and a luxurious hotel at night.—Walter Prichard Eaton in *Scribner's*.

# Religious Education at General Conference

THEME: RELIGIOUS EDUCATION FACES A NEW DAY

## Sections

- **Workshop**—What's Next in Religious Education?
- **Classwork**—The Home and Church Work Together.
- **Youth Activities**—Zion's League Program.

### DAILY PROGRAM SCHEDULE

April 7-13, 1946

#### WHAT'S NEXT IN RELIGIOUS EDUCATION?

##### 8:30 a. m. Workshop Course

- Mon.—**Shoptalk**: "What's Next for Church Schools?"
- Tue.—**Shoptalk**: "What's Next for Scouts, Orioles, etc?"
- Wed.—**Shoptalk**: "What's Next for Zion's League?"
- Thu.—**Shoptalk**: "What's Next in Camping?"
- Fri.—**Shoptalk**: "What's Next in Visual Aids?"
- Sat.—**Shoptalk**: "What's Next for Leadership?"

#### THE HOME AND CHURCH WORK TOGETHER

##### 10 O'clock Classwork

(Each, daily)

1. The Church's Opportunity in Adult Education.
2. Does it Make Any Difference?
3. Guiding the Growth of Children.
4. The Pastoral Program for Safeguarding Marriage and the Family.
5. Guiding the Adolescent in the Family.
6. Young Adults and Zion's Homes.
7. The Church and Home in Mutual Endeavor.
8. The Latter Day Saint Home.

#### 11 O'CLOCK ZION'S LEAGUE ASSEMBLY

For Zion's League Members and Their Leaders—Theme: "How Shall We Do These Things."

#### THE LEAGUE OUTLINES A BALANCED PROGRAM

##### 11 O'clock Classwork

- Mon.—**Administration**: Holding Cabinet Meetings.
- Tues.—**Fellowship**: Furthering "Sense of Belonging."
- Wed.—**Study**: Conducting Group Discussions.
- Thurs.—**Recreation**: Directing "Sings" and Socials.
- Fri.—**Social Service**: Enlarging Our World.

Sat.—**Devotions**: Meeting in the Upper Room.

The Department of Religious Education will be happy to arrange for time to counsel with you on your problems.

## The Conference Program

PLANS of the Department of Religious Education for the 1946 General Conference are rapidly maturing. Under the challenging slogan—"Religious Education Faces a New Day"—there is to be presented an array of daily classes, workshop studies and activities, and an attractive and complete exhibit of materials.

Infused in the total program of the department will be the spirit and objectives of the general church program as set forth by the leading quorums of the church. These leaders have been asked to present to the department the high lights of the church program for the coming two years, and to suggest ways in which religious education can contribute to the total endeavor. We desire to assume full responsibility as religious education workers in carrying our share of the load.

Not only as a point of departure in our thinking, but influencing all considerations throughout the week, therefore, will be the enthusiastic but practical viewpoint: Reasonable expectations in the ongoing church program. The following points to guide the thinking of the department are at present under consideration by the general officers and quorums responsible for these particular areas:

1. Reasonable contribution of religious education to the pastoral program—under consideration of the First Presidency.
2. Reasonable contribution of religious education to the gathering and the financial and stewardship program—under consideration of the Presiding Bishopric.
3. Reasonable contribution of religious education to evangelism—under consideration of the Quorum of Twelve.

4. Reasonable contribution of religious education to the educational program in general—under consideration of A. R. Gilbert, president of Graceland College.

The results of these considerations will be presented in the April issue of *Guide-Lines to Leadership* which will also carry a detailed overview of the workshop and class programs.

The "workshop course" that will be conducted at 8:30 each morning during the week will review briefly the history, what has happened recently, what is new, and just pure speculation in each of the areas listed. It will be noted that these daily programs are timely and thought-provoking. The questions to be considered are:

- What's next for church schools?
- What's next for Scouts, Orioles, Blue Birds, etc?
- What's next for Zion's League?
- What's next for camping?
- What's next for visual aids?
- What's next for leadership?

How frequently we hear and glibly repeat: "The church and home must co-operate!" But how often this statement becomes an end in itself. Perhaps we do little about our asseverations because, speaking frankly, we *do not know what to do nor how to do it*. This condition has been taken into consideration in the plans made. Conference classwork under the theme, "The Home and Church Work Together," will stress through the "know-how" aspect.

#### TOPICS FOR CLASS DISCUSSION

- The Latter Day Saint Home.
- The Church and the Home in Mutual Endeavor.
- Young Adults and Zion's Homes.
- Guiding the Adolescent in the Family.
- Pastoral Program for Safeguarding Marriage and the Family.
- Guiding the Growth of Children.
- Does It Make Any Difference?
- The Church's Part in Adult Education.

At the eleven o'clock hour, the young people of the church and their leaders will meet to consider problems of interest and significance to the Zion's League and its program, under the direction of Elder Roy A. Cheville. The theme chosen is: "How Shall We Do These Things?" More detailed information about this youth program will be forthcoming in the near future.

# The Kingdom Before the End

By J. A. Koehler

ONE OF THE danger-zones of Christian religions is the general idea of "the end" of the world which Christendom has blended with the idea of "the second coming" of Jesus. There is a strong tendency to make fanciful interpretations of what Bible writers said about that question. And that tendency is dangerous because it turns the energies of the church away from the task to which it should be devoted.

The Christian twist is not clearly manifest in the writings of the Old Testament. Malachi did say that "the Lord whom ye seek shall suddenly come to his temple"—which does not imply that the temple will be built suddenly. Zechariah said that "the Lord shall come, and all his saints with him." But the thoughts of the great prophets of the coming Kingdom were about "the work" which their peoples should do, "the temple" which they should build, in preparation for the second coming. For, as the Restoration prophet expressed it, the Kingdom must "go forth" if the Kingdom is to "come."

It is not improbable that the tendency to put fanciful interpretations on the proclamations of "the end" and "the coming" arose from the Kingdom-building delinquency of Israel and of Christendom, and the wish to be delivered from the human suffering which that delinquency has caused. For the great prophets who willingly accepted the responsibility of building God's Kingdom on earth did not have the fanciful ideas of "the end" which are so characteristic of Christians in general.

**B**OTH St. Paul and St. John the Divine, seem to have thought that human affairs were in such a hopeless state that the only way out was for the Almighty to put an

end to the whole business. And they seemed to have believed that the Lord Jesus Christ would do that by destroying the world with the brightness and the suddenness and the power of his second "coming." The Christian ideas of "the end" seem to have been derived from that Pauline idea of the destruction to take place "with the brightness of his coming," and that apocalyptic portrayal of "a new heaven and a new earth."

St. Paul, it should be remembered, is not to be counted as a Kingdom-building prophet. Nor is St. John the Divine noted for the profundity of his Kingdom-coming "conception." He is, rather, a "predictor" of Kingdom-coming events, an imparter of Kingdom-building information. And yet the writings of these two men have had most to do with shaping Christendoms ideas about "the end" and "the coming."

**T**HOSE IDEAS are not all the same. They are various. Some are inconsistent with other beliefs of the same religions. Some who say they believe in the agency of man, in the freedom of the moral will, say also that at "the coming," the Lord will take over the business of man—which is the business of establishing the righteousness of God's Kingdom—and make it go as he wishes it to go. They do not say so in precisely those words. But that is the meaning, roughly, of what they say. The truth is that some do not know what they mean.

That is *not* the ancient voice of prophecy. Nor is it the modern voice. Even Malachi said "I [the Lord] will send my messenger, and *he shall prepare the way before me.*" Micah and Isaiah say plainly that the transformation of human society to conform to the will of God shall be made by the wills of *peoples, of the nations.* And one as the other says—though all do not say it in the

same words—that before the coming of the Lord there shall be made straight "in the desert [of our civilization] a highway" for our God; that "his work [shall be done] *before him*"—*before* the Lord God shall come. All say that "the end" is to come through man's mastery of his business under God. They could not say otherwise without contradicting the most basic of all religious beliefs, namely, that man is accountable, responsible to God, for his conduct, or that man shapes his own destiny by his own free moral willing.

**T**HE PRAYER of the genius of Restoration, which Latter Day Saints believe to be the modern voice of prophecy, is "May the Kingdom of God *go forth*, that [or in order that] the Kingdom of heaven may come"; that God may be glorified *on earth* as in heaven. The modern voice of prophecy confirms the ancient voice.

Ancient prophecy says that the Lord shall "suddenly" come to his temple. The temple of the Lord is his dwelling place. All the prophets say that Zion is God's dwelling place. But they do not say that the temple shall arise suddenly with the Lord's coming. They only say that it shall be built *before* his coming. They say that the Kingdom shall be established *before* the end.

This is the way the modern voice of prophecy in interpreting the ancient voice, put it: "Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth unto a place which I shall prepare; a holy city, that my people may gird up their loins, *and be looking forth for the time of my coming*; for there shall be my tab-



ernacle [God's temple], and it shall be called Zion"—Zion shall be built *before* the end.

There is much testimony to that effect. And what can it mean other than the Kingdom shall come *before* "the end" shall come? It can only mean that the stage must be set for "the coming" of the Lord through the establishment of the righteousness of his Kingdom.

The modern voice of prophecy expresses the same idea in these words, too: "If you will that I give unto you a place in the celestial world, *you must prepare yourselves* [for that place] by doing the things which I have commanded you and required of you." And there can be no doubt about it: what he was saying is that *before* "the end," the Kingdom must come.

THERE ARE NOT a few ways of summing up the message of prophecy. What it all means is that "the end" of the ways of peoples which damn them must come through the beginnings of ways that save them. It means that the end of the bad may be brought to pass only through the beginnings of the good. It means that the way to destroy the ugly ways of peoples is to promote the beautiful. It means that Babylon shall fall as Zion arises. It means that the way to abolish iniquity is to establish righteousness. It means, as the ancient voice of prophecy says, that the crooked ways of peoples must be made straight through the accomplishment of "the warfare" of "My people." It means that God's Kingdom must come before there can be an "end" of our present ungodly ways of conducting the business of peoples—which is the business of self-governance. It means that while "his reward is with him" (it shall be with him at his coming) "his work [is] before him." It means that before the end the Kingdom shall come.

Does that make sense? What reason can there be for expecting that "the Lord shall come" *before* the stage is set for his coming? How

could the Lord come suddenly to a temple, a tabernacle, that had not been builded? How is it possible that the Kingdom of God shall meet the Kingdom of Heaven when it shall come, if the Kingdom of God is not to be builded before "the end"? before "his coming"?

When you add up the testimony of prophecy, both modern and ancient, does it not equal precisely what Jesus said? "And this gospel [which means this 'good news'] of the Kingdom shall be preached [it shall be proclaimed, that is] as a witness [in a convincing manner] to all nations; and *then* shall the end come."

This is not an academic question. I am interested in this question, as I intimated at the outset, because of its bearings upon the quality of all

religious life. I am interested because its wrong beliefs about "the end" and "the coming" that have led to the wrong ways of conducting human affairs that cause so much human misery. I am interested in this question because human life shall never be enriched, because there can be no preparation for eternity, except through willing to do the will of God on earth—which is, simply, devotion to the business of His Kingdom. I am interested because I believe that it is only through true beliefs about "the end" and "the coming" that there can be either an end or a coming. I am interested because I believe the voice of prophecy, both modern and ancient, which says that, to reach the end, there must be a beginning of Kingdom-coming.

## Looking On By Wilbur K. Sartwell

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Or what shall a man give in exchange for his soul?

—Mark 8: 36, 37.

I barely heard him try to say,  
"What's life all about?"  
Then suddenly he passed away,  
And now he's finding out.

Most men, despite their religious beliefs, do not feel the proximity of God to them on this earth until that fateful time comes when they are nearing death. To some it must surely be a happy time, but to others, undoubtedly, it brings a sad and fearful state of mind.

In most cases the members of their family also feel the power of the divine creator more distinctly. They are always left wondering. The bewilderment of the death, however, whether it be a sudden or a natural and expected one, disappears to the same degree as does the sting of the sorrow of the loss.

When I was a little fellow, I overheard a discussion of the adult Sun-

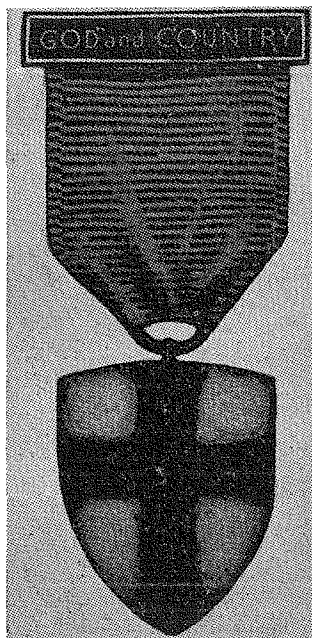
day school class, in which the teacher was pointing out from the lesson that a death should be considered a time of rejoicing instead of one of weeping and grieving. It seemed to me, at that time, that this was an impossible point of view, and I didn't see how I would ever be able to look on it in that light even though I knew that some day, I, too, would be a member of that class and would meet this discussion again.

Of course, I can now see this philosophy in its true meaning, as any Christian does. The grief of the loss of a dear one cannot be suppressed by such a philosophy, but it is comforting to have faith that a deceased one's soul is going back to its Creator.

If someone could die, undergo the post-mortem spiritual conversion and then be returned physically to the earth to tell of his experiences, it would solve a lot of questions that thinking men of today are asking.

But that would destroy the purpose of living.

# "God and Country" Award Badges Now Ready



The attractive and richly symbolic badge (see cut) is now available to the church to be granted to Boy Scouts who have complied with the requirements of the church for the "God and Country" award.

The first Court of Honor ceremony to be held by our church for the purpose of granting this special award in religion will be held during the coming General Conference some time during the week of April 6 to 14.

We are already assured of a splendid group of candidates. Any pastor, scoutmaster, or parents knowing of Scouts who are anticipating the completion of their requirements and the receiving of this special award at the time of General Conference should notify the Department of Religious Education, The Auditorium, Independence, Missouri, at once. The name and address of such Scout or Scouts should be included.

THE DEPARTMENT OF RELIGIOUS EDUCATION  
F. M. McDOWELL, DIRECTOR

"God and Country" Award. A red cross on a white shield attached to a blue ribbon and a bronze bar pin.

SCOUTS AND  
SCOUTERS  
ATTENTION

## Young Adults in Stake Organization

*(This outline was received with Far West Stake news, and should be of value to young adult church groups everywhere. Editors.)*

Early last year the young adults were organized, and a council of seven members was elected to assume the responsibilities of leadership. For several months the council under the leadership of the Stake Young Adult Supervisor and the Stake Presidency has developed general objectives which catch up and give emphasis to the basic goals for the young adults.

A booklet has been printed and is now available. The general objectives are as follow:

1. A trained and functioning stake council.
2. A trained and functioning corps of local leaders.
3. A missionary program in which special emphasis is given to personal evangelism, baptism of children, and uniting of family circles.
4. Every young adult an active member.
5. Every home to establish the family altar and read our church literature.

### The Objectives for Far West Stake

6. A participation in civic affairs and acceptance of community responsibility.
7. A "Home Education Program" in co-operation with the women's and religious education departments.
8. A program to develop more skilled, trained, and consecrated workers and leaders for the various departments in the stake.
9. A growing and ever-expanding concept and appreciation of stewardships and the process of the gathering.
10. A participation in and appreciation for the fine arts and academic education.
11. A program to promote (1) Better farming and business methods; (2) personal thriftiness and industry.
12. A recognition of responsibility to support and participate in the other departments and organizations of the congregation and stake.
13. A growing understanding and practice of rearing, training, and teaching the children of our homes in

ethics, morals, sex education, health, management, and beauty.

14. A growing understanding and conviction of God and his purpose for us through prayer, study, and service.

### Our People In the News

George Hopkins of Tulsa, Oklahoma

George Hopkins, who serves the church in the office of priest, is Traffic Chief and Assistant Chief of Police in Enid, Oklahoma, a city of 28,000 population in 1940, and considerably augmented since that time. Clippings that are sent to us by friends tell of his fine work in public safety, especially in his work with the children, among whom he seems to be almost as popular as Santa Claus, according to the reports of parents.

Brother Hubert Case, our veteran missionary who has served so long and so well, stopped at the office to pay tribute to Brother Hopkins, and tells us that in addition to his work at the church, Brother Hopkins is a welcomed speaker at all the schools, at the leading churches and civic organizations, and at Phillip's University, which is located in the city. He not only deals with problems of safety, but also gives addresses on temperance and other subjects of importance and interest to the citizens. At the same time he has a great influence for good on the younger generation.

# LETTERS

## Ina Inez Smith Wright

The recent death of Ina Wright robbed the church in Australia of one of its most picturesque characters. She was the granddaughter of Joseph Smith, the Martyr, and daughter of Alexander H. Smith, at one time of the Presidency of the Church and its presiding patriarch. She was a sister to Frederick A. Smith, once a member of the Twelve, and later Presiding Patriarch. President Frederick M. Smith is her cousin.

She did not gain so much of the church limelight as did her sister Vida, who married Heman C. Smith, a former Apostle and Church Historian. She elected to become the bride of an Australian missionary, S. G. Wright, and to spend the remainder of her life in this country. She thus was isolated from her own people, except for an all-too-brief visit to the United States and a short visit from her father in 1902.

As her five sons—Claude K., Leland E., Edgar M., Warran A., and Byron—and her five daughters—Vida Fethers, Mavis Gleeson, Marion Ballard, Gwen Fieldsend, and Glory Glasscock, mourn their great loss, there must be a joyful pride mixed with their sorrow—pride in the brave woman who mothered them.

W. J. Haworth, in *The Standard* (Australia), for December, 1945. (Adapted.)

## From the Saints in Wellsburg, West Virginia

We are looking forward to the new year with enthusiasm. Our possibilities are great, and our desires are good. With God's help our aim is to be co-workers with him in building the kingdom.

A marked degree of the Holy Spirit was present at our Communion service. The elders in charge were O. J. Tary, S. M. Zonker, Willard Allen, R. E. Rodgers, and Otto Melcher, assisted by Priests John Treiber and Paul Lannum. The spirit of testimony contributed to the success of the service. Pastor Zonker presented a challenging sermon at 11 o'clock, reminding us that we have a new, clean record sheet to begin our service to Christ for the coming year. Elder R. E. Rodgers occupied the pulpit in the evening with an inspiring sermon on "Repentance." He stressed the need of both sinners

## NOTICE TO REPORTERS

Because of the generous efforts of reporters, the news columns are becoming crowded. Since some reports contain more testimony than news, we are transferring them to the letter department, where there is a shortage. We would like to have them written separately, but we think this means will help solve the problem.

and righteous men to repent.

John Treiber selected as his subject, "God will lift me up, if—" and then proceeded to present in an instructive manner the blessings that are in store for us if we but obey His commands.

The women have decided to meet in the homes of various members in the future. Sister Mary Allen is to present a book review on *The Call at Evening*. In their various activities, the women have made and sold novelty laundry bags, basket linings, and Christmas cards.

The Zion's League presented a solemn and impressive candlelighting service interspersed with appropriate music. The Leaguers, under the leadership of John Treiber, have many plans and projects for the future.

The Live Wire class met at the home of Otto Melcher, class president. Genevieve Zonker presided, with the assistance of class teacher, Willard Melcher, who had charge of recreation.

A minstrel to be held by the women's department in the near future is being planned by the ways and means committee, Lenora Nixon, Leona Hanes, and Sophie Chadwell.

Elder Otto Melcher, recently discharged from the service, chose as his theme, "Forgiveness," on the Sunday evening of January 20. The Saints were happy to welcome him back . . . a testimony that God does hear and answer prayer. Conrad Criss also received his discharge from the armed forces.

A fitting close to the month of January was the visit of Elder and Sister Winters of Fayette, Pennsylvania. Elder Winters occupied the pulpit at both the morning and evening services, delivering forceful challenges to all within the sound of his voice.

God has abundantly blessed us in our Wednesday evening prayer services with the comforting influence of his Holy Spirit. We have many requests for prayers for the sick, and we desire to be remembered by readers of the *Herald* that we may keep high the standards and ideals of this marvelous work entrusted to us and continue to be the worthy recipients of his love and blessings. Leona Hanes.

## An Answer to Anonymous:

### Single? What of It?

By Edna Easter

(After reading Anonymous' article, "Why Don't You Get Married?")

In his great plan for life, I don't believe it makes one whit of difference to God or to myself, when I go home after a day's work, whether I go down Lexington to Scott, or by way of Crysler to Twenty-third Street then to Scott. The main idea is that I arrive home without going out of my way. Similarly, as far as *my one life* is concerned, I don't believe it makes one iota of difference to God *or to myself* as long as I strive to work out his purposes in my life here, whether I travel Single Highway (we will call it) or decide to go by way of Double-harness Road, just so long as I arrive at his destination for me—the daily performing of the duties assigned to me, plus a Christlike attempt to help others.

I think this world has a place for a few "old maids," and rather than bemoaning my fate, there have been plenty of times I have been humbly thankful I was single as this seemed to offer a better opportunity for giving help where and when it was most desperately needed. I don't feel that I have narrowed my interest nor crawled into a shell. Far from it. I love life—all of it. I love children. Not long ago I was in the middle of the floor so enthusiastically joining with a three-year-old nephew in his imaginative world that his mother said to him as they were getting ready to leave, "Tell Aunt Edna if she is through playing with the toys you will help her put them away before we go!"

Yes, through the years I, too, have been the recipient of many and varied jokes about being an "old maid." In fact, I enjoy them—even add to them sometimes. Right now I have one of those old-maid comic valentines thumb-tacked on the bedroom wall. I may get it framed one of these days and hang it alongside a full color front-cover picture a brother sent me which shows a past-middle-aged dignified aristocratic-appearing woman conducting a flag service at a summer camp for girls!

## Finds Gospel Through a Friend

I am the only one of my family who belongs to the church, but I hope that someday my grandchildren will also join.

(Continued on page 32.)

# Second Fiddle

By Norma Anne Kirkendall

The race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.—Ecclesiastes 9: 11.

SOME PEOPLE call it "second fiddle," but I call it taking advantage of an opportunity which someone else turned down.

Often I have heard remarks like this: "Of course he couldn't expect to have me agree to do it when he knew that I knew he had already asked someone else." And the person who made that remark thinks himself virtuous because of his independence. The common feeling seems to be that if there is a job to be done and you are not the first one asked to do that job it is a disgrace. It is never a disgrace to give aid because someone else refused to do so.

A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.—Luke 10: 30.

And a certain priest came along, and saw that man. His condition was evident and in itself an appeal for help. The priest was the first one asked to give aid, but he refused. Then came a Levite, and the same mute appeal presented itself. He was the second person asked for aid, and he, too, refused to help. Next came a Samaritan, from a race hated by the Jews. The wounded man was a Jew, but the same appeal was present, and the Samaritan recognized the need. He may have seen the priest and the Levite pass, but he stopped and gave his aid. He played Third Fiddle!

I'VE BEEN ACCUSED of being soft or an easy mark because I've agreed to do something, knowing that other

people have been asked before me and that they had refused. Early in my life I learned that a chance to serve was an opportunity whenever it came, even though others did not care to do it. During my last year in high school I participated in a number of musical activities. I knew that a near-by grammar school was soon to have a May-Day program and the principal had asked the high school teacher to supply a pianist for the occasion. I, personally, heard her ask three girls to go, and each in turn refused. I later heard that she had asked several other people, who, likewise, had refused for various reasons to go. In all likelihood I was about the eighth person asked to play for that program. I agreed to do so, and the teacher was visibly relieved of her disagreeable task of finding someone to play. I thought it would be good experience, since I someday wanted to become a music teacher.

This may sound like an Horatio Alger tale, but here's what happened. I went to the grammar school to play for the one program, and wound up (remember I was still a high school student) teaching music three days a week at that school. Upon graduation I had planned to work for a couple of years to finance my way through college, but the principal of that school placed my name before a leading women's club who voted to pay for a scholarship for me for a year's college work. One year led on through four, and during that entire time I taught part time in that school and another one near by. This was such valuable experience that I was given college credit for my work. You see, that's another reason why I'm firmly convinced that there is nothing wrong with playing second fiddle!

THE IMPORTANT THING is that work must be done. Suppose

Sister Smith is much better as a teacher than you are, and everyone knows it. Probably she will be the first one asked. If she refuses, the leader is faced with the necessity of getting the next best. You may be the next best. It is true that she was wanted more than you, but only because she had better trained herself or had some natural talent in that field. Yet, if she refuses, she is of no use. Then, you, the next best, are the best *available*. You've been asked second, but if you accept the opportunity, you're not actually playing second fiddle, but the most important—you are doing the work which must be done.

It is possible that my illustration is chosen inaptly. It is not the poorest violinists who play the part of the second violin in the symphony. The concertmaster may play much more brilliantly and be in the spotlight more often, yet that symphony would degenerate into an association of soloists if everyone was the concertmaster. Thus the greatest music of the masters would be lost, because some musician was not willing to play accompaniment.

When the President of the United States is elected, the man with whom he runs is often forgotten. The Vice-President has his duties which in the main consists of very unspectacular activities. Yet the case occurs, as it did recently, when the greater light falls. Franklin D. Roosevelt had certain qualities of personality that nobody else has. Even Roosevelt's enemies admitted his ability to orate and to sway men's minds. Yet, Harry S. Truman is now the President, with as great problems as his predecessor had, and thus far as ably handling the men with whom he works. Thus a second fiddler became President of the United States.

General Dwight D. Eisenhower was the commander in chief of the European theater of operations. It was within his power to make all major decisions concerning strategy and implementation. General George S. Patton, Jr., commanded

the Seventh Army. The latter general was an able man who made quick decisions and rapid movements. Often he found himself on the opposite side of the fence, politically, from his superior officers. Yet, when a decision came from headquarters, he obeyed. That wasn't playing second fiddle, that was obeying orders.

Hyrum Smith was a noble and true man, yet was far outshone by the magnetic personality of his brother, Joseph. Hyrum did his duty, and died in the attempt to prove that the persecution against the Saints was unfounded. It is Joseph, the Martyr, whom we speak of most, and even in our thinking, Hyrum takes second place. He played second fiddle all of his life, but he played it so well that his influence and faithfulness remain an example for modern-day Saints.

And he [Satan] came before me, saying, Behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore, give me thine honor. But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me; Father thy will be done, and the glory be thine forever.—Genesis 3: 2, 3, Inspired Version.

This quotation is probably the greatest example of someone playing second fiddle. The first person to offer his services to redeem mankind was rejected and because of his greed he destroyed himself. It was the second, Jesus Christ, who offered himself that mankind might be saved. He did so in humility and love for his Father, and his sacrifice was accepted. Christ always put his Father before himself. He always played second fiddle.

**T**HEN THERE'S that too-oft repeated tale of the church school superintendent (teacher, pastor, or any other officer) who had held office for many years, serving faithfully and reasonably well. For some reason, however, last September he was not re-elected, and some other person was raised to the original

position. Poor Brother Somebody just couldn't take it. Since he isn't first fiddle, he is never seen at church. He just doesn't play any fiddle.

Often when a doctor realizes that he does not possess enough knowledge or skill to save a patient, he calls in another doctor or specialist for consultation. The second doctor summoned does his best to give competent advice and effect a cure. Yes, it's true that he was called in second, after someone else had been asked. But that fact has absolutely no bearing on his behavior, for all he wants is to do the task at hand, bring about the health of the patient.

The whole problem of playing second fiddle is really a very simple one. It is not actually a question of whether you are the first asked to serve, whether others had failed before you, or whether you are the highest in rank. It is rather a fact that there is a job to be done and you have been asked to serve. If you have desire to serve, then serve. When you can come to the attitude that he will give his aid whenever asked, then no longer does it appear that you are a second fiddle, but rather you are always ready to support the first fiddle. In other words bringing it out in a more sacred method, when you want to serve God, you will do it no matter under what condition you were asked. This can be brought into very concrete terms. For instance, there may be an organist, an assistant organist, and other people who play the organ besides yourself. When you are asked to assist at a service there is no need to question why you were asked, whether Sister Jones was asked before you, or if you are the "last straw" there is a chance to serve, so *serve*.

Many people who realize that they can do nothing unusually well may find themselves continually busy in constructive service because they are willing to be "fill-ins." They also serve who are lowly assistant to the assistants. There is no such thing as second fiddle in God's work. We all work for God!

## On Church Planning

Adapted from *The Standard* (Australia), December, 1945.

Our churches as a whole have two outstanding lacks. One is the lack of a good architectural design. Four walls and a roof of good design, uniform style, and satisfying proportions, cost no more to erect than the same four walls built as the amateur designer or builder or most aggressive leader thought adequate. Some of our buildings have been enlarged in ways never planned by the original builders. These enlargements have changed the former proportions and in many cases have been most inadequately planned architecturally.

All future church building should have the careful and understanding design of a good architect. The original design should provide for future possible expansion.

Latter Day Saints have a distinctive service and message that call for their own particular church design. Particularly lacking in our churches is an adequate *narthex* ("entrance hall," "foyer," or "porch" are the unecclesiastical terms for this), where our people can gather after services for social fellowship. The importance of this need for a spacious narthex was demonstrated at the last mission conference, when the Astra Theater, with its lovely foyer and mezzanine lounge, so adequately ministered to this need for a place for fellowship.

To this lack of a narthex in our churches we must add the lack of adequate classrooms for our educational program, particularly for the children's division.

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A good listener is not only popular everywhere, but after a while he knows something.—Wilson Mizner.

I divide all readers into two classes: those who read to remember and those who read to forget.—William Lyon Phelps.

# The Conference Choir

At conference this year we are attempting to have a regular conference choir to sing at the major services. The music for which is contained in a folio for \$1.65 which may be ordered from the Neil Kjos Music Company, 14 West Lake Street, Chicago, Illinois. This is a wholesale price and the folio itself is a gift with the compliments of Mr. Kjos. The music therein contained has all the dignity of simplicity, and yet deep religious fervor, and will be an asset to any choir library. We are urging that local choirs use this music and that every singer who plans to come to conference, learn his or her part so that we may have a fine conference chorus. The following are a few suggestions concerning the music.

The performance of the St. Matthew's Passion for which we are using the conference choir in the Chorales, will be Friday April 12. Rehearsals for the conference choir will be scheduled during the conference program so that adequate preparation may be made for each performance. It is the hope of the music department that this choir may prove to be a very useful aid in the worship services which are to take place at conference, and that each singer will come well prepared so that we may make a real contribution to the spiritual value of the conference.

FRANKLYN WEDDLE,  
*Musical Director*

## "TO THEE WE SING"

This piece, up to the rehearsal letter D, should be sung in a free, smooth chanting style. There is no time signature indicated, but the accents should be the natural accent of the words. Breath may be taken as indicated by the commas in the text.

From letter D the time is moderate straight 4/4. Please note the breathing indications at the top of page 5 and the middle of the bottom line.

## "GOD THE LORD IS GRACIOUS"

The time signature indicates this is a moderate two beats in a bar with a half note getting a beat. At the beginning it should be sung quietly with reverence. Note the breathing marks.

On the bottom of page 4, the little tenuto lines above the notes indicate that the note should be drawn out full value, emphasizing the words "God the Lord is gracious." On bottom of page 6, use a little quicker tempo and note the accent on page 7. We will omit the Amens on page 8.

## "LORD OF HOSTS"

This should be taken in moderate tempo 4 beats to the bar. Note the breathing marks. Instead of repeating the last page only, we will sing it straight through twice, using the second line of words on page 3 the second time through.

## "LAMB OF GOD"

Slow two beats to the bar with a half note getting the beat. Should be sung quietly and smoothly. On the bottom of page 40 in the second bar, cross out the *ly* in the tenor part and write it under the first note of the third bar. On the bottom of page 40, 4th bar, the altos take a breath at the end of the bar.

## "NOW LET EVERY TONGUE ADORE THEE"

Quick four beats to the bar. Note the accent in the alto part at the end of the first page, and again at the end of top and bottom lines of page 3.

Verses 1 & 2 should be sung before verse 3 which comes at the bottom of page 3. A nice climax may be worked up on page 4 with a glorious ending "And praise Thy name for evermore."

## "LEGEND"

Slow two beats to the bar. Don't breathe until the end of the first phrase after the word *see*. On page 6 first line, first measure, the sopranos note should be a dotted half note on G instead of D. (like it is in the piano part)

## "GRANT US THY HOLY PEACE"

Slow four beats to the bar with emphasis on the words. On the top of page 3, last measure, the tempo should be picked up a little bit faster. On page 4 first line, care should be exercised that there be a melodic and rhythmic freedom between soprano and alto parts. Should end very quietly.

## "JESU, PRICELESS TREASURE"

This is another chorale and should be sung with a moderate four beats to the bar. Phrasing and dynamics are very well indicated in this score and we will follow them as they are written.

## "HOLY SPIRIT, TRUTH DIVINE"

This is in 4/2 time with a half note getting a beat and four beats to the bar. Note that the meter changes on page 2 in the organ part but not the voice parts, likewise on page 3. On page 3 all the voices, men's and women's, will sing in unison. At the top of page 4, bass and tenor alone on the first bar with soprano and alto entering in the second. Throughout the chorus parts the meter is four beats to the bar.

## "A MIGHTY FORTRESS IS OUR GOD"

A fairly quick quarter note beat. You will notice that there is not a regular meter, but that each bar is written according to the accent of the words. This is a very familiar Chorale tune, but you will have to be careful that you

get the rhythm correctly. The main thing is to remember that a quarter note or its equivalent gets a beat throughout this Chorale.

## "BROTHER JAMES AIR"

Three beats to the bar, moderately slow with a half note getting the beat. The melody and rhythm will seem a little odd at first, but I am sure you will find that this number will grow on you as you know it better. Please note the repeat at the end of page 4, top line. On the bottom of page 4 let the men's voices predominate. On page 6 let the altos and tenors and later the bass "ah" be a more or less neutral sound. Then at the bottom of page 7, a good solid tone throughout the four parts, working up to the forte climax at the end.

## "LET HEARTS AWAKEN"

Moderate tempo with the quarter note getting the beat. Each measure may have a different number of beats. Here again remember the quarter note is the unit. This melody will haunt you for a good many days after you sing it.

## "JESUS LORD, AND PRECIOUS SAVIOUR"

The quarter note gets the beat with slow four beats to the bar. In this as in most music, the breathing should conform to the text so that phrases or ideas should not be cut up by indiscriminate breathing.

## "YE WATCHERS AND YE HOLY ONES"

This number has three beats to the measure and moves with a deliberate beat. The half note getting the beat. The breathing marks in the music should be very carefully observed. It should be sung in a very straightforward and impressive manner. Note the accents in the bass and tenor parts in the first bar at top of page 3. Also note the dependence of the voices on page 3.

For local use where a large choir is available, it would be nice to use the antiphonal chorus suggested by the starred items in the score. If this idea is used, a quartet or double quartet would be sufficient in the balcony or at the rear. If a large choir is not available, I would suggest you use it as a straight anthem.

Care should be used in singing of the *Alleluia*s that they are not run together. Each one should be phrased.

## "THE CHORALES" from St. Matthew Passion Music

Sopranos should learn the Chorale theme for number 35. All of the Chorales will be used except No. 38 on page 8, which will be omitted.

Care should be exercised in the singing of these Chorales that phrases are not broken up with breathing. If possible, sing straight through the phrase to the hold. The pace is dignified and moderate in tempo. In every case the quarter note gets the beat. These Chorales are some of the very best of this style of music written by the master of all Chorales, and will give every one who learns them a fine appreciation for this wonderful church style.

Third Quarter  
Church School Order Blanks  
HAVE BEEN MAILED  
PLEASE USE THEM TO SEND IN  
YOUR QUARTERLY ORDERS  
Herald Publishing House Advertisement

# Lamoni in the News

LAMONI takes a bow before the agricultural fraternity of the nation in the February, 1946, issue of *Successful Farming*, a fine popular illustrated periodical that enjoys a large country-wide circulation. "Lamoni's a Friendly Sorta Place," on pages 76, 77 and 92, presents the story in twenty action pictures with accompanying text, centering around the activities of



*Dr. R. A. Cheville of the Graceland College faculty, sponsor of the friendship program, with J. B. Hoffman and Mel Haskin, in a luncheon plate conference.*

*The crowd at Evergreen looks things over before partaking of a really bountiful meal.*



the congregations at Lamoni, Evergreen, Oland, and including "calling nights," worship services, sports, and Harvest Festival. The pictures are well done by photographer Marion Pease, of professional fame. Featured in them are Dr. R. A. Cheville, promoter of the social program described in the article, the President of Lamoni Stake, E. J. Gleazer, Jr., Mayor Tom Williams of Lamoni, and prominent local citizens, Banker Verne Deskin, Dr. Gamet who lately returned from service with the armed forces, and others.

# Youth Speaks

By Dorothy Eastwood

The feeling of so many older people today seems to be that youth is irresponsible and frivolous. They are inclined to think that the young are not conscious of their responsibilities, their privileges, and their obligations. They say that young people don't realize there is a God, and that they make no effort to build into their lives the things he would want them to.

We are not irresponsible. Our manner may make us appear to be so, but that is the unbeatable Yankee spirit. We love to laugh, to play, and to be happy, but we can take our share of any load. We know our obligations and duties to our country, to our family, our church, ourselves, and our God.

Within us, there is a steadfast spirit, an untiring devotion, and an unquenchable desire to do our part in the furthering of God's work.

We realize that we have in the church the most wonderful gift in all God's creation: The plan of the church—Zion—is our goal. We want to make our personalities zionic. We want to be full of love, kindness, enthusiasm, dependability, temperance, tolerance, yes—full of the beauty of spirit which will challenge those around us to a fuller understanding of the greatness of God's church. We want to rid ourselves of intolerance, vice, envies, jealousies, and all marring characteristics—all the weak links in the chain of zionic personality.

We want to join those going down the long dark corridor of life, to overcome the obstacles in our way, to finally reach the end of that corridor and fling wide the door which leads to God and his kingdom—to let His light flood through us to others struggling down that same long hall.

These are our desires; these are our prayers; these shall be our accomplishments.

# News OF THE CHURCHES

## Far West Stake

### Financial Emphasis

A great deal of emphasis was given to the financial law during the month of January, and the results were outstanding.

On Sunday, January 13, a speaker was assigned to every pulpit in the stake to speak on the subject, "Keeping the Law." Two weeks later, each congregation participated in a special inventory and statement filing service. The Saints responded with a large number of inventories and statements. Ten thousand dollars in tithes and offerings were paid.

### Regional Priesthood Meeting

The priesthood from the congregations in the north and west divisions of the stake met at Third Church, St. Joseph, Missouri, on Monday evening, January 28, for fellowship, instruction, and inspiration. Fifty-four men attended from the ten congregations. A dinner was served by the women of Third congregation at 7 o'clock. From 8 to 10 o'clock the men met in the upper auditorium for classwork.

Stake President Emery E. Jennings and Stake Bishop Earl T. Higdon conducted the classes. Regional priesthood meetings for this part of the stake will be held the last Monday evening of each month during the year 1946.

### Cameron, Missouri

*Pastor, Marvin Fry*

Pastor Loyd Adams has been sent into the mission field. On December 26 a farewell party was held for Brother and Sister Adams and their family.

Marvin Fry has been elected to fill the vacancy in the pastorate left by Brother Adams. He has selected Henry Hampton to be his associate, and all the priesthood to be his councilors.

On December 16 at the evening service, the junior department presented a Christmas program. After the program, treats were given to all the children.

Glen Sherman, who was recently discharged from the service, was elected Zion's League supervisor, December 30. At a worship service, each Leaguer took the Zion's League pledge. In the next meeting, each member who

had taken the pledge was given a simple initiation. There are now twenty-seven in the League, and six more have taken the pledge.

On New Year's Eve the League had a coasting party. After a couple of hours of coasting, they went inside to eat hot chili, play games, and sing songs until midnight. A short worship service was held as the old year went out and the new year came in.

—Ann Bruch, reporter.

### Fanning, Kansas

*Pastor, William Twombly*

Guest speakers for November and December were Evangelist Milo Burnett and Melvin Bohrer, both of St. Joseph.

The Saints gathered at the church on November 12 for branch night. After a short program, everyone joined in the singing led by Charles Marsh. Contests and games were followed with refreshments.

The women's department met at the home of Mrs. Ida Jeschke on December 22 for their Christmas party. They meet once a month in the various homes for classwork followed by a social hour.

A program was given at the church on Christmas Eve. The children were directed by Helen Jean Twombly. Several numbers were sung by the choir.

Five Zion's Leaguers attended the stake-wide Christmas banquet at the Y. W. C. A. in St. Joseph, Saturday evening, December 29. They reported a good time.

Church attendance has suffered somewhat because of inclement weather and illness. The Saints are looking forward to the time when all can attend regularly again.

Through the efforts of the music director, Mrs. Sam Twombly, special numbers for the morning services have been rendered by various members of the congregation.

—Evelyn Jeschke, reporter.

### Atchison, Kansas

*Pastor, Gilbert F. Hedrick*

There has been considerable progress made toward renovating the church building during the past fifteen months. The foundation has been repaired, an outside entrance has been built to the basement, some pointing up of the brick wall has been done, all the wall paper has been removed

from the interior walls, plastering repaired, and walls and ceiling painted in pastel shades; a new roof and new gutters have been put on the building, and the exterior woodwork has been painted white, giving the building an attractive appearance.

There is much work yet to be done. New flooring is to be laid and the basement enlarged and finished.

The Saints have been very liberal and co-operative in raising funds for this work; interest has been centered on the building project, yet the general church has not been forgotten. Tithes and offerings are paid regularly; a special fund was raised for the college, and money donated to equip the Independence Sanitarium.

The women meet regularly twice a month under the leadership of Jennie Branson. They believe in combining study with work, and at present are studying the book, *The Enduring Word*, by Christiana Salyards. Meetings are held in the different homes during the winter months; recently a change was made from afternoon to evening meetings, thus permitting more ladies to attend.

A successful bazaar and food sale was given by the women's department on December 15. Over \$100 was received from this sale. Since materials were scarce, the women proved their ingenuity by making attractive articles such as pillow cases, tea towels, luncheon cloths, and aprons from white and printed feed sacks. These handmade and embroidered articles found a ready sale.

The ladies enjoyed a Christmas party on the evening of December 20 at the home of Mrs. Gilbert Hedrick. After games and refreshments, there was a gift exchange; at this time each lady learned the identity of her secret pal for the past year.

Other recreational events during the past year sponsored by the women were a mother-daughter banquet given at the home of Sister A. B. Kinney in June, a picnic for all the families in July, and a weiner roast in November.

At the Communion service in October two children were blessed; they were Arthur Caselman Ranes, infant son of Mr. and Mrs. A. R. Ranes, and Ronald Wayne Martin, son of Mr. and Mrs. Melvin Martin.

The Saints welcome the addition of two new members, Mr. and Mrs. S. S. Armstrong, formerly of Kansas City, to the congregation. They have already proved their stanchness in the faith by their willingness to assist with the work; their services are greatly appreciated.

Elder Ammon Calhoun arrived a



few days before Christmas to spend the holiday season with his family. He was the guest speaker at the Sunday morning service, December 23.

The Leaguers, though few in number, have been quite active. Most of them attended the recent rally in St. Joseph, Missouri. They also sponsored donations of food and toys to make up a Christmas basket for a needy family. Their plan met with a generous response from all members of the branch.

The League presented a beautiful candlelight Christmas service under the direction of Anna Raney on Sunday evening, December 23, after which a Christmas offering was received. The children were all remembered with a treat. At the close of the service the pastor, who has served faithfully for fifteen years, was presented a substantial gift by the congregation.

—Mrs. Eva Hedrick, reporter.

### Stewartsville, Missouri

#### Maple Grove Branch

*Pastor, Archie Constance*

The Stewartsville and Maple Grove Leagues met at the Maple Grove church at 9 o'clock for a prayer service on November 4. Halloween night they enjoyed a party at the home of Harold Ratcliff. November 15, twenty-eight young people participated in a hay ride.

November 18 the infant son of Major and Mrs. Wardell Hinderks was blessed by his grandfather, Elias Hinderks, assisted by Elder Emery Jennings.

Seventy Z. Z. Renfroe began a ten-day series of meetings at the Stewartsville church, on November 18.

Henry Schwengles, Grandville Robinson, and Larry Piepergerdes were baptized at the First church in St. Joseph, December 2.

December 13 a number of young people attended the Zion's League rally at First church.

Guest speakers at Maple Grove for November and December were David Gamet and Orman Salisbury.

—Mrs. Orville Johnson, reporter.

### Stewartsville Branch

*Pastor, Gordon Hidy*

The Maple Grove and Stewartsville branches joined in a series of missionary meetings from November 18 to December 2 at the Stewartsville church; Seventy Z. Z. Renfroe was the speaker. A baptismal and confirmation service was held December 2. Members of the two groups were happy to add Clifford Keller, Henry Swingles, Grandville Robinson, and

Larry Piepergerdes to their memberships.

Guest speakers during November and December have been Charles Marsh, Orman Salisbury, Emery Benjamin, Marvin Fry, and Curtis Vernon.

Thursday evening, December 6, the women entertained their husbands at the home of Pastor and Mrs. Gordon Hidy. The regular monthly meeting was held, followed by special numbers and a Christmas party with gift exchanges.

Saturday afternoon, December 22, a Christmas party was given for the junior department. The children each brought a gift to be placed under the beautifully decorated tree. They all joined in games led by Delia Ratcliff, after which they had ice cream and cake. The treats and presents were then distributed.

Sunday evening, December 23, a Christmas program was given by the children and young people.

Thursday evening, December 27, the Zion's League had a sleighride party. On Friday evening the intermediate class had a party at the home of their teacher, Rose Powell.

The church school is now under the direction of Orrice McCord.

Among those returning from the service are Stanley Faul, Robert Hayes, Robert Powell, Hale C. McCord, Marvin Powell, Clayton Wood, Bill Mauzey, and Tom Vincent. Several plan to enter Graceland at the beginning of the second semester.

The Stewartsville Saints welcome Mr. and Mrs. Ralph Vincent and family to their group.

—Mabel A. Hill, reporter.

### Hamilton, Missouri

*Pastor, Robert Hampton*

The former Oakdale Branch, now known as Hamilton Branch, is holding all meetings at Hamilton. The residence that was purchased on the lots in Hamilton has been converted into a meeting place, and attendance is good although sickness and bad roads have kept many away.

The building of a new church at Hamilton will be delayed for some time because of material shortages.

Recent guest speakers at Hamilton have been Paul Sparks and Curtis Cunningham of Chillicothe, Donald Bowman of Cameron, Stake President Emery E. Jennings and Orman Salisbury of St. Joseph.

Arrangements have been made for out-of-town speakers each Sunday evening throughout January and February.

—Virginia Mae Dunlap, reporter.

### Richmond, Missouri

*Pastor, William G. Ferguson*

On Thursday, November 9, the women met at the church for a covered dish luncheon with the ladies of Lexington as guests. The afternoon was spent singing hymns and discussing ways to help build up the branches.

Elder Hampton came to Richmond in October and delivered an inspiring sermon. He said it was his first since returning from overseas.

After a very busy season at Gardner's Lake the Lewis Updikes are able to attend services in Richmond again. Brother Updike preached on November 21 at the evening service.

Sunday morning, November 11, Mrs. Neatha Johnson of Lexington brought her class of young boys to church school.

Pastor W. G. Ferguson has been conducting a Bible quiz on Sunday evenings.

—Ruby Rosewaren, reporter.

### Guilford, Missouri

Sunday, October 14, the Guilford Saints observed the twenty-ninth anniversary of the dedication of the church which was built in 1915. A large audience gathered from the surrounding country. This group included members from Sweet Home, Bedison, Ross Grove, Fortescue, Maryville, and Tarkio. Elder E. E. Jennings, President of Far West Stake, was the guest speaker at 11 A. M. and 3 in the afternoon. At 7:45 P. M., Elder Orman Salisbury began a series of services which continued through the following three weeks.

Bertha Nelson, daughter of Mr. and Mrs. Alma Nelson, spent two weeks during the month of September in Guilford and attended services. She is a student at Iowa State University.

Six members of the priesthood of Guilford attended the priesthood rally at Stewartsville, September 16.

The communion service on October 7 was in charge of W. B. Torrance assisted by Arnold Adams and Alma Nelson. An excellent spiritual session was enjoyed by those present.

Sunday, November 4, Bedison branch came as a body and joined with the Guilford group in their communion service. Six of the priesthood of Guilford and seven of the Bedison branch were seated on the rostrum. There were 106 in attendance.

A number of boys have been discharged from the service and have returned home to resume their part in

the church work. They are R. P. Anderson, Jr., Theodore Wayne Nelson, Kenneth and Gerald Hoyt, Leonard Beck, Kenneth and Alma Nelson, and Kenneth Morgan.

—W. B. Torrance, reporter.

### Open House Held at Pastor's Home in St. Joseph

Pastor and Mrs. Robert S. Farnham held open house at their home on New Year's Day from 4 until 8 P. M. A general invitation was extended to the First Church congregation, friends, and neighbors of the family.

White candles in seven-branch candelabra adorning the fireplace provided the light in the living room which was decorated with evergreen.

The dining-room table was covered with a white hand-embroidered linen cloth. On each side of the centerpiece of evergreen and cyclamen were white tapers in crystal candelabra.

Serving from 4 until 5 were Mrs. Herbert Alexander, Mrs. John Ruoff, Grace Loveall, Marion Penny, Joyce Alexander and Janice Mason.

Between 5 and 6 those serving were Mrs. Joseph Albus, Mrs. Marguerite Batsell, Mrs. Kenneth Piepergerdes, Shirley Ruoff, Jeannie Jackson, Claudia Loveall and Mrs. Jean Michael.

Mrs. C. W. Grandin, Mrs. Melvin Bohrer, Loretta Johnson, Bonnie Imlay, and Mrs. Majorie Ruoff served from 6 until 7.

Between 7 and 8 o'clock Mrs. Ena Ehlers, Mrs. Jewell Hawman, Donna Acord, Twila Ruoff, Betty Weiman and Vernelle Ernst served.

—Gail Farnham, reporter.

### Beloit, Wisconsin

*Pastor, Harry A. Wasson*

Jasper Dutton of Galva, Illinois, was the speaker at both the morning and evening services on November 11, using "Charity" and "Character" as his themes.

Elder E. Y. Hunker held a series of meetings from November 13 to 25. His sermons were illustrated with slides and were greatly enjoyed by all present. Some of his topics were "The Foundation of True Religion," "The Church Christ Built," "The Apostasy," "The Great Restoration," "Whence Came the Red Man," "Life in Ancient America," "Life After Death," and "The Life of Christ."

Elders Joseph Elkins and Frank Hunt have also been recent guest speakers.

A farewell party was held Decem-

ber 23 for the Ralney Wildermuths who left soon afterward for Independence, Missouri. Their excellent work will be missed by all the members of the branch.

Mr. and Mrs. Joseph Edington have returned to Beloit from Soldier's Grove.

Three young members who served in the armed forces have returned home; they are Edmond Gray, Carl Martin, and Iris Spencer.

Apostle F. Henry Edwards spoke briefly at the 11 o'clock service on December 30. Speaking of the new year, he urged the Saints to remember the words of Christ, "Behold, I make all things new," and to then resolve that they would make their lives acceptable to him.

—Alma May Brookover, reporter.

### St. Thomas, Ontario

*Pastor, A. W. Sheehy*

The Saints are happy to have the family of Elder Duncan Clatworthy added to the St. Thomas congregation. Sister Mildred Clatworthy is supervisor of the operating room in the Memorial Hospital.

Since September 1 the local priesthood has been assisted by Elders Campbell, Hodgson, Bernard, McGregor, Winegarden, Njiem, McBaine, Rankin, Bishop Dent of London, and Elder A. R. Hewitt of Chatham.

Elder Frank Gray was in charge of the memorial service held September 9 for Sapper Lawrence Ford who was killed in Holland on April 7, 1945. Former comrades and members of the Elgin regiment drum and bugle band of which he had been a member attended in a body. Tribute was also paid to Private George Lee, killed March 8, 1945, and Corporal William Freele who died in a Winnipeg hospital. George Bodwin drew a memorial scene for the two fallen brothers, representing each with a cross beneath which was placed a bouquet of red roses. Mrs. Preston Ford sang a solo, and Earnest Hollingshead a buddy of Lawrence's, sounded last post and reveille. Mrs. R. Kew and Mrs. M. Clatworthy were the accompanists.

Elder H. I. Velt held a week's series of meetings in October, illustrating his lectures with lantern slides. A remembrance service was held on November 11.

Elder N. Kelley was in charge of the annual Christmas tree and concert held on December 14. Santa was present to distribute gifts and candy to the children.

Twenty-six young people from the

St. Thomas congregation were in the armed forces; most of them have received their discharges. Donald Ford has returned to Stratford, and John Ford is attending Queens University in Kingston.

On January 24 several members met to give the church a thorough cleaning. Edith Stephens supervised the project. A pot luck dinner was served after the cleaning was finished. A new roof has been added to the improvements made on the church building.

On January 30 a social was held in the lower auditorium; the evening was spent in playing games.

—Hazel Ford, reporter.

### Independence, Missouri

*Stone Church*

*Pastor, G. E. Tickemyer*

*Bishop Johnson Addresses Congregation*

Bishop Walter N. Johnson was the speaker at the 11 o'clock service on January 27. His subject was "The Church versus the World."

*Zion-wide Prayer Service*

The Sunday afternoon Zion-wide prayer service on January 27 was well attended. "Disseminating the Gospel" was the predominant theme of the meeting.

*U. N. O. Charter Discussed*

A panel discussion on the United Nations Organization Charter was held at the evening service. Those participating in the discussion were President L. F. P. Curry, Pastor G. E. Tickemyer, Bishop J. S. Kelley, Elder Leonard Lea, and Howard Downs.

*Stone Church Contributions for 1945*

Contributions for 1945 for local use were \$32,154.43, general church offerings and tithes were \$61,502.08, making a total of \$93,626.51.

*Conference in Zion*

The quarterly conference in Zion was held January 28. The statistical report showed that the Stone Church membership had increased during the past year from 2,644 to 2,743. There are now twelve Reorganized Churches and one mission in Independence. Two missions were organized as congregations last year. Total membership of all the Independence congregations is 8,489.

Nominations of delegates to General Conference were received, and elections will be declared later. The following were approved for ordination: Eric

Cook and Russell Rowland to the office of elder; Norman Rimmer, Paul Kelsey, and Albert Claude Black to the office of priest; Montague L. Parker and Floyd H. Miley to the office of deacon.

#### *The Whalleys Return*

Elder and Mrs. Peter S. Whalley arrived in New York on January 28 and came directly to Independence. Brother Whalley gave the pastoral address at the February 3 Communion service and delivered an inspiring sermon on "Faith and Works" in the evening. After sixteen years' ministry in England, Elder Whalley has been appointed pastor of the church in San Diego, California.

#### *Evangelist Frederick Smith Honored*

Evangelist Frederick A. Smith celebrated his eighty-fourth birthday on Saturday, January 19, with a dinner given him by his children and grandchildren. Fifteen relatives visited him on Sunday afternoon.

#### *Morning Service Inaugurated*

The first early morning preaching service, which is to be a regular feature from now on, was held Sunday, February 10, with Elder Leonard Lea presiding. Pastor Garland Tickemyer was the speaker, choosing "Fear" as his subject. Two hundred forty-four people attended the 8:15 service. One thousand twenty-four heard Evangelist Elbert Smith at the 11 o'clock hour.

#### *Afternoon Prayer Service*

The Zion-wide prayer service at 2:30 was in charge of Evangelist Ray Whiting assisted by Elders Floyd Deal and Amos Higdon. The theme, "Zion," inspired many prayers and testimonies.

#### *Young Minister Occupies Pulpit*

Arthur Rock, one of the youngest ministers in Independence, delivered his first sermon in Stone Church at the evening service on February 10. His subject was "What I Believe."

#### *Stone Church Organ*

The installation of the new organ will begin soon. The contract has been signed, the builders are ready, and as soon as arrangements can be made, the workers will begin erecting the instrument. The new organ has thirty-nine ranks of pipes, harp, and chimes, and promises to greatly enhance the musical devotions of the services.

#### *Unspectacular Task Receives Recognition*

Sister Thomas McKevitt, who for the past fifteen years has been responsible for the washing of the Communion cups and trays, continues her

record of service. Few have known of this modest, unheralded labor of love except those who have assisted her from time to time.

#### *Music Festival*

The annual Zion's League music festival will be held February 10-14.  
—Grace Krahl, reporter.

#### **Enoch Hill Church**

*Pastor, Lawrence Martin*

With Christmas activities over, the Saints at Enoch Hill are entering the new year's program with enthusiasm. Attendance is steadily growing, with many coming from outlying districts.

A confirmation service was held on December 30. Mervelyn Joyce Beam was confirmed by Elders David Young and Joseph Sandage; Jeanette Young by Elders J. L. Randall and Herman Fultz; and Donna Lee Logan by Elders James Davis and Charles Warren. Following the confirmations, Pastor Lawrence E. Martin welcomed the new members and gave a charge to the congregation.

A record crowd was present at the Communion service on January 6. A quartet composed of Delta and Arlon Chapman, Arlene Martin, and Robert Young sang "In the Hour of Trial," and "Draw Thou My Soul, O Christ." Pastor Martin and his assistants, Gerald Thomas and Arlon Chapman, were in charge of the service. Elder Chapman gave the Communion talk, addressing it principally to members of the junior church who were present for the service. After the passing of the emblems, the remaining time was devoted to prayer and testimony.

Elder Walter Chapman was in charge of the evening service, assisted by Gerald Thomas. The choir, under the direction of Richard Maloney, sang "I Walked Today Where Jesus Walked." Helen Griffin was the accompanist. Captain Toomey, accompanied by his wife, sang a solo. Apostle Arthur Oakman was the speaker, basing his discourse on the fifty-third chapter of Isaiah.

#### **Gudgell Park**

*Pastor, Ralph Smith*

Recent Sunday evening services have brought an interesting series of travelogues. On January 20 and 27 C. Ed Miller was the speaker; he presented slides of some of the many places he visited on his recent trip to Central America.

On February 3 a lecture on the customs and peoples of India was given by Wayne Tucker. Brother Tucker served several months with the Army

in India before receiving his discharge in January.

During 1944-45 Gudgell Park members spent much of their spare time in making additions and improvements on the church building. A large classroom was built, and a partial basement with a new hot-air heating system was installed. The extra space now available has proved advantageous.

With the beginning of the church school year in October, a junior church was organized. All children from those in the kindergarten classes to the juniors meet in the new room for their own worship service and classes. The increased interest noted in the children makes this an advisable permanent feature in the church school program for the branch.

Several young men have returned from service with the armed forces. Those recently discharged are Virgil McLaughlin, Clarence Martin, Jr., Gilbert Gordon, Robert Sherman, and Wayne Tucker. Willard Sherman is expected home by February 15.

The Leaguers were quite active last year with swimming parties, weiner roasts, and a New Year's Eve watch party; they are looking forward to the city-wide Valentine banquet on February 15. Young people's leader, Joy Harris, is in charge of decorating for the banquet.

—Velma Sherman, reporter.

#### **Distributing Church Books**

In a letter to the Presidency, Apostle J. W. Rushton forwards two letters from Brother George A. Abbott, of Arcata, California, who has been placing church books in public libraries, lending church books and making calls on friends and interested parties, speaking on a radio station, and otherwise spreading the gospel message, making himself practically a one-man missionary force operating in outpost territory and reporting back to his supervising officer. It is apparent that Brother Abbott does all this because his heart is in the work, and he likes to do it. He does it in spite of the fact that he has encountered sorrow and misfortune in the loss of his family through death, and in other difficulties—so Brother Rushton informs us in his letter. Following his radio talks, people of various faiths have written to him, giving him new contacts and opportunities. He concludes, "This will give you some idea of how I am occupying the time up here. I only hope good may come from it that the cause of truth may prevail."

## Southern California League Convention

Nearly a hundred young people of the southern California district attended a three-day convention in San Bernardino held January 25, 26, and 27.

Lewis E. Scott, district young people's supervisor, Louis J. Ostertag, district president, and Apostle John W. Rushton supervised an active program of worship, study, and recreation.

The convention opened with a banquet Friday evening; Elder George Dexter, associate pastor of the San Bernardino branch and former district young people's supervisor, served as toastmaster. Speakers included Lewis E. Scott, John W. Rushton, Kenneth Briggs, and Louis J. Ostertag.

Saturdays' activities began with a prayer service, morning classes were taught by Apostle John Rushton, Louis Ostertag, and Bishop D. B. Carmichael of Santa Ana.

In the afternoon the young people drove to Lake Gregory near Crestline in the mountains to enjoy a hike followed by a chili supper.

A model Zion's League meeting was demonstrated in the evening, with Kenneth Briggs presiding and Lewis Scott leading the discussion, "Is Universal Military Training Necessary?"

An early prayer meeting, church school worship service, classes, and a sermon on "Love" by Apostle Rushton comprised the Sunday morning schedule. Elder Glen Holmes, district director of religious education, was in charge of the church school service. Brother Ostertag taught a class on "Reverence," while Lewis Scott discussed League organization and administration with the pastors and League presidents and supervisors.

Velma Stuart Engle, district young people's chorister, was in charge of the music. Ann Thomas Scott assisted at the piano. Lorraine McComb of East Los Angeles sang a solo at the church school worship service, and a quartet composed of Wesley Nunamaker and Fred Cool of Pasadena, Orval Pedersen of Long Beach, and Lindal Mark of East Los Angeles sang at the 11 o'clock service.

"By Their Fruits Ye Shall Know Them" was the theme around which convention thoughts were centered.

The women's department of San Bernardino prepared the meals.

League members from Santa Ana, San Diego, Compton, Central Los Angeles, East Los Angeles, Santa Paula, Pasadena, Lennox, Long Beach, Riverside, and San Bernardino attended.

A vote of thanks was extended to the Saints of San Bernardino for their hospitality, and special thanks were given to the women's department, H. C. Ferguson, Charles Fry, and Edgar Miller who served as hosts.

—Wilson Ritchie, San Bernardino.

## Bremerton, Washington

*Pastor, A. W. Lundeen*

Twenty men gathered at the church on January 1 and shingled the south side of the roof. The north side of the roof has been made ready and will be shingled soon.

A number of the Bremerton Saints attended the district regional meeting which was held at Tacoma, Washington, on January 6. Oscar Case was left in charge of the Bremerton congregation during the absence of the pastor.

Much interest was shown at the branch business meeting held Monday night, January 7. Many suggestions for improvements were presented. It was at this meeting that Oscar Case and family who resided temporarily in Bremerton for several years informed the Bremerton Saints that they were leaving for their home at Richmond, Missouri, on January 13. Brother Case will be remembered as a friendly co-worker and convincing speaker.

A farewell party was given January 8 at the pastor's home in honor of Frank and Virginia Day who are leaving Bremerton soon. The Saints wish them success and happiness in their new location.

On Thursday night, January 10, a conference for church school workers was held at the home of Frances Aldrich.

At the morning service January 13, Revere Brown was baptized by Pastor Lundeen. Confirmation followed immediately with Elders Paul Duvic and A. W. Lundeen officiating.

At the Wednesday evening prayer service held January 16, Jerry Duvic, young son of Elder and Sister Duvic, received administration in which God's discretion and consideration were sought in behalf of the child's physical misfortune. Jerry has been deaf since birth.

The Zion's League met in regular session, Sunday, January 20. Vera Westgren, young people's supervisor, and Ethel Bryant, teacher of the young people, were present at the meeting. Sister Bryant explained to the Leaguers some of the intricacies of filing financial statements.

"The Function of Religion in Life" was the theme of a sermon delivered Sunday evening, January 20, by Elder Paul Duvic.

The infant son of Mr. and Mrs. Anway was blessed Sunday, January 27, by Brother Swenson of Seattle and Pastor Lundeen.

—Lester L. Bryant, reporter.

## Jonesport, Maine

*Pastor, Chester Gray*

During the past year the Saints have endeavored to carry out an evangelistic and educational program in the various departments.

Sunday, November 25, the following young people were baptized by Pastor Chester Gray: Nancy, Mildred, Dorothy, and Glenda Doughty, and Jessie Alley; they were confirmed at the evening service.

Bishop G. Leslie DeLapp and Apostle John Garver visited the branch November 28. Bishop DeLapp brought the Saints a very encouraging message as he spoke on the financial condition of the church, and the necessity of building on a firm foundation. The visit of these men was greatly appreciated. Another welcome visitor was Missionary Albert Scherer who was in Jonesport for several weeks following the Maine reunion.

A teacher's training class has just completed its first series of studies. The subject of the course was "Evangelism and the Teaching Method," taught by Mrs. Frances Look. Already the branch has profited by these stimulating and helpful studies. The group has started its second series, "The Church School, Its Organization and Administration," with a much larger enrollment.

The annual bazaar of the women's department was held December 7, followed by a New England baked bean and brown bread supper; \$200 was netted and turned in to the branch treasury. The department had its annual election of officers and business meeting at the home of Mrs. Celia Woodward on January 22. The following officers were elected for the new year: president, Georgia Wilson; vice president, Sophia Dobbins; secretary and treasurer, Mrs. W. E. Rogers; special committee chairman, Meda Beal, Evelyn Rogers, Beatrice Alley, and Mrs. Myron Wilson. At this meeting a clothing drive was discussed and later sponsored by the group, assisted by women of the community. Approximately 500 pounds of clothing and shoes were brought to the church vestry where they were packed for overseas shipment.

The Blue Birds have been organized with Ila Kelley as leader, assisted by Grace Crocker and Idella Alley. They

held their first meeting at Miss Kelley's home on January 31 with an enrollment of seventeen members.

The Christmas holiday activities of the primary department opened with a Christmas tea for the mothers at which the girls served as hostesses. Each mother was presented a corsage of evergreen complimented with red, made by the children. Carols provided music for the occasion.

Virginia Pliskowski and Ruth Manchester directed the Christmas program given for the children on the evening of December 21. Each class of the primary department contributed to the program. A pantomime, "The Light Shone," was presented by a group of juniors. Santa Claus was present to distribute gifts and candy to each child.

On Christmas day baskets of gifts and fruit were taken to the homes of shut-in members. The theme of the month for the school was "Sharing." Throughout December the children brought the gifts and fruit used in the baskets.

On January 6 Virginia Cunningham was baptized by Pastor Chester Gray and confirmed at the evening service by Newman Wilson and Pastor Gray.

January 14 the branch held its annual business session and election of officers at which Elder Chester Gray was sustained as pastor; Orel Noyes, church school director; Virginia Pliskowski, young people's leader; Mrs. W. E. Rogers, clerk; and Grace Crocker, secretary. The four deacons, Richard Davis, Orel Noyes, Lee Dawes and Marshall Kelley, and the pastor will act as budget committee. Virginia Pliskowski assisted by Ruth Manchester is in charge of the work of the primary department of the church school. The report of the treasurer showed \$1,000 on hand, which amount will be used to redecorate the upper auditorium of the church, install a new lighting system, and make other necessary improvements.

The choir, under the direction of Geneva Church, has resumed regular practices. A cantata, *The Thorn Crowned King*, will be given Easter Sunday. —Beatrice Alley, reporter.

### Welcome Home Banquet for Flint Servicemen

One hundred six guests attended the "Welcome Home" banquet in the dining hall of the Newell Street church on Thursday evening, February 7. It was held especially for discharged servicemen and their friends.

Mr. and Mrs. Ernest Wecker were in charge of the decorating and serv-

ing. The staff of waitresses carried out the red, white, and blue color scheme in their uniforms and aprons. Miniature houses with service people ready to occupy provided the centerpiece for each table. The speaker's table had a bouquet of red and white carnations and old glory as its centerpiece.

At the sound of the bugle, the guests marched to the dining hall where an excellent meal had been prepared by the women's department. Allen Pohley led the group in a song fest after dinner. Arthur DuRoss gave the "welcome home" speech, and Harry Simons gave a welcome to the church. Merleen Condon sang several songs, and Lee Faivers gave a reading. A male quartet composed of H. Wecker, P. Bacon, B. Hough, and F. Attwood was next on the program. Gerald Stickley gave the closing remarks. After taps, by R. Shephardson, several hymns were sung and H. J. Simons offered the benediction.

Many renewed old acquaintances, and all were given a hearty welcome back to the church.

—Etta Youngs, reporter.

## Calgary, Alberta

Pastor, A. D. McLeod

A drive to raise money for the building fund was launched at a special service on Sunday morning, February 3, during the church school hour. The goal is \$6,000; already \$2,000 has been set aside for this purpose. Plans have been made to build a semi-basement and install necessary heating and plumbing fixtures. The old building will then be sold and services held in the basement of the new church until such time as the main auditorium can be completed. The need is urgent, as the old building is far from being adequate.

After several months of inactivity, the women's department of Calgary branch has reorganized under the capable leadership of Mrs. Vida Diaper. A full slate of officers has been elected and a challenging agenda planned for the coming year. The first activity will be a St. Patrick's tea; full details are not yet available. Scheduled meetings will be held twice a month and occasional social evenings for the older people of the church are being planned.

Mr. and Mrs. A. W. Hapen are leaving soon for Vancouver. Both were active in church work and leave a host of friends in Calgary.

—Stanley Walker, reporter.

## Council Bluffs, Iowa

Pastor, V. D. Ruch

The Saints observed Thanksgiving with a special service held Wednesday evening, November 22.

Elder Amos Graybill was the speaker on Sunday morning, November 25. Betty Cramer, a former Gracelander and now a student at Drake University, sang a solo, "The Lord Is Mindful of His Own." Betty is the granddaughter of Mrs. George Beattie.

Homer Doty and Mrs. V. D. Ruch sang a duet at the Communion service on December 2. James Richard, infant son of Mr. and Mrs. Eugene Currie, was blessed by his grandfather, O. A. Currie, and Pastor V. D. Ruch.

The annual bazaar and chicken dinner sponsored by the women's department was held in Eagle's Hall December 1. Six hundred dollars were cleared on the project. Keen interest is shown in increasing the building fund, and many members of the department are using their talents to aid its growth. Some are doing handwork; others have given luncheons and breakfasts in their homes. Plans are being made for a building fund dinner to be given March 15; tickets will be sold for \$5.00 each. A covered dish dinner was held on the evening of December 14; decorations were in charge of the Wa-Ca-Pa group, and the program was prepared by the Nilka group.

On December 16 the young people's choir and the Agenda class presented an impressive program, "The Other Wise Man." Sister Davey was in charge.

The students of Abraham Lincoln High School presented Handel's *The Messiah* on Wednesday, December 19. Aleta Runkle was the director.

The church school Christmas program, with treats for the children, was held Friday evening, December 21. On Sunday, December 23, at the adult choir presented Hawley's cantata, "The Christ Child," directed by Lela Ranney. Ruth Hale was at the piano, and Emma Spanswick at the organ. Pastor V. D. Ruch spoke in the evening on the topic, "He shall save his people from their sins." The choir sang "Joy to the World," and Wilda Schneider sang "Jesu Bambino."

Several watch parties were held on New Year's Eve; on Sunday evening, December 30, the adult choir, accompanied by Pastor Ruch, went to Carson, Iowa, to participate in a program prepared by Beth Davis.

The annual upper-room candlelight

Communion service was held by the young people on the evening of January 6. Pastor Ruch was in charge. The first Communion service of the year was attended by a record crowd. Linda Eileen, infant daughter of Mr. and Mrs. Ivan Olson, was blessed by Elder Amos Graybill and Pastor Ruch. A solo, "God Be Merciful," was sung by Grace Doty with Joyce Radke accompanying.

The district young people's institute with Dr. Roy Cheville as guest speaker and teacher was held January 11-13. Because of the large attendance, the Friday evening banquet was held in the fellowship hall of the First Baptist church. The prayer service on Sunday morning was held in the assembly hall of the Catholic school next to the church.

Elmer Johnson of Underwood spoke January 19 as a representative of the bishopric. "How Beautiful Upon the Mountain" was sung by Josephine Moser.

Apostle Paul Hanson was in charge of the financial observance day program on January 27. Gwen Morse, accompanied by Wanda Hoss, sang "Hold Thou My Hand." Bishop G. L. DeLapp was the speaker at the 11 o'clock service. The choir sang an anthem, "Thanks Be to God." A fellowship dinner was held in the lower auditorium, followed by a business meeting at 2 P. M. at which delegates to general conference were elected.

The newly organized class in sight reading and conducting held its first session Sunday afternoon, February 10. Aleta Runkle and Homer Doty were in charge. A number of the adult choir members took part in the city chorus Opus One Revue held recently, and will also be in the operetta which is to be presented in May.

Speakers for the past two months have been Pastor V. D. Ruch, Arthur E. Dempsey, Jr., Charles F. Putnam, Lester Hunt, O. A. Currie, H. P. Larson, Charles O. Cary, and Nelson P. Johnson.

The Saints of Council Bluffs extend their deepest sympathy to Mr. and Mrs. John Kjar at the death of their three-year-old daughter, Diane, and to the families of Alex Vallier and Doctor S. B. Prouty in their loss.

—Emma Spanswick, reporter.

## Peace

Let the soul walk in peace  
Like an angel, in Paradise, unshod;  
Because if thou shalt walk in peace  
It is to dwell with God.

Desa Hartford.

# BULLETIN BOARD

## Attention, Missionaries and Priesthood

The Quorum of Seventies is preparing for General Conference and needs your help. If you are a pastor, missionary, or member of the priesthood and have any publicity on past or present series of meetings, please send it to me at once. Designate if you wish to have it returned to you after conference.

Eugene A. Theys  
114 North 14th Street  
Mount Vernon, Illinois

## Southern Michigan Missionary Meeting

The Saints in southern Michigan held a district pastors and departmental supervisors meeting at Battle Creek on January 27. At 10:45 A. M. Elder J. Charles Mottashed spoke, using "I Call" as his theme; Mattie Willis sang a solo, "Come Ye Blessed." At 11:45 the visitors met at the Hart Hotel for luncheon, returning to the church at 1:45 for a business meeting.

Invocation was offered by Lt. Col. Harvey Grice. District President E. R. Carter called the roll of district officers; all were present except Garnet Smith who was called away on business. Battle Creek, Alto, Belding, Grand Rapids, Jackson, Kalamazoo, Lansing, and Muskegon were represented.

Brother Carter announced the meeting was called for the purpose of stimulating missionary activities throughout the district. A. J. Dexter spoke on the necessity for leadership, J. C. Mottashed on the elements of leadership, and C. W. Dudley on the church school at missionary work. Following Brother Dudley's discourse, Frances Hunter Carlson sang "The Lord's Prayer," and John Hodge discussed missionary work through social activities. Margaret Case talked on the women's department missionary effort in the home and Frances Carlson discussed missionary opportunities through musical activities.

Edward Premoe was introduced by the district president as the newly-appointed pastor for the scattered Saints. Brother Premoe then gave a resumé of his work. E. R. Carter summarized the day's activities and stated that he thought there should be more meetings of a similar nature held in the future. The service closed with the singing of "This God Is the God We Adore," after which Lt. Col. Grice pronounced the benediction.

On December 16 the district officers held an ordination service at Belding, Michigan, at which Ray Ellis was ordained an elder; Leo Teichert and Perry Crankshaw, priests; and John Fiscus, a deacon. Frances Hunter Carlson provided special music for the service.

—Velma Horaney, reporter.

## Northern California District Conference

The northern California district conference convened in Sacramento February 2 and 3, in charge of the district presidency. The meeting opened with a devotional service at 9 A. M., followed by Bishop Edwin Burdick's class study at 10:15, and a sermon by Apostle John W. Rushton at 11:15. Lunch was served in the church.

At 2:30 P. M. the conference began with Apostle Rushton presiding. Routine business was transacted and delegates to General Conference were elected.

The evening meal was served in the church, followed by the pastor's conference session and young people's program. The day drew to a close with a social hour for everyone at 9 P. M.

On Sunday morning a Communion service was held at 9 o'clock, and at 10 the pastors met in conference at the home of Brother Myron Schawl. A general meeting was held in the church in charge of the women's department; the church school met in the lower auditorium. At 11 o'clock Apostle Rushton delivered the sermon and conference was adjourned.

—H. Thorman, reporter.

## Flint-Port Huron District Conference and Young People's Institute

The spring conference and young people's institute of the Flint-Port Huron district will be held at Pontiac, Michigan, February 22, 23, and 24. Delegates to General Conference will be elected and other business transacted at the business meeting at 2 P. M. Sunday. The other principal meetings are a banquet for young people at 7 P. M. Friday; fellowship and class sessions for young people under the direction of Elder Almer Sheehy beginning at 9:30 A. M. Saturday; sermon by Seventy H. I. Velt at 7 P. M. Saturday; prayer service at 9 A. M. Sunday; and preaching services at 11 A. M. and 2:30 P. M. Sunday. All meetings will be in the church at 28 Front Street, Pontiac; housing for overnight visitors will be provided by Pontiac church members.

L. O. Brockway, District President.

## Spring River Conference

A special conference of the Spring River district, at which delegates will be elected to the General Conference, will convene at Joplin, Missouri, Sunday, March 10, at 8:45 A. M.

Apostle A. A. Oakman, minister in charge, will be the guest minister.

Delegates will be chosen at 1:30 P. M.; following this session the combined district choir will rehearse General Conference music.

William Patterson, District President

## Southern New England Youth Convention

The young people of the southern New England district held their second annual youth convention at the Somerville, Massachusetts, church on January 19, 20, and 21.

The general theme of the conference was "Youth, Onward to Zion," and those in attendance were given an opportunity to learn firsthand the principles of zionic living through group study, play, and work.

Registration began at 7:30 Friday evening, followed by a social hour and stunt show. A moving picture was shown depicting life in China, after which the young people joined in a song fest.

The following day's activities began with class periods conducted from 10 to 12 o'clock by Albert Scherer and Reed Holmes. Brother Scherer's class was on the background of the Christian church in general, and the goals of the Reorganized Church of Jesus Christ of Latter Day Saints. Brother Holmes brought out a working plan of stewardship for young people on time, talents, and possessions.

After lunch was served at the church, the entire group went roller skating. In the evening the young people reassembled in the lower church auditorium for a banquet. Following the banquet, they went to the Somerville Y. M. C. A. which had been rented for the evening. After a few rousing games of volleyball and regulation gymnasium games, a splash party in the swimming pool topped off the evening's fun.

The more serious aspect of the convention was continued Sunday morning at the youth fellowship service held at 8:30. During the regular church school hour the young people's

class was taught by Reed Holmes who continued on the subject of stewardship, presenting the general church working plan for Zion.

At the 11 o'clock service Albert Scherer presented factors in the preparation for the material Zion. Special music for the hour was provided by the youth choir.

After the noonday meal, the convention was closed by an afternoon vesper service.

—H. F. Lade, reporter.

### Requests for Prayers

Charles N. Wooden, of Brusett, Montana, writes: "At this writing I am in a bed with the flu. And I am asking an interest in the prayers of the Saints for help and recovery. I will be glad to hear from any of you."

Mr. and Mrs. John Schrunk of Atkinson, Nebraska, wish to be remembered in the prayers of the Saints that they may have their health restored.

Prayers are requested for Bertha Graham of Minot, North Dakota, that she may be blessed with physical strength and spiritual courage. She has been confined to her bed for six weeks in Trinity Hospital.

Mr. and Mrs. B. C. Keown of Des Moines, Iowa, request the prayers of the Saints in behalf of their son, Sgt. Keith Kelly Keown, and the members of his crew which have been listed as missing since September 25, 1944. The plane was lost in flight between Townsville, Australia, and Nodzob, New Guinea.

Millie Lunce of Kennett, Missouri, requests the prayers of the Saints for a young neighbor who has been bedfast for the past two years. Although he is not a member of the church, he believes he can be cured by united prayer.

A mother in Kansas requests prayers for the spiritual welfare of her family.

Julia Barton of Gatewood, Missouri, requests the prayers of the Saints that she might be healed of her ailments. She has faith that prayer will heal her.

### Engagements

Mr. and Mrs. F. G. Fisher of Birsay, Saskatchewan, announce the engagement of their daughter, Viola Grace, to Frederick Loyd Dickson, son of Mr. and Mrs. J. R. Dickson of Weyburn, Saskatchewan. The wedding will take place in the Calgary church at 7:30 P. M. on February 22.

### WEDDINGS

#### Martin-Williams

Dorothy Williams, daughter of Mr. and Mrs. Ray Williams of Escatawpa, and Oscar Martin, Jr., son of Mr. and Mrs. Oscar Martin of Moss Point, were united in marriage at Escatawpa, Mississippi. The groom, an employee of the Ingalls Shipyard, recently received his discharge from the Navy.

#### Diamond-Chisholm

Mary Helen Chisholm and Douglas James Diamond were united in marriage by Elder A. W. Sheehy on December 15, at London, Ontario.

#### Hassman-Timbrell

Clara Winnifred Timbrell became the bride of George Christian Hassman on January 22, at London, Ontario. Elder A. W. Sheehy officiated.

#### Ireland-Smale

Adeline Leola Smale, daughter of Mr. and Mrs. E. Smale of Benson, Saskatchewan, and Clayton Aubrey Ireland, son of Mr. and Mrs. F. Ireland of Colgate, were united in marriage December 14 at the Reorganized Church in Weyburn. Elder J. Menzies officiated. The young couple will make their home near Colgate, Saskatchewan.

#### Campbell-Amundson

Veda Amundson, daughter of Mr. and Mrs. Elmer Amundson of Soldier, Iowa, became the bride of John Kenneth Campbell, son of Mr. and Mrs. John Campbell of Comins, Michigan, on January 6 at the Walnut Park church in Independence. Evangelist R. V. Hopkins officiated. A reception was held in the lower auditorium of the church immediately after the ceremony. Following their

honeymoon in Michigan and Iowa, the Campbells returned to Independence, Missouri, where both are employed.

### Hydechuck-Toovey

Lucille Toovey and Raymond Hydechuck were married at Lethbridge, Alberta, on December 8. They will make their home in Lethbridge.

### Sherman-Jobst

Esther Jobst and Everett Sherman were united in marriage at the Gudgell Park church in Independence, Missouri on September 16.

### Carpenter-Daugherty

Leona Daugherty of Council Bluffs, Iowa, and Theodore Carpenter of Grangeville, Idaho, were united in marriage by Pastor V. D. Ruch at the Reorganized Church in Council Bluffs on January 7. They will make their home in Grangeville.

### Duncan-Webber

The marriage of June Elizabeth Webber, daughter of Mrs. Stewart and the late Mr. Webber of London, Ontario, and Charles Gordon Duncan, son of Mr. and Mrs. W. J. Duncan of St. Thomas, Ontario, was solemnized February 1 in St. John's church by the Reverend C. H. James. They will make their home in London.

### Births

A son was born to Mr. and Mrs. Roy Kew of St. Thomas, Ontario, on January 24.

Bishop and Mrs. L. E. Landsberg of Lamoni, Iowa, announce the birth of a son, Dean Landsberg, born January 17 at the Independence Sanitarium.

Mr. and Mrs. Philip W. Moore of Portland, Oregon, announce the birth of a son, Robert Duane, born January 9. Mrs. Moore is the former Lois Lambert; both parents attended Graceland.

A daughter, Sharon Willennia, was born to Mr. and Mrs. James Wingard, Jr., of McKenzie, Alabama, on January 10.

Mr. and Mrs. Dixon L. Kepley of Independence, Missouri, announce the birth of a daughter, Patricia Glenda, born November 22, 1945. Mrs. Kepley was formerly Mavis Wells.

### Our Departed Ones

NAPIER.—Faith, infant daughter of Mr. and Mrs. Jess Napier of Springfield, Missouri, died January 25. Funeral services were conducted by Elder W. J. Breshears of Springfield. Left to mourn are the parents and one brother, Paul.

FLANDERS.—Elmer Eldren, was born October 19, 1882, at Maysville, Missouri, and died January 23, 1946, in Kansas City, Missouri, after several months of illness. He was united in marriage to Georgian Brennan; to this union was born one son, Loyd. Most of his life was spent near Maysville and Cameron.

He is survived by his wife and son; a grandson and granddaughter; three brothers: Charles of Cameron, Harrison of Leavenworth, and Joe of Kansas City; and two sisters: Mrs. Thomas Hollingsworth of Kansas City, and Mrs. Forrest Smith of Rantoul, Kansas. Services were conducted at the Poland Funeral Home in Cameron with Elders Emery E. Jennings and James Bowman in charge. Interment was in the Wood Cemetery near Maysville, Missouri.

DIGGLE.—Carl Entwistle, son of James and Grace Diggle, was born near Neola, Iowa, in 1885, and passed away on Christmas Day at Saskatoon, Saskatchewan, after a year of ill health. In 1904 he went to Canada with his parents and homesteaded fifteen miles from Saskatoon. In 1912 he entered the real estate business and then became an employee of the Saskatchewan Mutual Fire Insurance Company; later he was appointed assistant manager of the company. He was united in marriage to Lottie May Clarke at Boston, Massachusetts, in 1912; three children were born to this union. He became a member of the Reorganized Church in 1915, and was ordained to the office of elder in 1916. From 1918 until the time of his death, he served as bishop's agent for northern Saskatchewan.

He leaves to mourn his wife; a son, W. M. Diggle of the Royal Canadian Air Force; two daughters: Mrs. Hugh McCreadie of Toronto, and Mrs. R. H. Freeland of Calgary; and two sisters: Mrs. W. E. Door of Long Beach,

California, and Mrs. J. A. Beckman of Saskatoon. The funeral service was conducted by Elder George Jordan at Saskatoon; interment was in the Highland Cemetery at Hamilton, Missouri.

BEERS.—Evaline, was born in Sanilac County, Michigan, October 11, 1877, the daughter of Elder and Mrs. A. E. Burr. With her parents, she was baptized into the Reorganized Church in 1889; and in 1895 she was united in marriage to Edgars Beers, now deceased. For the past twenty years she was a resident of Flint, Michigan. She died suddenly at the home of her daughter, Mrs. Jennie Skinner of Mount Morris. Left to mourn are two other daughters, Mrs. Myrtle Scramlin and Mrs. Verna Kramer of Independence, Missouri; a son, Jesse Beers of Ortonville, Michigan; a brother, Louis Burr of Saginaw, Michigan; two sisters, Mrs. Ethel Chea and Mrs. Jennie Schram of Bay City, Michigan; eight grandchildren, and two great grandchildren.

The funeral service was held at the Newall Street church in Flint, and was conducted by Elders Arthur DuRose and Harry Simons. Interment was in West Branch cemetery.

GERRIE.—Mary Grice, was born at Aldershot, Ontario, on October 1, 1863, the daughter of Mr. and Mrs. Luke Grice, and died January 5 at her home in Harriston, Ontario. On September 5, 1911, she was united in marriage to James Gerrie of Park Head. She united with the Reorganized Church early in life and remained faithful to its teachings until her death.

Those surviving are her husband; four stepchildren: May and John of Harriston, Mrs. J. F. Morriss of Toronto, and Harry of Wingham; and four sisters: Mrs. E. K. Evans, Grand Rapids, Michigan; Mrs. Fred Gregory, Ribstone, Alberta; Mrs. Frank Oliver, Toronto; and Miss Annie Grice, Harriston. The funeral service was conducted at the Gerrie home; Elder J. H. Yager of Wiar-ton officiated. Interment was in the Harriston cemetery.

BATEMAN.—Carl Samuel, was born April 10, 1884, near Council Bluffs, Iowa, and passed away January 19 in Independence, Missouri. In September, 1911 he joined the Reorganized Church, and at the time of his death was a member of the Walnut Park congregation in Independence. On September 25, 1912, he was united in marriage to Elizabeth Kirkwood who became the mother of his three sons: Leonard Warren, Carl Eugene, and Robert Samuel. The first Mrs. Bateman died in 1923. On May 25, 1924, he was married to Laura Mann; to this union three daughters were born: Laura Eva, Larena Mae, and Viola Margaret, all of the home.

Besides his wife and children he leaves one brother, Arthur Bateman; and five sisters: Mrs. May Looney, Mrs. Martha Ehlers, Mrs. Carrie Bence, Mrs. Mariellen Chase, and Mrs. Victoria Hillard. Funeral services were conducted January 22 at the Speaks Funeral Chapel by Elders Glaude A. Smith and John Wade. Interment was in Woodlawn Cemetery in Independence.

SMITH.—Florence, died at her home near Manitowaning, Ontario, on Sunday morning, January 27. Funeral services were held at the Reorganized Church with Elders M. K. Brown and Vernon Charlton in charge. Burial was at the Hilly Grove Cemetery.

She leaves to mourn her husband, Chester M. Smith; two daughters: Muriel and Margaret; and three sons: Mervyn, Harold, and Lawrence. Another son, Grenville, preceded her in death two years ago. Sister Smith is greatly missed not only in her home, but in the church and community as well.

ARCHER.—Rhoda Emaline, was born May 11, 1865, in Allegheny County, North Carolina, and died February 5 at Council Bluffs, Iowa, after six months of illness. She was married twice, both husbands preceding her in death. She became a member of the Reorganized Church on March 15, 1939.

Left to mourn her passing are two sons: Clyde and Walter McLaughlin of Council Bluffs; five daughters: Mrs. Hugo Steppuhn, Mrs. Jennie Huyck, and Mrs. Fred Strother, all of Council Bluffs; Mrs. R. K. Fox of Sydney, Iowa; and Mrs. Arthur Kemster of Los Angeles, California; one brother, Malen Richardson of Pacific Junction, Iowa; twenty-three grandchildren; thirty-five great grandchildren; and one great, great grandchild. Services were held at the Tyler Funeral Home in Council Bluffs with Elder V. D. Ruch in charge. Interment was in the city cemetery at Plattsmouth, Nebraska.

# LETTERS

(Continued from page 19.)

I was originally a member of the German Lutheran church, but was not satisfied with that doctrine. In 1918 I became very ill; when medical science failed to help me, I asked my minister to administer to me as the early Christians did. He said that he did not have the authority to administer, but would pray for me. I was blessed and comforted by his prayers, but continued to look for the church that is the same yesterday, today, and forever. In 1933 I moved to Council Bluffs, Iowa, and was told about the Reorganized Church by a friend. I began attending prayer services and within a month asked for baptism.

Louise Erickson.

309 Harrison Street  
Council Bluffs, Iowa

## On Tolerance

There are many things I'd like to talk about to God's people, but I have chosen this one in particular. When I was young, I hated explaining things. If I had a misunderstanding, I didn't bear hard feelings toward anyone; I felt that the other person did it and so I just let him alone. Once a vision was opened to me in which I saw that I must meet these people in the great beyond; I was asked, "Why don't you make friends?" I always wanted to be a friend to anyone in need of a friend, but there were conditions existing which caused me to feel that I did not want friends. Only one understood—that was the Master; I knew he was my

friend. I am happy that he has given me the gift of explaining the gospel. I believe, as he did, that we should do good for evil. I can't remember ever having read that Jesus forgave anyone—he never held anything against anybody.

We are each just one tiny part of the world, yet God is so mindful of us that he says not one hair from our heads will fall unnoticed. He has a specific purpose for each of us. We should use his life as the pattern by which to mold our lives.

The hardest thing I have had to learn to endure is unfair criticism and condemnation of church doctrine by neighbors. If I had shown anger, they would always have been my enemies and I would have shut the door of the kingdom to them. Jesus said, "If I be lifted up I will draw all men to me." If our neighbors and friends cannot see his life portrayed in us, then our religion is vain. I have tried to explain the gospel always in a kind, considerate way.

The other day I called a cab and as it stopped the driver said "Hello" in such a familiar way I looked at him and noticed that he was a brother of a person who had owed me a bill for years. I spoke to him in a friendly voice and asked about his brother's family. He picked up two other passengers going a long way east while I was wanting to go north. I was worried for fear I wouldn't get to work on time, but then I remembered that the driver had gone several blocks out of his way to pick me up.

We are told that the way of the transgressor is hard. We might confine our talk to the church, but we must live in the world although we are not to be of it. When someone injures us and we go out of our way to do them good, it does something to that person; we feel much better for it too. No wonder Jesus said, "Take my yoke upon you and learn of me, for I am meek and lowly of heart." He wept for others, never for himself. So, dear readers, if someone has hurt you, don't pass him by. Smile and say hello; watch for an opportunity to do him a good turn. If you stay away from God's house because of someone else, you are injuring the best and truest friend you ever had. If you stay away because you feel that you cannot dress as others do, it is false pride. We should try to look our best when we come together to worship, but God looks on the heart, not at the clothes. If we work and pray and trust in him, we shall meet him in his house. We must have a love for all our fellow men, or we crucify Jesus anew. His yoke is

easy; his burden is light. Have sympathy for those who try to make you believe differently.

Let us continue in the faith; let us learn to live with others. It will not always be a life of gain, but it will pay many rich rewards. If you are isolated, there may someday be a branch where you can live because of your devoted life. Mrs. S. S. Troyer.  
1213 Grand  
Joplin, Missouri

## Calls for Testimonies

Enclosing a money order for another year's subscription to the *Herald*, I wish to say I have enjoyed them very much. When I finish reading the copies I take them to the T. B. sanitarium here for the patients to read, and they enjoy them very much.

Why couldn't there be one or two pages devoted to testimonies? They give so much strength to the weaker ones, of whom I am one. Great light has been given me through the *Herald*, for which I thank God. My wife joined the church recently, so this completes the family circle. Alex Ohlen.

512 Sixteenth Avenue  
East Moline, Illinois

## A Report From Evangelist W. H. Barker

Portland, Oregon

Elbert A. Smith,  
Independence, Missouri  
Dear Brother Smith:

My health has been under par for over a year, but I have been able to make contact with most of the Portland district. The work has progressed very well, considering the troublesome times of war. We now have three branches in Portland. We must try, somehow, to raise the moral and spiritual level of our people. The circumstances of war have affected the faith of many of our young, and I see in the returning ones the need of a strong spiritual revival. Divorce and remarriage is a growing problem here, and I suppose is in most places in the church. There is so much at stake that we feel undone for wisdom when confronted with some of these cases. God grant that we may have light to advise wisely in these serious things, and above all to minister to the homes of our people in such a manner that the root causes may be greatly diminished.

I feel very thankful that my five sons survived this bloody war. Two of them were in some of its worst battles, Guadalcanal, Tarawa, Saipan, and Tinian. Three have been separated from the service recently, and two will have to serve out their enlistment of about a year more.

W. H. BARKER, *Evangelist*.

(This space for address label.)

M  
Donald Harvey  
Yarrington Apt  
Lamoni Iowa  
h Bish



# The Saints' Herald

Volume 93

March 2, 1946

Number 9

WAIT for the light.  
Though darkest clouds delay the dawn  
Until it seems all hope is gone,  
God's hand will lead you through this night.

## Pearls of Great Price

By Paul Fraccascia

## The Church Out of the Wilderness

By J. A. Koehler

Marietta Walker

By Cleo M. Hanthorne Moon

### For Young People:

Religion in My College Life, by Ruth Midgorden

Adventures in Latter Day Saintism:

Goals for Youth, by Beulah Green

Over the Counseling Table, by Dr. T. B. Homan

# The Saints Herald

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## Editors

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ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor

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KENNETH L. GRAHAM

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### \* UNCLE JOE

Said recently, after making a boner, "The capacities of the human mind for error are marvelous!"

## Vocational Opportunity

An Assistant Editor and Secretary is greatly needed in our Church School Literature section. A teacher who has had grade school training is preferred. Interested persons should write for an application blank at once.

We can also use a stenographer living in the Greater Kansas City area. Phone for an appointment.

Herald Publishing House

KENNETH L. GRAHAM,  
Manager.

Phone Independence 6620.

## P. S.

### \* THE SPIRIT OF TOLERANCE

We were concluding a small piece of business with a friendly church member.

"Come and visit us sometime," he invited. "We discuss anything at our house!"

There is the liberal, kindly spirit of America: willing to consider anything on its merits, ready to listen to some other person's idea. It may well be that the greatness of America is based upon this as much as upon anything else. The people do not have their minds all made up and closed against all new ideas. It is hard to find many doctrinaire persons who are merely traveling phonograph records of some radical author who saw the world all wrong because he had bad eyesight, or hated humanity because he suffered from stomach ulcers.

"We discuss anything." That is even bigger than an invitation. It is a challenge. An intellectual ideal. More power and long life to such people. It is an invitation worth accepting.

### \* FUTILITY

From a letter by a woman, describing her life before she was converted: "I . . . just worried to pass the time away." What an effective way to describe it! How many of us are still doing that?

\* ALL the good and all the evils of the world begin with the ideas of men and women. It is in our thinking that reform must begin. Throughout its milleniums of labor with the human race, religion has apprehended this truth. And still today, the first task of the church is to reach us on the level of our ideas and improve them.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

# EDITORIAL

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## They Say "When?" About Zion

### The Unanswered Question

This editorial began with a woman's question. A good church member, now resident in a distant state, had returned to her old home in this city on a visit. She was in the office looking at books, but something else was the burden of her mind and heart. She looked up quickly and said, "Tell me, when are we going to do something about Zion? Will another generation have to fail and die before it is accomplished?"

You, too, have pondered that question. So have I, many a time. It is not easily answered. Perhaps it would be better to say that it is not answered. One would need more than human vision to reply to it.

### Considerations

Zion?

Here I had been living for years, a part of all the effort, the thinking, and the progress of our people, and someone asked me why we had done nothing! How do you feel when somebody dismisses all that has been done with a single question?

I have lived in the world, and toiled for its scant rewards. I have been lonely, and isolated from our people. I have lived in places where neither God nor man was respected, and where it was hardly worth-while to live at all. I have lived in some places where conditions were rather good, but I was still isolated from my kind. So I know what the world is as well as anybody does. I thought of all these things very quickly as I tried to form an answer to the question.

Then I thought of the change

when I came to Independence. It was like a different world. I am surrounded by friends—hundreds of them. Every day I meet many of them, talk to them, enjoy their fellowship, I go to church, prayer meetings, and work with them. In the cities where I had lived I did not know the people who lived on the next floor of the apartment; nobody cared whether I lived or died. Here in Independence, especially on our street, nobody can be sick without somebody else caring and coming to help. That is the difference: people care, and do something about it. It is the difference between hell and heaven. Nobody can tell me. I know.

### Counter Question

So I told her about these things.

Then I asked her, "What do you want, exactly? Can you name it or describe it specifically?"

This sister was attractively dressed; she was not hungry and appeared not to be in any danger of hunger in the future. She was in good health for her age. And she could bear as fine a testimony of God's goodness as anybody in the church. She has certainly been blessed in many ways. I present her case, not as an example, but as a symbol. There are many—both men and women—like her.

I have seen pampered children, not hungry, complaining of their food. I have seen overdressed children, crying about their clothes. In view of all the suffering and want and disease and death in the world, I wonder, what does our Heavenly Father think of us?

What do *you* think he thinks of us?

What, exactly, do we want?

### Economic Considerations

But her question was not empty. My counter question did not satisfy her, nor all my explanation. They did not satisfy me. We have not attained. There is much more to do than we have ever done. This is something to trouble the mind.

We are still, to a great measure, in the world. We are subject to its economic conditions, insecurity, unemployment, want, inequality, with suffering for the poor and the weak. Sporadic and unorganized charity—even the limited social service that we have, and certainly voluntary individual efforts, are insufficient for the needs in many cases.

Nobody likes these things. We, less than others. But other people accept them as conditions from which there has never been any escape, and from which there is likely to be none. Those who go down in a competitive social and economic struggle go down without hope and without mercy. We do not like this. We think it can be avoided.

### Phases of Zion

There are the different phases of Zion. One can live in relation to God so that the kingdom of heaven is within him, but he will still be an alien in the world. Or he may live in a zionic type of home, where there is peace, righteousness, happiness, and security, but still as an island in a foreign sea. Or, if there are enough homes of this type, he may even have a neighborhood or a city where conditions predominate that make a very happy kind of social life possible. But the groups will still be at the mercy of pagan economic conditions. Our people look for the development of Christian community life. Their goal is a Christian world. There can be no final security until that is attained. So, there are phases of Zion: the personal, the home, the community, the national, the world. They pro-

*(Continued on page 7.)*

# BOOKS

## Worship

*The Trinity and Christian Devotion*, by Charles W. Lowry. N. Y., Harper and Brothers, 1946. 162 pages. \$1.50.

This is a contribution of the Protestant Episcopal Church of America, as well as the Episcopal Church of Britain, to the 1946 Lenten literature. It is a philosophical and doctrinal treatise of considerable merit. The style is heavy and will not appeal to the casual reader.

The author believes that the drift from the doctrinal basis of religion has taken a toll which the experiences of the war have made quite clear. He places the doctrine of Trinity as primary. "The doctrine of the Trinity is the most comprehensive and the most nearly all-inclusive formulation of the truth of Christianity. It is in and of itself a not inadequate summation of the principal teachings of the Christian religion" (page 79).

Dr. Lowry gives considerable space to the statements of the Nicene and Athanasian creeds on the Godhead. The three persons are equal, distinct; yet Unity—one God. Perhaps the most remarkable thing about the book is not its doctrinal contribution, but the fact that it is an attempt to get men interested in doctrine again.

Of more interest to Latter Day Saints will be such quotable statements as these:

Yet the Bible remains, after all is said and done, the greatest miracle of all time. It is in actuality the Word of God, since it is only through its witness, record, and interpretation that we confront and are confronted by the deeds and the speech of the living God.—Page 78.

Meditation is the art of conforming our wills to God by means of deliberate mental concentration and direction of imagination. A good analogy to meditation is the daily practice of the distance

runner on the track or across country, as distinct from the more negative aspects of his training, such as abstaining from certain food and drink and avoiding late hours. Meditation is the deliberate, regular, systematic practice of the presence of God through thinking about Him, letting one's imagination dwell upon Him, and recalling all that He has done in creation, redemption, and sanctification.—Page 131.

Worship is to religion what play or recreation is to ordinary living. It is the moment of pause, of rest, of renewal, of the recharging of the currents and energies of the soul. It is recreation in its supreme form.—Page 146.

REVIEWED BY CHRIS B. HARTSHORN

## Change or Perish

*Modern Man Is Obsolete*, by Norman Cousins. N. Y., Viking Press, 1945. 59 pages. \$1.

Through the long course of the ages, there have been vast, cataclysmic changes in climate, geography, and vegetation on the earth. The creatures that were able to change to meet new conditions survived. Those that could not change perished. We can read that history in the rocks.

Atomic energy—first used in the atomic bomb, but ready for many other uses to come—has begun another swift and terrible transformation of our world. The new conditions will be so different, not in a physical way, but in a scientific, political, and economic way, that mankind must adapt itself to meet them or perish. The possession of this form of energy imposes new responsibilities upon us, and if we cannot meet them, we will destroy each other and ourselves. The tragedy of human intelligence is that it has unlocked a power which it seems not intelligent enough to control.

This is the dilemma confronting us. The author believes that we may have the capacities to save ourselves; the question is whether we have the wills to do it, whether we are wise enough to do what is best for us.

This is a small but very stimulating book. It must be read by thoughtful people who can interpret

its implications to their fellow citizens, so that a new wisdom shall penetrate all society.

## A Philosophy of Citizenship

*Citizenship and the New Day*, by Paul P. Womer. Abingdon-Cokesbury, N. Y. 1945. 319 pages. \$3.

"The Supreme Intelligence, who presides over the affairs of men and nations, has made no promise of immortality for the American Republic," is the beginning sentence of the book, and the author devotes his efforts to help build the kind of citizenship that will strengthen and preserve our country and its government. Basically, this is a presentation of the groundwork of the practical philosophy of citizenship. It is an outgrowth in part of some years of teaching and experimentation at Washburn University.

The book is divided into three parts: (1) The Origin, Functions, and Character of Citizenship; (2) The Idealistic Character of Citizenship; and (3) Education for Citizenship.

This work is for mature and well-educated readers—for the teacher rather than for the student in the classroom, unless he happens to be doing graduate work.

## Good Modern Poetry

*Over the Sea, the Sky*, by Edwin McNeill Poteat. Harper, 70 pages. Price, \$1.50.

Those who like poetry for its music will find this small volume of lilting verse a pleasure to read. Those who want a moral in their poetry will find it vividly and ironically woven into the many Bible story interpretations. Those who appreciate variety of style and thought will praise Mr. Poteat's versatility. *Over the Sea, the Sky* is eloquent, sparkling with a freshness of expression too often sacrificed by poets in their obedience to technical laws. It is modern poetry at its best.

# Pearls of Great Price

The kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.—Matthew 13: 45, 46.

JESUS likened the kingdom of God to a "pearl of great price." Once having found this great pearl, you would be willing to sell all of your material possessions to obtain it. Out of this parable has developed a familiar saying, "What are your pearls of great price?" meaning, What are the things you value most?

Once a Roman mother was asked, "Where are your jewels?" Affectionately she placed her arms about her two sons and answered, "These are my jewels; these are my most valued possessions."

The kingdom of God is indeed the pearl of great price, but within this kingdom there are values that also can readily be considered pearls of great price. One of the greatest of these is our youth. Yes, we can profit much by the attitude of that mother and as a church consider our young people as our pearls of great price. These gems can indeed shine and glorify God in the brightness of his kingdom.

In one of the issues of the *Herald*, A. Neal Deaver wrote a very challenging article on the youth of our church preparing for their places of leadership. We cannot fail to recognize the very important part these young people are playing and will play in the progress of the church. This thought in itself should be a real challenge to members of our groups who are interested in rendering a real service in the building of God's Kingdom. Our young people are

By Paul Fraccascia\*

willing; they are enthusiastic. Yet they need guidance, direction, and motivation. They need fellowship and experience. Older people who are interested in meeting a real need of the church, can make an excellent contribution in this field of service.

We have heard from time to time our church officials mention the great need for trained leaders. They have tried in many ways to make us aware of this bottleneck in personnel. I have heard many express the desire to see a new supply of blood in the life-stream of the church. Can it be that we are overlooking a rich source of potential power in our youth? What could be a greater vision than to see the leaders of our church recruited from our own ranks? If we want leaders, we must grow them. This is the only answer to the personnel problems we face. The seeds for a real harvest of leaders must be sown, and some earnest labor must be performed with our youth, if we expect to reap an abundant harvest of qualified leaders for our church.

Brother McDowell stated recently the need for appealing to the young members of our church. He seemed quite concerned about the losses among our young people. The great number of youth being lost as far as the church is concerned, should be an awakening sign to us all. Can we afford to allow this waste of potential power? Are we not missing the boat somewhere along the line? I am certain you will agree that the place we have fallen short is in planning for dynamic character building, Christian emphasis, and a church-centered youth program, a program that gives our young folks a chance to enjoy real experiences in

living, working, playing, and worshipping together.

The kingdom of God isn't going to be built alone by those who are adults, nor are the youth of today going to build the world of tomorrow. We are architects together. Let us transmit our rich social and religious heritage to our youth that they may equip themselves for the tasks that will be theirs. The greatest investment of time, effort, or money is the investment we make in youth. It will pay the biggest dividends.

The kingdom of God is likened to a little child by the Master. If we, like Christ, can keep the child in our midst, then greater will be our chances of developing those Christian qualities of personality so necessary as pre-requisites for the building of Zion and for entrance into the kingdom of God.

"What are your pearls of great price?" I hope those who are parents, pastors, church school directors, and youth leaders can say as the young mother, "These children are my pearls of great price."

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## A Tribute to Our President

By Delores Breckon

1946

What makes a person great?

Someone may inquire.

Is it the size of his estate?

Or the wealth he may acquire?

If God were to answer this question

From his heavenly home above,

I believe that he would say

He is great who is full of love.

There are few such men today

For this world is full of sin,

But even with Satan's power

It's a grand world to live in.

If the world were full of people

All great and true and kind

As the President of our church,

Then life would be sublime.

Mere words are vague and empty

Our gratitude to express,

So let us follow his example

Walking in ways of righteousness.

Port Huron, Michigan.

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\*The author is a young church member who has grown up in Kansas City, active in our congregations there. He is at present serving as Secretary of the Blue Valley Y. M. C. A.

# Soil Conservation--Soul Conservation

By Poul S. Nielsen

**W**HEN the pioneers of America first came to this our beloved country they found great forests and plains with grass in abundance. They came to find gold or riches and the great timbers of our eastern states fell under the ax and—what was far worse—before the fires set by man. The prairies were burned over and the sod turned under to feed an ever-increasing population that was land-hungry but not land-conscious.

For the land left without its protective cover soon started to be running away down the streams and rivers after every little or big rain. The net result was that the hillsides became poorer and that the good bottomland was covered under the topsoil from the not too plentiful topsoil of the hillsides, and much fertility of the land was washed out to sea. Soon gullies were formed and cracks were made where none existed a few short years ago.

Man has in later years tried to undo what his ancestors wasted by reclaiming what is left before it is too late. Now he farms his land on the contour, or with the hillsides, instead of up and down. He has proceeded to build terraces to hold the water so it would not rush down hill too fast, but be kept on the hills where it is needed.

It is a great work that the American farmer of the middle west has before him, but in other countries it has been tried and found good. The people of ancient South America did it and so do the Chinese even to our day.

**B**UT what has soil conservation to do with soul conservation? To each man has been given a soul. It is his to keep and take care of. True enough, in the Dark Ages, and to a certain extent yet in certain churches, the priesthood of those churches have the idea or

perhaps had it that they were the custodians of the souls of those in their charge, some even going so far as to think for their charges, leaving it all to themselves and thereby relieving man of his responsibility. And all of us are surrounded by evil forces that tend to destroy the soul that was given to us by a kind Creator. Like the rain that falls on denuded land, they will tear down his soul and not build it up. But here is where the church enters, not as an autocrat to tell man that he must do this and leave out that in order to preserve his soul. Any priesthood that is too set in its way will never gain any convert to its soul-conservation program any more than a farmer can be persuaded to do contour farming if he is not convinced that it is the right thing to do for his land.

Men are like a flock of sheep, not easy to drive in places where they are not used to going, but ready and willing to follow the shepherd when they hear his reassuring voice. Most men cannot be driven into anything that will preserve their souls, but most of them can be led if the right person leads the way. It is not given to all preachers to gain converts, but a poor preacher indeed is the one who never sows a seed that may sprout in someone's heart.

**T**HE WORD is preached continually in the churches, but is man not like a farmer in his attitude toward soil conservation? He thinks it is a very good thing, and that he is going to do it next year; and so it is with the other subject of this article. Man puts things off to the next day or the next year. We, like the farmer mentioned, lay our plans—perhaps with good intentions—to do what we really think ought to be done; but let the world whisper in our ears, that it is of no use to be in a hurry and that we

might as well have another little card game or some such thing and right then and there man forgets his good intention or rather pushes it into the background.

All mankind have an abundance of excuses for not practicing soul conservation. He thinks, "The weather is a little bad, I guess I won't be missed this morning." Yet the weather might not be one bit better some other time; but somehow we manage to go to the city and see a new picture.

Why would it not be better to have a few excuses ready, as some good ones that we really could back up whenever someone wanted us to have a small drink, or perhaps do something that even though the world would not classify its doing as a sin, but still would not be exactly the right thing to do? But somehow, like the farmer that persists in plowing up and down the hill, thereby permitting his land to still be wasted away, man often permits himself to do things that are not in the least to his soul's benefit.

The church of our choice has a great task ahead in teaching its members to so live that they will be examples to their fellow men wherever they live, showing that it pays to practice soul conservation. For have not all of us—at least those of us who are getting up in years—learned that the trend of man is to destroy more than he builds up? Can we not see living examples of this in every community among men, yes, even throughout the nation? We talk of peace when in reality there is no such thing as a true peace. War is over. Yes, on the surface. But are not the nations set against each other as much as ever? Is man not still following in the footsteps of the first murderer when he said, "Am I my brother's keeper?"

A Danish poet wrote a rather long poem about the death of Abel ending with the words, "God is good; the life he gave, he did not leave it helpless. He made a path across the grave that leads into the

# The Joy of Living

By Bessie Taylor

**R**EALLY TO LIVE, in the truest sense, is to be so filled with joy in the delight of being alive, that complete harmony is set up in the activities of the mind, emotions, and body. It is the fullness of self-activity and its harmony that brings the thrill of perfect enjoyment.

Anyone who is filled with joy awakens in the morning rejoicing he is alive. He is filled with intense happiness to know another day of opportunity is his. He gets up with a prayer on his lips, inspired with enthusiasm, and looks forward with eagerness to his work. His heart is filled with thankfulness and laughter, and therefore his conversation begets good will, cheerfulness, and gladness. He does his day's work, and without fatigue, he returns home with a ready laughter, seeing the good and the beauty in everyone and everything he meets. If he meets difficulties, he is not cast down, for he never accepts defeat, knowing that in the mental and spiritual realm there can never be failure. His motto is, "Conquer defeat as soon as you can and use it as a steppingstone."

We have all experienced moments of exhilaration, gladness, and joy, and we know these are the moments that make life worth-while. So let us attempt to analyze this great "condition of joy and happiness" to see if we can't have more joy in our lives and find out the conditions that make this life possible. Apparently there are six dominant conditions that must abide in us before we can have complete and everlasting joy.

One of these is "health" perhaps we should say *perfect* health. Perfect health is ours by divine right. Health depends on three things—what we eat, what we breathe, and what we think. What we eat may again cause trouble in three ways and these three destroyers are, deficiency, congestion, and acidity. Our health is a result of a perfect balance of our spiritual, mental, and physical selves. Health means harmony, and it is the natural condition of all creatures.

Another quality is that of "peace of mind." If we are going to have joy we cannot have worry on our minds.

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paradise of God."

We can catch hope in words like that, for after all we must do our bit to conserve our souls, ourselves. And what are you, brother Saint, doing?

Worry is a form of anticipation and forethought. Nature makes us do it. Forethought and anticipation are essential to intelligent living. It is only when our apprehensions are ruled by a nervous anxiety and our imagination becomes distorted by fear, that worry injures us. When reason guides emotion, and deliberation merges with imagination, forethought and anticipation then become the very center of accomplishment. We meet our experiences in either of two ways—one is with confused and defective brooding, the other of calm calculation. We worry because we do not know how to think. In the art of learning how to worry successfully, the central principle is to keep from becoming confused with other people's troubles and retain a faith in the belief that if we do our part, the world will help us out. Too few of us realize how greatly life is affected by our attitude toward it. When our attitudes are constructive, worry becomes calm deliberation and when negative, worry prevails and destroys reason. Discipline and control are the dampers for worry.

"Faith in God" is another state of mind we must retain to have joy. There must be established a harmonious relationship between man and his divine source. When we understand our place in the divine purpose of our creation, and the unity of all life, the unity of all laws, and the unity of all things, we realize our place with God, and a great peace and joy settle down in our soul.

Another stipulation is "good attitude toward our fellow men." Our life could not be complete without others. So we must look for the good in everybody. Emerson says, "Everyone I meet is my superior in some way." How many of you believe that? Well, it is true! Even the most unpromising of people have divine potentialities and within everyone is the Spirit of the divine God and he is our brother.

Another character attribute is "good attitude toward our work." Our work really occupies the greatest amount of our time; in fact, our whole life is adjusted to meet conditions that will facilitate our work. So to have joy we must love our work and find beauty in all that it involves. Laziness is one negative attitude that injures industry. Others are careless preparation, indifference, wanting more out of it than we put into it, and the failure to estimate its true worth, and the tendency to see the obstacles rather than the objective.

Last but not least is "service." Not only do we need others to complete our life but we must serve them. It is the only path to true success. Service is a sacrificial offering God demands of us. If we catch the passion for helping

others, a richer life will come back to us. The more we serve, the greater becomes our capacity to serve. A classical example of service is found in the comparison of the Dead Sea and Sea of Galilee. They both contain the same water, yet the Sea of Galilee is one of beauty and of life, it gathers its riches and has an outlet, while the Dead Sea with no life and no beauty only collects.

So we see however far we may look for "joy" it can never be found—we must grow it. "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy" (*Doctrine and Covenants* 45:14).

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## Editorial

(Continued from page 3.)

gress from the smallest to the largest.

Organizations, institutions, community, collective and co-operative effort, will all be necessary before we have attained our ideal. Perhaps we should enjoy what we have today, but not enjoy it so much that we are content to rest here. We must always be looking, planning, striving onward.

And let us not underestimate the difficulty and the complexity of the planning and preparation that will be necessary before the greater steps of social and economic organization can be taken. It is something that must be thought about much, discussed and analyzed, carefully planned, thoughtfully executed.

Above all, let us not relent in our effort, nor be discouraged. We must apply the whip to ourselves sometimes, but in judicious measure. We must travel as we are able. We cannot reach the goal with the speed of thought. But we must also be sure that we are moving in the direction of the goal.

Perhaps, some day, we shall have a satisfactory answer to that good woman's question.

L. L.

# Marietta Walker

A biographical sketch prepared in connection with the Fiftieth Anniversary celebration of Graceland College, 1945.

By Cleo M. Hanthorne Moon

For the Lambda Delta Sigma Society

**M**ARIETTA WALKER has been for many years named by commentators as one of the few people most influential in the establishment of a college for the Reorganized Church of Jesus Christ of Latter Day Saints.

The years reveal that Graceland College is fortunate to have shared in the vision and the vitality of a great woman. Her greatness is characterized, as greatness always is, by a great, constructive passion. Mrs. Walker's passion was the intellectual, social, and spiritual development of the people of the church to which she was bound by the devotion of her parents, and the martyr's blood lost by her brothers in the grim days of old Nauvoo.

In the span of her years, from 1834 to 1930, she demonstrated a full conception of Zion. She was a Zion-builder in specific, practical ways. Zion seems now far closer to reality for thousands of Saints because of the reality of her impressions, and the definite markers with which she dotted the way visioned by Joseph Smith.

The theme of Marietta Walker's church work may be said to have been "Touch every age group with zeal, and Zion will come forth irresistibly." Graceland College is in great measure the implementation of Mrs. Walker's belief that Zion must grow out of the trained and directed energy of devoted young men and women.

The personality of a great person can be buried under mere chronology. But the Marietta Walker chronological table is packed so full and sweeps so wide, geographically

and socially, that even in factual recital, it stirs with drama and personal power.

**M**ARIETTA HODGES was born in Ohio, a few miles from the spot where Kirtland Temple was already projected. Her family were following the church in 1834 from their former home in Vermont. When Marietta was five years old, her family were driven from their home, at Far West, Missouri, by the persecutors of the Saints. Two brothers, in their devotion to the church, lost their lives in Nauvoo. The Hodges denied the leadership of Brigham Young, and in 1847, returned east to make their home in Pennsylvania.

Somewhat later, Mrs. Hodges, by that time widowed, went, with one son and her daughter, Marietta, to St. Louis to live with a married daughter. There Marietta was entered in a school for girls, under Mrs. Avis, teacher. She was later called to assist with the teaching there.

In 1859, Marietta Hodges was graduated from Oxford (Ohio) College for Women. Immediately thereafter, she went to San Antonio, Texas, to care for her two nieces, left motherless by the death of her sister. While in Texas, she served as principal of the San Antonio Female College, later known as Westmorland College.

On the eve of the Civil War, she married Robert Falconer, who served in the Confederate Army. In 1862, her husband died while home on a furlough. Mrs. Falconer was left with a little daughter, Lucy.

In 1864, the young widow and her child made their way to Illinois,

where Marietta's mother was ill. They had to go by boat to New York City by way of Havana, running the Federal blockade. They arrived in New York City shortly after the assassination of Lincoln.

On reaching her mother in Sandwich, Illinois, she was indignant to find that her mother had united with the Reorganized Church of Jesus Christ of Latter Day Saints. The memory of the Missouri persecutions, and the mistrust of the leadership of Brigham Young had left scars upon Marietta that were not easily erased. After a while in Illinois, however, she became convinced of the authenticity of the Reorganization. She allied herself to the movement, and devoted the rest of her life to the fulfillment of the high purposes that the Hodges had found in the original church.

While in Sandwich, Marietta Falconer was asked to come to her Alma Mater in Oxford, Ohio, to teach. She refused, though, and stayed in Sandwich, where she believed she was needed by her mother and child. She helped in the Sunday school work there, assisted President Joseph Smith in the publication of the *Zion's Hope*, the church paper for children which he had begun in the early sixties. She taught piano lessons in her home, to help maintain herself and her child.

In 1869, she was married to Samuel Frye Walker, student, philosopher, writer, and ranchman. The Walkers and little Lucy Falconer went to Nevada to live on Mr. Walker's ranch. In the seven years they lived there, two little girls were born to them, Francis and Lois.

In 1877, the Walkers moved to Lamoni, Iowa, to assist in the efforts of the order of Enoch to build up a church center there. They located on a farm east of Lamoni, now included in the Graceland College lands. They raised large herds of cattle. Mrs. Walker made butter in such quantities and of such quality that she shipped it to a Denver market.

In 1885, the family moved to town. Mr. Walker died soon there-



after. Mrs. Walker gave her time to literary and educational work. She became superintendent of the Sunday school, editor of the Home Column in the *Saints' Herald*. In 1888, she founded *Autumn Leaves*, a magazine for young people of the church. She edited *Zion's Hope*. She superintended the beautifying of the Brick Church grounds, providing "Sunday school rooms" under the shade trees.

In 1895, the Administration Building at Graceland College was erected, and the college opened. It was an embodiment of a dream of Mrs. Walker's. A college trained woman herself, she had felt confident that education for the young people of the church was important to the development to zionic ideals. When she had lived on the farm out east of the present site of the college, she had tossed up in her imagination a college on the violet-clad hill to the west of her. She had been active in interesting influential people in the church college idea. She gave twenty acres of the ground for the original College Addition. Later purchases took over the Walker farm for college land.

Mrs. Walker started the Students' Society for local young people, which later grew into the Zion's Religio-Literary Society. She started the Daughters of Zion for adult women. She started the Woman's Auxiliary for social service. These women's organizations grew into the present women's department.

She encouraged the publishing of Sunday school quarterlies. She provided for the publishing of leaflets for the women of the church. She ran a subscription in her Home Column in the *Saints' Herald* by which she raised a fund to purchase the *Evanelia*, the gospel boat used for missionary travel in the South Sea Islands. She started the Christmas offering for missionary work.

In 1909, Mrs. Walker had a house moved onto the lot north of the present Walker Hall, and established herself a residence, Arbor Villa. She engaged in chicken raising there "to provide for her inde-

pendence in her old age." After that, she lived in the Banta home, which later became the Children's Home, sponsored by the Daughters of Zion. It was later taken over by the church.

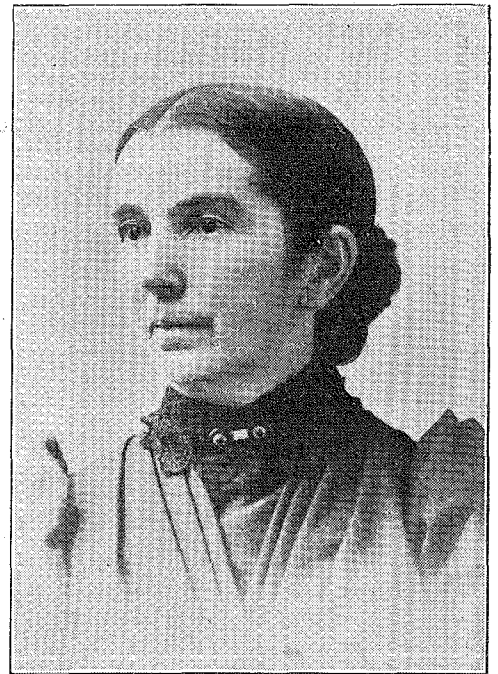
She returned to her home on State Street, and lived with Mrs. Ressegue, her niece, and Miss Mary Banta. She devoted herself to reading, making presents for friends, making embroidery and leather gifts for sale, and conversing with friends who called. She kept up a wide correspondence until her sight failed. She became quite deaf. She employed the aid of an ear trumpet. Her advice was sought often by church leaders as long as she lived in Lamoni.

In 1925, Mrs. Ressegue died. At ninety-four, living with Mary Banta, Mrs. Walker still was taking care of her rooms, and cooking her own meals. She wanted to write one more book, but illness and waning sight prevented. In 1929, she edited "The Footprints of One Bonnie Scotch Lassie" for the *Autumn Leaves*, then *Vision*. Her family thought the close work on that book was responsible for her almost complete loss of sight.

In 1929, she went to California, to "help care for her daughter's motherless grandchildren." The last book she read was *The Christ of the Indian Road*, by E. Stanley Jones.

On April 10, 1930, she received birthday greetings from the Centennial Conference, convening at Independence, Missouri. A delegation of fifty young people from Long Beach and Santa Ana came to do her honor, laying flowers in her lap. She spoke her appreciation.

On April 11, she fell quite ill. The following morning, she died. Her body was brought back to Lamoni, Iowa, for burial in Rose Hill Cemetery, beside Mr. Walker. On June 6, of that year, the new Graceland dormitory for women was dedicated. It was named Walker Hall in honor of Marietta Walker. She had been honored years before when Marietta Hall for girls was named for her. That building, erected in 1906, was



MARIETTA WALKER

not a fireproof building.

Some of Mrs. Walker's published writings are: *With the Church in an Early Day*, *The Indian Maiden*, *Fireside Chats With Our Girls*. She edited a book of poems, *Afterglow*. With Elder H. A. Stebbins she compiled *A Compendium of Faith*. She wrote and published Bible lessons for children.

"No person," said President Frederick M. Smith, at the Centennial Conference, "has done more for the development of the work of the Reorganization than has Marietta Walker."

"Such has been her life," said F. Henry Edwards in a brief comment concerning her death, in the *Zion's Ensign* for April 24, 1930, "that her contribution to the gospel still continues and will continue so long as the church moves forward."

Marietta Walker was far ahead of her time in blending public spirit, educational activity, out-of-the-home career, with successful homemaking and child rearing. She was a home-loving woman, and in spite of her interest in public affairs, she never wanted recognition and always kept herself in the background.

Marietta Walker and President G.

N. Briggs of Graceland College expressed publicly a high degree of mutual admiration.

In May, 1923, the students and faculty members of Graceland College accorded to Mrs. Walker by unanimous vote the title "Mother of Graceland." Vida E. Smith, dean of women, read the resolution which had been prepared by a committee, before the students assembled in the chapel. The resolution was later presented to Mrs. Walker by President Briggs, on Mother's Day.

Now, in 1945, however, with a conception of womanhood that is catching up with Mrs. Walker's vision, it seems not inappropriate to say that Mrs. Walker was more than a mother; she was a dynamo. Graceland College drew largely upon her power for the life that set it in motion in the late years of the nineteenth century; and something of her courage, and determination, and devoted activity have characterized the life of the college throughout its fifty years.

On the wall in the library hangs a character study of Marietta Walker, painted by Mrs. Elizabeth Boldenweck, of Winnetka, Illinois. Mrs. Boldenweck did not know Marietta Walker personally, but she listened to the story of the devoted woman and studied her pictures. She has told in the picture a remarkably accurate story. She has painted a composite of the forward-looking Marietta Hodges already with personal and social devotion in the light of her eye and the set of her face, touched already with the fierceness of a great religious frustration; the Marietta Walker of her forties to sixties, a woman of indomitable courage and persistence, impulsive yet active, unremitting patience; and the Marietta Walker that many remember, a woman in her nineties, full of wisdom, forward-looking, a dreamer impatient with dreams, a friend, counselor, and guide. Study the portrait, and you will find there all of Marietta Walker, a personality that will outlive the portrait and the grave.

## A Young Woman's Declaration of Faith

# Religion in My College Life

By Ruth Midgorden

(A talk given over Radio Station WOI during Religious Emphasis Week, 1946.)

WHEN Religious Emphasis Week is announced each year, I can't help but regard it with a quizzical feeling. For too many people, Religious Emphasis Week is another "special week"—like Fire Prevention Week or National Safety Week. It's the week to emphasize religion—whatever that word means to each different person—and some people treat it as they do Safety Week: they attend all the rallies and speeches, and make promises, and next week they get fined for speeding or careless driving.

Religion, as well as safety first rules and prevention of fire, cannot be effective if it is relegated to a week's emphasis or even to a Sunday activity. The role of religion in the lives of people concerns itself with growth and development, and so must be a constant part of those lives.

IF I WERE to analyze the role religion plays in my college life, I would say, "it has been—and is—the motivating force in almost everything I have done and expect to do." I say "almost" because I think with shame and regret of the times I have failed to keep step with my ideals and of the times I have knowingly forsaken them.

Perhaps one of the first times this year's seniors began considering their religion seriously was the fall quarter of 1942 when we entered college as freshmen. We were the first class to enroll after the United States went to war against Japan and Germany. At that time, many of us—along with thousands of others—sought the refuge of religion because of the fear that was in our hearts.

But religion, as it adheres closest to my personal concept of God and of Christ rests not upon fear or superstition or ignorance, but upon

love, faith, and wisdom.

Through the three-and-a-half years I have attended Iowa State College, I have been trying to unify my life with my philosophy of living. To explain that a little more, my religion for me consists not only of my ideals and purposes, but also of the actual way I act and think and feel.

THERE ARE PEOPLE to whom I have expressed my ideals of world brotherhood and of daily conduct who have "reasoned" with me on several points. "It's fine to have ideals constantly before you," they say, "but you can never live up to them perfectly." More than once I have heard the argument that "history has been this way, and will be always"; that "people are incapable of attaining the ideals they strive for." That attitude to me, at least, admits defeat before the contest even begins.

Because history has repeated itself time and again is no reason it must do so forever; we are not bound to believe that we must continue to have wars, race prejudice, and prosperity for only a few which is supposed to trickle down to the masses. The ideal of world brotherhood and of the establishment of God's kingdom on earth doesn't appear in such thinking.

To me, religion cannot be merely a signpost, pointing to a better way of life. It cannot be just a bundle of ideals and goodly concepts which make a person live a little better each day. It needs to be a vibrant thing, demanding, forceful. It must be positive and practical, entering all phases of a person's life—his business, his relaxation and recreation, as well as his conventional spiritual experiences such as church-going.

Realizing all of these things, I

view my religion as an integral part of me in college and out of college. It can no more be dispensed with than an arm or a leg. The God in whom I believe is not just an "all-powerful, immensely rich king" but a Father who loves me and who will laugh with me when I'm happy and console me when I'm sad. My religion is a stabilizing force which serves to balance extreme theories and which pokes holes in weak and unchallenging ideas.

I came to college for several reasons—not alone for a diploma at the end of four years' work, not alone for training, not for association with all the people I have met. I came to college *because* of my religion. When I was very young, my parents gave me a book in which my mother had written "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." She took the quotation from Second Timothy in the Bible. It has been one of the guiding elements in my formal education and in the learning of the ways of people. And as true study is necessary and as skills are essential, so also are other things important.

**T**HERE IS one final source to whom any person, no matter how discouraged or weary or beaten, may turn when he discovers a need for which the knowledge of books is not enough, the wonders of science do not suffice entirely, the friendship of people cannot answer. There are many Bible quotations about that, too, but one of my favorites is the passage which says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him."

It is a marvelous promise of aid in abundance to all who will ask earnestly and sincerely. It conveys the idea that if men have faith in the creator who made them and if they seek to do his will, and continually confide in him and trust him, he will guide them and give them increasingly more light and direction.

It is difficult, especially in a tech-

nical school, to ask a person to "have faith and believe." We are taught to analyze the problem. We want to see facts and set them down logically. We want to see a workable solution to a problem plainly and actually. Yet constant faith that endures and believing in God are essentials at the beginning and in the middle and at the end of any cycle of religion. They are indispensable, despite all the reasoning and logic, the practical applications of ideals, for there are always questions we cannot answer, problems we cannot solve alone.

**I** HAVE BEEN told often, as most of you have been told, that I cannot serve God except as I serve those around me. There is an additional warning given to some of us, which we all need to heed, for it is at the core of our troubles with individuals, with nations and with our relationships with our God. That is that we must "refuse to compromise with error and evil and things not right before God."

And the way to serve the people around me, as I saw it when I came to college, was to develop what talent and ability I had been given so that I could use it for that ideal of service held up before us. I try to regard my abilities or talents as a stewardship and not as something of my own making. And if I am to fulfill the trust given me, I must develop my capabilities.

So, without the beliefs in my religion, college life would be empty of meaning, not worth time nor money. But with the challenge and the steady drive of service which must be rendered, the growing acknowledgment of need of greater powers than my own, it is worth more than any measurable quantity of time or of money or of prestige and fame.

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We come mentally of age when we discover that the great minds of the past, whom we have patronized, are not less intelligent than we because they happen to be dead.—Cyril Connolly.

## LOOKING ON . . .

### Patience

By Wilbur K. Sartwell

I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.—Revelation 2:2, 3.

When we visualize this vast world—  
All its ills and wants and cares;  
We who pray must trust the future  
And have patience in our prayers.

A man who is born with the ability to have patience is a fortunate one indeed, but very few are born that way. In fact, few men ever develop this important trait to any extent. Those who do are the more successful, or, at least, their success is made with much more ease.

Any movement attempted by a group of people will bring out the true value of patience in individual characters. In the progress and development of such a movement, there are bound to be some who learn and work rapidly, some who learn and work slowly, and a greater number who advance at an average rate. The only possible way that three such types of persons can make a success of their undertaking is for each member to take a patient attitude toward his comrades.

Too many people who have the ambition to advance and the necessary faith in their creed have fallen by the wayside merely because they did not have the patience to follow its developments when the progress was slow.

I stood in the dry-cleaning line the other day for about a half hour, awaiting my turn to submit my soiled uniform. All of us were enlisted men, but every now and  
(Continued on page 31.)

# What Are We Giving Our Children?

By Verda E. Bryant

**A**N INCIDENT OCCURRED in our family the other day which made me stop abruptly to think and to ask myself this question: "What are we giving our children?"

It is commonly accepted that we want for them more than we had: a better home, food, and clothing; the best in education and opportunities. But what of that better spiritual heritage we should be giving them?

A short time ago our eleven year-old daughter was much elated because of a party to be held at the home of her church school teacher. They had planned to meet on a Sunday afternoon to color and cut out some flannelgraph pictures for use in future lessons.

On this particular Sunday, Barbara came home from church pretty excited and very much put out because a couple of girls had said they weren't going to the party.

As we were about to eat our dinner, the mother of Barbara's best friend dropped in to invite her to go with them to the Philharmonic Pop Concert that afternoon. Immediately she wanted to go. She loves music, and it had been well over a year since we had been to a Philharmonic concert.

I might have said in no uncertain terms that she had a previous engagement, but that would have been dictatorship, and she would have gone to the party with a bitter taste in her mouth. I told her that it was up to her whether she did that which she evidently preferred at the moment to do or that which was her duty because of prior engagement.

After some discussion she decided to run down the street and talk it over with her teacher. Together they phoned several girls and learned that for one reason or another most of them were not going to be there, so her teacher

suggested that she go to the concert.

After dinner, Barbara and I went up to her room and, taking advantage of the cozy comfort the bed affords, we talked it over.

Would she be happy at the concert knowing that she should be with her class? How would she feel if she'd planned a party and only three or four girls came? Would she be happy at the party knowing her best friend was at the concert and wishing she were there, too?

It wasn't such an important decision to make as it stood alone—isolated from other experiences—but I knew that upon this minor decision might hang the entire future conduct of my child. This was to be a decision—not between right and wrong—but between two good things; to determine which was the better. And this was Barbara's first real decision of this nature.

As we lay on the bed, she was sobbing as she pondered these things and the last several years of our relations together flashed across my mind in a panorama.

**W**HAT had I given her as a guide on which to base her decision? Was she going to choose to do "duty first *after* pleasure?" Had I been so busy with my hobby of "Girls' Work"—other mothers' daughters—that I was failing to pass on to my own daughter the will to choose rightly? Had she caught any of the spirit of my own rule to try always to do the thing I had said I would do?

Then I thought of the many times when we had friends in for the evening and how we had sent the children off to bed because *they need their sleep*, when it might have been better to have let them listen in on our conversation

of experiences in the gospel. It occurred to me that we aren't always so sure they need their sleep when we attend a picture show. Had we been depriving them of a knowledge of God's blessings in favor of *enough sleep*?

And again, when we have had an unusual spiritual experience, have we shared it with our children or selfishly kept it as something to discuss among ourselves and adult friends?

Then through my mind flashed one reason why Zion hasn't been redeemed—why we have been so slow to do this thing God has commanded us to do.

I remembered some of the excuses given by children in my class for not attending church school: "We were up late Saturday night and I was just too tired to get up." "We went on a picnic and I couldn't come." "We were going to have company, and mother couldn't stop to get me ready."

And I thought how shallow were some of the excuses given by adults for laxity in church attendance, which is such a small thing to do toward the building of God's kingdom. So many times it is the same story—the work of kingdom-building comes second to pleasure.

With this sort of influence, how can we expect the adults of tomorrow to *ever* put first things first?

**T**HEN I RECALLED an incident which occurred the first Sunday I was in Independence. With a group of young adults I was listening to one of the older missionaries recount some of his past miraculous experiences. He told among other incidents of one man who had made arrangements to meet him at a certain time and a certain place to do a work for the Lord. When the time came this man was in bed suffering from pneumonia. Contrary to the advice of his doctor and family, he insisted upon being wrapped in blankets and taken to the appointed place. Upon his arrival

this missionary administered to him, and he was immediately healed and was able to complete the task the Lord had for him to do.

During the discussion which followed this talk, someone asked, "Why don't we have such a marvelous display of the miracles of God's blessings today?" It occurred to me that the answer was simple. *How many today would leave a sickbed to do that which he knew God wanted him to do?*

Where is our faith? our determination to obey God's commands regardless of all else? our desire to put first things first?

Do we need a special spiritual manifestation to know and to recognize God's will—the thing he wants *us* to do? We are told that if we see a thing that needs to be done, then we should do it because it is God's command that we do that thing which *must* be done.

**M**OST OF US in our generation are content to put first things first only when they don't interfere with what we would rather do. I think of the young wife reigning over a lovely well-ordered home who said she would love to work with little girls and would like to be able to do Blue Bird work, but she just couldn't because it would interfere with the routine of her home—her dinner hour might be delayed a few minutes one day a week!

Just what are we passing on to our children? A theory of "we do as we please?" A selfishness of "me first?" A "what difference does it make" attitude? An excuse "Brother So-'n-so does this, why can't I?" An alibi "I'm as good as the next one?"

These thoughts and many more flashed through my mind as I breathed a prayer that my Barbara might choose to do her duty first.

After several minutes' deliberation, she remarked that inasmuch as she couldn't be completely hap-

py doing either she'd just stay home. She needed only to be reminded that this would be refusing to make a decision to realize that she must decide one way or the other. With a fresh burst of tears, she decided to go to her teacher's party.

With eyes washed and dried and hair freshly brushed, Barbara ran down the street and returned a couple hours later with a smile on her face and a light heart. Her teacher had said she had a big lump in her throat until Barbara had come, then the lump disappeared and she felt good all over; and my daughter had a wonderful time at the party. Two weeks later, she and two of her friends attended the next Philharmonic Pop Concert.

This incident in our family life made me more determined than ever to influence my children to



VERDA E. BRYANT

always choose *first things first* and how better can we influence them than through our own strict adherence to the rule.

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## A Woman's Smile

**S**OME ARE born to ermine and lamé  
And turbans held in place by diamond pins  
—They look at you from fashion magazines  
And pass you on the street like mannequins  
. . . Pale faces, pouting lips and arched eyebrows . . .  
They are the envied connoisseurs of style  
—They do not see beyond their lacquered nails,  
Nor ever speak to you, nor ever smile.

**S**OME ARE born to suits of black and white;  
Theirs is a world of desks and dictaphones  
And files and switchboards and comptometers  
And deeds and licences and notes and loans.  
—Theirs is the ever-hurried click of heels  
Upon the walk . . . they speak and smile, for just  
As they have trained their fingers to the keys  
They've trained their lips to smile . . . because they must.

**S**OME ARE born to aprons trimmed in blue  
And fingers that are stained with berry juice;  
They tie a baby's shoe and brush long curls  
And help to pull the first tooth that comes loose.  
They are the bakers of the birthday cakes  
And shoppers for a tiny skirt of plaid,  
Or roller skates, or doll with golden hair. . . .  
They speak and smile, because their hearts are glad.

—NOMIE.

# The Church Out of the Wilderness

By J. A. Koehler

“THE CHURCH” is a name which you will not find in the Old Testament. St. Peter said that there was a church in the days of Moses. If he meant that there was a household devoted to the worship of God, he may have spoken the truth. But it is very doubtful that the counterpart of the New Testament church, with its apostles and all, existed in Old Testament times.

Most people think of the church as of an object which may be seen with the eye—as of a sewing machine, for example. A few think of the church as of a “cloth-sewing” operation or activity. They say the church is a system of functions through which the Kingdom is to be established. They have St. Paul’s concept of the church, which is an idea of a living body in which all the parts are “fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.”

ST. JOHN spoke of the church as of a mothering, a child-bearing, a Kingdom-establishing activity, operation, or system of functions; and of the fleeing of the church into the wilderness as of a forsaking or quitting of the child-rearing or Kingdom-promoting business. Said he: “the woman [which is the symbol of the church] fled into the wilderness,” there to remain for 1260 years.

We think of a wilderness, commonly, as of an uncultivated or barren place, a place in which weeds and other worthless plants have crowded out food-producing vegetation. A wilderness is an unfruitful place having little or no actual utility. But if instead of a “place” we should think of “a state

of affairs,” we would come close to what St. John meant when he said that the church went into the wilderness.

Surely the voice of prophecy, or of divine authority, must have meant what really happened. And what really happened is that the church perverted the prophetic idea of the Kingdom and gave up the Kingdom-building ghost. It really did go into a wilderness of theological weeds, a wilderness of deluding and debasing superstitions and practices, which had no child-bearing or Kingdom-building value whatever.

St. Paul had said: “Take heed unto yourselves, and to the flock . . . to feed the Church of God . . . For I know this, that after my departing shall grievous wolves enter in among you, *not sparing the flock.*” That is another way of expressing the general idea that the church shall go into the wilderness.

JESUS had said that even in his day the Kingdom of heaven was suffering violence, and that in time “the violent” shall take the Kingdom by force. Whether he referred to the Kingdom of heaven as to the church, or not, we are not sure. But of this we are sure: the messages of St. John to the seven churches in Asia reveal that the business to which the church should have devoted itself was on the way out. The wilderness into which the church went was forming rapidly.

Jude had said that “there are certain men crept in unawares . . . turning the grace of God into lasciviousness, and denying the only Lord God, and our Savior Jesus Christ.” In Jude’s day the church was on its way into the wilderness. And none can read the story of the Dark Ages understandingly and escape the conclusion that what Jude and St. John and Paul and Jesus said is the truth.

Nor is all of that merely water which has run under the bridge, and which should be forgotten. It is water that is still running, not under the bridge, but under the place where the bridge is to be rebuilt. It is the story of a washout that must be repaired. It is an indication of work to be done in the present. It is a confirmation of the voice of ancient prophecy, which said by implication that the church shall come out of the wilderness, and of the modern voice of prophecy which says it is on the way out.

THE OLD TESTAMENT Hebrew prophets said nothing explicitly about the church going into the wilderness, nor did they say anything explicitly about its coming out. But they did say so implicitly. Their prophecy of the coming Kingdom, of “the mountain of the Lord’s house” to be established “in the last days,” and all, is by implication a prophecy that “in the last days” the church will come out of the wilderness. It will quit its dereliction, return from its abandonment of its mission, and all, and take up anew the task of mothering the man child that was “caught up unto God,” when it went into its wilderness. It will constitute itself the Kingdom-building church it was always intended to be.

One of those prophecies of that coming-out-of-the-wilderness reads in part as follows: “It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountain . . . and all nations shall flow unto it.” Putting all the things together “which God hath spoken by the mouth of all the holy prophets since the world began”—which is the only sensible way of interpreting prophecy—we find that that means that “in the last days” the church shall come out of the wilderness. It shall become a Kingdom-building church again.

THE AIM in this group of talks, as you may know, is to tell of

the assurances that the genius of prophecy has been reborn. If there is today a genius which reaffirms the ancient message of prophecy, and which is at work to fulfill that prophecy, or to re-establish the church in the business of Kingdom-building, surely that genius must be the modern voice of prophecy.

This, in part and in substance, is what the genius of Restoration has said: "These commandments are of me, and were given unto my servants . . . [that they] might have power to lay the foundations of this church, and to bring it forth out of obscurity, and out of darkness [out of the wilderness, that is], the only true and living church upon the whole face of the earth . . ." or, in other words, the only church which at that time, a century ago, was usable in the hands of God for the purpose of re-instituting the business of the civil-mode Kingdom, or of bringing forth and establishing "the cause of Zion."

I have given only the substance of the proclamation of the genius of Restoration as it respects the coming out of the wilderness of the church and of (what is implied in coming out) its resumption of its proper business under God. It is not possible to present the whole story here at this time. But before God, I do not misrepresent facts; I speak the truth.

It seems to me that the church began to make its way out of the wilderness as far back as the days of Martin Luther. It may have been earlier. It is hard to say. I say it "began" to come out. I do not argue that the church has quit its wilderness altogether. Until the business of the Kingdom has been re-established, until Zion has been redeemed, it is not much use to argue that. The facts do their own arguing. And they say that the church still has some distance to go before it shall have left its wilderness behind.

If there is still a modern voice

## The Everlasting Gospel

By C. J. Lant

From the very beginning of the church, the march was ever toward the "hills" of Missouri. Church history speaks of the journey westward and is full of the trials that the early day Saints were required to endure. But as they put the fields and valleys behind them, they traveled with considerable pleasure and happiness, mingled with periods of sorrow and grief.

The history of the progress of the pioneers of the church, and their successes, will ever be a monument to their ingenuity, inspiration, and determination. They could not turn back, if they would; their undaunted faith in Providence helped them to meet their problems, when they arose.

Surely these people faced greater problems than many people face today, who think their difficulties cannot be solved. Today is undoubtedly a trying period in the

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of prophecy it will face that fact. It will recognize the shortcoming as well as the progress of the church. There is a genius which says today that the calling, the mission, the task, the duty, of the church under God is "to bring forth and establish the cause of Zion." It is to re-establish the business of the civil-mode Kingdom. At the same time that genius proclaims the Kingdom-building *delinquency* of the church.

As for the church of the present generation, what message does it bring to you in these radio talks? Does it not bring to you the message of the coming Kingdom?

I believe that, in these talks, I represent the present spirit of this church. And if what I am saying about the prophecy of the coming Kingdom has any meaning whatever, it is that the genius of Restoration still lives in the church. It is that there truly is a modern voice of prophecy.

lives of many who will have to readjust their affairs due to the recent war.

The thing that encouraged the early pioneers in the church was their "hope in the everlasting gospel." They had no doubts as to their future happiness, the great blessings they found in serving God gave them courage to face the future.

Those early members knew nothing of the land of Zion but the reports that reached them from Missouri. For months before leaving their eastern homes in many cases suffering for the wants of everyday life during this period of suffering and travel they built up their hopes and beautiful dreams of life as it would some day be in Zion.

Wherever they were permitted to gather in groups, they built fine homes and developed farms in the fertile valleys, and nestling on the sides of the beautiful hills of Missouri.

Theirs was a new life, a new hope, a new world with new homes, gardens and orchards, etc. What they did with the new land can still be accomplished by the present-day Saints, if we will try to build up the "waste places of Zion."

"Come into the fields," is the admonition.

**W**HAT is all wisdom save a collection of platitudes? Take 50 of our current proverbial sayings—they are so trite, so threadbare, that we can hardly bring our lips to utter them. Nonetheless, they embody the concentrated experience of the race, and the man who orders his life according to their teaching cannot go far wrong. How easy that seems! But has anyone ever done so? Never. Has any man ever attained inner harmony by pondering the experience of others? Not since the world began. He must pass through the fire.

—Norman Douglas, *South Wind*.

# ADVENTURES IN LATTER DAY SAINTISM

## DISCOVERING HIGHWAYS OF ABUNDANT LIVING

### Goals for Youth---They Need to Find Themselves

By Beulah Greene

THIS IS THE time of year for the youth of the church to begin with a clean slate. It is not enough just to wipe the slate clean; we must put something on it. What? A picture of our life's reflections which will be meaningful and worth-while? Yes, that is what we would be proud of, so let us commence to feel a great responsibility in finding ourselves and put into use the vast resources that lie within us that we might be capable of exemplifying a Christlike character in our church, home, school, and community.

We must take this problem of finding ourselves to God for direction and help. Without God we can do nothing. If we take one step toward God, He will take two steps toward us. We are children of God, infinitely sacred in his sight, and we possess unlimited divine attributes and potentialities. These can be directed and developed up or down: Godward or Satanward. We can be the hope of the world or the peril of the world.

Jesus Christ was profoundly interested in young people and their capacity to grow physically, mentally, spiritually. He fully understands the life situations which confront them. In every experience of life, we have the assurance that God knows about it all, for Jesus has traveled every road before us. Therefore, in order to find ourselves, we must accept Jesus Christ as our exemplar, helper, and guide. Jesus said, "Seek first to build up the kingdom of God and establish its righteousness." "I am come that they might have life and that they might have it more abundantly." We should find our capabilities and utilize them in building the kingdom. We have an immortal soul

with power of choice, and may we choose to be Christlike and experience the abundant life. If we truly know him, it is very difficult not to serve him.

We should every night call ourselves to an account. What infirmity have I mastered today? What temptation resisted? What virtue acquired? Self-analysis should be cultivated with prayer and faith in finding ourselves. It helps us to develop an acquaintanceship with ourselves and to discern what we may become. We must use our mind, soul, and strength in learning more about ourselves and practice continuous growth. One grows through study, meditation, self-examination, prayer, and doing.

Today youth are being called upon to make important decisions and take responsibilities within the church. They must find themselves that they may without delay begin cultivation of potential abilities in preparation for specific calls to service. I am reminded of the following words of Ibsen: "So to conduct one's life as to realize oneself—this seems to me the highest attainment possible to a human being. It is the task of one and all of us, but most of us bungle it." Let us not be among those who bungle the task of finding ourselves in conducting our life zionward. *Realize what your hidden treasures of gifts, talents, and potentialities can do in service to the church, and how much they would contribute to the growth and progress of it.*

The *Book of Mormon* prophet, Amulek, stipulates a good reason for finding ourselves in these words, "For behold, this life is the time for men to prepare to meet God: yea, behold, the day of this life is the day for men to perform their labors"

(Alma 16: 228). It depends on us what we make of ourselves during this time of probation. It is most essential that we begin to live the life we desire for eternity while we remain in this time of probation. Therefore, we must seek all the days of our life to do God's will and have a higher comprehension of him, our creator. This can be if we seek diligently to find ourselves and our place in life.

Young people need to find themselves. Many of them have found their mental, physical, and spiritual resources and used these as God expects them to. But a certain percentage need to be encouraged to strive earnestly in developing their powers that have been lying dormant within them. No two people have the same strength of body, the same force of mind, the same qualities of heart, but no one knows what great power he can develop in himself until he tries. John Wanamaker said, "You have often seen a great panting locomotive in the railroad station. Strongly built, with intelligence in every bolt and bar that makes it complete, ready to perform a great service for the waiting passengers—yet it is only an inert bulk, until the engineer opens the throttle and sets it in *action*. In *action*—that is the only state in which we are worth our salt. We may be ever so strong in body and ever so learned; we may have the character and reliability of Lincoln, but unless we get into action by using our *will* we will achieve absolutely nothing." Let us remember these words in finding ourselves as we strive to get into action for the church and try to become effective instruments in the zionic operation.

Our job and responsibility is to find ourselves and surrender our very best and all to God and his purposes. In doing this we will truly walk in the light of the glorious gospel, and that light will most assuredly radiate from our hearts as we come to know God and walk in



his ways. The evangelist in Bunyan's *Pilgrim's Progress* said, "Keep that light in your eye—so shalt thou see the gate; at which when thou knockest, it shall be told thee what thou shalt do." We will know the true significance of these words as we work toward our goal of finding ourselves. This is an important task which needs our wholehearted and prayerful attention.

## Over the Counseling Table

By Dr. T. B. Homan

### WHAT IS WRONG WITH ME?

"Doctor, will you please tell me what is wrong? I simply do not make friends easily. I like to be with people and I always enjoy their having a good time. But no one ever asks me to go on any special occasions. And when we pair off for some game, I am usually the last to be asked to take part."

The brown eyes looked at me evenly. The girl had a nice-looking face, and was dressed in such a manner that no one would ever hesitate to take her into the very best company. Then what is the trouble and the solution?

Case history brought out that this girl had developed a terrific inferiority complex. This in turn had been brought about by oversupervision by doting parents. They must do everything for her, never putting *her* into situations that would develop independent thinking. She could not make up her mind on any subject or situation. Picture show, class party, the class play: it was all the same form of indecision. Boys who can think and who admire a thinker soon grew tired of her. Then the usual grapevine route of information did the business and completed the isolation.

To get very far in forming friendships, boys and girls must have a reasonable amount of initiative; must be able to think logically, and to discuss their thoughts in a reasoning manner. In their fun and frolic, they should be their own

natural selves. One of the things to be most admired in youth is their ability to adjust themselves to various situations: when the occasion arises, to do some serious thinking, and then again to be able to join wholeheartedly in a lot of mighty good fun. One of the definitions for a broad education is this: to be able to adjust yourself to any situation without lowering your own standards of life and moral conduct.

### AM I HOPELESS?

The telephone rings, and the operator tells me that the call is from out of town. A voice from this distant city asks for my identification. After this is given, the question is asked: "Do you help people in the process of rebuilding their personality?" The answer, of course, is in the affirmative. Then this explanation follows: "My daughter, eighteen years of age, is in desperate need of someone to help her change her dispositional traits. Could you come up some day next week and do that for her?" A day—or a week—to completely change the entire habit formation that, possibly, had taken years to formulate!

Now let us look at some of the elements or traits that go to form a so-called disposition. Let's enumerate some of them for our own consideration:

Sense of humor, clear thinking, fairness in the estimation of our abilities, attitude towards personal appearance, loyalty towards the group with whom we are working, our attitude towards those who might be lower in rank than we, religious attitudes, our attitude towards helping our fellow people, our usual procedure in judging other people, a dominant desire to want to run things, possibility of slumping into a pet peeve attitude, a desire to learn and to adjust ourselves to situations in which we find ourselves, evidences of excessive ego, snobbishness, innate honesty, the element of analytical thinking in our mental procedures, altruistic attitudes, reasoning ability, pugnacity, constructive curiosity, curiosity

which amounts to pure nosiness, the inferiority complexes, sensible interest in sexual knowledge, the creative element in our thinking, possible desire to hoard and into what might it develop, gregariousness.

It might be a good idea for us to sit down and make a little self-evaluation in each of the above elements. Sometimes we let ourselves go without much thought until we drift into some rather unpleasant situations. Then we are brought up with a start. Frequently it is a good thing to sit down and look ourselves squarely in the face, so to speak. Then we are occasionally impressed by the thing we see. A young man with much self-assurance asked to take the test that would bring out his condition in the above dispositional traits. After an hour he returned, and putting the results on my desk, made this remark, "I am certainly a mess." After checking the results, I was quite willing to agree with him.

Do people just seem to like us or do they really like us? Are we a one evening affair—one date and then curtains? Do we hear whispers in the high school hall as we approach, and then silence when we are seen? Let us take one or two of the above elements for a little self-survey: First, for example, that of pugnacity. There are two types: just plain old fist fighting, backbiting, chip on the shoulder, taunts, etc., or the good wholesome type of fighting our way back from failure, never knowing when we are whipped in any of the endeavors to better ourselves or our fellow people. The second we might consider is that of ego. Are we super-proud of our achievements and run to tell the world of what we think we did? Or are we modest, receiving in humbleness the plaudits of the people concerning our achievements? How easily the braggart slips into wishful thinking! Are we willing to face ourselves as we are, or is it easier and more pleasant to shut our eyes to conditions and continue to be a social failure.

Another girl sat opposite me, but this time the eyes were blue. "Doctor, what shall I do about my father? He is next to impossible. He says that I shall come in at nine. He does not think that any of the boys are good enough for me to date. He says that I would be tempted to become wayward. Doctor, I simply cannot live as he wants me to do."

I talked with the father. He affirmed just what the daughter had told me. His daughter should not read any of the magazines that carried liquor or tobacco advertisements in them. He demanded that she be in at nine, even from the school parties, football, or basketball games. He thought that he should decide the things for which she should spend her allowance. Also he reserved the right to cut her allowance for any trivial misdemeanor. He did not believe in spending money for yearbooks, class pins, etc. Can this girl be her happy self with these rules hanging over her? Can she enjoy the presence of other people? Can she build a working personality?

I wonder just how far up the scale of ages can we say that parents can and do wield an influence on the personality of their children that will mean a cramped or undesirable individual set adrift in the social world? This girl is a hyper-supervised case wherein the entire method and content of supervision is adverse to a well-rounded pleasing personality.

The answers to the above questions are hard to solve. Possibly they are unanswerable. This girl should have been taught independent thinking and the ability to decide many matters for herself. She should have had a pal and not a boss for a father, one to whom she liked to go for conference over the puzzling situations that might confront her. She can never be an addition to her group. She will be a hindrance, or just simply ballast.

## Devoted Parents

By Larry Hastings

ON SUNDAY, December 2, 1945, I witnessed the blessing of a baby. That, of course, was not a new experience. Nor was it unusual to hear blessings besought with majestic words, such as the elder who acted as the spokesman used. But this blessing took on a new significance to me, because instead of bowing my head and closing my eyes as I have done heretofore, I observed the reaction of those chiefly concerned with it.

The baby, being held by the two elders in a half-sitting position, yawned and blinked his eyes occasionally. Once or twice he looked up into the face of first one then the other. He seemed to be slightly mystified but demonstrated no fear, and apparently enjoyed the sacrament as much as his parents did.

The parents stood reverently with heads bowed and arms locked, manifesting with a smile, humble pride, and gratitude. When the elder concluded his prayer, he and his assistant turned and faced the parents. The father smilingly received his son, at the same time his companion turned and proceeded slowly from the rostrum to her seat ahead of him. As they were descending the steps, (the father closely behind the child's mother) I discerned that the infant's presence had been earnestly desired, and now these happy parents desired that they might be able to rear him in the way that would be pleasing to God.

Would it not be a grand world—almost free from tears—if all parents were as proud of their children as these two? Yes, it is obvious the world would be a very delightful habitation for all concerned if all parents would take as much interest in the intellectual growth of their children as these parents evidently will with their boy.

From such parents may be learned an insight to the joy of "true parenthood." Thus, one is impressed that planned parenthood is a magnificent experience. In fact, when a child's birth is in harmony with the wisdom and will of God, the experience contributes to a richly balanced mortal life. Moreover, when the parents are united in the doctrine of Christ, striving to rear the child in harmony with his divine principles, life takes on sublimity.

Instantly I was carried away in mind to behold the plight of less fortunate children in other parts of the world. In China the panorama obviously indicates

that multitudes of children are growing up illiterate. Others are starving to death. And still others may be seen about the city and village streets scantily clad in ragged garments, suffering the pangs of cold and hunger. In India the social scene is no better. In England one is impressed that numbers are inadequately clothed and fed. In Germany some wander about hunger-stricken, and others fall at death's mercy. In Poland the situation of many children is equally pathetic. Countless numbers of these undernourished, scantily clothed, uneducated, and vapidly loved boys and girls were engulfed in squalid surroundings. The faces of some of the shivering, hungry children revealed bewilderment. Others disclosed an inquiry as to why they were born. The look of desperation on the faces of others might indicate that they plotted to get food and clothes at all costs. Still others were apparently resigned to their fate—evidently because they were almost beyond concern and recovery.

But is it necessary to leave America to find conditions that need improving? From a reliable person it was learned that a man stepped into one of Dallas's small delicatessen stores one day last summer to make a purchase, and saw the proprietor, at that moment, mercilessly trouncing her eighteen-month old boy. From her mouth came a volley of oaths. Instead of ceasing his crying as she commanded him, the boy cried only the louder. "Get in there," the woman snarled as she, with her toe, ousted the child in the room back of the store where they existed. "Having trouble?" the stranger inquired. "It wasn't my idea!" she sharply returned. "It was the old man's idea. He thought he might not have to go to war if we had a baby; now he's in the Pacific, and I've got it to take care of." "I wouldn't feel that way, maybe your husband will be proud of the boy," the customer interrupted. "By . . . when he gets back he can take care of it, I'm going to get out of here," she emphatically announced. The pathetic sobs of the infant were still coming from behind the closed door when the customer took leave.

Would it be difficult to find other children in America as unfortunate as this child born of a man and woman unfit to be parents? Not too difficult. In nearly every city and town the slum areas, and conditions in some rural homes indicate that thousands of children in this country are as unfortunate in one way or another as this boy. It is true that a rare person will arise from poverty and squalid surroundings to become a great leader of men, but a number suffer psychological setbacks from which few, if any, completely recover. This is due, chiefly because too many

## Concerning Quarterlies Needed

of the passers-by look upon the unclean, uncultured child with disdain, instead of lending him a sympathetic ear and offering helpful counsel, or aiding a needy girl to lead a meritorious life. The children, especially the boys, who are inherently rebellious against contemptuous treatment, usually plan to be captains of their own destinies, choosing in the majority of cases to be dishonest. In the latter, conditions grow worse.

These two pictures of human life, one of the fortunate boy in the arms of the elders who will doubtlessly be given the best of food, clothes, love, and mental guidance, and the latter depressing scene of children denied an adequate quantity of these essentials to make life wholesome, motivated an inquiry as to the basic reason for the contrast. It was then made evident that there will be no hungry, illiterate, cold children when they are born only in accordance with divine law and planned purpose. And while numbers continue to be born with no more forethought than male and female beasts of the jungle give to the birth of cubs, much less planning, conditions will remain tragic for many.

People obviously are not learning under present basic educational requirements and texts to think their way out of the depressing predicament in which multitudes find themselves. Is it not clear then that while governments and charitable organizations administer temporary physical relief to destitute people in several countries of the world, the assistance that people need most is denied the majority. Doubtlessly most fathers and mothers of destitute children lack knowledge of "true human parenthood." Therefore, when national leaders become more human-welfare-conscious than the majority have heretofore manifested, legislating laws, if necessary, that permit no one, save idiots and imbeciles, to grow to manhood and womanhood without sufficient education to cope intelligently with marriage and family problems, as well as to pursue professions requiring skill, life will be more delightful than it is today for large numbers of people.

The social ills obviously demand that children learn in public schools to do unto others as they would have others do unto them; to respect their parents; to nobly respect, and comply as human beings, with the laws of childbirth; to love their fellow men, and so forth. It is self-evident, therefore, that the government which first takes enough interest in the welfare of its people to lead them from poverty, strife, and sorrow into a state of abundance, peace, and joy will be the world's leading government regardless of the size and population of the country.

The *Herald* of January 19th carried a list of quarterlies which were wanted by the Editor of Church School Literature. We have had a very fine response from all over the United States and Canada on this request and take this opportunity to thank those who have made great effort to serve us.

Below, we are showing the quarterlies in the previous list which we still need. If you have any of these quarterlies which you can spare, kindly write us at once.

Please do not send in any quarterlies on this list, and do not mail any, before writing to us and receiving instructions to mail the copies wanted. Only one of each can be used.

### QUARTERLIES WANTED

#### BEGINNER OR KINDERGARTEN:

|         |                        |   |           |
|---------|------------------------|---|-----------|
| 1923    | Volume 18 Nos.         | 4 | Oct.-Dec. |
| 1924-25 | Volume 19 Nos. 1 2 3 4 |   | Full year |
| 1925-26 | Volume 20 Nos. 1 2     |   | Jan.-Mar. |
|         |                        | 2 | Apr.-Jun. |
|         |                        | 3 | July-Sep. |
| 1926-27 | Volume 21 Nos. 1       |   | Jan.-Mar. |
|         |                        | 2 | Apr.-Jun. |
| 1930    | Volume 25 Nos.         | 4 | Oct.-Dec. |
| 1938-39 | Volume 34 Nos.         | 4 | July-Sep. |

#### PRIMARY:

|         |                        |   |           |
|---------|------------------------|---|-----------|
| 1919-20 | Volume 25 Nos. 1 2 3 4 |   | Full year |
| 1920-21 | Volume 26 Nos. 1 2 3 4 |   | Full year |
| 1921-22 | Volume 27 Nos. 1 2 3 4 |   | Full year |
| 1922-23 | Volume 28 Nos. 1       |   | Jan.-Mar. |
|         |                        | 3 | July-Sep. |
|         |                        | 4 | Oct.-Dec. |
| 1923-24 | Volume 29 Nos. 1 2 3 4 |   | Full year |
| 1924-25 | Volume 30 Nos. 1       |   | Jan.-Mar. |
|         |                        | 2 | Apr.-Jun. |
| 1925-26 | Volume 31 Nos. 1       |   | Jan.-Mar. |
|         |                        | 3 | July-Sep. |
|         |                        | 4 | Oct.-Dec. |
| 1926    | Volume 32 Nos.         | 2 | Apr.-Jun. |
| 1929    | Volume 35 Nos.         | 4 | Oct.-Dec. |
| 1939-40 | Volume 46 Nos.         | 2 | Jan.-Mar. |

#### JUNIOR:

|         |                  |   |           |
|---------|------------------|---|-----------|
| 1924-25 | Volume 12 Nos. 1 |   | Jan.-Mar. |
|         |                  | 2 | Apr.-Jun. |
|         |                  | 3 | July-Sep. |
| 1929    | Volume 17 Nos.   | 4 | Oct.-Dec. |

#### INTERMEDIATE:

|         |                        |   |           |
|---------|------------------------|---|-----------|
| 1925-26 | Volume 33 Nos. 1       |   | Jan.-Mar. |
|         |                        | 2 | Apr.-Jun. |
| 1926    | Volume 34 Nos.         | 2 | Apr.-Jun. |
| 1927-28 | Volume 35 Nos. 1 2 3 4 |   | Full year |
| 1929    | Volume 17 Nos.         | 3 | July-Sep. |
|         |                        | 4 | Oct.-Dec. |
| 1936    | Volume 24 Nos.         | 3 | Apr.-Jun. |

#### SENIOR:

|         |                |   |           |
|---------|----------------|---|-----------|
| 1929    | Volume 37 Nos. | 3 | July-Sep. |
|         |                | 4 | Oct.-Dec. |
| 1934-35 | Volume 43 Nos. | 3 | Apr.-Jun. |
| 1938-39 | Volume 47 Nos. | 2 | Jan.-Mar. |

#### YOUNG PEOPLE:

|      |                |   |           |
|------|----------------|---|-----------|
| 1929 | Volume 37 Nos. | 4 | Oct.-Dec. |
| 1932 | Volume 40 Nos. | 4 | July-Sep. |

#### OLDER YOUNG PEOPLE:

|         |                        |   |           |
|---------|------------------------|---|-----------|
| 1934-35 | Volume 43 Nos. 1       |   | Oct.-Dec. |
|         |                        | 2 | Jan.-Mar. |
|         |                        | 4 | July-Sep. |
| 1936-37 | Volume 45 Nos. 1 2 3 4 |   | Full year |
| 1939-40 | Volume 48 Nos. 1 2 3 4 |   | Full year |

#### ADULT:

|         |                        |   |           |
|---------|------------------------|---|-----------|
| 1928    | Volume 27 Nos. 1       |   | Oct.-Dec. |
| 1931    | Volume 6 Nos.          | 3 | Apr.-Jun. |
| 1934-35 | Volume 10 Nos. 1 2 3 4 |   | Full year |
| 1936-37 | Volume 12 Nos. 1 2 3 4 |   | Full year |
| 1938-39 | Volume 14 Nos. 1 2 3 4 |   | Full year |

### CONCERNING COURSE B JUNIOR QUARTERLIES

In the *Herald* for February 2, page 23, we solicited your help in getting usable copies of the Junior Quarterly, "Jesus' Friends Carry On," (Q-323) for April, May and June. We are still needing these quarterlies and will pay full value, 20c, for each usable copy returned to us.

We fear that some have misunderstood these requests because quarterlies have come in which had no relationship to the general list mentioned above, or this one Junior Quarterly needed. We will appreciate it if you will look again for this particular Junior Quarterly, and mail those you can spare to the Herald Publishing House, Adjustment Department, 103 South Osage Street, Independence, Missouri.

Faced with the necessity of lowering 3200 feet of telephone ducts 30 inches along a Brooklyn street because the city planned to lower the street level some three feet, the New York Telephone Company resorted to the use of ice cakes as lowering jacks. The melting ice provided gradual and uniform lowering as contrasted with jacks whose use previously had resulted in cracks and breaks in the ducts. Some 60,000 pounds of ice was required. A similar scheme was adopted when a new automobile factory was faced with the problem of lowering 90-ton forging machines and a 100-ton hydraulic body press into their foundation pits. The machines were rolled over the ice filled pits, and settled gradually and safely into position as the ice melted.  
—*Engineering News-Record.*

# When Shall We Work?

By Norma Anne Kirkendall

*Now, the field is rich with harvest;  
Now, God's kingdom is at hand.  
Not in some vague, distant future;  
Not in some celestial land.*

*Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God.*  
—*Doctrine and Covenants 6: 2.*

**T**HE CALL! much discussed, much misunderstood, much desired! For centuries thinking men and women have known that in the world there existed evils and harmful activities that were tearing into the hearts and souls of man. They have known, likewise, that a belief in God and his kingdom is the only real solution to this same potent problem. And what has come of this knowledge? So little . . . for they have stored up this knowledge in their hearts and grieved, without seeing that this very knowing was their call to go into the field.

Jesus Christ, answered the greatest call of all . . . to sacrifice his life and his whole personality to the saving of souls of men he believed capable of fashioning their own salvation if they could only be shown a way. He in turn called others . . . and what was their reaction to his call? "And they straightway left their nets, and followed him . . . And they immediately left the ship and their father, and followed him."<sup>1</sup> All of these disciples had their homes, their own lives, and ambitions, but they believed him when he said: "But seek ye *first* the kingdom of God, and his righteousness; and all these things shall be added unto you."

**O**NE of the biggest reasons why men fail in converting others is that they have failed to prepare themselves for the work they must

do. Remedy? "Examine yourselves, whether ye be in the faith; prove your own selves."<sup>2</sup> Another reason for failure is that although men start in their well-intentioned work they fall by the wayside because of discouragements and hardships. Remedy? "And let us not be weary in well doing; for in due season we shall reap, if we faint not."<sup>3</sup>

*Here on earth, in daily living,  
Here, today, is heaven found.  
Here, in serving and in giving;  
Here, we tread on holy ground.*  
W. G. Sonastine.

So you need pep talks? Paul's greatest task was the renewing of the faith of those who had been converted, but were "poor in spirit." He said: "Do all things without murmurings and disputings."<sup>4</sup> "Set your affection on things above, not on things on the earth."<sup>5</sup> "Prove all things; hold fast that which is good. Abstain from all appearance of evil."<sup>6</sup> "But ye, brethren, be not weary in well doing."<sup>7</sup> "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."<sup>8</sup>

Such a few words, but they give the key to "sticking."

**W**E AGREE THEN, that one must work and stick at it. But just what can you do? "Behold, thou hast a gift, and blessed art thou because of thy gift."<sup>9</sup> What is your gift? Music, speech, tenderness, sympathy, virtue upon virtue? "If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all gifts of God; for there is no gift greater than the gift of salvation."<sup>10</sup> What is your gift? You can't decide? What in the world shall I do to help? "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought, save it was to ask me; but,

behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right, I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong."<sup>11</sup> Your lack of knowledge itself, may indicate that you have not approached the right work.

How, then, shall one find just what he can do? Again, approach the scriptures: "Study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men,"<sup>12</sup> "no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."<sup>13</sup> "Keep my commandments, and seek to bring forth and establish the cause of Zion."<sup>14</sup>

**A**H, YES! We shall all be evangelists, heal the sick, and minister to all the needs of men . . . don't laugh! Those high sounding activities *are* your task, but not high sounding ways. Have you ever realized that sweeping out the church basement is a way of serving God humbly? Have you ever thought that digging the dandelions out of the church lawn to make it more attractive may be an indirect method of evangelism? Have you ever chanced upon the idea that the good beef broth you took over to Sister . . . may have in it healing qualities to her body, and its gift soothe her nervous mind?

*The call!* much discussed, much misunderstood, much desired! "If ye have desires to serve God, ye are called to the work,"<sup>15</sup> . . . called to serve humbly, uncomplainingly, in the dirtiest, ugliest, most unpleasant task in the smallest, most remote, backward branch or mission. *Called!* When? When the need comes . . . when the grass is high, when the

# Why I Became a Latter Day Saint

By Kelton Shipley

(A talk prepared upon the request of Brother Stewart Wight, and given at Allendale, Missouri, in the winter of 1943-1944.)

IF I WERE TO SAY in two words just what led me into the church, they would be, "My wife," but perhaps you'd like for me to be more explanatory. So I have tried to pick out the things and experiences that eventually led me into baptism into the Reorganized Church of Jesus Christ of Latter Day Saints.

Up to about nine years ago in March, I never as much as heard of a Latter Day Saint church. I had gone to Sunday school some in the local churches of my home village, and had attended the revival meetings that were occasionally held there. It was at one of these meetings that I became sufficiently interested to become a member of the Christian church. I was not interested enough, however, to study its doctrines and beliefs. Consequently, when I got acquainted with my future wife in March, 1935, I was confronted with a challenge to my religion, and I was practically helpless in honest-to-goodness knowledge about it. To me she was about the "churchgoiness" person that I had ever known, and to try to weaken her allegiance to her church was like trying to budge the rock of Gibraltar. It couldn't be done. As I became a regular visitor at the Neal home, I found that they all loved the church, and studied its teachings, and tried to live it. That made a deep impression upon me that never left me.

I went to Sunday school at Allendale every Sunday. There were many things taught in the lessons that were not only new to me but much different than anything I had ever heard before. However, it all sounded reason-

able, and since there was always proof of its truthfulness, it made me do considerable thinking. By the time we were married in August, I was deeply interested. And so was my wife. She went about the business of converting me as consistently and as energetically as she does everything else, but she did it so tactfully that I hardly realized at the time what was going on. She taught me to pray for the first time in my life, and I found that God does hear and answer prayers. We prayed often, over our material possessions as well as over our spiritual growth.

Our house was literally "oozing" with Latter Day Saint literature. There was the *Herald* first of all. Each week when it came, we read it together, sometimes in piecemeal fashion, with one article at the breakfast table, one before going to bed, etc. The *Herald* is one of the best ways of tying a person to the church, of making him acquainted with it as it operates and functions daily in the lives of its members.

Then there were tracts of every description. I couldn't pop a question but what my wife said, "Well, Brother So and So explains that in this tract," or, "Let's look that up in the Bible, or *Book of Mormon*, or *Doctrine and Covenants*." And so we looked it up. She never once intimated that I was dumb. She just patiently took time out to explain or discuss with me what was on my mind, and we both profited thereby.

We studied our Sunday school lessons regularly, and that was more than once a year. Of course, my wife always had her little folks' lesson to prepare, but she always found time to help me with my questions and answers.

I love good stories. The church writers have produced some fine ones, and we read several of them, such as *The Vineyard Story*, *In The Shelter of the Little Brown Cottage*, *Call at Evening*, *The Fourth Relaford*, and others. They all helped to bring me a little closer to the church.

We kept a record of our income and expenses, and each December my wife figured our financial statement and the amount of tithing due. I'll admit that she had to do this part of it rather alone sometimes, for I did not fully understand the financial law for several years, but her perseverance in keeping it made me study a little harder, and pray a

little more until I came to an understanding of it.

A year ago last summer we decided to take a vacation trip. We had been married seven years at that time, and had not yet found time for a honeymoon. Our friends found out we were going on a trip, so each one urged us to go to a particular place—Bagnell Dam, the Ozarks, Colorado, and other similar places. I left it all up to my wife, however, and she said, "To the Stewartville Reunion first, then wherever you want to go after that."

So it was that we found ourselves at the reunion, which proved so interesting to us that we stayed a week, absorbing the spiritual experiences that were worth much more to me than anything else. Our pleasant associations with the church people there were the final reason for my baptism. During a steady downpour of rain one afternoon, Brother Hougas and Brother Theys helped me make proper plans for baptism the next day. With the kind assistance of a young brother, Norman Hinderks, who lent me some of his clean clothes because mine were more or less soiled from our week's stay, I presented myself unreservedly at the baptismal service and was baptized by Brother Edward Peterson. On Saturday morning I was confirmed a member of the church of Jesus Christ under the hands of Brother Hougas and Brother Renfroe.

This gives you some idea of how I came into the church. I realize your prayers and kindly interest have been in my behalf, and I hope that I can at least partly repay you by living my religion and serving in the greatest cause on earth—the building of the kingdom of God.

Grant City, Missouri

(Note: Brother Shipley has since accepted the call to the office of priest.)

## From a Young Saint

Although I am only twelve years old, I have already received many blessings in my life. I was baptized when I was eight by my father, Elder Elroy Gamble, and confirmed by Joseph E. Myers. I enjoy attending church school, and I hope someday to be a worker for the church as my parents have both been. God has been good to me; I pray that he will bless my efforts in doing his work. If there are any young Latter Day Saints who would like to correspond with me, I shall appreciate their letters.

Jack Gamble.

Hibbard, Indiana

- floor is soiled, when the beginners need an assistant teacher. When? Now!
1. Matthew 4: 20, 22.
  2. II Corinthians 13: 5.
  3. Galatians 6: 9.
  4. Philippians 2: 14.
  5. Colossians 3: 2.
  6. I Thessalonians 5: 21, 22.
  7. II Thessalonians 3: 13.
  8. II Timothy 2: 15.
  9. *Doctrine and Covenants* 6: 5.
  10. *Doctrine and Covenants* 6: 5.
  11. *Doctrine and Covenants* 9: 3.
  12. *Doctrine and Covenants* 10: 10.
  13. *Doctrine and Covenants* 11: 4.
  14. *Doctrine and Covenants* 11: 3.
  15. *Doctrine and Covenants* 4: 1.

# Worship Suggestions for April

By Alma Louise Utz

(These thoughts are suggestive only and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need.)

THEME FOR THE MONTH:  
"A NEW LIFE"

April 7, 1946

"THE GOSPEL LIVES AGAIN"

*Prelude:*

"Ye Wondering Nations, Now Give Ear," *Saints' Hymnal* 417.

*Call to Worship:*

God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea  
And rides upon the storm.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Blind unbelief is sure to err,  
And scan his work in vain;  
God is his own interpreter,  
And he will make it plain.  
—William Cowper.

*Response:*

"Truth shall spring out of the earth;  
and righteousness shall look down from  
heaven."—Psalm 85: 11.

*Hymn:*

"When Earth in Bondage Long Had  
Lain," *Saints' Hymnal* 413, or  
"Book of Mormon, Hid for Ages,"  
*Saints' Hymnal* 403.

*Prayer Thoughts:*

(These thoughts do not take the place  
of a prayer, but are suggested as the central  
theme of the prayer.)

We are thankful to have the gospel  
message again upon the earth and to be  
living in the day of fulfillment of the  
promises made so long ago that a mar-  
velous work would again come forth  
among the children of men. We are  
truly thankful to be engaged in that  
marvelous work, and humbly seek to  
offer our best for its advancement.

*Hymn:*

"Great and Marvelous Are Thy  
Works," *Saints' Hymnal* 123, or  
"I Have Found the Glorious Gospel,"  
*Saints' Hymnal* 408.

*Scripture Readings:*

Isaiah 29: 11-22, Inspired Version; 2  
Nephi 12: 42-70.

*Special Song:*

"God Has Spoken in all Ages," *Zion's  
Praises* 178, or

"I Saw a Mighty Angel Fly," *Saints'  
Hymnal* 412.

*Reading:*

"Dear Brother and Sister: By search-  
ing the prophecies contained in the Old  
Testament, we find it there prophesied  
that God will set his hand the second  
time to recover his people, the house of  
Israel. He has now commenced this  
work; he hath sent forth a revelation  
in these last days, and this revelation is  
called the *Book of Mormon*. . . . Per-  
haps you will inquire how this revelation  
came forth. It has been hid up in the  
earth fourteen hundred years, and was  
placed there by Moroni, one of the  
Nephites; it was engraven upon plates  
which had the appearance of gold. . . .  
Joseph after repenting of his sins and  
humbling himself before God, was vis-  
ited by an holy angel whose countenance  
was as lightning and whose garments  
were white above all whiteness who  
gave unto him commandments which in-  
spired him from on high; and who gave  
unto him, by the means of which was  
before prepared, that he should translate  
this book."—(taken from a letter writ-  
ten by Lucy Smith, mother of Joseph, to  
her brother, under date of January 6,  
1831.)—*The Story of the Church*, by  
Inez Smith Davis, page 50.

*Hymn:*

"In the Light," *Saints' Hymnal* 410, or  
"We've a Story to Tell to the Nations,"  
*Saints' Hymnal* 397.

*Benediction:*

Almighty God of love, set up the attracting  
sign,  
And summon whom thou dost approve for  
messengers divine.  
With Israel's myriads sealed, let all the na-  
tions meet,  
And show the mystery fulfilled, the family  
complete.  
In Jesus' name, Amen.

April 14, 1946

"NATURE LIVES AGAIN"

*Prelude:*

"The Spacious Firmament on High,"  
*Saints' Hymnal* 119, or

"Sweet Are the Promises of the Early  
Spring," *Zion's Praises* 41.

*Call to Worship:*

There is no waste in nature, nothing lost.  
The forest leaves decay, but law does not  
forget,  
They live again when April melts the frost,  
And bloom in the wind-flower or the violet.

Or build the lordly pine, beloved of men,  
Whose place upon the mountain top is  
merited;

Through root, and stem, and bough they mount  
again  
And bud as leaves, their ancient right  
inherited.

The sun new risen, o'er the mountain range,  
Greets them once more; they see the valley  
palpitate

In purple haze uncertain, and the strange  
Small homes of men below, on plains that  
undulate

Unto the far off sea. 'Tis nature's way,  
And nature's kindly ways are God's, im-  
mutable,

Who rules that all who live, die, and decay,  
Shall live again through laws unknown,  
inscrutable.

—Elbert A. Smith.

*Hymn:*

"Earth With Her Ten Thousand Flow-  
ers," *Saints' Hymnal* 122, or

"For the Beauty of the Earth," *Saints'  
Hymnal* 18.

*Prayer of Invocation Thought:*

(This thought does not take the place  
of a prayer, but is suggested as the central  
theme of the prayer.)

Express appreciation of the love of the  
Father as shown in the beauty of the  
earth created for his children. Our pray-  
er is that we may ever seek to build up  
and never in any way bring harm or  
destruction to God's handiwork.

*Inspirational Poem:*

The full moon ascended the heavens  
Zenith high, like a queen on her throne,  
There she poured out her radiant splendor  
On the earth, seeming dead, cold and lone.

Then a curtain was hung 'neath the Zenith,  
A curtain of fast-falling snow.  
But rifts in the curtain cloud's shadow  
Let the silver moonbeams filter through.

Ah! the earth was not dead! only sleeping,  
So God, with his fatherly care  
Made a robe of his myriads of snowflakes  
To cover his sleeping ones there.

The snow-cloud moved off; and the moon-  
beams  
Poured out over the earth like a flood  
Upon roots of our tulips and lilies  
A virtue-white mantle from God.

God works on, while he cares for his loved  
ones  
(Though men battle and die in war's strife)  
To teach man that his work and his glory  
Is man's immortal and eternal life.

—R. E. Hubricht.

*Hymn:*

"Fairest Lord Jesus," *Saints' Hymnal*  
23, or

"God Is Love! the Earth Proclaims  
it," *Saints' Hymnal* 130.

*Scripture Reading:*

Psalm 19.

*Solo:*

"Earth Is the Gift of God," *Rode-  
beaver's Special Solos and Duets*, 132.

*Meditation:*

In the breast of a bulb is the promise of  
spring;  
In the little blue egg is the bird that will sing;  
In the heart of a seed is the hope of the sod;  
In the soul of a hild is the kingdom of God.  
—Author Unknown.

Hymn:

"Praise Ye the Lord!" *Saints' Hymnal* 27.

Benediction:

April 21, 1946

"HE LIVES, CHRIST JESUS LIVES TODAY"

Worship Center:

Picture, Sallman's *Head of Christ*, banked with a profusion of flowers.

Prelude:

Vocal Quartette: "Christ Arose," *Triumphant Service Songs*, 238, or "He Lives," *Triumphant Service Songs*, 286.

Call to Worship:

Sing soul of mine, this day of days,  
The Lord is risen . . .  
Toward the sun rising set thy face  
Behold, he giveth strength and grace;  
For darkness, light; for morning  
praise . . .  
Arise, O soul, this Easter day!  
Forget the tomb of yesterday,  
For thou from bondage are set free,  
Because the Lord is risen.  
—Selected.

Hymn:

"Lift Your Glad Voices," *Saints' Hymnal* 165.

Prayer Thoughts:

(This thought does not take the place of a prayer, but is suggested as the central theme of the prayer.)

Our hearts are sad when we think of the suffering of the Son of God on the cruel cross of Calvary, but we rejoice that he broke the bonds of death and arose from the tomb on that glad morning so long ago, for we, too, shall rise again into a new and more glorious life.

Reading:

EASTER ANTHEM:

Behold, He lives who once was mourned as dead!  
And glory fills the reaching mind with light.  
The utmost corners of the world are bright,  
And only breathless, magic words are said.

And high the regal lily lifts her head!  
An Easter parable in petaled white;  
Behold, He lives who once was mourned as dead,  
And glory fills the reaching mind with light.

Again that timeless truth which comforted  
Three Marys who had wept throughout the night  
Has brought to grieving hearts an inner sight,  
Appeasing hunger with eternal bread;  
New glory fills the reaching mind with light,  
Because He lives who once was mourned as dead.

—Vivian Yeiser Laramore.

Hymn:

"I Know that My Redeemer Lives," *Saints' Hymnal* 256, or

"Look, Ye Saints! The Sight Is Glorious," *Saints' Hymnal* 168.

Scripture Reading:

Matthew 28: 1-10; John 20, Inspired Version for both.

Reading:

THE HOPE OF EASTER

The clouds hung low!  
Not a faint tingle of silver  
To brighten the darkness,  
Nor a ray of light to dispel  
The fears of humanity.  
Hope was gone.

Gone? For just a while  
And then the clouds  
Turned inside out, to show  
A light more dazzling than midday sun.  
Fear was consumed  
And doubts melted away—  
Because Christ arose.  
What a glorious hope!

The clouds hang low,  
Furious and black  
With the thunder of war.  
But blessed is he  
Whose heart is bowed in sorrow  
Yet who keeps his head high  
And finds hope in  
The Man from Galilee!  
—Emily A. King.

Solo:

"Thou Didst Leave Thy Throne," *Saints' Hymnal* 154.

Closing Meditation:

(Read to the accompaniment of soft music.)

I know that my Redeemer lives;  
What joy the blest assurance gives;  
He lives, he lives, who once was dead;  
He lives, my everlasting Head!

He lives, to bless me with his love;  
He lives, to plead for me above;  
He lives, my hungry soul to feed;  
He lives, to help in time of need.

He lives, all glory to his name;  
He lives, my Savior still the same;  
What joy the best assurance gives  
I know that my Redeemer lives!  
—Samuel Medley (*Saints' Hymnal* 169.)

April 28, 1946

"LIKE HIM, WE TOO SHALL LIVE"

Vocal Prelude:

Solo or Duet—"All the Way," *Zion's Praises* 194, or

Duet—"Come Close to the Savior," *Zion's Praises* 54.

Or,

Instrumental Prelude:

"Lead, Kindly Light," *Saints' Hymnal* 265.

Call to Worship:

Let me walk with you in the new day,  
As one, under its peaceful sky;  
When all but birds of song have flown away;  
When man prepares to live—not die!

Where white clouds, for mountain peaks, give way;  
When man prepares to live—not die!

Let me walk out with you, until we stray  
Beyond the reach of worldly tie,  
Just seeking nature blooms for Life's bouquet,  
When man prepares to live—not die!  
—Author Unknown.

Hymn:

"Forward, Be Our Watchword," *Saints' Hymnal* 357, or

"Lead On, O King Eternal," *Saints' Hymnal* 181.

Scripture Readings:

"If a man die, shall he live again?  
all the days of my appointed time will  
I wait, till my change comes. Thou shalt  
call, and I will answer thee; thou wilt  
have a desire to the work of thine hands.  
. . . Oh that my words were now writ-  
ten! oh that they were printed in a book!  
That they were graven with an iron pen  
and lead in the rock for ever! For I  
know that my Redeemer liveth, and that  
he shall stand at the latter day upon the  
earth; And though after my skin worms  
destroy this body; yet in my flesh shall  
I see God; Whom I shall see for myself,  
and mine eyes shall behold, and not an-  
other; though my reins be consumed  
within me."—Job 14: 14, 15; 19: 23-27.

"And I have been supported under  
trials and troubles of every kind, yea, and  
in all manner of afflictions; yea, God has  
delivered me from prison, and from  
bonds, and from death; yea, and I do  
put my trust in him, and he will still  
deliver me; And I know that he will  
raise me up at the last day to dwell with  
him in glory."—Alma 17: 25, 26.

Hymn:

"The Saints Shall Wear Robes as the  
Lilies," *Saints' Hymnal* 185, or

"How Will the Saints Rejoice to Tell,"  
*Saints' Hymnal* 183.

Reading:

THE LOW DOOR OF A SPACIOUS COUNTRY

Death is the low door of a spacious country.  
Bend deep between its lintels, then stand tall  
In that incredible air beyond our dreaming—  
New but not alien nor strange at all.  
—Frances Lankford.

"You cannot revisit the old places and  
find them as they were; you cannot grasp  
the hand of the friend gone on before,  
or hear his voice. It is best to close the  
album and not brood over it too long.  
We must meet today with courage and  
prepare for tomorrow. We hope to meet  
the old friends again in that "spacious  
country . . . beyond our dreaming—  
new, but not alien nor strange at all. . .  
Spiritually, we have an Elder Brother  
who has gone on ahead of us and con-  
stantly challenges us to our best en-  
deavor. He said: "He that believeth  
on me, the works that I do shall he do  
also." He even went beyond that in a  
statement that I have never quite under-  
stood: "And greater works than these  
shall he do; because I go unto my  
Father" (John 14: 12). . . . We cannot  
hope or desire to outrank our Elder  
Brother, or in most things, to equal him  
in dignity, wisdom and power. Perhaps  
there may be a key to his meaning in this  
illustration: modern developments have  
given us some freedoms and some in-  
(Continued on page 31)

# News OF THE CHURCHES

## Spokane, Washington

Pastor, L. A. Whiting

The choir, the Zion's League, and the Marietta Circle have been in the spotlight of activities of the branch. The League sponsored a Christmas program which included a play, choral singing, selected recordings from *The Messiah*, and organ music. The boys, with a number of their nonmember friends, have formed a basketball team and have entered into city-wide competition. This project offers both social and religious associations. A Tuesday evening "play night" for the entire League is devoted to games, while Sunday evening classes provide opportunity for discussion and learning. A recent "see the nations" party proved very successful with a large number of young people visiting the "nations" in various homes of the members. Refreshments representative of the different countries were served at each home.

The Marietta Circle has been preparing for its annual bazaar. The women gave a Thanksgiving dinner and program at the church for the entire branch in November, and a party for the Circle in December. Their financial plans are aimed toward remodeling the church kitchen.

The choir, newly organized in the branch, has provided a much-needed finishing touch to the services. It has given some commendable presentations in the way of sacred numbers, cantatas, and background music for special services.

—Stan Johnson, reporter.

## Richland Mission

Pastor, H. E. Chapman

The new mission at Richland has settled down to active and constructive work and is steadily growing. The winter months have been filled with increased activity. Christmas parties were given by various classes, and a special Christmas program was presented by the church school department under the direction of H. C. Hight.

The Emma Smith Circle sponsored a bazaar on December 1. Members of the circle meet every other week in the afternoon at different homes. They have a short devotional, a business meeting, and a study class; the rest of

the afternoon is spent in making articles of fancywork for the needlecraft booth at General Conference. Recently they purchased a Communion set and collection plates for the mission.

A young married people's *Book of Mormon* class has been organized and is proving very successful; H. C. Hight and Stephen Bowerman are in charge.

The choir, with Mrs. H. E. Chapman as director, presented a cantata at Christmas and has added much to other services throughout the year. Some of the members of the choir sang in *The Messiah* given by the Richland Choral Society; the church was also asked to provide two ushers for the occasion.

Apostle D. T. Williams and District President H. E. Constance were welcome visitors in October; Brother Constance was a guest speaker again in January.

Four new members have been added to the group through baptism; they are Mrs. John McKee, Jimmie Savage, Richard and Dorothy Winship.

Mrs. Vida Sarratt of Independence, Missouri, is spending the winter at the home of her son, Gerald Sarratt, of Spokane. —Evelyn Hight, reporter.

## Coeur D'Alene, Idaho

Pastor, A. L. Gibson

In November the Saints of Coeur d'Alene were saddened to lose the ministry of their pastor, Stanley J. Fout, who was forced by serious illness to give up his pastoral work and move to a more favorable climate. He is now in Phoenix, Arizona, and his health is rapidly improving. His family will join him in the spring. A. L. Gibson was elected in December to serve the branch as pastor for the remainder of the year.

Under the leadership of Gladys Fout the League is gaining many new members; social activities, special classwork, and various study groups have been designed to increase the interest of young people in League work.

The women's department, with Mabel Bristow as leader, held its annual Christmas dinner at a nonmember's home where a number of "church friends" had the opportunity of becoming better acquainted with the women of Coeur d'Alene branch. *Comparative Religions* has been selected as the new course of study for the coming year; special entertainments and money-making projects have been

planned to augment the building fund.

The first of an intended series of "Pastor's Open House" parties was held at the Gibson home in January. With the group, eleven nonmember friends were invited to be guests at an evening of games and music. These gatherings are designed to increase group interest and provide an opportunity for the Saints to share the gospel with their friends.

—Margaret Gibson, reporter.

## Muscatine, Iowa

Pastor Lean Allen

Elder J. O. Dutton of Galva, Illinois, held a series of meetings in October; his sermons were highly instructive and spiritual.

No local services were held on Sunday, October 28, so that all could attend the district conference in Moline, Illinois. President L. F. P. Curry was the guest speaker.

The women's department sponsored a chicken-noodle supper on November 15 in the church basement; a total of \$115 was cleared.

Irene Beitz and Sgt. Griffith Goddard attended the Graceland homecoming in November. Juanita and Joyce Beitz, students at Graceland, brought Myra Santos of Hawaii and Otto Bacon of Saginaw, Michigan, home with them as guests during the Christmas holidays.

The Saints extend their best wishes to Donald Wagler and his bride, the former Pearl Cordwell of Muscatine, who were married recently. They are making their home in Astoria, Oregon, where Donald is stationed.

There have been no casualties among the nineteen servicemen from Muscatine congregation; all but four have returned home.

The church school presented a Christmas program on Sunday morning, December 22, which consisted of songs and recitations. Treats were distributed to the children at the close of the service. Jennie Freers is church school director.

The young married people, under the direction of Irene Beitz, are publishing the church bulletin. They have also been responsible for several recent services. On Sunday evening, January 27, Victor Witte of the Tri-Cities was guest speaker. At the close of the service refreshments were served by the women's department.

Three members of the local priesthood were in charge of the Communion service on Sunday morning, February 3.

The women's department had charge of the evening service on February 10.



The program was arranged by Mabel Freers. The department meets every Wednesday afternoon at the church to study the *Doctrine and Covenants*. Evelyn Church is teacher, and Virginia Gritton is departmental leader.

Grace Freers entertained the Zion's League at her home on the evening of February 11. Valentines were exchanged, a lunch served, and a pleasant time was had by all attending.

—Mabel Freers, reporter.

## Portsmouth, Ohio

*Pastor, Donald Bealor*

Though few in number, the Saints of Portsmouth continue to hold services under the leadership of Pastor Donald Bealor. Recent speakers of the local priesthood have been C. A. Rexroad, James Chaffins, M. L. Crabtree, and Francis May.

A turkey dinner was sponsored by the women's department on November 22 at the church. Following the dinner a program of music and songs, speeches, readings, and a Bible quiz was presented. Sixty attended.

Elder V. J. Billings recently completed a series of meetings. Due to the severely cold weather attendance was small, but those who were present received inspiration and strength from his words. The Saints are grateful for Brother Billings' sermons, and for the special music provided by Sister Billings.

The church school, under the leadership of Hoadley Copas, is progressing nicely. On Sunday morning, December 25, the children and young people gave a Christmas program. A visit from Santa was the climaxing event of the entertainment. A play, "The Littlest Shepherd," was presented in the evening with William Myers as director. Those participating in the play were Janet and Earl Myers, Billy Woalrey, Lorraine McIntire, Irene Aeh, Jenny Myers, Samuel Rexroad, Willard Myers, Sonny McGraw, Dorothy Sharpe, Osbern Rexroad, Mary Lou Sharpe, Orville McIntire, Nellie Rexroad, Alton Scott, Genevieve Myers, and Gertrude McIntire.

The junior class had a candy party on Saturday evening, January 27, at the church. On Sunday morning, February 10, they enjoyed a Valentine box; Gertrude McIntire is teacher.

District President Floyd Rockwell visited the branch on January 27. He spoke on Saturday evening and Sunday morning.

M. L. Crabtree was in charge of the February 3 Communion service. Norman Pallock offered the prayer. Under

the peaceful influence of the spirit, fourteen testimonies were offered.

William Randall, infant son of William and Genevieve Myers, and Donald Leroy Bealor, Jr., son of Pastor and Mrs. Donald Bealor, were blessed November 25 by Elder O. A. Rexroad.

One by one the young men from Portsmouth branch who have been in the armed service are returning. Joseph Culp and Leroy Chaffins have received their discharges.

—Nellie G. Rexroad, reporter.

## Salina, Kansas

*Pastor, Louis Hancock*

The Saints at Salina are holding services in the Y. M. C. A. building located at 315 West Iron Street. It is hoped a church home may soon be erected with the building fund which has grown rapidly.

The adult class of the church school is studying Elbert Smith's *Restoration, A Study in Prophecy*.

The Patroness Society with Edna Henry as president, Evon Kueker as vice-president, and Marjorie Gamble as secretary-treasurer, meets twice each month at the homes of various members. The meetings open with a devotion; while hemming towels for the Independence Sanitarium, each member contributes to a program of readings and musical numbers. Dr. Roy Cheville's *The Bible in Everyday Living* is being studied, each woman taking her turn at presenting the lesson. The hostess is always responsible for presenting a plan to increase the building fund. A Christmas party was held at the home of Edna Henry; the program consisted of carols, vocal and piano solos, and readings. Instead of the usual gift exchange, gifts of money were attractively wrapped and turned over to the treasurer to be added to the building fund. A covered dish luncheon was held at the home of Helene Hancock recently, after which Mrs. Fred Tyree was given a shower by the group.

Ensign and Mrs. Clayton G. Henry spent the Christmas holidays with Mr. and Mrs. H. E. Henry. Ensign Henry is now stationed at Green Cove Springs, Florida, where he is working with the Navy insurance benefits division.

The junior department has charge of the opening exercises one Sunday of every month.

Salina mission was fortunate to have Elder H. S. Chaplin of Belleville, Kansas, as a visitor on February 3. He assisted Pastor Louis Hancock in the Communion service and gave an inspiring talk to the group.

—Evon Kueker, reporter.

## Portland, Oregon

### Central East Side Congregation

*Pastor, J. L. Verhei*

The Central East Side congregation held a business meeting on October 22 at which Apostle D. T. Williams was present, and the group was officially organized into a branch. Elder J. L. Verhei was selected pastor, with a full corps of officers to assist him. The following Sunday Estella Fuller united with the church. Pastor Verhei preached at the morning service, and Elder Yeoman spoke in the evening. The first prayer service was in charge of Elder Harry Fry.

Since the beginning of the work in this group, an evening class has been held at 6:45, during which time Apostle Edward's *Overviews of Church History* was studied for credits. At the close of the study, Sister Verhei, supervisor of the class, announced that there were some who had not missed a single class period, while others had missed only one. She then said there were several who had not missed a service of any kind since the group began holding meetings. The present course of study is Dr. Roy Cheville's *Overviews of the Book of Mormon*.

The Halloween party held October 30 was a success; approximately thirty attended and a good time was had by all.

The Communion service on November 4 was in charge of Pastor Verhei, assisted by Elders F. E. Shapman and Miles Whiting of the district presidency.

A special treat was prepared for the men on November 3 when the first morning Breakfast Club meeting was held in an upper classroom of the church. Meeting at 7. A. M., they enjoyed a "farm style" breakfast consisting of hot biscuits with butter and honey, fried eggs, and link sausages; the meal was prepared by Siser Verhei.

The Leaguers held their district gathering on November 4. They began with an early morning prayer meeting, then participated in the Communion service; a basket luncheon was served at noon. The main session of the conference was held in the afternoon. In the evening Elder Phillip Moore began a series of missionary meetings; they were well attended and should bear much fruit among those who heard them. Special music was provided by Freda Moore and Carolyn Larson of First Church, and the girls' quartet from the Rhone Street congregation. The series ended on November 18.

Elder Elmer Larson from First

Church, Elder Walter Webberly and Elder Carpenter from Vancouver were guest speakers in November.

The annual Thanksgiving dinner was held on November 22 at the church. Elder and Mrs. Paul Fischel from Vancouver were special guests. The dinner was preceded by a lovely worship service in charge of Elder Moore.

The women's department has continued its untiring effort to build up the work. Susan Yeoman is the leader. Apostle Edward's *Fundamentals* is being studied; although the group is small, it is accomplishing a great deal. The sale of handwork through the Christmas season totaled \$60; a rummage sale held by the department on December 6 and 7 netted \$150.

Evangelist W. H. Barker was guest speaker in January. Military visitors were Lt. Arthur Hawkes, Sgt. Robert Gunner, and Lt. Frances Nowak, army nurse. Glenn A. Haviland, Ray Nelson, Forrest Barker, and Lloyd Verhei Shannon have received their discharges from the armed services.

—Olive S. Yeoman, reporter.

## Brooklyn, New York

*Pastor, E. LeRoy Squire*

Christmas was observed on Sunday, December 23; Betty Jean Black was in charge of the worship service presented by the junior department, and Pastor E. L. Squire was the 11 o'clock speaker. In the evening the Saints participated in a solemn and impressive candlelight service. The choir sang several anthems, after which Pastor Squire gave a sermonette; a trio composed of Adelin Harris Siegfried, Louise and Joseph Hufferd presented selections from *The Messiah* while members of the congregation came to the front of the church and placed their gifts before the altar.

The women of the Loyal Club held their Christmas party at the home of Ethel Squire where, after playing several games, they discovered who their "Loyal Friends" had been for the past year. A new course of study in the *Book of Mormon* was decided upon; Ethel Squire will be the teacher.

Joyce Lenore, infant daughter of Glenford and Olga Guest, was blessed by Brother Ephraim Squire at a January service.

Brooklyn branch welcomes home Charles Harris who served as a lieutenant in the Army Air Force for two years. Lt. Adela Harris Siegfried, who served in the WAC since 1942, has received her discharge. Roy Squire,

recently returned after several years with the Army in the Pacific theater, has also been discharged.

Jess, Charm, and Michael Cady were guests at a farewell party given in their honor in January. The Cady's have been living in Brooklyn for some time and will be greatly missed by the Saints. They are returning to their home in Moline, Illinois.

—Betty Jean Black, reporter.

## Independence, Missouri

*Stone Church*

*Pastor, G. E. Tickemyer*

*Concert at Auditorium*

Despite a blinding snowstorm, 5,000 music-lovers attended the afternoon concert given in the Auditorium on February 13 by the Kansas City Philharmonic Orchestra under the direction of Efrem Kurtz. Four thousand school children from Independence and rural Jackson County were in the audience. The concert was the result of the efforts of the Junior Service League of Independence to bring a symphony performance to the children; classes in music appreciation were held in the schools preceding the program. The concert opened with "The Star-Spangled Banner" followed by an interesting repertoire of classical selections and old favorites including the "Missouri Waltz." The director complimented the children on their attention and generous applause.

*Predict Record Attendance at Conference*

Church officials are making every effort to find accommodations for General Conference visitors. This will be the first peacetime conference since 1940, and many more requests for rooms than can be supplied is anticipated. It is hoped that generous sharing will meet the need.

*Former Resident on Important Mission*

Capt. A. Max Carmichael, son of Bishop Albert Carmichael and brother of D. R. Carmichael of Independence, was selected to represent the United States at a four-day conference attended by the educational leaders of ten nations. Captain Carmichael addressed the meeting held at Brussels, Belgium, on "Appreciation of Philosophy of American Education." All speeches were delivered in French; Captain Carmichael's command of that language was largely responsible for his being selected. He is stationed at Biarritz, France, with the American Army Uni-

versity, but expects to be discharged next summer.

*Sunday Morning Services*

Both the 8:15 and 11 o'clock services on February 17 were well attended. Pastor Garland Tickemyer was the speaker on each occasion. He chose "Getting Along With Others" for his sermon topic at the first meeting, and "Be Not Afraid" for the later service.

*President for Quorum of Deacons*

John Chapman, recently chosen to serve as president of the first quorum of deacons, was set apart for his new office by Gomer T. Griffiths, spokesman, and Ralph Baker, deacon. The lower auditorium of Stone Church was filled to capacity for the fellowship service that followed. Elder Floya Deal was in charge, and Elder W. E. Wakeman of the Englewood congregation gave a talk on "Zion in Action."

*Glaude Smith Speaks*

Glaude A. Smith, pastor of the Walnut Park congregation, spoke at the evening service on February 17. He chose "The Spirit of God" as his sermon topic. The Hymn Singers, directed by Mrs. George Hulmes and accompanied by Mrs. Dorothy Koehler Hamilton, provided special music for the service.

*Pulpit Decorations*

The beautiful flowers placed before the pulpit were furnished by Brother and Sister W. J. Hartley who celebrated their golden wedding anniversary, February 17. They entertained with open house at their home from 2 to 6 o'clock. Two additional baskets of flowers were shared with the congregation by the family of Sister Andy Goode.

*Evan Fry Recovering*

Radio Director Evan Fry who has been a patient in the Independence Sanitarium for the past week is recovering satisfactorily. He expects to be back on the air conducting "Morning Devotions" in another week.

*Stone Church Hostesses*

From the annual report of the Stone Church hostesses to the pastor the following data reveals the effectiveness of the work of these friendly women who greet both members and visitors at the entrance of the church. Of the 1,567 guests registered, 336 were non-members, representing the Christian, Methodist, Bahai, United Brethren, Catholic, Lutheran, Assembly of God, Trinity Episcopal, Episcopal, Holy Roller, Community Church, Church of England, Pilgrim Holiness, Reno

Church, Utah Mormon, Congregational, Nazarene, Anglican of Canada, Dutch Reformed, Swedish Methodist, Friends Church, and Army Church (a serviceman with no affiliation). Approximately 266 hours of service have been given by the hostesses. Three social evenings have been held for new people coming into the Stone Church congregation during the year. Blanche Gault is the energetic and genial supervisor of the hostess committee; she has fifty-three assistants. No visitor or nonmember is forgotten; a personal message is sent to each who registers, thus keeping prospective members in contact with the church.

—Grace L. Krahl, reporter.

### Walnut Park

*Pastor, Glaude A. Smith*

The Walnut Park congregation enjoyed hearing two of its own young men as speakers on Sunday evening, December 2. They were Ammon Robertson, who used "Are Latter Day Saints Isolationists?" as his subject, and Bernard Butterworth, who spoke on "The Church and Returning GIs." Both are ex-servicemen.

Elder J. Charles May, recently returned from missionary work in the Society Islands, delivered the Sunday morning address on December 9. At 7 p. m., the junior chorus, directed by Winifred Dillee, presented a half hour of music. "What Dost Thou Work?" was Pastor Glaude Smith's sermon topic at the evening service.

Pastor Smith also preached on Sunday morning, December 16; Elder R. D. Weaver spoke in the evening.

A covered dish luncheon was held at the church on December 20 by the women's department. Special musical numbers were given by Mrs. Ralph Davis, and Mrs. C. A. Skinner gave a reading, "The Gift." Evangelist Ray Whiting's very interesting talk was entitled "The Spirit of Christmas in the home."

The annual gift service was held Sunday morning, December 23. The Walnut Park choir, under the direction of Betty Ann Mosier, sang a selection of Christmas carols as a prelude to the service, and later sang other special musical numbers. A pageant, "The Manger Scene," was given with Frances Oeser as Mary; William Vernon as Joseph; Ray Hoover, Ralph Remington, and Ralph Freeman as the shepherds; Bernard Butterworth, Ammon Robertson, and Milford Nace as the wise men; and Warren Haskins as the angel. Pastor Glaude Smith gave the Christmas message. A trio composed of Win-

ifred Dillee, Naomi Moorman, and Alene Lucas sang "Just As I Am"; after which a song response was given by the children of the primary and kindergarten classes, and a hymn response by the juniors. After singing "Consecration," members of the congregation took their gifts to the altar.

Major Samuel K. Toomey delivered a very thought-provoking sermon in the evening.

A baptismal service was held at 6:30 p. m., December 23, with Elder A. Blakeslee Smith in charge. Those entering the waters of baptism were Jewell Veta Countryman, Ray Jewell Thomas, Kathleen Smith, and Daniel Grover Gallaher.

Apostle Arthur A. Oakman was the speaker on Sunday morning, December 30, and Pastor Glaude Smith spoke at the evening service. A candlelight vesper service was sponsored by the Zion's League at 6 p. m. Elder A. Blakeslee Smith was in charge of a baptismal service at seven. Those baptized were Shirley Yvonne Evenson, Tommy Watson Adkins, and Loy Ellsworth Campbell; thirty-six new members were added to the Walnut Park congregation during the year 1945.

—Mardell Redfield, reporter.

### Flora, Illinois

*Pastor, Eddie Colvin*

The Thanksgiving program presented during the church school hour on Sunday, November 18, was prepared by Mrs. Sam Anderson of the Zion's League, assisted by Mrs. J. C. Henson.

The women's department, with Mrs. Eddie Colvin as president, has contributed a total of \$231.54 to the building fund since the last report. A rummage sale and bazaar held November 30 and December 1 netted \$106.54 of this amount. The remaining \$125 represents proceeds from three bake sales, a patch-pocket apron, exchange of a food basket, and donations.

A Christmas program was prepared by Mrs. J. C. Henson for the church school on Sunday, December 23. In the evening a pageant, "Let Us Adore Him," was presented under the direction of Mrs. J. C. Henson and Mrs. Herbert Henson.

The Zion's League, under the leadership of Mrs. Galen Morefield, sold Christmas cards and wrappings and made \$26 for the building fund. Norma Leann Colvin had the honor of selling the most boxes.

On January 10 the Saints gathered at the church hall for a potluck supper and a miscellaneous shower for Mr. and Mrs. Stanley Martin, who were

married recently. The women of the branch met at the home of Mrs. Virgil Burgess, January 7, and organized a La Da Sa club. Mrs. Herbert Henson, president, was hostess at the first meeting held February 4.

Phillip Lee, infant son of Mr. and Mrs. Herbert Henson, was blessed at the Henson home, Sunday, January 13, by Elders Eugene A. Theys and D. H. Milner.

On January 13, 14, 15 the Saints of Flora were happy to have as visitors Missionary Loyd Adams from McKenzie, Alabama, and District President Eugene A. Theys of Mt. Vernon, Illinois. Each delivered two fine sermons of admonition. Preceding Elder Adams' sermon, January 13, the choir sang as a special number, "Oh, Precious Savior." Elder Theys and the building committee discussed plans for a new church home. Their decisions, presented to the membership for approval, were unanimously accepted.

Flora branch was favored to have Missionary Z. Z. Renfro of Independence, Missouri, conduct a special series of missionary lectures January 24 through February 3.

Pastor Eddie Colvin, assisted by Burl Luttrell, gave an interesting talk and showed slides of "Life After Death" on the evening of February 3.

Recent visiting servicemen have been Sam Anderson, Eldred Knapp, Galen Morefield, who have been discharged, and Howard Knapp Y 3/c, and Jessie Davis, Jr., RM 3/c, who were home on leave.

—Mrs. John M. Kurtz, reporter.

### First and Second Columbus, Ohio, Church News Correction

A combining of the news of the First and Second Columbus congregations resulted in several errors appearing in the February 16 *Herald*. Paragraph five of the Columbus news should read: "Pastor Donald V. Lents was in charge of the January Communion service at the Second Columbus church; he was assisted by Elder E. C. J. Swanson." Paragraph nine should read: "On January 27 Elder Casimir Nickel of Cleveland spoke at the Second Columbus church in the morning, and at the First Columbus church in the evening."

Francine Kay, infant daughter of Mr. and Mrs. Winston E. Inslee, was blessed February 3 in Seattle, Washington, by her grandfather, Elder O. L. Oppelt, assisted by Elder Alma Johnson.

## Sioux City, Iowa

Pastor, C. E. Burnett

Seventy Roscoe E. Davey completed a two-weeks' series of illustrated missionary lectures on December 9. The meetings were well attended in spite of the siege of influenza in Sioux City at that time.

Members of the women's department held their annual supper and bazaar in December. They also sponsored a Christmas party in the home of Mrs. Erwin Field. Appropriate games and gift exchanges were followed with refreshments.

Pastor C. E. Burnett delivered the Christmas sermon on December 23. He used as his theme, "Glory to God in the Highest." The department of religious education sponsored a "white Christmas" for the entire church at the evening service. The side walls and the walls behind the rostrum were hung with white sheets and all gifts presented were wrapped in white. The only decoration was the lighted white candles. Each class came forward to the rostrum where, seated in portrayal, were Mary, Joseph, and the Christ child. The nursery class, primary class, and junior class brought gifts of scrapbooks, color books, storybooks, and crayons for hospitalized children. The adults presented sheets and pillow cases for hospital use. The intermediate class and older young people had drawn names of elderly people at the county home and presented appropriate gifts for the man or woman whose name they had drawn. The E. O. W. class gave a donation of money for the Graceland College new men's dormitory.

At the February Communion service, District President Elvin Baughman and Mrs. Baughman of Dow City, Walter Weldon of Moorhead, and Mr. and Mrs. Billings of Dennison were present. At the priesthood meeting at 3 p. m., Elder Baughman and Elder Weldon spoke in the lower auditorium. At the same hour Mrs. Baughman spoke in the main auditorium to a group of women on women's work in the church, after which Mrs. Billings talked on the importance of the music department.

The women are continuing their study program with lessons on "Spiritual Defenses" by Mrs. Herbert Floyd, and "Faith" by Mrs. Lloyd McIntyre. The latter part of January Mrs. Dewey Bruggeman held a quilting bee at her home followed by a 1 o'clock luncheon. The women sponsored a valentine luncheon on February 14 at the home

of Mrs. A. H. Thompson; Mrs. C. E. Burnett and Mrs. Erwin Field were the assisting hostesses. Proceeds of the luncheon will be used to help purchase built-in cupboards for the church kitchen.

John William David Evans, infant son of Mr. and Mrs. Clem Evans, and Louis Scott Davis, son of Mr. and Mrs. Keith Davis, were blessed at a recent service.

Pfc. Raymond Smith sang a solo and occupied the pulpit one Sunday while home on furlough during the Christmas holidays. Other servicemen are returning one by one; those who have received discharges are Grange Huff S 1/C, who saw action in the south Pacific; M/Sgt. Frank Smith, Marine Corps, Pacific theater; Ens. L. N. Jones, Australia; T/Sgt. G. M. Vandel, photographic reconnaissance, south Pacific; and Cpl. Herbert Floyd, who has been stationed in the states.

Mr. and Mrs. George M. Vandel were happy to have their four sons home for the first time in many months. Capt. Frederick, who has re-enlisted in the army medical corps, and T/Sgt. George, were both home from the Pacific theater; Sanford came from Bloomington, Illinois, and Philip from New York City to make the family reunion complete.

E. L. Edwards of the northwestern Iowa presiding bishopric was present for the January inventory day to officiate in accepting the inventories and financial statements. He was also the 11 o'clock speaker.

Other speakers in the branch have been C. J. Smith, Charles Gunlock, and Clem Evans.

—Mrs. Ralph Pederson, reporter.

## Dallas, Texas

Pastor, Clyde F. Hastings

The Saints were happy to have the F. A. Petersons with them again and to hear their encouraging testimonies. Mr. and Mrs. Warren Wilson and daughter have also returned to Dallas following Mr. Wilson's discharge from the Navy. Ola Elam left recently for Independence, Missouri; she will be greatly missed, but her friends wish her success and happiness in her new home. She is replaced by Mr. and Mrs. N. F. Rusch and daughter who came from Independence to live in Dallas.

The branch goal, "Let Us Arise and Build," is being materially accomplished. Treasurer Martha Marsh reports that the building fund now totals \$1,354.25.

Spiritual encouragement was received at the Communion service, February 3;

Elder R. F. Moore was in charge. The Saints have also been inspired by the fine sermons delivered recently by Pastor Clyde Hastings, H. E. Davenport, and Henry Williams. Topics included "The Power of Influence," "True Representatives of Christ," "Revelation," and "Steps to Perfection."

—Chattie Everett, reporter.

## Walthill, Nebraska

Pastor, Lester W. Hunt

The Walthill Saints are very thankful for the success they feel they have achieved since the beginning of the new year. Although attendance has been small, the group has shown sincere devotion and a desire to press forward in the cause of righteousness.

On September 23 Mary Birdsell and Ellrena Orr were baptized. The two infant daughters of Mr. and Mrs. James Orr were blessed at a very impressive service. Members of the local priesthood were assisted by John Jensen of Missouri Valley, Iowa.

Through individual contributions and the work of the women's department, Walthill branch began the new year free of debt. The women meet regularly in the homes of various members. They have selected "Religion and Culture in the Home" for their theme in 1946; Bessie Taylor is the teacher.

Elder A. L. Loving was guest speaker on January 27 and again on February 10. His visits were greatly appreciated by the Saints.

Sunday evening classes have been devoted to round-table discussions in which members of the congregation ask questions they wish to have discussed. These have centered around stewardship, church history, the *Book of Mormon*, the millenium, the founding of the church, and spiritual gifts; some personal problems have also been solved at these sessions.

All of the young men from the Walthill congregation have returned to civilian life except Sgt. Lester Hunt who is serving with the army of occupation in Germany. None were injured as a result of their service.

—Mazie Wingett, reporter.

## Third Quarter Church School Order Blanks

HAVE BEEN MAILED

PLEASE USE THEM TO SEND IN  
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Herald Publishing House—Adv.

# LETTERS

## Testimony of Charles Herron

In my years of isolation from the church activities I was unable to have very much religious training. Because I was blind, I was unable to read church books and had to depend on my friends to read the Bible or whatever religious material I could get. Due to this fact there were several things in connection with the gospel that I was not able to understand; mainly, why God, being a loving father, as he is portrayed by the Bible, could permit so much cruelty, bloodshed and destruction to go on in the world, and not take any action to prevent it. But since I have come to a better understanding, I find that I was really confused about the plan of God. There are many young people of today in our church and other churches who are having the same type of confusion in their minds because they do not understand the true plan of God and his purposes toward the human race. It is my intention in this article to bring out the plan as it has been revealed to me under the impulse of the Spirit through a heavenly vision. In answer to my consistent prayers to the Lord and in keeping with his promise, he has revealed this information to me to be passed on to others for their blessing and benefit.

It seemed that I was raised on a high peak of a mountain. Before me was a scene in the beginning of the world. On the right hand was a bank of light representing God. On the left hand was darkness, representing the enemies of God. In between was the human race. The impression I gained through the impulse of the Spirit while looking at this was that God created man after his own image, that he made him a free agent to serve God in order that he may be developed and worship God naturally, so that God may praise him and give unto him all of the blessings of eternal life. It was necessary for God to make man his free agent in order that he may develop freely and without restraint, and hold his individual identity because the plan of God contains a provision that each individual should be developed along certain lines with certain talents, and blending these talents and individualities together, form a perfect picture of art.

As I looked, the darkness closed in and a voice said, "Watch." It seemed that the evil forces were trying to destroy the work of God and prevent him from accomplishing his purpose in perfecting mankind according to his

original plan. But through the darkness I could see lights appearing, as though they were in the hearts of men, designating the desire to worship God, and immediately the Spirit of God came from heaven and touched each one of these figures, and their clothing was turned white and around them was a path of light. As I watched, these white clad figures were drawn into groups by the change of light coming from heaven representing the Holy Ghost. These white clad figures were then clothed in armor and a flaming sword appeared in their hands. Then came the scene of these people under the direction of God fighting his enemies, the agents of darkness and destruction.

As I watched this scene, I was impressed with the way certain figures went about through the different groups, administering to those who were weak or weary, who had been hit exceptionally hard blows by the enemies of God. The administering figures were ordained men of God. Sometimes these figures stumbled and fell, but to all that raised their eyes into the heavens, the strain of light which connected them with heaven immediately increased and, raising them to their feet, renewed their strength, and they attacked their enemies with greater vigor; those showing that in spite of the destruction that was brought into the world by the enemies of God, God was still working in the hearts of men to renew them and restore them to their former place as his children. The only requirement is that they be willing to open their hearts and look to him for strength and guidance and to receive his Spirit to nurse their souls and develop them according to his plans.

In order to do this each one must empty himself of all selfish desires: pride, hatred, jealousy and all love of worldly pleasures, in order that God may fill him with his spirit and create in him the love for his fellow men, even for his enemies. In this way they will be able to reflect the love and mercy of God to all mankind and be able to cultivate the friendship of all, even of those in sin, to the extent that they will be able to plant the gospel of Christ in their hearts and help them find a better way of life. It is the responsibility and the duty of each Christian who enters the waters of baptism to first be converted to the way of the Lord, and then set about sowing the seed of good tidings of the gifts of the gospel to all others whom they come in contact with who are willing to receive the gospel and turn to God.

This cannot be done if the Christians shun the people with whom they come in contact because of their conduct or anything they may do which is not in keeping with the best Christian law. A good Christian will shun the evil, but not shun the individual.

The last scene in this vision was a masterpiece of art. It seemed that it was made up of stones of all odd shapes and sizes, small and great. Each one was of a different shade of color, blended together by a Master's hand, showing that God was willing to save those seemingly weak and unimportant individuals as well as those who seem to be strong and more important, showing definitely that it was not the will of God for anyone to be lost. It is up to the individual to accept or reject the plan of God which he has offered to the human race because he loves us all. The individuals who will not accept the plan of God and who have no desire to do so are the enemies of God and the enemies of those who worship God and obey him. Therefore, his servants can expect the same kind of cruelty and punishment from his enemies as these enemies would desire to inflict on God himself. Because those who know God are in tune with his will, and are a part of the family of God and, therefore, any offense against his children is an offense against God, and he has promised vengeance on his enemies and to revenge his children, which is his perfect right as to the head of his household.

Therefore, Christians will not seek revenge on their enemies, but will love them and try to bring them into the right way and wait for God to punish those who will not turn into the right way in his own way and his own due time.

Charles Herron.

Hospital 4, West  
Kecoughtan, Virginia

## A Unique Conversion

Brother James Cassidy of Glasgow, Scotland, wrote recently in the *Herald* that he would like to hear from his Canadian friends; this brought to my mind a remarkable happening that led to the conversion of George Jardine and his mother.

Jimmy came to Canada through the Salvation Army. While living in Rose-dale, British Columbia, he went to work on Brother Jim Muirhead's farm. Through Brother Muirhead's teaching and influence, Jimmy decided to become a member of the Reorganized

(Continued on page 32.)

# BULLETIN BOARD

## Berkeley, California, Business Meeting

The following officers were elected at the annual business meeting held in Berkeley, California: Alma C. Andrews, pastor; Russell Ralston and Fred Browning, counselors to the pastor; Catherine Baker, branch clerk; Alvin Woods, treasurer; Dale Aldridge, assistant treasurer; Ernest Miller, director of religious education; Verna Browning, director of women's department; Irene Gatchett, director of music; Alvin Woods and Dale Aldridge, building custodians; Lowell Schmid, auditor; Gladys Carmichael, branch historian; Emily Bruhns, librarian; Homer Gatchett, publicity director; Catherine Baker, Herald Publishing House solicitor; Ernest Miller, bishop's solicitor; John Carmichael, assistant bishop's solicitor; Homer Gatchett, Fred Browning, and Julia Christensen, finance committee; Margaret Christensen, Zion's League supervisor; Homer Gatchett, adult church school supervisor; Maxine Bowman, young people's church school supervisor; Florence Ralston, children's supervisor; Gladys Carmichael, cradle roll and kindergarten supervisor; Homer Gatchett, Russell Ralston, and Luella Hawley, building and maintenance committee.

## Southern Indiana Youth Retreat

The second midwinter youth retreat of the southern Indiana district was held at Wilson Park in Bedford, Indiana, January 12 and 13. The retreat theme was "We are Willing." Young people and their leaders from all parts of the district participated in a fellowship which served to bring them closer to each other and to God. A great deal of credit is due the young people who participated so wholeheartedly, the district officers in charge, and the small group of Saints living in Bedford who worked so tirelessly under the leadership of W. M. Charles to make the retreat successful.

Present for the opening session was the mayor of Bedford who gave a fine welcoming address to the young people.

Maurice Thompson, district young people's leader, and Chester Metcalf, district president, were in charge. Warren Chelline, a young missionary, was guest of the district at the retreat and conducted several inspirational services. Others who conducted classes were H. W. Burwell, Chester Metcalf, and Lloyd Cleveland.

The outstanding service of the retreat was the youth prayer service on Sunday morning. Meeting in the beautiful community house in an atmosphere charged with the Spirit of God, these young people, some of whom had never before taken part in such a service, rose to their feet and expressed their determination to carry on the work of building the kingdom.

In the closing session of the retreat, a vote of thanks was given the Bedford Saints for their part in making the meetings so successful. A vote of thanks was also extended the mayor of Bedford and the townspeople for their hospitality.

—Lloyd Cleveland, reporter.

## Southwestern Kansas Conference

The southwestern Kansas district conference will meet March 16 and 17 at Wichita, on the corner of Water and Osie Streets. The first service will be held Saturday at 3 p. m. The annual election of district officers, and delegates to the General Conference, as well as

other important matters will be taken care of at that time. A member of the First Presidency is expected to be present.

## New Address

For business reasons and the benefit of his friends, Brother Whalley requests that his new address be printed in the *Herald*.

Peter S. Whalley  
4328 Alabama Street  
San Diego 3, California.

## Requests for Prayers

Mrs. R. A. Simons of Norwood, Missouri, would appreciate the prayers of the Saints for her husband who is suffering from a stroke.

C. C. Fuller of Eros, Louisiana, requests prayers for his wife who is stricken with cancer.

Minerva Coolman of Plattsmouth, Nebraska, who is to undergo a major operation at the Saint Catherine's Hospital in Omaha, asks the prayers of the Saints in her behalf.

## Engagements

Mr. and Mrs. E. R. Jones, Sr., Denver, Colorado, announce the engagement of their daughter, Dorothy Margaret, to Paul E. Stoff, RT 2/C, son of Mr. and Mrs. A. E. Stoff, Denver, Colorado.

## WEDDINGS

### Wages-Chappel

Eunice Chappel, daughter of Mr. and Mrs. Emerson E. Chappel of Davidson, Oklahoma, and I. D. Wages of Dallas, Texas, were united in marriage at the Dallas chapel on January 23. Pastor Clyde F. Hastings performed the ceremony.

### Barker-Hicks

Sybil Hicks and Forrest A. Barker were united in marriage on December 1 by the Evangelist Walter H. Barker, father of the groom, at Portland, Oregon. Forrest recently received his discharge from the Navy.

### Pohl-Riley

Ruth Jean Riley, daughter of Mr. and Mrs. James M. Riley of Port Huron, Michigan, were united in marriage to Pfc. Wayne M. Pohl, son of Mr. and Mrs. George Pohl of Fargo, Michigan, at the Reorganized Church in Port Huron on Wednesday evening, January 20. The double-ring ceremony was performed by Pastor J. A. Pray. After a short trip in northern Michigan, Pfc. Pohl returned to Fort Sheridan where he is stationed. Mrs. Pohl will join him later.

### Ihde-Steede

Zion Harriet, daughter of Mr. and Mrs. Harry Steede of Ladysmith, Wisconsin, was united in marriage to Wilbur O. Ihde of Appleton, Wisconsin, at a double-ring ceremony at the Steede home on January 23. The bride's father, Harry Steede, officiated. A reception was held immediately following the ceremony.

### Nelson-Oppelt

Nita Oppelt of Shelton, Washington, and Richard Nelson of Centralia, Washington, were united in marriage on November 23 by the bride's father, Elder O. L. Oppelt. Mrs. Nelson attended Graceland College; Mr. Nelson has just received his discharge after serving six years in the Army. Following a short honeymoon trip to Seattle and Victoria, British Columbia, the couple made their home at 1121 Thomas in Shelton.

## Births

A son, John Ivan, was born February 2 to Mr. and Mrs. John Reader of Rock Island, Illinois.

Mr. and Mrs. Henry Steinecke of Davenport, Iowa, announce the birth of a daughter, Patricia Lee, born January 23.

A daughter, Joyce Lenore, was born September 27, 1945, to Glen and Olga Guest of Bayside, New York.

Mr. and Mrs. Richard Thrutchley of Seattle, Washington, announce the birth of a daughter,

Terry Rae, born October 17. Mrs. Thrutchley is the former Loisanna Keck. Both parents are former Graceland students.

Mr. and Mrs. Charles Harris of Brooklyn, New York, announce the birth of a son, Charles Robert, born January 10.

Mr. and Mrs. Roy E. Martin of Wasco, California, announce the birth of a daughter, Sarah Ann, born February 1. Mrs. Martin is the former Graces McGoon.

Mr. and Mrs. William O. Reimann announce the birth of a daughter, Judith Lynne, born October 23 at Palo Alto, California. Mrs. Reimann was formerly Betty Booker.

## Our Departed Ones

GILLEN.—James Arthur, oldest son of Apostle and Mrs. James W. Gillen, was born May 24, 1868, at Malad, Idaho, and died February 11 at his home in Independence. His early boyhood was spent in Bozeman, Montana, and Lamoni, Iowa. He was baptized into the Reorganized Church at the age of eight years by his father. In his young manhood he studied law in the office of William Jennings Bryan for two years. He was united in marriage to Kate Fry on October 16, 1902, in Denver, Colorado. He was ordained to the office of elder in 1900; high priest in 1909; and apostle in 1913. On October 15, 1922, he was called and set apart as president of the Quorum of Twelve Apostles. During the long period of his ministry he labored in every state of the union, the Dominion of Canada and British Isles, and visited in the European mission. He resigned as president of the quorum on April 13, 1934, because of poor health, and was superannuated on April 13, 1940. He administered in a local capacity as long as his health permitted, but was permanently confined to his bed from 1942 until his death.

He is survived by his wife, Kate; four daughters: Carol Holmes, Chicago, Illinois; Clarice Webster, Meeteetse, Wyoming; Anita Dickstein, Kansas City, Missouri; and Jeanne Snively of the home; and one son, James W. Gillen. A daughter, Kathryn Aileen, preceded him in death in 1919. He also leaves three sisters, one brother, and eleven grandchildren. Funeral services were held at the Stone Church in Independence on February 13. Apostle F. Henry Edwards officiating. Burial was in Mound Grove Cemetery.

VAN TUYL.—William D., was born May 31, 1887, at Nichols, Iowa, and died at Atherton, Missouri, January 23, when his car was struck by a train. In 1907 he went to northern Texas where he was united in marriage to Lucie Marston on August 9, 1911. In June, 1917, he was baptized into the Reorganized Church by Elder S. W. Simmons; soon afterwards he brought his family to Missouri. He made his home for a number of years near Odessa and Bates City. In 1923 he moved to one of the church farms near Atherton and lived there for eighteen years.

He is survived by his wife; four daughters: Mrs. Esther Resch and Mrs. Anna Matye, Independence, Missouri; Marian and Mona of the home; and four sons: Wendell, pastor of the church at Atherton; Kenneth, Independence; Alan, Atherton; and Harold, who is in the Navy. Another son, Roger, was killed in Belgium, on January 15, 1945. Also surviving are four sisters, one brother, and five grandchildren. Services were held at the church in Atherton with Elder James A. Thomas officiating, assisted by Elder Otho Clark. Burial was in Mound Grove Cemetery, Independence.

GUTHRIE.—W. A., was born in the Sideview community south of Nebo, Illinois, on December 10, 1870, and died at his home in Nebo on January 2 after five years of illness. On March 23, 1892, he was married to Nora Johnson; eleven children were born to this marriage, one dying in infancy. He became a member of the Reorganized Church in 1892, and was called to the office of elder. In the early days of his ministry, he held services in the homes of the community, and was responsible for the building of the church in Howell Hollow in which he served as pastor for forty-seven years. He was a gifted speaker and did much to improve the community in which he lived.

Surviving are his wife and ten children: Mrs. Verna Ford, St. Louis, Missouri; Oral Guthrie, Hamburg, Illinois; Forest Guthrie, Pleasant Hill, Illinois; Mrs. Violet Hunter, Oakland, California; Mrs. Vera Scranton and Mrs. Bernita Delany, East St. Louis, Illinois; Leonard Guthrie, Nebo, Illinois; Mrs. Carol Mrs. Irma Campbell, St. Louis, Missouri;

Thomas and Mrs. Glenna Weaver, Pleasant Hill, Illinois. He also leaves twenty-five grandchildren and fourteen great-grandchildren. Funeral services were held in the Baptist church in Pleasant Hill with Elder Z. Z. Renfro of Independence, Missouri, officiating. Interment was in Crescent Heights Cemetery at Pleasant Hill.

**KENNEDY.**—Margaret Anna, daughter of William and Eunice Pettichard, was born August 18, 1867, in Oskaloosa, Iowa, and passed away January 12 at Chicago, Illinois. In 1885 she was united in marriage to the late Solomon Line; to this union five children were born. A son, Frank Line, and a daughter, Mrs. Etta Long, preceded her in death. In 1898 she was married to Ernest Kennedy, now deceased. She resided in Chicago for twenty years, where in 1929 following her daughter's death she made a home for her eleven grandchildren. Her faith in God inspired her to unusual endurance and untiring devotion to her loved ones.

She is survived by her three children: Mrs. Florence Covelli and Mrs. Eunice Carlson of Chicago, and Alpha Line of Glendive, Montana; a sister, Mrs. Mary Meyers of Oskaloosa; one brother, Wilbur Pettichard, also of Oskaloosa; fourteen grandchildren; and sixteen great-grandchildren. Funeral services were conducted by Elder Joseph E. Baldwin on January 16. Burial was in Mount Auburn Cemetery in Berwyn, Illinois.

**CLAPP.**—Addie Louisa, daughter of Samuel and Rachel Whaley, was born in Sonoma County, California, on February 16, 1880, and passed away at Redlands, California, on February 10 after a short illness. She was married to Frederick Clapp, who, with their two sons, Maurice of Redlands, and Lieutenant Joseph of the Army, mourn her passing. She also leaves a brother, Ed Whaley of Redlands, and a sister, Mrs. Birdie Clark, of Visalia. Mrs. Clapp, a member of the San Bernardino branch, was a faithful worker in the church. She was a devoted wife, an affectionate mother, and a loyal friend.

Services were held in the Emmerson Funeral Parlour, Apostle John W. Rushton officiating. Burial was in the Redlands cemetery.

**REIGLEMAN.**—Wilda Ellen, was born March 23, 1895, at Fredonia, Pennsylvania, and passed away February 6 at the Mercer Cottage Hospital. She became a member of the Reorganized Church in July, 1906. On February 7, 1914, she was married to Grover Reigleman.

She is survived by her husband; six children: Mrs. Marie Miller, Clark, Pennsylvania; Mrs. Gladys Wagner and Robert Reigleman, Greenville, Pennsylvania; Mrs. Shirley Dick, Dorset, Pennsylvania; Duane and Evelyn Mae of the home; two sisters: Mrs. Francis Fisher and Mrs. Grace Ott; one brother, Charles Anderson; and six grandchildren. Services were held at the Loutzenhiser Funeral Home with Elder Richard Baldwin in charge, assisted by Elder LaMont McDowell. Burial was in Shenango Valley Cemetery, Greenville, Pennsylvania.

**DAVENPORT.**—Phillip, was born January 16, 1865, at Montgomeryville, Wisconsin, and died at Soldier's Grove, Wisconsin, on February 7. He became a member of the Reorganized Church in 1904; at the time of his death he held the office of teacher. He was a highly respected member of the church and of the community where he spent his life.

Surviving are his wife, Blanche; a son, Wesley, of LaCrosse, Wisconsin; a daughter, Bessie Fish, of North Clayton; four grandchildren; six great-grandchildren; one brother, David, and a sister, Mrs. Everett Hutcroft, both of Soldier's Grove. Funeral services were conducted by Elder E. Y. Hunker in the church at Montgomeryville. Interment was in the Montgomeryville cemetery.

**VALE.**—Lutie Phetteplace, was born March 25, 1862, at Wilkesville, Ohio, and died at her home in Vale's Mills, Ohio, on January 7. She was married to John Vale on November 20, 1873; four children were born to this marriage; only one daughter survives. Mrs. Vale also leaves two grandchildren and five great-grandchildren. She became a member of the Reorganized Church in April, 1909.

Funeral services were held at the church in Vale's Mills on January 10. Floyd Rockwell of Dayton, Ohio, officiated, assisted by D. V. Cummings of the home church.

**CARTER.**—Eunice Albert Parslow, was born July 3, 1879, at Glenwood City, Wisconsin, and died December 30, 1945, at St. Mary's Hospital in Ladysmith, Wisconsin, after a long illness. On November 30, 1898, she was married to William Claude Carter at Superior, Wisconsin. To this union three children

were born. She was baptized a member of the Reorganized Church in July, 1939.

Mr. Carter passed away on January 2, three days after his wife's death. The double funeral service was held at McElravy's Funeral Home in Ladysmith with Harry Steede in charge.

The Carters are survived by their two daughters: Mrs. Walter Meisegier of Bruce, Wisconsin, and Mrs. Raymond Lassic of Eau Claire; a son, Darcy Carter, of Ladysmith; and two granddaughters. Mrs. Carter also leaves a sister, Mrs. Hattie Davies of Franklin, Idaho; and two brothers, Harold and Myron Parslow, of California.

**STOKER.**—Gertrude Estelle, was born at Clifton, Ohio, on January 20, 1860, the daughter of Patrick and Anna Murphy, and passed away at Blue Springs, Missouri (Date of death not given.) On January 20, 1880, she was married to Isaac Walter Stoker at Richmond, Indiana. Eleven children were born to this marriage; five sons and one daughter preceded Mrs. Stoker in death. She and her companion lived to celebrate their sixty-third wedding anniversary. Mr. Stoker died November 6, 1943. In 1895 she became a member of the Reorganized Church and remained ever faithful to its teachings.

She is survived by two sons: John Emory, Baker, Florida; and Harry Clifton, Salt Lake City, Utah; three daughters: Frances Louise Boone, Kansas City, Missouri; Genevieve Ferguson of the home; and Mary McCarrison, Kansas City, Missouri. She also leaves nine grandchildren and thirteen great-grandchildren. Services were held at the Reorganized Church in Blue Springs with Elder Fred Cousins in charge assisted by J. T. Smith. Burial was in the Perdee Cemetery.

**DAVIS.**—Lutie Bell, was born at Lankin, North Dakota, on February 9, 1887, and passed away November 14, 1945, in Spokane, Washington, after a long illness. Her childhood and early years were spent in North Dakota; she moved to Washington in 1919 with her family and remained there the rest of her life. She was baptized a member of the Reorganized Church on June 12, 1907, and gave thirty-eight years of consecrated service to the latter-day work.

She is survived by three brothers: Roy Davis of Everett, Washington; Clare Davis of Dishman, Washington; and Ben Davis of Millwood, Washington.

**KINDELSPERGER.**—Charity, was born May 19, 1876, in Jewell, Kansas, and died February 7 at her home in DeWitt, Iowa. She had been in poor health since 1934, and seriously ill since last November. Miss Kindelsperger taught school in Rock Island and Mercer counties thirty-five years before retiring in 1934. She was graduated from Western Illinois Teacher's College at Macomb, and last taught at Grant School in Moline.

Surviving are two brothers, Ora and Ernest Kindelsperger of Moline. Her parents, two brothers, and a sister preceded her in death. Services were held at the Knox Funeral Home with Elder Victor Witte officiating. Burial was in the Viola Cemetery.

Mrs. Rose Neitz of Barberton, Ohio, requests the prayers of the Saints for her father, Elder J. C. McConaughy, who was injured in a fall February 10, which has affected his spine so that he is unable to sit up.

## Worship Suggestions

(Continued from page 9.)

struments to use that Jesus in his day, and with his human limitations, could not use; we can stand before the microphone and preach the gospel to unseen people thousands of miles away. Jesus could not literally do that under the limitations of his time, and also his human limitations. He was going to his Father, but he had a vision of great things his followers would yet do. Be that as it may, in his teachings, his conduct, and his personality, he challenges us always to do our best under our limitations—to do the things that he did. It is the kindly

challenge of our 'Elder Brother,' and reverently and in all humility, we may accept it and travel the long road upward, following in his footsteps."—From *Blue Pencil Notes*, by Elbert A. Smith.

*Hymn:*

"Guide Us, O Thou Great Jehovah," *Saints' Hymnal* 175, or

"Love Divine, All Love Excelling," *Saints' Hymnal* 131.

*Prayer Thoughts:*

(This thought does not take the place of a prayer, but is suggested as the central theme of the prayer.)

We are so truly grateful to our Heavenly Father, for sending his Son to make known the pathway wherein we must tread if we would, like him, live again.

*Postlude:*

"Beautiful Home," *Saints' Hymnal* 354.

Enduring Thought: "Because I live, ye shall live also."—John 14: 19.

## Patience

(Continued from page 11.)

then there would come an ensign (lowest in the rank of commissioned officers) or a lieutenant, junior grade (next lowest), or even a chief petty officer (highest rate of enlisted personnel), and each of these proceeded to the receiving window, entirely disregarding the waiting line.

As I left the window, I noticed about two-thirds of the way down the line that strung out behind me, a full-fledged commander, scrambled eggs on his hat and everything, taking his step in turn with the rest who were sending their clothing to the cleaner.

It surprised me to see such a high-ranking officer falling in line this way, but I noticed on his sleeve, along with his three gold stripes, the oak leaf which signified him a member of the medical department. Undoubtedly, he was a civilian doctor who had been given a commission during the emergency.

Of course, to be a success, a doctor, more than anyone else, must have patience.

# LETTERS

(Continued from page 29.)

Church. Later he came to Vancouver and lived with the Jardines. One Sunday evening two young men, James and George, walked into the Vancouver Church, their clothing thoroughly soaked. They had walked six miles in the rain to attend the service. I made arrangements to visit them and lent them books. On the following day, which was Christmas, I called on them.

The first thing they wanted was an explanation of the significance of a lion and a lamb with a little child standing near them with the word "Peace" written underneath, encircled by the Reorganized Church of Jesus Christ of Latter Day Saints. I asked them why they wished to know. George said, "Jimmy told me that if I wanted to know whether or not this church was true I should kneel down and ask God." The two boys prayed until 3 A. M., and the bedroom became bright; projected on the wall was the church seal. Not having seen it before, they wondered at its meaning.

I explained that it was the official seal of the church and showed them how it was printed on our church books. They knew that George had received an answer to his prayer, and both he and his mother were baptized.

Edwin Spargo.

6990 Victoria Drive  
Vancouver, British Columbia

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(This space for address label.)

## Inspired By a Father's Faith

My story dates back to my childhood when my father was left to care for my brother, my two sisters, and me. Mother passed away when we were small, and dad became both mother and father to us. He worked hard, and I know he must have become very weary, but he never neglected our religious training; he read the Bible and *Book of Mormon* to us regularly. Then I cared little for what the two books contained, but a few good seeds were planted—a few good thoughts remained—and when I became a mother, although far from a Reorganized Church, I still read the Bible occasionally.

I frequently attended other churches, many of them denouncing my faith and referring to the Reorganized Church as "the Mormons"; I became confused trying to figure out which of the many churches was best. Somehow I couldn't understand the things I read and heard preached by different ministers.

I made several attempts to read the *Book of Mormon*, but always something would interfere; I guess I just wasn't interested. My health began to fail; my six children were growing up while I just drifted. I was miserable; my family was as confused about God's plan for his children as I was.

While recovering from a major operation and unable to do any work, dad came to see me and brought his *Book of Mormon*, hoping and praying that I would read it. As always, I found something else to read or just worried to pass the time away. Still miserable after several attempts, I opened it, glanced here and there and saw nothing that interested me. All the while I seemed to hear someone whisper, "You're fooling your time away on that Mormonism." My condition grew steadily worse and I began to have rheumatism; I could find no relief. When a spider bite caused even further trouble, I began to feel that Satan himself was just a jump behind me. Hesitatingly I opened the *Book of Mormon* which I felt was looking straight at me. I read the first page, then on and on; it was not so dull as I had expected. After finishing the First Book of Nephi, I became more and more interested; I took time to pray. Things I could not understand in the Bible were unfolding to me, and I felt as if a hand were pointing out and explaining passages to my complete satisfaction. I was so thrilled I could hardly wait to read further. The Bible I had read so carefully and could not understand was being made plain and simple.

There were no Saints near where we lived at that time, but I clung desperate-

ly to the things that I knew were true and that had been revealed for my benefit by a merciful God. I felt that everyone should be glad to know the things I had just learned, and I told the gospel story to many, but too often they were as reluctant to listen as I had been. I desired baptism and prayed that a way might be opened. It was seven years later, however, before my wish was fulfilled. In September, 1945, I visited my father, J. A. Wilson, in Kingman, Arizona; we motored to Woodville, California, to see my brother and attended church in Tulare. The Saints there arranged a special meeting; while being confirmed I knew that my greatest desire was at last being realized.

My father is eighty-four years and in very poor health; I would appreciate your prayers for him.

Mrs. Eunice Cheek.

Star Route  
Cove, Arkansas

## A Tribute to John F. Wiles

A few days ago there entered into his rest a man who for many years had been well-known and esteemed on the Pacific Coast as a minister of the church. John F. Wiles used to be a seventy, and years ago was on the missionary list. He had been a local elder, at least since 1915, and was well known in the southern part of the northern California district. He had a mobile outfit for sharpening knives, scissors, etc., and general fixing of household implements; because of his work he was known as "Dr. Fixit." His kindly smile, willingness to help, and genial attitude won him many friends and opened the way for him to bear witness to the work he loved. He won converts to the church, and as he traveled about would visit and encourage the scattered Saints and administer to the sick.

One of the first memories I have of Brother Wiles is of his solicitude of his widowed mother, and tender care of her after she was paralyzed. He was her constant companion until she died. He was one of the old-fashioned ministers, and while limited in some ways, his kindly, gentle spirit was always happy in doing good.

As one who knew him and had been associated with him for many years, I pay my tribute of respect to one of the comrades who labored in the interests of the church, when it was a sacrifice, but also a joy to serve.

To his widow and her family we express sympathy to them in their loss, and pray the gospel John believed in with all his heart may bring comfort to them.

John W. Rushton.

M  
Donald Harvey  
Yarrington Apt  
Lamoni Iowa



# The Saints' Herald

Volume 93

March 9, 1946

Number 10



Photo by Bauer-Cottrell, Philadelphia, Penna.

## The Country Church

America has drawn its leadership—in business, industry, education, the professions, and the ministry—rather largely from the country. There is something about country life that makes strong character.

In the molding of this leadership, the country church and the country school have played a great part. How important to our nation, then, is the future of the country church!

## Launch Out By Virgil J. Billings

### The Realism of Prophecy

By J. A. Koehler

# The Saints Herald

Editorial

Volume 93

March 9, 1946

Number 10

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"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

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"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

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## Vocational Opportunity

An Assistant Editor and Secretary is greatly needed in our Church School Literature section.

A teacher who has had grade school training is preferred. Interested persons should write for an application blank at once.

We can also use a stenographer living in the Greater Kansas City area. Phone for an appointment.

Herald Publishing House

KENNETH L. GRAHAM,

Manager.

Phone Independence 6620.

## General Conference Housing

We advise all prospective visitors to the General Conference, whether delegates or not, to await the notice from the Housing Committee if they depend on securing rooms through this committee. At present there is a shortage of 250 rooms and prospects for improvement are not good. We shall continue to seek suitable quarters for visitors and suggest that you bring bedding and cots if coming without advance notice of accommodations. However, there is no assurance of securing rooms for you if you have not received notice in advance.

General Conference  
Housing Committee.

THE PAPER SHORTAGE has struck us again. There isn't any rationing to blame this time. There's hardly any paper. We order a carload, the Business Manager says, and they send us a quarter of a carload, the rest going to other firms.

GENERAL CONFERENCE is coming on, and we must have paper to print the big issues that will carry the conference reports and the conference news to you, as well as for other items that are essential to conference business. Unless we cut the size of our editions, there will not be enough paper when the conference comes. So, we're saving now.

CAUSES OF THE TROUBLE are almost anything you don't like, in these days. If you are a capitalist, the cause is labor. If you are a union man, the cause is capital. If you are a plain citizen, with no privileges in Washington such as these pampered groups enjoy, the cause is O. P. A. Take your choice. But really, it appears that paper-making machinery, going at top capacity during the war, wore out rapidly, and there were no replacements. There is still no steel to make new machinery, and there is still little labor cutting wood.

WE FIND IT DIFFICULT to shift gears so often. The Editors labored to adjust readers and contributors to limited-size editions, and wartime people kindly complied. Then we were given full-sized editions, but with the warning that paper might not last. We called for help, and our writers responded. Now we have to turn off the faucets of production again. The situation not only strikes us—it strikes all the people who are helping us to make this church publication a success.

PLEASE CONTINUE TO HELP us in these difficult times. With your support and understanding of our problem, we can meet any conditions. We don't do these things because we like them; we simply can't help ourselves.

WE CONTINUE TO NEED the church news, but we shall have to condense again. We need articles of all lengths and kinds, suitable to our publication. We especially need the good quality leading articles, written by people of ability, that will be suitable reading for the finest people to whom you

(Continued on page 16.)

# Launch Out

*Launch out into the deep and let down your nets for a draught.— Luke 5: 4.*

By Virgil J. Billings

Member of Quorum of Seventy

TODAY we are at the end of an old era, and we stand on the threshold of a new adventure. Again the world will be swayed by various appeals and philosophies of life—of trying to achieve success, to get on in life, and to have a pleasant time without flagrantly violating the moral code of one's fellow citizens. It was nearly two thousand years ago that Christ came to the earth and turned men's attention to a church with the dynamics and power to affect the kingdom of God—a kingdom that would call people from a life of self-complacency, and challenge them to give their lives in the service of love of their fellow men.

The program of Christ's church was and still is centered upon raising man up to a higher standard of social living which is directly related to his spiritual well-being. In its highest sense, the church of Jesus Christ becomes more than simply a congregation of people or an assembly. In ordinary gatherings—speaking as a whole and not individually—each member thinks primarily about his own personal gains and not of the welfare of his brother. But in the church of Jesus Christ the attitude of the individual toward his fellow man is directly associated with his program of redemption. Hence, the challenge that comes to us as followers of "the Christ," is more than just "getting along in life." It is infinitely more than receiving a spiritual experience. It must be a fellowship of those who desire to work together, not only for the benefit of themselves but for the good of all people. Our willingness to have an equality of things temporal as well as things spiritual is a true test of converted Christian character. It means the gathering of a converted people of the church to one central place that there they

might work, live, and worship together in a fellowship of brotherly love. It was to such a program that "the saints" of the New Testament church were converted and called. Let us read from Acts 2: 41-47:

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, *as every man had need*. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Here we find a group of people who were converted by the power of God and the apostles' testimony about the kingdom. They received a rich spiritual experience, but they translated that enlightenment into social living.

WE ARE NOW LIVING in the time of "the gentile dispensation," and from the Scriptures we learn that this gathering which is to take place in this period of time is to be called Zion. We refer you to Isaiah 62: 2, 3:

And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

And again referring to Isaiah 2: 2, 3:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

In Psalm 50 we find one of many such references to the establishment of Zion in these latter days. We read the first six verses:

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness.

From this we can see that when Zion is fully established there shall come to its inhabitants a power of salvation, an experience of perfection, and a demonstration of beauty both in the development of our temporal life as well as our spiritual living.

This program of Zion brings to the Christian world a more complete program of salvation because it ministers to the entire man—his physical, his mental, his moral, his spiritual, and his emotional desires of life. For, generally speaking, salvation is an aftergrowth that springs from human behavior. It brings freedom from evil and exemption from the servitude of sin by providing the greatest enjoyment of all possible good. Salvation is the satisfying condition of man—a happy experience of living, an enjoyment of the more abundant life Christ speaks about in John 10: 10: "I am come that they might have life and that they might have it more abund-

antly." Yes, this kingdom of God shall bring to us joy and peace in the Holy Ghost.

Again (from the Inspired Version of the Bible Matthew 6: 38) Christ says in the way of a challenge, "But seek ye first to build up the kingdom of God and to establish his righteousness, and all these things shall be added unto you." Thus we learn that there is a responsibility on our part to help bring to pass this kingdom of God in which justice is done between man and man in society, and in

which the mercies of God are best manifested to men. For those who will launch out into the deep, which is a great adventure in Christian living, and let down their nets, which is putting Christ on exhibition in the kingdom of God, there shall be provided all things necessary for his life.

As a church we believe in the Restoration of the gospel which is in the business of building the kingdom of God. We seek to bring to all peoples this good tidings which is truly "the good tidings of great joy."

## The Realism of Prophecy

By J. A. Koehler

A TRUE prophet may always have his "head in heaven"; but, at the same time, he always has his "feet on the earth." He may always have his eye on the future, but he also has his mind on the present. He may plan to take the kiddies for a buggy ride; but not the while he needs his horses to plow corn. No wishful dreaming about a blissful heaven, the while things are in a terrible state on earth — not with the prophets.

"Life is real. Life is earnest." And the prophets say that if life is to be abundant—either hereafter or here—both peoples and persons must master its inescapable realities. For the present, this is *the only life* there is to live. There can be no future life that is not a phase of the present or that does not arise out of it. So, for the present, to live this life aright, is the engrossing concern of the prophets.

THE Books of Moses are, perhaps, the best portrayal of the ancient prophet. The first chapter of Genesis, in particular, is a typical proclamation of the genius of true prophecy. One short sentence in that chapter comprehends more truth than a dozen other chapters put together. When Moses said that God

commanded man to "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . ." he put about all the realism possible in one nutshell.

For who does not know that matrimony, industry, and government are the primary affairs of all peoples, the basic realities of life? Who does not know that the manner in which these affairs are conducted shapes the destiny of man? Who does not know that religion—*true* religion—can attain its objects, both hereafter and here, only through the right conduct and the good management of these affairs? Who does not know that true religion must achieve the ideal through its own mastery of the real?

THE message of prophecy is an endless round of proclamations of responsibilities in vital relations. From beginning to end the theme of prophecy is this: Master the real business of life, and you shall be saved in the Kingdom of God—you shall achieve the ideal. Fail in the task of mastering that real business, and you shall be damned. You will not attain to the ideal. Salvation in the Kingdom of God, say the prophets, must be achieved through masteries of the realities.

You probably have heard it said

many times by men whose small-time business or financial successes have gone to their heads—the kind of successes that make the business of peoples failures—you have heard it said that so and so, who is said to be a prophet, is impractical. He does not face the realities of life.

That may be true of this or that person. But if it is, it is because he is not a real *Kingdom* prophet. He may be a false alarm. He may have some of the characteristics of a real prophet, as thousands of men do; but these resemblances do not justify his classification as a Kingdom prophet.

You would not call a person "*a real musician*" because he has one or two of the characteristics of a musician, would you? Of course not. For a real musician is one who has capacity to do whatever needs to be done to make the music business a success.

Music may not be one of the practical affairs. Some may not even regard it as one of the realities. But whether *music* is a practical affair or not, the business of the Kingdom, which is the business of the peoples of the prophets, is *very* practical. It is so very practical that there is no place in it for the impractical business, financial, commercial, political, and other devices which have caused every crisis through which our nation has ever passed. It can have no place for the so-called practicalities or realities that make the present business of human living together a failure.

REVIEW the lives of the Kingdom-prophets sometime, if you have not already done so, and you will find that every one of them was practical. Every one of them was a realist. Abram is the first of the prophets who is said to have "looked for a city which hath foundations whose builder and maker is God"—for a civilization that will *enrich* human life, instead of causing human suffering, as the civilization does that has been shaped by the men who boast that it is they who are practical.

Was Abram a practical man? Was he a realist? Did he have his feet on the ground? Did he know what to do about the realities? If you know the story of his life, you know he did. You know that it is because he did have an eye to the business of the present that he also had it on the future. You know that it is because he knew that the business of the present must be conducted aright, if it is to succeed, that he looked for quite a different economy than the one which the self-styled "practical man" imposes upon us.

Moses and Samuel and Isaiah and Daniel succeeded Abram, in that order. Were they practical men? Were they realists? Did they know anything about the real business of life? I imagine I hear you say, "Don't make me laugh!"

**T**HERE are not a few people who believe that the relation of cause and effect, the law of causation, is a distinctively scientific concept, or that it is a discovery of modern science. Nothing can be farther from the truth. For from the very beginning of Bible history, the genius of true religion—which is the genius of prophecy—has said that man must sow if he would reap. And it has said, in one form or another, that "Whatsoever a man soweth, that also shall he reap." From the very beginning that genius has said, in one form or another, that only "the truth shall make you free." The genius of religion was ages ahead of the genius of science in its apprehension of the principle of causality. Nothing is more characteristic of prophecy than its realism.

It is true that the prophets did maintain that men may sustain personal relations to God. They held that God, personally, would be on the side of the people that will be on his side. But they did not conceive these personal relations and helps to be substitutes for the universal or natural provisions made for the satisfaction of human wants. They did not believe that the actions of Providence did away with

Everywhere you meet the idea that "Religion is impractical." Well, some religions are. But not the religion of Bible prophets.

Everywhere you meet the statement that "We must be realistic." So often this means that you must take the "worm's-eye view" of life and the world, that you must chloroform your moral and ethical senses, and shut your eyes to the fact that these "realists" are fattening themselves by the destruction of society—your society, your world.

Listen! Religion is practical—the religion of God's prophets is practical, and their realism is the great realism—it is the truth that will make men free.

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the laws of nature and the realities of life. They did say "Praise the Lord." But they said also "Pass the ammunition." The prophets did not conceive the sacraments of religion as substitutes for the laws "replenish the earth, and subdue it, and have dominion . . ." To the prophets the distinctively religious laws and institutions are only supplemental to the laws and institutions required by the very original nature of man. The special laws of religion are necessities arising from the *acquired* nature of man. If the prophets are idealists, certainly they are at once realists.

IDEAS of what is practical have changed greatly within the century. Even the business man believes now that "a soft answer" is a practical business device. And he resorts to it daily, hourly, from practical reasons.

Even politicians now believe that the very, very idealistic conception of human rights is a practical con-

cept. They now seek to turn away the wrath of even national foes by pretending to honor their rights.

And so runs the story. But are these things new to the prophets? They are not. They are as old as prophecy itself—which is much older than technology.

Causation, rationality, utility, the whole category of what moderns call realism, from the very beginnings of Bible history, have been featured by the genius of prophecy.

That is one of the reasons we believe that there truly is a modern voice of prophecy. For there has arrived again a religious genius that is characterized by all the realism of the ancient voice of prophecy.

That the Kingdom-coming message of Restoration is divine, that there truly is a modern voice of prophecy, is witnessed by the ineffectual attempts of the men who have regarded themselves as the only realists to make moral readjustments.

One of the assurances that the voice of Restoration is the modern voice of prophecy is its realism.

Importance of Letters

It has been quite a while since I last wrote a letter for the *Herald*. I surely enjoy reading the letters and feel that there is something missing when none are printed.

Since reading the letter of Sister Addie Van Syoc, I am reminded of the experiences I had while investigating the teachings of the church. I always looked first for letters when the *Herald* came; they were a great help to me. Although my husband belonged to the church and did much to convert me, the letters were added testimonies which convinced me of the truthfulness of the gospel.

We have been wonderfully blessed. All of our children belong to the church except two who are not yet old enough to join; one of them has already asked for baptism.

We are very lonely since we cannot attend our own church services, but we are hoping the day will soon come when we may be privileged to. That God may bless those who are seeking for the true gospel is my prayer.

MRS. C. E. BARNES.

Route 1
Falco, Alabama

The Apostasy and What Was Lost in It

BY EVAN A. FRY

IN COMMON with all of the Protestant world, and with many of the best Catholic historians as well, Latter Day Saints believe that the church founded by Christ, and further established by his apostles, did not long remain the church he had expected and commanded it to be. To put it quite plainly, the church went into apostasy. A great many men, both within and without the church, recognized that something was wrong, and tried to do something about it. Councils of the church met at more or less regular intervals to deal with new heresies that had sprung up, and to formulate new creeds and catechisms. A few great and far-seeing men within the church saw the need for reform in certain fields, and instigated those reforms in spite of opposition which always resents any tampering with that which time has sanctioned. The great reformers arose, beginning their work of reform within the established church, but usually being forced to break away from that church, and to establish their own fellowship of believers and worshipers. More reformers arose to reform the reformed; denominations branched off here and there and multiplied; but ultimately all got back to this fact, that the church and the gospel of Christ had been lost somehow during or preceding the Dark Ages.

Latter Day Saints believe that the Apostasy was predicted by Christ and by the apostles, who warned specifically against it; but that it became an established fact. For the sake of convenience, we date the Apostasy from the conversion of Constantine, because that was the beginning of the end. We do reverence to the memory of the reformers who undertook to correct the abuses and errors of apostasy, often at the cost of their

lives. We are grateful for the contributions they made to the world's thinking, and to the church's theology. We agree with them that the church of Christ was lost in the wilderness during the Dark Ages. But we cannot agree that Reformation was sufficient to restore that church to its pristine simplicity and purity of doctrine. An act of God was necessary—an act of *Restoration*. We plan to discuss some phases of Apostasy, Reformation, and Restoration, as believed by Latter Day Saints, and our first topic is, "What Was Lost in the Apostasy?"

THE FIRST THING which was lost in the Apostasy was Christ's original simplicity and purity of doctrine. It was not surprising in the comparatively new church, to find countless new theories and doctrines and dogmas creeping in from among the new converts, each of whom had his own peculiar background of former faith and belief. Paul, and Peter, and John, all foresaw this danger, warned against it, and fought against it. So long as the church was fairly small, and held compactly together by persecution, and guided by the spiritual ministry of the apostles, these doctrinal differences could be resolved and heresy put down. But when Christianity became the popular and official state religion, converts flocked to it faster than they could be assimilated, and theological anarchy was the result. This anarchy was stabilized into orthodoxy by the Council of Nicaea in 325, and ever since that day men have been rewriting and revising their creeds in an attempt to reconcile the thousand and one conflicts between past and present, between science and religion, between orthodoxy and common sense.

The second thing which was lost in the Apostasy was the original perfection in church organization. There are many who say that Christ did not organize a church; that the church was organized on the day of Pentecost. But although his church was not complete, it seems fairly obvious that Jesus did have some pretty definite plans and blueprints for his church, which it was his intention for the apostles to carry on to completion. He had chosen twelve apostles, and Paul says that he had *set them in the church*. He had chosen seventies to assist the work of the apostles. In his instructions on reconciling offenses, he had counseled that when personal attempts at reconciliation failed, the one seeking satisfaction should "tell it to *the church*." The Acts and the epistles of the New Testament draw us a picture—a rather sketchy picture to be sure—of a simple church organization, functional in form, without pomp or riches or worldly power, and containing such officers as apostles, prophets, seventies, deacons, elders, bishops, and pastors. But with the coming of apostasy, the head of the church eventually became the temporal, as well as the spiritual ruler, of the Roman Empire. Candidates for church office and for priesthood were no longer selected by the voice of the Spirit, but by political expediency. Forsaking the example of Christ, those who called themselves his ambassadors and representatives vied with each other for political power, for riches, for worldly pomp and glitter and glory. Thus was the whole ecclesiastical structure of the church of Christ changed, until it bore absolutely no resemblance to the original.

The third thing which the church lost in the apostasy was its humility. Men who fall into sin and stubbornly refuse to repent *cannot* remain humble; they have to assert their own correctness and infallibility to justify their own er-

ror, and churches are the same way. The humble person, who is not quite sure that he has all the truth, is much more apt to be right than the cocksure, stubbornly opinionated one who knows it all. When the Christian church became all-powerful, in state as well as in the field of morals and dogma, she lost her humility. She undertook the regulation of the thinking of men. She dictated what should be taught. She used force to win converts. She invoked the power of the state, which was under her control, to punish and to suppress heresy. She persecuted all who would not agree with her; she attempted to force all men to come to her. What a difference between this attitude and the Christ who designed to *draw* all men unto him through the humble suffering of the cross, or the Christ who wept over Jerusalem which might have come to him, but *would not*.

The fourth thing which was lost in the apostasy was the original simplicity of the church's ordinances and sacraments. The rite of baptism, which was always administered by immersion in the early church, was too inconvenient for kings and nobles who didn't want to get wet, and too slow for conquerors who had converted thousands and tens of thousands at the point of the sword; so immersion was changed to sprinkling. The simple memorial meal of the last supper became a complex and lengthy ritual, confused by the doctrine of transubstantiation. Paganry and symbolism were brought into the church whose founder used only the symbolism of homely parables, and only the paganry of a slow march up the hill of Calvary. In the name of him who took little children up in his arms and blessed them, and who said "Of such is the kingdom of heaven," little children were baptized to save them from an eternal torture in hell. In the name of him who promised that his Spirit would guide into all truth,

A Note to Readers

This article is a reprint of one that appeared in the "Herald" of October 6, 1945, page 937. Our plan at that time was to present the whole series of which it was the first. Circumstances interfered, and we were not able to carry out the plan.

Now the whole series of articles is on hand, and, in order to have them together in this year's list, we are beginning again.

and who counseled his disciples to seek that truth, to ask for it, to knock that it might be opened unto them, men were taught the dark things of ignorance and superstition.

The fifth thing that was lost in the apostasy was personal and corporate morality or righteousness. Sin became not so much something that had to be made right with God and with the one wronged, as something which had to be made right with the church. It became easy to buy forgiveness of sin, either before or after it was committed. The representatives of the church became rich and greedy and pitiless of the poor. Lust and license and adultery became common, even among the clergy, while the church held up the ideal of celibacy. Intrigue and plottings led more and more often to violence, robbery, and even murder. Literature, art, science, invention, and drama all decayed. Education was neglected. Men's rights and dignities were abridged more and more, or stripped from them completely. The lights went out in Europe, and in the world.

IF THESE things be true (and no one can say that they are not) where was the church of Christ at the end of the Dark Ages? There are three possible theories which you may subscribe to. One is, that in spite of her mistakes and wanderings, and in spite of the imperfections and sins of her priesthood, the church continued on down in unbroken succession from the time of Christ and

the apostles, learning as she grew, struggling towards perfection, but still unqualifiedly entitled to be known as the church of Christ. Another theory is that this church of the Dark Ages was still *potentially* the church of Christ, but not actually, because of the Apostasy; therefore a *reformation* was needed. The third theory is that things were so far gone that only one thing could ever establish the church of Christ as it was in the beginning—a *Restoration*.

There is a delicate point of logical argument here. At what point is apostasy complete? Suppose that you hired a man to run a business for you. You had drawn very definite and specific plans for that business, and had outlined its policies, its organization, its methods. But as the years went by, and you were still unable to be present to run that business in person, your old trusted employees died off, and were replaced by newcomers who changed the administrative setup, the methods of doing business, the purposes of the business, and the rules by which it was run. Suppose further that they began to use that business as a means of self-aggrandizement and power, and that eventually they succeeded in manipulating affairs in such a way that you would be ashamed to have your name used in connection with that business. Suppose furthermore that your investment in that business had been lost through the machinations of these evil men, who during your absence had shouldered you out. If you wanted to re-establish that or a similar business again, in the same location what would you do—try to take over the old, complete with its false servants, its erroneous policies, and its altered and dishonest business methods, recognizing it as still yours? Or would you try to crowd into that business where you were not wanted and *reform* it, still keeping it under your name? Or would you start a

new business, beginning all over again with new employees, and a restoration of the old policies which had once made your original business a success of which you could be proud?

THIS BRINGS US to the sixth thing which Latter Day Saints believe was lost in the apostasy—the authority to speak for, act for, or represent God—or in other words, the authority of priesthood. Just where the breaking point is might be open for argument, but it is inescapable that no man is going to continue to recognize as his representative another man who ignores his instructions, violates the rules, does not carry out the work assigned, and in general does exactly the opposite to what he has been commanded to do. Latter Day Saints do not believe that God will go on indefinitely recognizing such unfaithful servants, either. They believe that the authority of the church was lost during the dark ages, as a result of apostasy, and that a *Restoration* was necessary to make the church of Christ a functioning body upon the earth once more.

In following sermons we shall treat more specifically of the work of the reformers, and their preparation for a later work of Restoration, which was begun and carried out under the prophetic ministry of Joseph Smith. We invite you to join us in this examination and study.

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The Word of Wisdom

By Francis T. Schrunk

A word of wisdom for the benefit of the council of high priests, assembled in Kirtland, and church; and also, the Saints in Zion. To be sent greeting, not by commandment or constraint, but by revelation and the word of wisdom; showing forth the order and will of God in the temporal salvation of all saints in the last days. Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints.

Behold, verily thus saith the Lord unto you, In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together, to offer up your sacraments before him. And, behold, this should be wine; yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly.

And again, verily I say unto you, All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and ever fruit in the season thereof. All of these to be used with prudence and thanksgiving. Yea, flesh also, of beasts and of the fowls of the air, I, the Lord, hath ordained for the use of man, with thanksgiving. Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for the man, and corn for the ox, and oats for the horse, and rye for the fowls, and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all saints who remember to keep these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.—*Doctrine and Covenants* 86.

LACK OF OBSERVANCE AMONG THE SAINTS

It may be that the servants of God are neglecting to teach this revelation to the Saints, and it may be that the Saints are simply ignoring it, for I doubt if there is another revelation in the *Doctrine and Covenants* that is more widely known

among our people, and even among non-Latter Day Saints. But whatever the cause, it certainly must grieve our Heavenly Father because of the lightness in which we treat this as "the will of God." It must grieve him further to see the Saints missing the wonderful promises contained therein. Are we overlooking this part entirely? Surely our attitude toward God is not right when we treat this Word of Wisdom as we do.

When one sits down by another who drinks coffee that person will almost invariably say, "So you do not drink coffee. Well, I do, and anyway the Word of Wisdom doesn't mean tea and coffee." Who is right, and why be so indifferent about searching far enough to find out who is correct? Other excuses are sometimes offered. One sister told me once that there was not any more harm in drinking coffee than there was in the contention that came up in the discussion of who was right or wrong. When the Pharisees came to Christ, tempting him with their many foolish questions, did he turn them aside with, "Just run along and do as you choose, and I will do as I choose?" Hardly, but rather he gave to them in a very definite way the right side of the question and then left the choice with them; but whatever their choice, there was no escaping the responsibility laid upon them by the Christ. There is a right side to the above question, too, and that has been brought to the attention of our people so many times, with such strong emphasis, that to continue to ignore the truth contained therein along with other things that we as a people sometimes ignore, will only bring greater judgment upon us.

Many people really do believe that such things as the "cocktail," the cigarette, or the cup of coffee or tea is just a little thing, and is so trifling that we need not be concerned over such. But why did the Lord give his people this revelation in the very early days of the church? Granted, for the sake of argument, that these indulgences might be just "little sins," do we not learn to overcome big things, temptations, by first exercising the will power we have in overcoming little things? In fact, this is the only way we can receive strength to meet successfully the greater temptations and thus grow in spirituality and in character.

MEDICAL SCIENCE CONFIRMS GOD'S WORD

It seems rather strange that a people

who have been commanded to build Zion should not first take advantage of the tools that are available to build lives to fit into such a society. We should, as obedient children, who love their earthly father, be very anxious to please our Heavenly Father. We might be excused if there were doubt concerning the meaning and interpretation of this revelation or if we had no evidence whatsoever in the world, after one hundred years since its coming to us, to confirm it as being of the best and soundest advice that God ever gave to a people as pertaining to their temporal welfare. But by a careful examination of what the medical field has found out in its research along this line, we find that we have no excuse, for they have a wealth of confirmatory material for the word that God gave to us. In the last few years I have read much data submitted by those who have made a study of the different foods. They find among the best, such foods as milk, fruits, and vegetables. They have also found that such foods as meat should not be eaten in hot weather and only sparingly otherwise, and for a beverage plenty of good wholesome water or milk is sufficient. Furthermore, such things as coffee, tea, and cocoa are not good for the body or belly, and such things as drugs, along with tobacco and alcohol, are condemned in the way man uses them.

Without quoting too much at length from too many of these articles, let me refer to two or three.

In the February issue of the *Readers Digest*, (This was written in 1938 or 1939), is an article, entitled, "A Step Toward Livelier Old Age," by Ray Gile. It reads thus: Early in 1937, Irving Fisher, Yale Professor Emeritus of Economics, described in a three-minute radio talk an experiment which may be the next great stride toward longer lives for all of us—and lives with such vitality that we shall no longer dread growing old. For decades he has studied the subject of longevity and collected stories of persons whose health has been transformed through the simple expedient of a new regime of living. A typical story is of a prominent physician who was about to retire four years ago because of ill health. He decided to revise his living habits. His meals consist largely of vegetables, fruits, and salads. He eats no meat, drinks no alcoholics, tea or coffee. Every day he exercises briskly. He sleeps with very light coverings even on the coldest nights, and this practice together with cold baths and light clothing, keeps his skin well stimulated. He has adhered faithfully to his Spartan regime. Today, at 65, he outworked many of the young physicians in the hospital where he operates. "Any per-

son can do for his health vastly more than he now realizes," says Professor Fisher. "For example by eating more fruits, vegetables, and milk you may well add several years to your life. Daily exercise, calisthenics, or outdoor life may easily add several years more. Either better breathing, or better elimination, might prolong your life a year or two. Thus you can begin today not only to increase your present life expectancy by seven or eight years, but to gain greater vitality and energy. Simply by living as you know you should."

Recently Professor Fisher saw some statistics comparing the Mormon death rate with that of six foreign countries. The table was surprisingly favorable to the Latter Day Saints. Their mortality from cancer and from diseases of the kidneys and the nervous system was less than half that of the foreign countries. "Now Utah is a healthful place to live," said Professor Fisher, "so I looked into the death rate of Mormons as compared to that of non-Mormons in the same state. It was 70% lower." I think I know the reason. Joseph Smith, founder of the religion, wrote a book, *Words of Wisdom*, in which he laid down rules for his followers. They included: no alcoholics, tea, coffee, or tobacco. He urged moderation in the use of meat but advised an abundance of vegetables and fruit. There you have a mass demonstration of the effect of simple living, and I understand the Mormon group is notable for the number of vigorous old people within it."

Not long ago there appeared in several of the newspapers of the land, the following, which was clipped from the *Kansas City Times*, February 25, 1938, and headed New York. "Discovery of a biological index that predicts the length of a person's life in average figures after he is an adult was reported here tonight by Dr. Raymond Pearl, biologist of Johns Hopkins University. Dr. Pearl also reported the first "life table" on tobacco-smoking. It showed that all smoking, even in moderation, shortens life. . . . The tobacco-smoking tables were based on 6,813 persons, some still living. All the smokers were white men. Part of them were moderate smokers, part heavy, and the others total abstainers. The tables, said Dr. Pearl, show that smoking is associated with definite impairment of longevity. This impairment is proportional to the habitual amount of tobacco usage by smoking, being great for heavy smokers and less for moderate smokers. The moderate smokers' lives are definitely shorter than those of the total abstainers."

Now let us turn from the data given us by the world and look upon a record left by some of our own men of God. In

the *Conference Daily Herald* of April 8, 1938, is a list of the men of the Melchisedec priesthood who passed to their reward in the conference period, 1936 to 1938. Nineteen of these were full-time church appointees and probably kept the Word of Wisdom as well or better than any others in the church. For these nineteen, the average life span was 76 years plus. This speaks very well for our people who strive to keep the word of God. All of this evidence confirms in a marvelous way that which the Lord presented to his people over one hundred years ago. Why are we so slow to see? Can not we hear his pleading voice to us through these findings? Why must we continue to treat this so lightly, along with the many other treasures he has given us?

SENT BY WAY OF GREETING AND AS
THE WILL OF GOD

May I ask again, what is the meaning and interpretation of section 86, in the *Doctrine and Covenants*? The very first statement is an invitation to welcome this revelation. "To be sent greeting." God approaches us like a father who does not want to offend his child or arouse his evil nature. We stumble so much over the next statement, "not by commandment or constraint," and we think, that since it is not a commandment then it matters not to our salvation whether it is kept or not. It may not be a commandment in the sense that "thou shalt not commit adultery" is, perhaps more like the father who desires and wills that his son have a good education and he says to him, not by commandment or constraint, "Son, it will pay you to get a good education," rather than, "John, you get busy, study hard, I want you to get an education so that you will amount to something." But this revelation is "the order and will of God," concerning our temporal salvation. God wills that all men shall be saved, but salvation is not forced upon them. "Verily I say unto you it is not everyone that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven but he that doeth the will of my Father who is in heaven." Thus the Word of Wisdom is part of the will of God. It is for our temporal benefit and what enhances the temporal always helps the spiritual.

Again we find it like a statement found in *Doctrine and Covenants* 58: 6, "for, behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. . . . but he that doeth not anything until he is com-

manded, and receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is damned. Who am I, that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who am I, saith the Lord, that have promised and have not fulfilled"? How much more a father loves his child, if he, the child, sees things to do about the place without constantly being urged or commanded. The Lord doesn't want constantly to urge us to do the things that are right and his will.

Again we have a principle laid down by the Lord in *Doctrine and Covenants* 63:7, which could easily apply in the Word of Wisdom. "And now, verily I say unto you, that as I said that I would make known my will unto you, behold, I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments; but unto him that keepeth my commandments, I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life." We are reminded that those who keep the commandments of God have a wonderful promise, and that the Lord cannot always command, but makes his will known to men otherwise.

GIVEN AS A PRINCIPLE WITH PROMISE

"And *all saints* who remember to keep and do these sayings, walking in obedience to the commandments shall receive health in their navel and marrow to their bones." Rather than the above, we hear complaints from almost *all Saints* about their ills. God desires that we have the best of health so that we can give the best to him in service and talents.

"And shall find wisdom and great treasures of knowledge, even hidden treasure." Saints, is this not badly needed in our trials, temptations, and Christian warfare, especially in these days of turmoil, strife, and confusion. But how can these things come to our minds, how can we comprehend the things of God if our minds are befogged by drugs or distressed by lack of sleep or ill health? We need clear minds and healthful bodies to drink in the word of life. These treasures of knowledge remain a mystery to us without the above application. Can this be why we have so many different interpretations of the Scriptures?

"And shall run and not be weary, and shall walk and not faint." What a promise. Is it not worth all the effort and sacrifice that must come if we are to give up the indulgences that are condemned above? And then comes the promise of promises.

"And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel and not slay them." Can this mean that when the pestilences, plagues, and desolating sicknesses come upon the earth, which the prophets have long foretold, that it will take first those whose bodies are weakened by such things as alcohol, tobacco, coffee, tea, etc?

The Word of Wisdom was given as a principle with promise, and it seems this is the most important part of the manifestation, and in our failure to keep any part or all of it we miss these wonderful promises. Our Saints should at least have an earnest desire to receive the greater promise even though the minor ones do not seem to come.

ADAPTED FOR ALL

The Lord informs us that it is "adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints." I have seen some men, habitual smokers, who on coming into the church, gave up the use of tobacco immediately and seemingly without much struggle. They had strong will power or possessed a great degree of loyalty, or were actually "born again." I have seen others who have had a struggle that almost overcame them, and yet others, weaker yet, apparently, who have not as yet tried. But the Lord says this is for the weakest of all Saints as well, so it is possible for all to keep if the proper effort to overcome is made.

CORRECT INTERPRETATION OF THE WORD OF WISDOM

The Lord, seeing the evils and designs that will exist in the hearts of conspiring men in the last days *warns* his children and *forewarns* them. Here we have a *warning* and a *forewarning*. The Lord not only points out to us the dangers and wares of evil-designing men around us at the present time, or at the time this was given, but by the gospel we receive his Spirit, which will in the future point out the further evils and designs of conspiring men. Almost constantly some new thing is being placed upon the market, some of which are foods, and by the blessing of God we are able to detect that which is not good for the body. Many of these foods easily escape the scrutiny of the pure food laws of the land.

The word of the Lord concerning the use of strong drink in any form and the use of tobacco is plain and definite, and we need not dwell on it at least at length. "Strong drinks are not for the belly, . . . and again, tobacco is not for the body, neither for the belly." However, one cannot help but take note that more and

more Saints are addicted to the use of tobacco. What is the reason? Could it be that besides failing to teach "the will of the Lord" concerning this unsaintly habit, we have also failed to set the proper example so far as tea and coffee is concerned. For some reason our people think that these latter two are not harmful enough to go to the bother of refraining from. No doubt both alcohol and tobacco are much more harmful to the body than tea and coffee, but sin is not only committed in the use of these but also in the attitude of the Saints toward this part of the revelation. Does the Lord treat this so lightly that it is too insignificant to keep? Most of those who use tobacco recognize that the Lord is right in condemning it, but with tea and coffee they rather doubt that the Lord included them in the term "hot drinks," even after those whose duty it is to teach or interpret the revelations of God have handed down a very decisive and unanimous interpretation, and we are left without excuse. Let us recall first the severe rebuke given us for "treating lightly the things they had received, which lightness has brought the whole church under condemnation." Could not the church be under partial condemnation today, and as a result the gifts of the gospel and an abundance of the spirit of light and understanding are being withheld?

My servants have been harsh one with another; and some have not been sufficiently willing to hear those whose duty it is to teach the revelations which my church has already received. Until my people shall hear and heed those who are set in the church to teach the revelations there will be misunderstanding and confusion among the members.

The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors; and they shall teach according to the spirit of wisdom and understanding, and as they shall be directed by revelation, from time to time.—*Doctrine and Covenants* 122:1, 2.

May we again quote the interpretation of the prophets and their counselors relative to the term "hot drinks." If they have expressed doubt or uncertainty then perchance we might be excused. If they have expressed certainty and unanimity then our misunderstanding and confusion has come as a result of our "not being sufficiently willing to hear those whose duty it is to teach the revelations." Please note well the following:

In the *Saints' Herald* of November 22, 1921, under the heading, "Hot Drinks and Cancer," the editors, F. M. Smith and E. A. Smith, members of the presidency of the high priesthood who are to teach the revelations, wrote the following note as preface to an article by J. R. Lambert: "The writer points out that hot drinks were clearly understood to mean tea and coffee at the time the Word

of Wisdom was given. The taking of anything hot, either solid or liquid, is probably injurious. The same is true of anything extremely cold. Tea and coffee are injurious in themselves, and taken very hot or very cold there is the possibility of additional injury from temperature."

Here is a plain statement by two members of the Presidency that hot drinks were clearly understood to mean tea and coffee at the time the Word of Wisdom was given.

In an article by E. A. Smith on the Word of Wisdom, published in the *Herald* in 1914, and reprinted by request in *Herald* of November 29, 1922, we read, "There is no doubt in our mind that the term 'hot drinks' was intended to include tea and coffee. True, the words tea and coffee do not appear, yet they are covered by the general term. In a sermon in Nauvoo May, 1842, Hyrum Smith, who at that time was presiding patriarch, formerly member of the first presidency, said: And again, hot drinks are not for the body or belly; there are many who wonder what this can mean, whether it refers to tea and coffee or not. I say it does refer to tea and coffee." (*Times and Seasons*, Vol. 3, page 800). So far as we know, this interpretation was never challenged by the early church or by any quorum or prominent leader of the church. President Joseph Smith, who was to teach "those revelations which you have received" is on record as follows: "Tea and coffee are not named in the word, but they are included in the sentence, 'Hot drinks are not for the body or belly.'"

According to the above which I have quoted as quoted by H. I. Velt in an article on "Tea and Coffee as Beverages" in the *Herald* of August 7, 1934, it shows very plainly that all of the First Presidency, as well as those counselors who spoke about this subject, have brought to us a clear and unanimous interpretation of the term "hot drinks."

From the above we find that evidently there must be something in tea and coffee that is injurious whether hot or cold, and since science has proved that there is a harmful drug in these drinks, confirming what the Lord has already condemned, then the forewarning part in the word warns us to beware of other things that may have this same drug or similar ones in them. That is the reason the Lord forewarned us. This is quite a blessing to us, for instead of the Lord identifying every food or product that would be undesirable in the last days, for the Saints to use, rather he forewarned of these evil-designing men who would constantly be urging their wares upon innocent men. As we look upon the signboards with all their false and

pernicious advertisements, cannot we look further than just the product advertised? The statement made in the advertisement, of itself, may be true, but it is the things that are unsaid that makes the whole advertisement a lie. Cannot we see in this malicious advertisement the forewarning voice of God? He warned us against using tobacco, but forewarned us against just such things as *Marijuana*. Many things are left for us to find out for ourselves, not by experimenting but by wisdom and the Spirit of God. Such drinks as cocoa or Coca-Cola, whether hot or cold contain the same thing that is condemned in the term "hot drinks." Such warm drinks as the cereal beverages cannot fall under the above classification if free from the drug.

Our Saints who persist in serving the above condemned beverages at social or church functions cannot expect the blessings of God to come to them in their fullest extent. If there are those who care for warm drinks or must have them at their meals, why do not some of our good designing men prepare a good wholesome drink that shall be so good as to challenge the sale of these others? This ought to be a challenge to some energetic enterprising Saint.

In regard to meat, the Lord plainly states because there are those who refuse to eat meat, "that meat is for man, with thanksgiving." Nevertheless they are to be used sparingly, and "it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine." This part of the revelation, though worded somewhat differently, seems to be largely overlooked too. It says "sparingly" when used, and then only in winter, or cold or famine. Do we not use meat too much all the year around rather than when we should to be consistent with the rest of the revelation? Doctors again verify what the Lord has said here, for they say too much meat is not good, and it is best to refrain from it in summer. The meat of swine should come under the above classification if they have been fed as the Word of Wisdom directs, and not as scavengers, as so many farmers do today.

Then it reminds us that "grain is ordained for the use of man and of beasts, to be the staff of life, not only for man, but for the beasts of the field and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger." There is no sympathy here for the sportsman who goes out and kills just for the fun of it or the man who destroys for monopoly or hoarding.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or

above the ground," then it says, "Wheat for man, corn for the ox, oats for the horse, rye for fowls and swine, . . . and barley for all useful animals and for mild drinks." By this the Lord does not mean man should eat only wheat and the ox only corn, but that this is the most common food for each of these, but that *all grain* is good for the food of man, etc. The man who eats only, or will eat only whole wheat, misses the clear interpretation of the whole commandment.

May we see more of the goodness and love of God in giving to us this wonderful revelation for our temporal salvation, and may we see the seriousness in taking any part of this manifestation or any other lightly, so that we can merit all the blessings and promises of God. As we forsake anything that is evil, no matter how small a thing it may be, it will give us greater strength for the greater trials ahead as well as give courage and determination to others to forsake the same, as well as the more evil habits or vices. The Word of Wisdom has a clear and definite interpretation. May we apply our lives thereto and receive God's smile of approval upon us, together with his many promises.

Advice to Church Workers

After reading the request in the *Herald* for leaders and workers to write for the letter column, I felt that I should write of my experiences.

Upon being chosen leader of the women's department in 1940, I wrote to my mother, telling her I would need her assistance and asking her to pray that I might be able to cope with any problems which might arise. Her answer was that I should "stand for the right, pray often in secret, and read all good books." When in March, 1940, I received word of my mother's death, I felt that I was left alone, but heeding her advice I did pray often asking the Heavenly Father for guidance. I am still leader of the women's department and have recently been chosen teacher for the young people's class.

My advice to leaders and workers in the church is to go to God in earnest prayer in times of trouble; he will strengthen you and give you understanding, and aid you in your work.

I have had many wonderful experiences in my life. I have been healed three times through administration when medical experts said there was no hope of recovery. I feel that my work here on earth is not finished, and I hope the Saints will pray for me that I may live worthily.

MRS. ALBERT VOLZ
Marlette, Michigan

News OF THE CHURCHES

Lamoni Stake

Pastor, E. J. Gleazer, Jr.

Apostle Paul M. Hanson met with the Lamoni Stake presidency and bishopric in Chariton, Iowa, on December 8 and 9 as a counselor. The group was setting up the tentative calendar for the year. Their quarterly meetings for intensive study of stake plans are reported as highly fruitful.

The December activities in Lamoni included the Christmas services, notably the Graceland College service of song on December 16, and the Lamoni public school service on December 19. Ending the year 1945, the priesthood of Lamoni Stake came together for study and fellowship in a yuletide conference on December 29 and 30. The conference was an additional move toward organization of priesthood quorums. The meeting centered around the subject of priesthood education. Over one half of the priesthood of the stake was in attendance in spite of icy roads and cold weather. On that Sunday, members of the high council occupied the pulpits of the stake to make it possible for all pastors and other priesthood of the sixteen congregations of the stake to attend the conference.

Financial law emphasis was observed January 6 to 20 and brought an outstanding response according to figures released by Bishop Lewis E. Landsberg. The period was observed in all the congregations of the stake, and in each was brought to a climax with financial law inventory day on January 20. A pattern of increase in the number of inventories and financial statements filed in the stake has been set over a period of years. The year 1944 showed an eighty-one per cent increase over 1943, and 1945 showed the same increase over 1944. Seventy-five per cent of the priesthood members complied with the financial law this year, as contrasted with forty per cent at the close of 1944. Contributions to the general church fell slightly under one hundred dollars, the contributions for 1944. The difference is attributable to economic conditions influenced by the war and to the fact that extra local responsibility has brought the contributions of the Lamoni branch down somewhat. The Lamoni Saints

are focusing their efforts toward the erecting of a new church building in the spring.

Work on the project was carried forward in committees during December and January. On December 30 and January 2, members of the branch were called in consultation on church plans. At the December meeting the congregation assembled in the basement of the Coliseum, each person equipped with pencil, paper, and ruler. Dr. Roy A. Cheville, chairman of the building committee, presented some of the problems, and called for a session of discussion and suggestions. On January 2 the group met similarly equipped in the high school building. They divided themselves into interest groups and formulated specific suggestions. On February 3 the building committee held its annual organization meeting. Dr. Cheville was sustained as the committee chairman. Subcommittees were reorganized.

The men's dinner, served before the annual Lamoni branch business meeting, has become an annual affair. It proves to be a successful community mixer. This year the humble hamburger and plebeian soup gave way before a planned evening of southern hospitality. The ham, yams, and cornbread, with proper additional were served by colored, singing waiters after the guests had been welcomed by a southern gentleman (Wallace Blair) and his comely lady (Arthur Derry) and escorted to their tables by an eager, obliging Rastus (Fred Condit). More than fifty men served on committees for the meal.

Programs leading to the preparation for the coming stake conference were followed throughout Lamoni branch during the early part of February. On February 3 the subject of the service was "The Priesthood Call." The meeting had a dominant note of testimony. It was intended largely to help orientate several young men who were to be ordained to priesthood offices at the stake conference, and to prepare the congregation to receive their ordinations. The evening service on February 10 presented the agenda for the stake conference; the dates set for the conference were February 15-17.

Pastor E. J. Gleazer is concerned about the housing of his flock. The Communion service on February 3 was attended by 627 persons; the normal seating capacity of the Coliseum is 510.

The additional attendants were seated in the boxes, the orchestra pit, and on the stage. The eighty-eight new Graceland students account for some of the overflow, although it is not infrequent that people are turned away for lack of space to accommodate them. The new church is planned with a seating capacity of 700. The need for the new building is particularly evident on the first Sunday of each month.

—Mrs. Willard Moon, reporter.

Philadelphia, Pennsylvania

Pastor, Charles V. Graham

The women's department has been responsible for much diligent and enthusiastic work throughout the year; a bazaar was sponsored to help the branch meet its budget for 1945.

The 106th anniversary of the organization of Philadelphia branch was commemorated on Sunday, December 16. A white gift service was held in the morning, and a well-planned program was presented by the League at the evening service.

Elizabeth Murdock's gift to the branch at Christmas was a beautiful hand-painted picture of the Wise Men presenting their gifts to the Christ child. The painting represents one on a stained glass window. It has been greatly admired by all who have seen it.

The choir, under the direction of Sister C. S. Thumm, sang selections from Handel's *Messiah* on December 23; Ruth Bacon was the accompanist. During the evening hour the group dramatized "Maunder's Bethlehem."

The church school Christmas party was held on Wednesday evening, December 26. A group of children, under the direction of Sister E. M. Benson, presented "The Bird's Christmas Carol." After the play, Santa made his appearance to distribute treats.

The Saints of Philadelphia branch held a watch party beginning at 10:30 p. m. December 31, and lasting until the new year. Then 1946 was entered in a spirit of prayer and fellowship.

The Communion service on January 6 was one in which peace, good will, and the determination to realize new goals reigned.

A splendid work is being done by the local priesthood. The present project is a series of missionary services based on Elbert A. Smith's *Restoration—A Study in Prophecy*. On January 6, Priest T. Freeland presented the first talk of the series using the theme "Time Vindicates the Prophets." The succeeding weeks have been in charge of Elder A. M. Piedimonte who spoke on "Functions of the Prophet"; Priest Samuel Hettrick,

whose message was "A Chosen People"; and Deacon Phillip Beckmann who used "Prophets Witnessed for Christ" as his theme.

Thursday evening prayer services have been well attended. The spirit of sincerity and fellowship is always present to bless those who attend.

A business meeting was held January 31 at which time mimeographed sheets of the suggested 1946 budget were distributed, each item discussed and voted on.

The Zion's League has recently sponsored several bowling and skating parties. The group is winning the respect and friendship of other youth in the city.

Friday evening, January 11, was family night. Each member of the branch was invited to enjoy the fun, fellowship, and refreshments. Family night is a regular monthly feature.

A district conference will be held in Philadelphia on February 9 and 10. Apostle G. G. Lewis is expected to be present.

—Doris Young, reporter.

Attleboro, Massachusetts

Pastor, Ralph L. Power

Pastor Ralph Power, assisted by Elders Earle and Raymond Bradshaw, was in charge of the December 2 Communion service. During the service Wayne Richard, infant son of Mr. and Mrs. Frank LaMere, was blessed by Pastor Power.

The Equi Club, newly organized men's group, held a supper meeting on Monday evening, December 3, with Representative Clarence Telford of the state legislature as guest speaker.

The Laurel Club held its annual Christmas bazaar on Thursday afternoon and evening, December 6; a cafeteria supper was served in the evening. The women of the club meet once a month in accordance with planned programs outlined in their yearbook.

On Sunday afternoon, December 16, the choir presented Handel's *The Messiah* under the direction of Helen G. Coombs. This performance was dedicated to T. Albert Bradshaw who passed away on November 24. Brother Bradshaw, or "Al" as he was familiarly known, was a member of the choir for many years; although untrained, his bass voice had outstanding quality and is greatly missed in the music department. He loved music, and nothing gave him more joy than singing in *The Messiah*.

Pastor Ralph Power's sermon subject on December 23 was "The Message of Christmas." At 6 o'clock a candlelight

vesper service was held with Miriam Chesworth as soloist.

On Christmas Eve the church school presented a concert. Six-year-old Marilyn Nash repeated a monologue which she had given a year ago especially for her father, Merrill Nash, who had just been discharged from the Navy after many months service in the Hawaiian Islands. A program of recitations, songs, and tableaux was presented by the children under the direction of Mrs. Ruth Bradshaw.

Pastor Ralph Power was guest speaker at the January meeting of the Laurel Club; the theme of his talk was "The New Year's Message." Members of the club add to their treasury fund by saving a penny a day throughout the year. On January 26 the group held a "snowball luncheon" at the church; at the close of the social hour each member placed her pennies in the snow-bowl, increasing the club fund by more than \$70.

The League has carried out a well-balanced program of activities during the fall and winter months under the leadership of Miriam Chesworth, young people's supervisor. Classes were conducted in "Personality and Psychology," with Pastor Ralph Power as speaker. Other activities included handcraft, bowling and roller skating parties, and joint meetings with the Providence Zion's Leaguers. The Christmas social took the form of a dinner party to which the girls wore formals. The outstanding achievement of this group for the past sixteen months has been the sponsoring of a paper called "Homelights" which was edited primarily as a newsletter for the young men and women of the branch who were in the service. Issued once a month, "Homelights" not only brought news from home, but provided cheer and comfort to servicemen and women overseas. Ruth Chesworth was the editor, assisted by Miriam Chesworth and Herbert Moore, Jr. Much credit is due the editor for the untiring faithfulness with which she planned each edition, designing a new cover each month.

Servicemen of the branch who have received discharges in the past few months are Kenneth Baldwin, Merton Churchill, Harlow Paul, and Richard Pilling.

Speakers for December and January were Pastor Ralph Power, Elder Earle Bradshaw, District Missionary Albert Scherer, and Evangelist Frederick Roberts of Onset. One Sunday morning service was conducted by two members of the Gideon Society. Sunday evening services were omitted during January, due to hazardous traveling conditions caused by ice and snow.

—Gertrude L. Robbins, reporter.

Miami, Oklahoma

Pastor, B. F. Kyser

Those who attended the reunion at Columbus, Kansas, from this congregation returned with renewed zeal and awakened interest which has since reflected in an increase of attendance in all departments and activities of the branch.

College Day was observed with Acting President A. R. Gilbert of Graceland as the guest speaker; his message was greatly appreciated. The congregation contributed \$100 to the college fund for the erection of a men's dormitory. There are five former Graceland students in the congregation.

The Thanksgiving guest speaker was District President William Patterson.

Sunday, January 20, Apostle A. A. Oakman visited Miami and delivered two inspiring sermons to large and appreciative audiences.

On February 10 Elder and Sister J. Charles May were welcome guests of the congregation; Brother May spoke at 11 o'clock on his mission to the Society Islands. Brother and Sister May both spoke in the evening of their island experiences.

The religious education department, under the efficient leadership of E. G. Gilbert, has made substantial progress in all classes of the church school; the increasing attendance bespeaks the interest of members and friends. With Erma Jean Jackson as the teacher, seventeen students have completed the course in "New Trails for Christian Teachers." They will receive their awards at a special service and covered-dish supper at the church Monday evening, February 25. A new class was organized at the beginning of the month with thirty-one members enrolled; they are studying *The Church School* by Lydia Wight, with Sister Jackson as teacher.

The women's department, with an average attendance of twenty-five, meets twice a month under the leadership of Marjorie Gilbert. Hazel Rook is teaching the group "Bible Studies." During the month of January the women, in cooperation with the Zion's League, sponsored a box social which netted \$187, all of which is to be applied to equipping the new reunion grounds and kitchen.

An excellent program was furnished on this occasion by the Leaguers under the direction of Elder Donald Kyser, president of the League, and Hazel Kyser, who had charge of the program. In March the women's department will be host to all the churches in Miami in the World Day of Prayer.

The music department, under the leadership of Ethel Gaston, assisted by Victor Krucker and Hazel Rook, is progressing nicely with both the adult and young people's choirs practicing music to be used at General Conference.

Lois Quick Shipley, supervisor of the primary department, is doing a splendid work, assisted by a corps of able teachers.

Most of the boys have returned from service, and are doing their part in the work of the church.

One of the causes for the increasing attendance is the priesthood visitation program which is under the direction of Pastor B. F. Kyser, assisted by Elder Alvin Smith.

Branch Solicitor W. E. Sample reports that thirty members have filed their inventories and financial statements; it is expected that this number will be increased soon. \$1,113.48 in tithing was contributed for the month of January.

District President William Patterson preached to a large congregation, including several nonmembers, on Sunday evening, February 17.

In addition to visiting speakers, the following members of the local priesthood have delivered sermons recently: Elders B. F. Kyser, C. D. Wilson, Alvin Smith, Clarence Rook, Matthew Crownover, and Teacher W. E. Sample.

Members of the Ozark reunion committee met in Miami on Monday evening, February 18, at the home of B. F. Kyser.

—Gail Kyser, reporter.

Guelph, Ontario

Pastor, Arthur Dunn

The women's department held a successful bazaar and bake sale in December. The proceeds, together with a substantial amount raised by a penny contest, provided \$100 for the furnace fund.

A Christmas concert was held in the church; both children and adults took part. An enjoyable time was had by all, especially at the end of the evening when Santa made his appearance. On Sunday, December 23, the annual white gift service was observed, and the Christmas offering quota was raised.

During the month of December, the Saints were happy to have Howard Slotzhauer and Russel Atkins of Stratford as Sunday evening speakers.

Among the returning servicemen of this branch are Alex Sharpe, Kenneth Rowe, William Shaw, Blake Swift, Lloyd Swackhammer, Ralph Swackhammer, Frank Illingworth, Mac McLean, Robert Cox, and Bob McMaster.

The Saints are glad to welcome to

the branch Brother and Sister Nephi Phillips of Sarnia. Brother Phillips served four and a half years in the Air Force.

The new year opened with a two-week series of meetings conducted by District President Percy Farrow. In his sermons he spoke about the divine origin of the church, its ordinances, and the restoration.

The new furnace and heating system has been installed, and new improvements are being made in the church basement.

The Christmas offering goal has been set at \$60 for the new year.

—Edna Dunn, reporter.

Runnells, Iowa

Pastor, R. W. Gunlock

A three-weeks' series of meetings was conducted by Henry Castings and C. E. MacDonald beginning January 14. On two occasions District President Frank Fry presided. Special musical numbers were supplied by members of the local congregation and Saints from Des Moines. The services were a welcome spiritual experience for all attending.

Five new members were baptized on the evening of February 3; they were confirmed on February 10. The converts are Vesta Ridgeway, Alfred Wicker, Jean Freel, Nancy Griffith, and Jack Penman.

The Saints met at the home of Mrs. Emma Park, who has been a member of the church for sixty years, on Wednesday evening, February 13, for prayer service. The meeting was outstanding for its spirituality.

—Mayme Meador, reporter.

Moline, Illinois

Pastor, H. R. Cady

The young people of Rock Island district held a convention at the Moline church on January 20. The theme of the day was "This Is Your Hour." The opening prayer service was in charge of V. J. Witte, followed by a discussion hour under the leadership of John Stiegel. The women's department served lunch in the lower auditorium at noon. At 2 o'clock another discussion hour was held under the direction of Brother Stiegel; at 3 o'clock V. J. Witte was in charge of the service, "Your Hour of Summaries." Sandwiches, cake, and ice cream were served at a 5 o'clock supper.

The evening service began with a musical program which included a

marimba solo by Lahonta Davis, a vocal solo by Lt. Elmer Cousineau, a piano solo by David Shippy, a vocal trio sung by Muriel Lenox, Louise and Lucille Sheppard, a musical reading by Marie Bevan, a trumpet solo by George Barber, a clarinet and saxophone duet by Alan and Ronnie Tyree, and a vocal solo by Rozella Sheppard. The final meeting was a worship service held at 7:30; Tom Beil was the guest speaker.

Servicemen who have recently received their discharges are Merlin Lenox, Stewart Ryan, David Cox, Don Giles, Leo Sheppard, and Dick Martens.

Janet Kay, infant daughter of Mr. and Mrs. Merlin Lenox; Ronald Keith, son of Mr. and Mrs. Keith Lane; Harland James, son of Mr. and Mrs. Hale Cady; Kenneth Allen and Dawn Marie, children of Mr. and Mrs. Kenneth Lane, were blessed at recent services.

—Mrs. Leo J. Sheppard, reporter.

New Albany, Indiana

Pastor, W. O. Robertson

Two servicemen have recently returned and taken their places in the congregation; they are Paul Maymon of the Signal Corps, and James Robinson who served in the Infantry. Brother Robinson came back with the Purple Heart and Bronze Star awards.

The women of Albany branch have been quite active. They have given several dinners in the lower auditorium of the church, and will serve the meals at the district priesthood institute to be held February 23 and 24.

The music department is training young people in chorister work. The church school music is handled exclusively by members ten to sixteen years old; rotating pianists and choristers work under the supervision of the director of music. The regular pianist for all other services is Wanda Jane Fouts, fifteen years old.

Alvina Tretter, special music director, is training the young people in quartet and choir work. The four Tretter children have a quartet of their own; soprano for the group is Josie Lynn, five years old.

The Christmas program and New Year's Eve watch party was in charge of Margaret Maymon, program director. Among the many games enjoyed at the watch party was an old-fashioned spelling match between the people over forty and those under forty. W. O. Robertson and Harry Tretter, Jr., were top spellers on the two teams.

George Maymon, Zion's League leader, is planning a full program for the coming year. A valentine party and formal banquet was held on February

BULLETIN BOARD

Northeastern Illinois District

For the first time in the history of the northeastern Illinois district, a two-day ministerial retreat was held at Mission branch on February 9 and 10.

The retreat was opened by the district president, Dr. Dwight D. Davis, who made a statement about the purposes and objectives of the gathering. Two classes were held between 3 and 5 p. m. on Saturday. The theme for the first was "Priesthood—What are its opportunities for service to mankind?"; the discussion was led by Doctor Davis. "What is meant by an authoritative ministry?" was the theme of the second class taught by Apostle F. Henry Edwards.

An excellent dinner was served in the lower auditorium by the women's department of Mission branch following the last class period. Grace was pronounced upon the food by Dr. O. T. Hayer, pastor of Pontiac mission. Elder Arnold Settles, pastor of Aurora branch, was recreational leader following the dinner, enlisting the participation of every priesthood member present in some very amusing and enjoyable quiet games.

At 7:15 p. m. the group retired to the upper auditorium for a round table discussion with Apostle Edwards answering the questions. While this was under way, the lower auditorium was prepared for a priesthood prayer and fellowship hour, the arrangements for the musical setting and decorations were taken care of by Charles Homuth, pastor of DeKalb branch, and Marion Blakely, pastor of Sandwich branch.

"This Is My Task" was the theme used for the hour of prayer and testimony. A circular arrangement of the ministry provided a friendly and close setting for the theme talk delivered by Elder Frank Shank of Central Church, Chicago. Dr. Russell Rogers, pastor of Elgin

14 in the lower auditorium of the church. Pastor and Mrs. Robertson were special guests. The theme for the evening was "Working for a Bigger and Better League." Thirty were present. A one-act comedy, "An Evening With Parson Grindstone," written and directed by George Maymon, topped the evening of fun. It was such a success that it is to be repeated at the priesthood institute.

District Missionary Allen Breckenridge and wife are making their home in New Albany. On February 10 Brother Breckenridge talked on "Life After Death," illustrating it with a chart. This was at the request of several nonmembers who attend the evening services regularly. The southern Indiana district played Santa to the Breckenridges by presenting them with a desk at Christmas.

On Sunday, February 17, District President Chester Metcalfe began a series of lectures on the "Life of Christ," illustrating his talks with colored slides. These lectures will continue through February 19.

—Elsa Robertson, reporter.

mission and district director of music, sang a cappella, Ashford's "This Is My Task." Prayer and testimony portion of the service was under the direction of Apostle Edwards and the district presidency.

Early Sunday morning the ministry met for a Communion, prayer, and testimony service. The theme was "My Faith Looks Up To Thee." Elder Marion Blakely was responsible for the beautiful sacramental setting: an all white backdrop with rich purple drapings framing a picture of Christ, in front of which was an open Bible flanked by burning candles. From this setting the emblems of the Lord's Supper were served. The spirit of God was present at this service.

Mission branch was responsible for the church school hour with Robert Fewell in charge. Clarence White of Aurora offered the invocation. Apostle Edwards taught the combined classes of young people, adults, and priesthood, using as his topic for group discussion, "What must we do now to guarantee stable ministerial power?"

At the eleven o'clock hour Dr. Russell Rogers sang "Thanks Be To God," accompanied by Mrs. Vernon Hougas of Mission branch. The invocation and benediction were offered by Elder Richard Wildermuth, pastor of Plano branch. Apostle Edwards delivered an appealing message on "What is our relationship to God?"

Following the morning sermon, the women's group at Mission served a very complete buffet dinner. Elder William Pinkerton, pastor of Belvidere branch, asked God's blessing upon the food.

"Go ye therefore, and teach all nations . . . and, lo, I am with you always" was the theme for the special 2 p. m. dedication service for the district priesthood under the direction of Elder Dwight Davis and his counselors. Elder Settles offered the invocation. A special piano selection was played by Margaret Jameson of Mission branch. Elder Davis summarized the high points of the priesthood retreat by making a series of statements in answer to the question, "Why did you come?" Apostle Edwards gave the charge of dedication, basing his remarks on the theme. Elder Blakely pronounced the benediction.

Contributing notably to the spiritual setting of all services was the recorded music played so clearly before and between services on the recording machine made by Elder Charles Homuth.

Excellent support was given this priesthood retreat by the ministry. All who came felt that the original objectives for the gathering were realized, and expressed the hope that it represented the first of many more such meetings to follow in the future.

Religious Education Conference Northeastern Illinois District

A religious education conference of the northeastern Illinois district will be held at Plano, Illinois, March 16 and 17. The first meeting is scheduled for 2:15 p. m. on Saturday, when special classes will be held for workers in the children's, young people's, and women's departments. A program composed of contributions from the various branches will be given at 7:30 p. m. Sunday services will begin with a devotional at 9:30 a. m., followed by a sermon at 11:00, and a re-dedication service at 2:00 p. m.

Silver Lake Reunion

For the benefit of many who have already made inquiries, and for those who may wish to make their reservations well in advance of the Silver Lake Reunion, the following information is submitted. The district presi-

dents of the Portland, Seattle, Spokane, and British Columbia groups, northwestern states bishop, and the Apostle in charge met in Seattle on Sunday, February 17, and decided to have a joint reunion on the Silver Lake grounds near Everett, Washington. The date has been tentatively set for July 26 to August 4 inclusive. Those wishing to make reservations for tents or cottages should write to Bishop M. E. Lasater, 4115 Bagley Avenue, Seattle, Washington. A dining room and grocery store facilities will be available. The program for the reunion is in charge of Elder J. L. Verhei, 3824 SE Grant Court, Portland, Oregon; those having requests in regards to the program may consult him. This will be the first reunion for the Saints of Oregon, Washington, British Columbia, and northern Idaho since 1941.

Missionary Sermon Studies Wanted

Cleo Thompson, Box 653, Sweet Home, Oregon, would like to buy a copy of F. Henry Edwards's *Missionary Sermon Studies*. Please write, stating price before sending the book.

New York District Tentative Spring Program

Theme: "Give us each day our daily courage to achieve."

Department officers plan with your respective local cabinet meetings.

Activities classified as follows, and arranged by

Ministerial: Dr. P. L. Weegar, 1721 Main Street, Buffalo 8, New York.

Religious Education: E. V. Wagner, 12 Cazenovia Street, Buffalo, New York.

Youth-Zion's League: Ann Voltmann, East Aurora, New York, R. F. D. No. 3.

Woman's Department: Florence Kennedy, 32 Alice Street, Buffalo, New York.

Music: Catharine Devins, 1605 Michigan Avenue, Niagara Falls, New York.

Finance: F. C. Mesle, Bishop's Agent, 166 Willow Street, Sherrill, New York.

Treasurer: Thomas Yates, 2451 Michigan Avenue, Niagara Falls, New York.

Officers: Study your "A Year Book for Church School Workers" and "Guide-Lines to Leadership."

1946

March 24, Syracuse, Institute,

March 31, Buffalo, Departmental.

April 28, Rochester, Ministerial.

May 5, Niagara Falls, New York, Youth Conference.

May 12, Johnson City, Missionary.

May 19, Sherrill, New York, Institute.

May 26, Greenwood, New York, Departmental.

June 1-2, Buffalo, New York, New York District Conference.

Please submit your plans to me.

P. L. WEEGAR,

District President.

Request for Prayers

Members of the Indianapolis congregation request the united prayers of the Saints in behalf of Timothy McIntosh, infant son of Pearl Creston McIntosh, who seems to be blind. The father is still overseas and has never seen his son.

Mrs. Daisy Erickson of Delisle, Saskatchewan, requests the prayers of the Saints. She is isolated from the church, and will soon be going to the hospital for treatment of a serious ailment.

Mrs. Sarah Selbe of Phillipsburg, Kansas, asks to be remembered in the prayers of the Saints that she might be healed of her affliction.

☆ Gold Star Column



Lt. Bernard Black

Lt. Bernard S. (Bunny) Black, reported missing in action on January 9, 1945, after his sixth mission over enemy territory, was officially declared dead by the war department on January 10, 1946.

Lieutenant Black was a graduate of Graceland and received his Bachelor of Science degree in aeronautical engineering from Iowa State College prior to his induction into the service in February, 1942. After completing his training as a flight engineer in Seattle, Washington; Denver, Colorado; Clovis, New Mexico; and Pratt, Kansas, he flew to Saipan as a member of the crew of *Waddy's Wagon* and participated in the first B-29 raid on Tokyo.

His wife, the former Betty Jean Potts, also a graduate of Graceland, is residing in Woodhaven, New York. He is survived also by his father, Eugene M. Black; two sisters, Mrs. Virginia Morse and Mrs. Doris Grafton; and a brother, Fred Black.

Sgt. Virgil Kinne

Sgt. Virgil Elbert Kinne was born April 17, 1923, at Spokane, Washington, and died December 8, 1945, at Billings, Montana. He was a graduate of Spokane High School. In March, 1943, he entered the service, receiving his basic training at Fort Knox, Kentucky; he was sent to England on July 2,

1944. He served with General Hodges' first army through its sweep across France, Belgium, and Germany without receiving a single wound. On October 21, 1945, he left Germany, arriving at Camp Kilmer, New Jersey, November 28. He was enroute to Fort Lewis for discharge when the transport plane on which he was a passenger crashed while attempting to land at Billings, Montana, killing all aboard.

He was baptized a member of the Reorganized Church on April 21, 1935, and was active in League activities before going overseas. He was married to Charity Mason of Coeur d'Alene, Idaho, on October 31, 1942; to this marriage one son, Michael, was born.

Besides his wife and son he is survived by his parents, Mr. and Mrs. Chester Kinne of Spokane; one brother, 1/Sgt. Lyle Kinne with the Army in the Philippines; and a sister, Marjorie Halvorsen.

Norman Johnson, S 1/C

Norman Johnson, S 1/C, has been officially pronounced dead by the Navy department. In August, 1944, hopes rose when an announcement was released at Washington indicating that 300 aboard the "U.S.S. Houston" might be prisoners of war in Thailand. The ship disappeared without leaving a trace in the battle of the Java Sea on February 28, 1942. It was one of a small group of British, Dutch, and American warships that were swept before the Japanese tide in the early days of World War II. The last fight came in a desperate and futile effort to keep the Japanese from invading the Dutch East Indies.

Norman enlisted in June, 1940. His parents, Mr. and Mrs. Gilbert Johnson, have received from the war department the Presidential Citation awarded to crew members of the "U.S.S. Houston." The award was given for outstanding performance against the enemy from December 7, 1941, to February 28, 1942.

Besides his parents, he is survived by one sister, Fern, and two brothers, Ronald and Gerald, all of Beloit, Wisconsin.

Our Departed Ones

BRADSHAW.—Thomas Albert, eldest son of George and Mary Bradshaw, was born May 22, 1883, at Attleboro, Massachusetts, and passed away November 24, 1945, after a brief illness. He was baptized into the Reorganized Church in his youth, and was a devoted member until his death. He was married to Stella Smith, who survives him. He also leaves a son, Harold, of Easton, Pennsylvania; a daughter, Mrs. Myrtice Loranger of Taunton, Massachusetts; three grandchildren; his aged mother; two brothers, Elders Earle and Raymond Bradshaw; and a sister, Mrs. Ada Power, all of Attleboro. His father preceded him in death in 1916. Services were conducted in the Attleboro church, Elder Ralph Power officiating. Interment was in Oak Knoll Cemetery.

CHAMBERS.—Wilbur, son of Mr. and Mrs. Edwin Chambers, was born October 19, 1875, at Coldwater, Michigan, and passed away at the Independence Sanitarium on February 15. In 1901 he enlisted in the Army and served with the 15th Cavalry in the Philippines until his discharge in 1904. On December 25, 1905, he was united in marriage to Gladys Morton; six children were born to this union. One son, Graydon, preceded his father in death. Mrs. Gladys Chambers died in 1928.

On April 19, 1930, he was married to Mrs. Maymie Dooley of Independence, Missouri. He was baptized into the Reorganized Church in West Branch, Michigan, on August 19, 1906, and was ordained a teacher in 1920.

He is survived by his wife; three daughters: Mrs. Mildred Belrose of Detroit; Mrs. Violet Adair, also of Detroit; and Mrs. Elaine Moore of Los Angeles; two sons: Edwin and Orville Chambers, both of Independence; a twin brother, Walter Chambers; two sisters, Mrs. Maude Liff and Mrs. Luna Stevens; six step-children: Mrs. Alma Dixon, Mrs. Fern Long, Mrs. Opal Curless, John, Roland, and A. R. Dooley; twenty-six grandchildren; and eleven great-grandchildren. Services were

held at the Carson Funeral Home conducted by Amos T. Higdon and R. V. Hopkins. Burial was in Mound Grove Cemetery.

GOODE.—Stella Emma, died at her home in Independence on February 13 at the age of sixty-three. She had been ill for several months. A faithful member of the church, she also belonged to the Home Beautiful Club and was a charter member of the Laurel Club. Surviving are one daughter, two sons, two brothers, and a sister. Funeral services were conducted at the Stone Church on Friday, February 15, at 2:30 p. m. Interment was in Mound Grove Cemetery.

BURTON.—John Carter, only son of Rudolph and Dorothy Burton, was born July 5, 1945, at Baltimore, Maryland, and died at the home of his parents in Baltimore on February 9. He was blessed August 19, 1945, by Elder E. H. Brennan at the church in Punxsutawney. Funeral services were held at the home of his maternal grandparents in Punxsutawney, Elder E. H. Brennan officiating. Interment was in the Circle Hill Cemetery.

VANDERWOOD.—William H., son of John and Anna Vanderwood, was born at Malad, Idaho, on January 31, 1887, and died at Malad on February 8 of a heart attack. He was baptized March 10, 1918, at Ogden, Utah, and was later ordained to the office of priest. He was a faithful member, loved and respected by all who knew him. On September 19, 1928, he was united in marriage to June Starr; to this marriage one daughter was born who passed away at birth.

He leaves three sisters and a brother, Elder J. E. Vanderwood, besides his wife. Funeral services were held from the second ward meeting house at Malad, Idaho. E. E. Richards was in charge, with Josiah Price giving the sermon. Interment was in the family lot in the Saint John Cemetery.

Editorial

(Continued from page 2.)

can send or lend your copy of the Herald. Other articles of various kinds are also needed. Nearly everybody can help. Articles may be a little slow reaching publication, as they were before, but we shall need the supply when full-sized editions can be printed again. Please keep sending the articles. We shall need all of them in time.

NOTICE OF THE CHANGE came to us after most of the type for this edition had been set. In future editions there will be more smaller type. This time we are shifting and condensing the editorial page, subject to further consideration with the top directors of editorial policy. It seems hardly possible to continue "business as usual" in this department while all other departments accept retrenchment.

ONE THING IS HOPEFUL. Our people have responded wonderfully when we have explained the facts and shared the problem with them. Our experience of the last few months has proved that. Calls for help have brought generous and intelligent responses. Through the present difficulty we feel sure we shall be able to continue the work with best effectiveness by asking your help. And we appreciate that help more than we can tell you.

L. L.

(This space for address label.)

Donald Harvey
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Feb

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The Saints' Herald

Volume 93

March 16, 1946

Number 11

I waited long, in toil and care,
For God to hear my constant prayer.
And then, one day, he let me see
How long he's had to wait—for me!

Prophets for Today

By Maurice L. Draper

The Authority of the Modern Voice of Prophecy

By J. A. Koehler

What the Reformation Reformed

By Evan A. Fry

A Biography of Apostle J. F. Garver

In the Graceland Fiftieth Anniversary Series

The Saints' Herald

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All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

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Editorial

THE GENERAL CONFERENCE is the center of attention during these days when preparations for it are being made. In the midweek prayer meetings, numerous petitions are offered on behalf of the conference, the church, and the leaders. Everywhere that church members gather, the conversation turns to the conference.

It seems to us that the feeling of insecurity and uncertainty which is abroad in the world has not left our people unaffected, and we share in the general apprehensions which arise out of the great and difficult problems facing the nations. It is very important that we should not let this feeling come into the General Conference.

In our conference we shall need all the patience with each other and trust in God that it is possible to summon. We need faith and strength. We need unity. We need to care so much for each other and for the church that we will let nothing divide us.

Recently we were reading the manuscript for the new history of Grace-land College by Dr. R. A. Cheville. He said many things that impressed us; one of them fits this occasion for the whole church. He records that students have said, "Whatever we do, let's all do it together!"

That is a good rule for any conference. Let us have the propositions presented. Let us consider the evidence and the discussion. Put it to a vote. Then abide by the majority decision, and all work together. The conference will go according to the condition and the will of the people. We need no psychic capacities, no extraordinary powers, to predict that. There are no external conditions to make any real difficulties for us. In unity and harmony, the church has always found a great blessing. If we keep together through the apprehensions and fears of these times, our church will be able to accomplish a great work, and will grow in strength and service to humanity.

THE LITTLE SYMPHONY ORCHESTRA played a beautiful concert at Memorial Hall in Independence a few evenings ago. Under the leader-

ship of Brother Franklyn Weddle, our church Director of Music, this organization has reached the highest development of instrumental music yet attained by Independence people. We were able to identify nineteen of the thirty-eight orchestra personnel as members of our own congregations. It is splendid that artists and players of all groups can unite in this fine project. Brother Weddle commented, "There are many more able musicians in Independence, who could give us great help. But we have not been able to interest them in this effort." We add our urgent appeal that people of every group should support the Little Symphony. It will bring not only excellent music, but friendship and understanding. More good than we realize is done by such organizations.

J. CHARLES MAY, veteran missionary, had the good fortune to be doing church work near Fulton, Missouri, about March 5, when Mr. Winston Churchill, former Prime Minister of Britain, was to deliver an address there. A short bus trip took Brother May to Fulton. Going to the gymnasium at Westminster College, he learned that many thousands had been disappointed in efforts to get seats; but he spoke to a guard, met, and shook hands with President Truman, and received a seat reservation that had been canceled by a holder who could not attend. "Mr. Churchill seemed really very sincere," said Brother May. "There was a spirit of brotherhood between him and President Truman."

L. L.

Bibliophile, Feminine

The tailored dress I saw today
Was sweetly flowered, pertly gay;
I thought it fit (by self-persuasion)
To wear on more than one occasion.

Of rayon sheer, hard to ignore—
That dress and I had true rapport.
The price? My dear, as I'm alive,
Reduced to Dollar Ninety-five!

Ay, ay, but here's the mortal rub:
Just yesterday a leading pub.
Sent me a special close-out list
Of books, (one choice one I had missed).

Sheer vanity I'll not express,
So on that tempting little dress
I will not cast another look;
One Ninety-five will buy that book!
—Marietta R. Clarke, in *The Cleveland Press*. (via *Counterpoints*.)

Prophets for Today

By M. L. Draper

ONE of the outstanding teachings of the Scriptures about the nature of our Heavenly Father is that he is the "same yesterday, today, and forever," that he is the eternal, unchangeable God. In the words of Malachi in the sixth verse of the third chapter, "I am the Lord; I change not!" This characteristic of God cannot be over-emphasized. If the Scriptures contain truth at all, then this is fundamental to all truth, that the creator of heaven and earth, the maker of all things, and the father of all men is the same from everlasting to everlasting, the same eternal, unchangeable God.

Now if this be true, as we certainly believe that it is, then it is also true that he is still trying to save men from the sins that plague us, by the establishment of his kingdom on the earth. As Jesus taught us to pray, "Our Father who art in heaven; hallowed be thy name. *Thy Kingdom come, thy will be done on earth as it is done in heaven.*" This is still the divine purpose, for God has not changed. He is at work among men to bring to pass his kingdom on earth.

IN THE light of this divine purpose, there is a statement of Amos, in the seventh verse of the third chapter, which assumes special significance. Amos said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Note—the Lord God will do *nothing* except by a prophetic ministry, that man may know and co-operate with the divine will. The story in the Scriptures is the story of the efforts of our Heavenly Father, through the ministry of his prophets, to reveal his way of life to men, and to call them into his kingdom.

In every age of spiritual enlightenment there have been prophets. In the days of Adam, the Lord spoke to him, even in his fallen state, in order to reveal the way back to

righteousness. In the days of the patriarchs there were prophets, and out of their ministry came the calling of the Hebrew people as a chosen, servant group, to serve the rest of the world in a ministry which would reveal the true and living God and his divine will to the peoples of that time. During the entire Old Testament history, the story of the Hebrew people is that of their fortunes and misfortunes as they obeyed the revelations of God through their prophets, or followed the other peoples who lived among them into the worship of idolatrous gods. The ministry of the New Testament in the life of Jesus was introduced by one of the great prophets of all time, the "Voice of one crying in the wilderness," John the Baptist. He it was who made possible the beginning of the ministry of Jesus by preparing the way before him, and by introducing him to the people with the words, "Behold the Lamb of God, which taketh away the sins of the world." Jesus has been called the greatest of all prophets, and such he was, for he revealed the nature of God and the divine purpose in terms of life better and more completely than any other.

BECAUSE of the constant turnover in the world's population as the generations come and go, the gospel needs to be constantly reinterpreted; not changed, for it, like its author, is unchangeable through all eternity, but restated in terms of the present, and each generation in turn needs to be taught of the will of God through the ministry of its prophets, if they have faith to receive it. After the ascension of Jesus, there were many prophets in the church who continually reminded those who had been followers of the Master in the flesh, and

witnessed unto those who were converted after his ascension, of the standards of the gospel. We have the record in the New Testament of the work of some of these prophets up to about A. D. 100. There may have been such ministry afterwards, but their writings were not included in the Scripture.

Let us be reminded again of the statement of Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." This was true in the beginning. It was true during the days of the patriarchs, during the exodus from Egypt, during the Old Testament period. It was true in the days of Christ and the New Testament church. The Scriptures teach that God is the same yesterday, *today*, and forever. That means that it is still true today. "Surely" even today "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

IT IS well to note here that the ministry of these prophets has usually been associated with the "called-out" people of God—those who are separated out of the world for the special purpose of rendering the service of kingdom-building, so that all men may see in operation and come to understand the heavenly way of life. In the Old Testament, this meant that the prophetic ministry was directed primarily to the needs of the world through the "chosen" Hebrew nation. They were the ones who, under the leadership of Moses, were organized into the Old Testament church, out of which there came, because of apostasy and confusion, the sects known as the Pharisees, Sadducees, etc. In the New Testament period, there is no record in the Scriptures of this prophetic ministry originating outside the church of Christ. If God is still the same, then we should expect, similarly, that today prophetic ministry would not be haphazard and confused, but that it would be associated with the Church of Jesus Christ. Thus, as Paul writes

in I Corinthians 12: 28, "God hath set some in the church, first apostles, secondarily *prophets*." The prophets are set in the church.

Now, if there is a church of Christ upon the earth today, it will have, besides all the other characteristics of the New Testament church, a prophetic ministry through those who are set in the church for that specific purpose. More than that, since the greater portion of the scriptures in the Bible are the experiences of the prophets as they attempted to reveal God to the people, there should be preserved today, for the benefit of those who wish to study and meditate over the revelations, and for the use of the generations to come, a record of the ministry of such prophets. We of the Reorganized Church of Jesus Christ of Latter Day Saints believe that there is such a prophetic ministry, and that there has been since before the organization of the church in 1830, and that there is a record of the ministry of these prophets for today, just as there is a record of the prophetic ministry of olden times. The record is contained in the pages of a book, which is called, the *Doctrine and Covenants*, selected from the revelations of God by the Reorganized Church of Jesus Christ of Latter Day Saints. The first edition of this book was published in 1835, and there have been numerous editions since that time. The current edition, published in 1945, carries a document dated April 10, 1940. Thus, even though it has run many editions, the book is not yet finished, nor will it be until the final achievement of the works of God, for he does not change, and as Amos said, "Surely the Lord God will do nothing but he revealeth his secrets unto his servants the prophets."

It is our purpose to study "Prophets for Today." We want to know who these prophets are, what understanding of the divine purpose we may receive by their ministry, and in what ways they have added to the work of salvation by their prophetic

This is one of a series of sermons delivered over Radio Station WALA, Mobile, Alabama. The author is one of our well-known and successful missionaries, and is secretary of the second quorum of Seventies.—Editors.

function. Some will be tempted to read again the eighteenth and nineteenth verses of the twenty-second chapter of Revelation, where we are admonished not to add to nor take away from the revealed word of God. They will wonder if we are adding to the Scripture when we say there is a record of divine revelation for today. But if they will turn to Deuteronomy 4:2, almost the same words will be found. Does that mean that everything in the Bible after Deuteronomy 4:2 is wrong? Of course not. It means that man must not pervert the revelation of the divine will by adding to or taking from the words of God. But after Moses wrote Deuteronomy, there were centuries following in which most of the Bible was written. This was by the work of God through his divinely appointed prophets. It is these divinely appointed prophets for today, and their work, which we shall consider in the coming weeks, that we shall thus learn that God is no respecter of persons, and that he leads us today toward his kingdom by the ministry of "prophets for today."

General Conference Housing

As a special urgent request, we ask all persons who have listed their names for rooms with the Housing Committee to notify us at once if they have made arrangements other than through committee channels. Failure to notify us of having secured rooms privately has caused confusion.

Some improvement in the housing outlook is noted, but we are still 150 rooms short to date.

GENERAL CONFERENCE
HOUSING COMMITTEE

Blue Pencil Notes

In this present time of confusion and disorder (when in our darker moments half the world seems crazy and the other half—half crazy), it is refreshing at times to watch the play of unspoiled children and listen to their talk. Here is an anecdote credited to the Toronto *Globe and Mail* that interested me:

Two small children were playing at housekeeping. One pretended to want to rent the play house of the other.

"Have you any parents?" the little house owner asked.

"Yes," said the other little girl, "two."

"I'm sorry," replied the little landlady.

"I never rent to children with parents—they are so destructive."

That story is something more than funny. The child said more than she knew. For years past, adults the world over have made destruction their chief business. It has been our "big business." And now when the war is said to be over, we do not know how to get about the peaceful work of rebuilding.

Recently I happened to be reading words penned by the president of the church. He wrote: "A feeling of unrest, in some of downright dissatisfaction and in others of annoyance and distress, had [has] gone out into the different districts of the church, and affected the delegates." He was writing about General Conference delegates. However, I must hasten to add that the words quoted were written by President Joseph Smith in 1885. There were some very real reasons why the Saints were disturbed. And yet when Brother Joseph continued to write about that conference, he said that light and unity came, and "great harmony of both sentiment and spirit." In fact some thought it one of the best conferences that had ever been held by the church.

Many times in the past when fears and forebodings have troubled the minds of the Saints as General Conference approached, ere the confer-

ence ended, light came, and unity and peace prevailed. It is not always so; but perhaps the outcome is always one of blessing when the Saints are humble and prayerful and anxious unitedly to learn the will of God, and to do it.

THE PROPHET JOSEPH SMITH
IN 1832

When Joseph Smith received the revelation in 1832 predicting the Civil War, that document added that "The days will come when war shall be poured out upon all nations." And it ended, "until the consumption decreed hath made a *full end* of all nations." At the time such a statement seemed utterly incredible.

THE WORLD COUNCIL OF
CHURCHES IN 1946

Recently the provisional committee of the World Council of Churches, representing ninety church groups from thirty-two countries, issued a statement, dated Geneva, February 25, in which they said: "Man's triumph in the release of atomic energy threatens his destruction . . . unless man's whole outlook is changed, our civilization will perish." That would just about mean "a full end of all nations."

Beyond such possible catastrophes, we look for the setting up of a world government that shall endure in peace. Still further, in its conclusion, the revelation from which we have quoted adds, "Wherefore, stand ye in holy places, and be not moved until the day of the Lord come."

ELBERT A. SMITH.

The Law of Work

THE LAW of work does seem utterly unfair—but there it is, and nothing can change it: the higher the pay in enjoyment the worker gets out of it, the higher shall be his pay in money also.
—Mark Twain, *Connecticut Yankee in King Arthur's Court*.

The Authority of the Modern Voice of Prophecy

By J. A. Koehler

WE USE THE word "authority" here as meaning the right to speak (and, of course, the right to be heard) which arises from a superior insight into human nature and affairs, or from a superior understanding of what is requisite to enrich human life. Call it a superior outlook or vision of the shape of human affairs to come, if you prefer.

Prophetic authority is a power in the sense that knowledge of the truth is power. The prophetic voice has right to speak because the truth has right to a right of way, or right to be implemented, in the lives, the affairs, the business of both peoples and persons. Since the word of prophecy respects the "right" conduct of "human" affairs the authority to speak the word of prophecy arises from moral excellence as well as intellectual superiority. It arises from an intelligent, burning love of God and man.

THERE HAVE NOT been many great prophets, for great prophets appear only when there are very important turns of events that shape the fortunes of men. The two incomparable prophets are Moses and Jesus, one of whom spoke with consummate authority on the organization of human society and the other on the spiritual foundation that must underlie rightly constituted human society. Moses spoke with authority in one specific relation and Jesus in another.

The relation in which the voice of prophecy speaks with authority is determined by the circumstances of man, by the needs of the times. About all that may be said of Abram's prophetic authority is that "He looked for a city [a mode of organized human society] which hath foundations whose builder and maker is God," or which is an embodiment of the will of God; and that he saw, as through a glass dark-

ly, the role of his people in the building of that city.

The authority of Moses' prophetic voice was much greater. For he apprehended, he seems to have apprehended, the system of social principles—which are at once moral principles—in which the city that Abram looked for is to be grounded. Moses spoke with consummate authority on the special application of those principles that should have been made in his day and time, or in the circumstances of his people.

Jesus is the consummate authority on the state or temper of mind, or on the spirit that must pervade a people, if it is to build the city which Abram saw. The substance of what Jesus said is, Except a people be born of a spirit which is in the likeness of God—except it be born of the "Holy" Spirit—it shall never achieve the Kingdom of God. It shall never build the city which Abram saw.

Some of the lesser prophets—St. John the Divine, for instance—spoke with more authority on the doom of peoples whose spirits are degenerate; on the fate of peoples that are reprobate. Isaiah's specialty is the circumstances of the building of the Kingdom in the latter days. On the whole the prophetic voice spoke with more specific authority with the passing of time and the broadening of human experience, and particularly as the affairs of Kingdom-building peoples, especially, developed.

THERE ARE MANY evidences of refinements of prophetic convictions as civilization marched on, or as the affairs of peoples progressed. For instance: the first proclamation

of record in the Bible respecting matrimony is, "Be fruitful and multiply." Simply that, and nothing more. The last proclamation is much more refined. It says "You [shall] both agree to be each other's *companion*, husband [companion] and wife [companion], observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." The last prophetic voice, then, spoke with greater authority than the first on the spiritual aspect of the marital relation.

And so it is as respects the first prophetic message respecting industry. That voice of prophecy said, simply "replenish the earth and subdue it." That, and nothing more. Isaiah had much more than that to say about the conduct of industry. As respects the ethics of economic life he spoke with more authority. We do not know how Isaiah compared with Moses as an authority on the organization of the state. All we know is that it was not his mission to speak on that question. That was the mission of Moses.

MY ESPECIAL concern is the authority of the *modern* voice of prophecy. Again it is the circumstances of the people, the need of the times, the turn of human events, that gave rise to the specific message of prophecy. I speak, of course of *modern* prophecy. This time, instead of the people leaving Egypt in a body and of establishing the business of the Kingdom with "hands," or by force of arms, it is a case of coming out of Babylon one by one; and of establishing the Kingdom "without" hands. The necessity today is to form a Kingdom-building people through the gathering of "the elect" from here and there and everywhere. And instead of coming into possession of a land, on which to build the city, through conquest, in the last days the land must be procured through purchase.

The circumstances of the people

Graphic Arts Bureau

Wants Historical Photographs

The Graphic Arts Bureau has been gathering photographs of historical interest for years. We have also collected books of historical interest.

We have in our possession a daguerreotype of Joseph Smith, the Martyr, and also one of Emma Smith. We have a copy that we made from a daguerreotype of the Nauvoo Temple. We also have a number of other daguerrotypes of great historical value.

This date, we received an 1830 edition of the *Book of Mormon* in very good condition. This book was brought from England by the father of David Ferguson, Director of St. Paul's Episcopal Church, Creston, Iowa. In 1906 it was given by Mr. Ferguson to George B. Hall, Creston, Iowa, and in turn by him to the Graphic Arts Bureau.

If any of the Saints have pictures of historical interest that would be of benefit to this department, we hope they will get in touch with us.

C. ED. MILLER,
Graphic Arts Bureau.



who seek the Kingdom are very different today from what they were in the days of Moses. They are very different from what they were in any previous age. Accordingly the authority of the modern voice of prophecy must be different, as respects particulars, from the authority of the ancient voice.

Moreover, the concept of economic justice proclaimed by Moses was lost in apostasy. It needed to be restored. That is the reason one of the characteristics of the modern message of prophecy is its system of ethico-economic principles. Moreover, there is a need today of a very special agency—a church, we call it—through which the gathering of the elect, and all, is to be consummated. There is need of an agency competent to bring forth and establish the cause of Zion.

Many circumstances are different. The applications of the laws of rent and wages and stewardships and tithing and surplus, and almost everything else, must be somewhat different in our day. Distribution, for instance, is quite a different problem from what it was in Abram's household. So, the modern voice of prophecy must speak with a very *special* authority, in these latter days, on the business of building the Kingdom.

HERE ARE A few passages of the modern message of prophecy. You will see what I mean when I say the modern voice of prophecy must speak with more *specific* authority. "All things shall be done by common consent." "The inhabitants of Zion shall judge all things pertaining to Zion." "Let all the churches gather together their moneys . . . And let honorable men be appointed, even wise men, and send them to purchase the lands" upon which the city which Abram saw is to be built. "Gather mine elect to the places appointed." "And you are to be equal, in other words, you are to have equal claims upon the properties [the land and other economic resources of "the people"] for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just. . . . Every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God." And so on and on, until the message is completed.

The whole setting of the business of the Kingdom is different in our day. The affairs of all nations are in confusion. The industrial or economic affairs of all peoples are in a tangle—an almost indissoluble tangle. There is a world calamity. Civilization faces its crisis. It is on the economic crisis that the voice of prophecy needs to be heard. And it is precisely on that baffling problem that the modern voice of prophecy speaks with consummate authority.

For the Sick and Discouraged

Thy Health Shall Spring Forth, by Russell L. Dicks. N. Y., Macmillan, 1945. 61 pages. \$1.25.

The minister who collaborated in producing that excellent volume, *The Art of Ministering to the Sick*, and who has contributed a number of other good works in the field of counseling, brings us a fine new small book, much needed in the trade. It is the kind of book any reviewer would have wished to write, but is delighted to find that somebody else has done it much better.

Here are prose and verse selections, by the author and by others, for meditation and prayer when the mind and body are in distress, in a sufficient variety and number for most needs and occasions.

Even if you aren't sick you should get this book for those dark times in your life when you don't feel that you have courage to face the world and its problems. It will help you. We like the headings: "The night before an operation"; "For one in pain"; "For one who feels guilty"—there is one for most of us!; "For one who feels lonely"; "For one who is disabled"; two good items on "In behalf of nurses" and "In behalf of physicians"; "A prayer for sleep"; "A prayer to be free from worry"; and many others. This volume is especially good for troubled editors. We are taking it home and putting it on the bedside table.

A Philosophy of Justice

Justice and the Social Order, by Emil Brunner. Translated by Mary Hottinger. N. Y., Harper, 1945. 304 pages. \$3.

It was only in the safety of Switzerland, of nearly all places in Europe, that Brunner could have written this book in the year 1943. Its Foreword is signed in Zurich, in Septem-

ber of that year. The translation is recent. This is a conception of justice, freedom, and of the rights of the human individual that none of the dictators would have tolerated anywhere that people came under their power. The contribution of the book is that it finds the foundation of freedom in philosophy and religion rather than in politics. Seeing what can happen in politics, we can believe that this is a better foundation.

Dr. Brunner is a Swiss who writes in the German language (for the Swiss have three languages, including also French and Italian, but none of their own). He was in America, but when the war broke, he felt, as a patriotic Swiss, that he should return home to help his country.

Average readers will find this book requires deep plowing. The thoughtful, scholarly readers with good background will find values in it.

Dog Story

Every Dog Has Its Day, by Julie Haydon. Marcel Rodd, 1945. 120 pages, \$1.50.

This is the story of a dog's life, written ultra-modern style, by a distinguished young actress. It covers exactly one day with Maxim, a wire-haired fox terrier, beginning with her early morning caprices, through puppy biscuits, a walk in Bryant Park, a bath in Miss Haydon's tub, a trip to the photographer, more puppy biscuits, and a bedtime story. *Every Dog Has Its Day* is recommended to the canine conscious only.

Short Inspirational Talks

Religion and Everyday Life, by J. B. Chapman. Kansas City, Beacon Hill Press, 1945. 141 pages. \$1.

A friendly, practical tone and viewpoint pervades these short talks which take their starting point in some passage of Scripture and calmly work over some of the per-

plexing difficulties of everyday life. This neighboring publisher has put the book in good, clear type, easily read by those whose eyes need help.

For Funerals

The Improved Funeral Manual, by William H. Leach. N. Y., Fleming H. Revell Co., 1946. 224 pages. \$1.50.

The well-known Editor of the magazine *Church Management* has enlarged and improved the funeral manual which he formerly offered to the public through another publisher. Revell is a nondenominational house, and this book is not limited to the needs of any particular church, although it contains the historical liturgies of the Protestant Episcopal, the United Lutheran, and the Presbyterian churches. There is a generous section (Part III) from which liturgical materials may be selected and arranged.

Negro Biographies

Rising Above Color, by Philip Henry Lotz. Associated Press, 1945. 112 pages. \$1.50.

This is a series of short character-biographies written by a Methodist pastor about thirteen of America's outstanding Negroes. Although handicapped by racial prejudices, poverty, and limited educational facilities, these talented individuals won national and international acclaim. If you have not read the life stories of Roland Hayes, Richard Allen, Walter White, W. E. B. DuBois, Robert R. Moton, Marian Anderson, Frederick Douglass, Daniel H. Williams, Booker T. Washington, Paul Laurence Dunbar, James Weldon Johnson, Samuel Coleridge-Taylor, and George Washington Carver you will enjoy Philip Lotz's inspiring and easy-to-read *Rising Above Color*.



John F. Garver

One of the "Friends of Graceland College" series prepared in connection with the Fiftieth Anniversary Celebration, 1945.

By the Lambda Delta Sigma Society

AT HOMECOMING, he struts in new shoes, wears a moth-eaten "G" sweater, and brags of captaining the 1902 football team, whose squad of thirteen constituted the entire male enrollment of that year. A stranger watching the stout, heavily built man enjoying himself with such noisy gusto might need to be told that he is the Chairman of the Board of Trustees, and that he holds high place among those who have built Graceland College.

John Garver was born January 28, 1878, near Elkhart, Indiana, the oldest of a family of seven children. When he was five years old, his parents moved to Jackson County, Missouri, and two years later moved to Cloud County, Kansas, where John spent his boyhood days in a pioneer environment marked by hard labor, grinding poverty, and scanty educational and cultural opportunities. At a very early age he was earning his own living. The year that Graceland College was founded, he was working in Mills County, Iowa. The following year, employment with a Latter Day Saint farmer brought to his ears for the first time the story of the Restored Gospel. He joined the church September 26, 1897, and for five years he looked toward the new church college and saved his money for the opportunity of an education

which circumstances had thus far denied him.

IN SEPTEMBER, 1902, the Administration Building, standing proud and solitary on Graceland's hill, opened her doors to a little group of eager students which included John Garver. Possessed of a boundless physical and nervous energy, he threw himself into the life of the college and community. It is not easy for him to explain the effect which Graceland had on his life. This is partly due to the fact that the influence of the college was intermingled with the imprint of the church and town life. As he looks back to his early years in the little town of Lamoni, which was to become his home, he is inclined to marvel at the readiness with which he was accepted and put to work in various church and community activities. The college opened the door to a new world of thought and knowledge for the untrained young man, and personal contacts with the college faculty and the fine characters of the community were tremendously stimulating to one of his natural ability, and in sharp contrast to the hard and narrow background which had been his lot. He was a keen student, taking special interest in history and English. His eagerness for knowledge was given direction and balance by the personal efforts of such college notables as R. M. Stewart, E. R. Dewsnup, and J. A. Gunsolley. Among those of the community who were most influential in his

life were Joseph Smith, E. L. Kelley, F. B. Blair, and John Smith. These men, with many others of his early associates in Lamoni, have always held his admiration and affection. His experience in Lamoni provided him with a healthy self-respect he had not known previously, and channeled his strong character and rugged individualism into the work of the church.

For five years he carried partial courses at the college and worked at various tasks in the town. He edited the *Lamoni Chronicle* for two years, and later worked at the Herald Publishing House, being employed there when it was destroyed by fire in 1907. In Lamoni he found the girl of his choice, and he and Miss Mynn Hayer were married August 11, 1907. Two months later he became a counselor to John Smith in the Lamoni Stake Presidency and on January 1, 1908, was appointed a minister of the general church. He continued as counselor in the stake presidency for nine and one-half years, and during the last three years of this period, he carried the additional responsibility of the assistant editorship of the *Saints' Herald*. In June, 1916, he succeeded John Smith in the stake presidency, and continued in that office until called into the Quorum of Twelve in 1922. His first sixteen years in the quorum were spent in the Central States Mission, and as his home was in Lamoni it was possible for him to maintain close contacts with the college, its faculty, and student body.

DURING THE YEARS he was achieving a place in the highest councils of the church, he was taking a growing interest in the struggling church college. In April, 1912, he was elected to the college Board of Trustees, and with the Fiftieth Anniversary celebration has completed more than a third of a century of service on the board. He filled the office of secretary from 1910 to 1932, and since this latter date has served as chairman.

With the background and experience of the Reorganization Movement it was impossible for the college to receive the whole-hearted support of the church membership, nor is it surprising that some of the church stalwarts could give only an uncertain and wavering allegiance to the new institution. During the time when John Garver was a student, the General Conference ordered that the college be discontinued. This event profoundly impressed the young student for whom the college was making such a vital contribution. The passing years and widening experience in the ministry of the church served to strengthen his early conviction, born at this time, that the college must make its way in the regard of the church membership on the basis of its long-term service in bringing enlightenment to its young people, providing training for leadership in church work, and promoting unity and a common basis of understanding within the church.

AS A BOARD MEMBER since 1912, he has worked for and had a part in physical improvements made on the campus. He gave consistent and valuable support to President G. N. Briggs in his successful efforts to improve the academic standing of the college. In all the problems which have confronted the college during his long service as a trustee, he has given of his best thought and judgment and has been influ-

WEATHER BLUES

I don't know why I always think,
When February's over,
That March will come, and bring us
spring
And flowers, and four-leaf clover.

Instead it rains and blows and snows
Until I'm almost crazy;
I long for summer's blazing heat
So I can be just lazy.

—Sylvella Neece.

entia in every progressive move.

However it is safe to say that his greatest contribution has been in relating the college to the life of the church. As a general church officer, he has had ample opportunity to evaluate the influence of the college on the church membership. He has measured the success of the college in terms of developing Christian character and expanding the vision of the young people who attend there. He believes firmly that "nothing is worth the making which does not make the man." This basic philosophy has enabled him to evaluate the college in the total program of the church. It has made it possible for him to curb his own impatience in planning for the college, and at the council table of the Board of Trustees has often given him a somewhat deceptive appearance as a strong conservative. His personal enthusiasm for the college has always been tempered by his appreciation for the over-all picture of the church. At times, he has felt called upon to restrain those who he thought would do the college a long-time disservice by rushing its expansion beyond the strength of its parent organization, the church. At the same time, he has been zealous in his efforts to steer a course which has kept the college making progress in keeping with the growth of the institution which sponsors it.

To the Board of Trustees he has always brought the viewpoint of

the general church, and thus laid a broad base of understanding on which the problems of the college could be discussed and solved to best advantage. To the general church in all his work from individual conversations to quorum, council, and general conference assemblies, he has envisioned the hopes of the college with authority and conviction, and championed its need with moderation and good judgment. The full story of his influence will never be told, but in the growing esteem in which Graceland is held by the church, John Garver has always played an important part. For that he asks no praise, nor would he even claim credit for some of the achievements for which he has been largely responsible. Only the few friends who know him most intimately realize how generously he has taken on his broad shoulders the problems of the college.

As chairman of the board, his associates would agree that he has made every effort to develop opportunities for each one to make his best contributions. He presides in such a manner that there is freedom of expression, and the opportunity for the board members, when not in agreement, to work their way to a group decision which makes for strength and cordial relationships within the board.

Few, if any, of Graceland's alumni have so richly repaid the institution for its contribution to their lives. The college and its sponsoring organization brought him a richer and better way of life, and in return his life's work has been concentrated into avenues of service for the college and church. Among the names of the worthy men and women who have built Graceland to her present stature, and laid the strong foundations for the greater Graceland of Tomorrow, a high and honored place has been earned by our inimitable John F. Garver.

THE RESTORATION

By Evan A. Fry

THE APOSTASY was not a sudden, cataclysmic thing. Rather, it was slow, insidious, gradual. It may still be going on today, wherever and whenever men depart from the ways of God, change his laws to suit themselves, and break their covenant with him. Reformation, too, is a slow, tedious process. It is still going on today, for in due time it seems necessary that even the reformers shall be reformed. And that is just one of the reasons why Latter Day Saints believe that Reformation alone was not enough to restore the church to the condition of the church which Christ left on earth, which the apostles enlarged and more completely organized under the direction of the Holy Spirit. Restoration was necessary to accomplish this end, rather than centuries of reformation. But we are not unmindful of the great debt which Restoration religion owes to Reformation. As a consequence we are making a brief examination of the question, *What did the Reformation reform?*

The Reformation in Europe had four main causes, all interdependent one upon the other, and so commingled that it is impossible to tell where one cause begins, and the other ends. Those four causes were: first, moral; second, doctrinal; third, economic; and fourth, political. The Reformation was part and parcel with the Renaissance, and a general revival of learning, art, literature, and new thought, and an increase in political freedom and democracy.

ONE THING OVERLOOKED oftentimes by both Catholics and Protestants who make a superficial study of the Reformation, is that it began in the Catholic church. Some of its most distinguished clergy, and even some of its popes called loudly for reform over a period of four centuries. From the time of Innocent III,

in 1215, to Leo X in 1512, nine great church councils were held in the interests of church reform. The calling of each in turn was an admission that its predecessor had failed to complete all the needed reforms for which the church itself was clamoring. George Gordon Coulton, in his article on the Reformation for the *Encyclopedia Britannica*, says: "From St. Bernard at the beginning of the 12th century to Bishop Fox, who founded Corpus Christi college at Oxford in 1516, there is no generation from which we cannot choose orthodox and distinguished churchmen who urged the crying need for church reform in language which might seem harsh from the pen of a modern Protestant."

First let us have a look at the moral causes of the Reformation. Let us remember that preceding the Reformation, many churchmen had taken occasion to criticize the morals of the clergy. Guillaume Durand in 1311 said that the thing most needed in the church was "a reformation in head and in members," that is, from the pope downward. Since the adoption of the doctrine of the celibacy of the clergy, it had been an unending source of trouble. Denied the normal relationships of marriage, the clergy simply resorted to concubinage, sometimes buying permits or licenses for such practice from their superiors. St. Anselm tried to stamp out the practice in England, as early as the eleventh century, and admitted his failure. Medieval authors almost universally generalize about the immoral example of the monks and nuns of their day, and many a good church father blamed the loose lives of the clergy for the increase in heresy and in skepticism among the laity.

Long before Luther's day orthodox Catholics were calling attention quite vigorously to the abusive side of many church doctrines and practices. They deplored the multiplica-

tion of the holy days, and the ensuing vice and riot that often accompanied them. They deplored the abuse of the consecrated oils of the church for witchcraft. They questioned whether clerical immunity to secular law did not encourage crime. They pointed out that in many respects the laity seemed to be improving more rapidly than the clergy. It was some of these moral abuses that the Reformation undertook to correct in a more drastic way than had heretofore been tried by the church men who had seen the need long previously.

The need for moral reform served to high light and point out the need for doctrinal reform. Ordinarily, the mass of common people is not interested in doctrine, or the fine points of theology. They leave that to the theologians, the philosophers, the college professors, the clergy. But when they see the lives of their theologians and ministers differing so widely from their professed doctrinal creed, they begin to think about doctrine. This was very largely true in the Reformation.

THE FIRST HALF of the twelfth century saw the rise of several minor heretical sects, most of them anti-sacerdotal: that is, opposed to a special priesthood in the church. More than one of these sects taught that the personal immorality or unworthiness of the priest officiating in a sacrament or ordinance of the church, destroyed the value of the sacrament. That was not so heretical as it might at first seem, for Anselm had followed the same principle in trying to stamp out concubinage in England, holding that such sin automatically rendered men unfit to officiate in the ordinances and sacraments of the church. In the twelfth century, the Waldenses adopted the Bible as their standard of religious

2. What the Reformation Reformed

faith and practice. They read it in the vernacular, memorized much of it, quoted it in support of their position. They contended that there was no essential difference between clergy and laity, but there was no general or wide diffusion of these views.

The great schism in the church, with two, and sometimes three claimants to the papal throne hurling anathemas at each other, brought further doubt upon the doctrines of the church. People began to think and to talk about such things as predestination and indulgences, and to question why all virtuous non-Christians should be damned. They began to reject the necessity of priesthood for salvation, and talk about personal salvation, justification by faith, and the confirmation of the saved by the Holy Spirit. They began to question the works of penance and the keeping of fasts and holy days as means of salvation.

As for the economic causes of the Reformation, there were many. It has been variously estimated that the church and churchmen owned from one fifth to one third of all the landed property of Europe, and on all this property they claimed exemption from taxes. That placed an enormous burden of taxation on other property, of course, which was augmented by the tithes collected by the church. The pope claimed the right to appoint all benefices, which were so often sold to the highest bidder that Aeneas Silvius, who later became Pius II, wrote, "Nothing is to be had at Rome without money." Half of the income of each bishop went to the pope, and a proportionate amount of the income of each abbot. Bribery was common; courts were bought and sold without regard to justice. Even the inquisition had its economic side; heretics, even if they became reconciled, lost all their goods to the church. When all the rich heretics had either been reconciled or de-

stroyed, interest in the Inquisition died. It is not surprising then, that both inside and outside the church there was an insistent cry for economic reform, which contributed to forwarding of the total Reformation movement. People who felt that they were unjustly treated economically—who constantly felt the grind of poverty in the midst of opulent plenty,—were ripe material for the spread of Reformation ideas and the correction of moral and doctrinal derelictions.

THE RISE of the Reformation movement was inseparably connected also with the political upheavals of that time. There was no separation of church and state; such separation was not even thought desirable by many of the reformers. Religious quarrels were often settled on the basis of political expediency, or by means of political horse-trading. The political claims of the pope reached their culmination in Gregory VII, who claimed that the papal power of binding or loosing on earth as well as in heaven put him above all earthly sovereigns, enabled him to annul oaths when they were contrary to God's will (of which he was the sole judge) and authorized him to absolve subjects from allegiance to any king or emperor whom he had deposed. Innocent III reasserted these claims, and Boniface VIII attempted to forbid all taxation of the clergy by the state, on the grounds that all human beings are subject to the pontiff of Rome. It was the adjustment of those claims which brought on many a bloody war preceding and during the Reformation period.

Essentially, the Reformation grew to be a quarrel between two conflicting and irreconcilable ideas—the idea of personal judgment and private interpretation of Biblical truth, versus the idea of final and absolute authority. Both sides recognized the infallibility of the Bible. One side held that only the authorized

councils and priesthood of the church could interpret scripture. The other side held that each man was entitled to make his own private interpretation of scripture, and that the Bible itself was to be the final authority, since church councils had manifestly rendered decisions in some cases contradictory to the Bible. It was a clash of established and entrenched authority, backed by force and the arm of secular power, against the individual conscience, combined in the power of public opinion.

SOME OF THE results of the Reformation, then, were these: It helped to bring to the fore the ecclesiastical abuses in the field of morals, doctrine, economics, and politics. It taught that man's greatest duty was to know the will of God, and to obey that will. It demanded a higher plane of morality from both clergy and laity, a morality which extended over into the economic and political field. Doctrinally, the Reformation started people thinking about predestination, about justification by faith. It began to place a greater emphasis on personal salvation, and the witness of that salvation which comes by the Holy Spirit; and less emphasis on the "works" such as penance, alms, pilgrimages, sacraments, and ordinances, as means to salvation.

Reformation and its accompanying movements began to bring about certain economic reforms. The church's land holdings were reduced in size, and the tax structure made more equitable. The political problem was brought into the open, and though it has never been fully settled, the outgrowth of the Reformation has been the gradual growth of religious tolerance. The Reformation's stress of conscience and individual judgment has led naturally to a rise of popular education, so

that men may be mentally equipped to make their own decisions. The Reformation has led to a much wider printing and distribution of the Bible, and its reading by the common people. The Reformation encouraged preaching in the vernacular of the people, and the writing and singing of hymns. It encouraged the rise of congregationalism in church government, in opposition to the absolute sacerdotalism of an earlier day. It contributed to the simplification of ceremony and ritual and formalism.

Junior Quarterly, Q-323-D

In the *Herald* of February 2, 1946, we advertized for usable copies of the April-June Quarterly, "Jesus Friends Carry On." The response to this purchase offer has been inadequate to save us the expense of a re-issue. It is necessary, therefore, to cancel our offer.

Please *do not send* us more of these Quarterlies. We shall try to have a new supply ready in time to supply all orders.

Nature Did It First

An interesting story is told about the building of one of London's prewar skyscrapers. When the preparations were being made for the famous London Exhibition of 1851, a vast building was envisioned but, unfortunately, no architect was able to supply a plan to which there was not some objections.

One day a gardener produced a rough plan of a building on a totally new principle. He had studied the enormous leaves of the "Victoria Regia," a giant water plant which is so strong that one leaf will support the weight of a child, and had discovered the secret of the leaf's supporting power.

In his plan the gardener had simply copied—in steel girders—the arrangement of the ribs of the round lily pads and added the glass panes of his greenhouse. The gardener was Sir Joseph Paxton, and the building was the famous Crystal Palace.—(Sent by a reader, from an unidentified publication.)

LETTERS

Two Spiritual Experiences

It has been my experience that when we are instructed by the spirit to do something we shall be sorry if we do not heed, and we shall rejoice if we do.

One day while about my work a voice (not audible) spoke to me saying: "Pray for Hugh on the high seas." I knew I would not have used the expression "high seas." Our son was at Pearl Harbor the last we had heard from him. I did pray as directed, and the next letter we received was from San Francisco. He had come all the way from Pearl Harbor on a submarine; of the fifteen days he was on the ocean, eleven were stormy with waves so high the crew was in constant danger. His comment was that he never wanted to make another trip like that.

We have had many wonderful experiences in our family, especially gifts of healing, but I wish to relate one that was different.

While at work in my kitchen one morning, I heard a knock at the door; it seemed to be in the dining room. I went to the door, opened it, and found no one there. I went to each of the outside doors, but found no one at any of them. Both my son and daughter heard the knock.

In the afternoon a young boy, the son of a neighbor, was sitting near the window in the dining room. I was again in the kitchen. The boy said, "Mrs. Kearney, someone is knocking." I said that I had heard it and so had my children. I went to the door, and the boy looked out of the window to see who it was. When I opened the door no one was there. We told the boy of our experience in the morning. He was so startled he ran home and told his family. They wanted him to knock just as he had heard the knock on my door, but he said that he couldn't. It was not loud, but soft and clear and seemed to penetrate all through the house so that four of us heard it.

Not long after the last knock the telephone rang; it was a long distance call from Sister T. J. Jones at Lewis Station, a small town north of us. She requested that I go to the home of Elder Charles Athey and ask him to come preach the funeral sermon for a little baby who had died that day. I told Brother Athey, but his wife said he couldn't go as he had been ill and wasn't able to do so. I said, "I think he should go," and then told them of

the experience which occurred earlier in the day. Elder Athey officiated at the funeral, and I was told later that he delivered a very wonderful sermon. I have often thought it was the guardian angel of the child who knocked at our door that day.

Ermina Perkins Kearney.
Clinton, Missouri

God Is Still Working With His People

In 1929 our eldest son was seriously injured while stacking hay; he was rushed to a hospital, but within three days his condition became very serious and he was in great pain. We called Elders Higdon and Martin to administer to him; while they were administering, he fell asleep, his fever left, and in a few days he was dismissed from the hospital. Several years later this same son became very ill and suffered for five months. He called for the elders to administer to him, and each time the administration would bring him relief and comfort. We constantly prayed that he would be healed if it were God's will, but he died. While our prayers were not answered and our son was taken from us, we were not left alone. God's Spirit hovered over us, making our burden easier to bear. I believe it caused me to have a stronger faith, and brought me closer to my Heavenly Father. Days when the burden seemed more than I could endure, these comforting words would come to me: "Your burdens will not be more than you are able to bear, if you will only trust me." I remembered how Mary, the mother of Jesus, suffered as she stood by and saw her son nailed to the cross. She bore her burden without faltering. This gave me much strength and courage. I know there is a true Savior who is ready and waiting to guide and comfort us if we will open the door and let him in. If each of us put our trust in him at all times and live a life that is pleasing to him, he will not leave us alone when our burdens weigh heavily.

Mrs. Leah Williams.
Fort Scott, Kansas.

MY INSPIRATION

She knelt by me
In church today.
While he blessed the bread,
She knelt by me.
She looked at me
And smiled, it's true.
But—after all
She's only two.

—Syvella Neece.

News OF THE CHURCHES

Independence, Missouri

Stone Church

Pastor, Garland E. Tickemyer

Preparations for General Conference are occupying the attention of all church organizations in Independence. The Saints are eager to extend their customary hospitality to conference guests, even though postwar shortages present some difficulties.

Incidental to the musical features of the conference is the installation of the new organ in Stone Church. This will involve some changes in structure of the interior of the building; the congregation will be called upon to choose one of two alternatives relative to these changes on March 17.

Pastor G. E. Tickemyer has been ill the past week and was unable to occupy his usual place in the pulpit. Elder Leonard Lea, although suffering with a cold, delivered the two morning sermons on February 24.

The young people of Independence have arranged for a week's series of missionary meetings to be held at Stone Church from March 3 to 10. Committees have been appointed to attend to all details, and much enthusiasm is obvious. Z. Z. Renfroe, one of the seven presidents of the Quorum of Seventy, will be the speaker.

The Youth Choir made its first appearance at the 8:15 service on February 24, featuring Robert Sparks as soloist. Ammon Roberson is the director.

The nurses' capping service was observed at the evening hour. Twenty-nine student nurses received their caps, signifying the completion of the first six months of study. Chaplain R. V. Hopkins gave the invocation and benediction; Bishop W. N. Johnson presented the sermonette. Student nurse Emily Easter talked on the "Significance of Candlelighting," and Eula Allen, R.N., on the "Significance of the Nurse's Cap." Gertrude Copeland, superintendent of the Sanitarium, conducted the candlelighting ceremony, and Nelle Morgan, supervisor of nurses, presented the caps. The Cantanina Chorus, under the direction of Mrs. J. T. Westwood, sang two anthems from the rear balcony.

The women of Stone Church held their monthly meeting at Bartholomew Hall on February 21. The supervisor and leaders of division A were hostesses, dressed as Mount Vernon personalities. The program consisted of a vocal solo by Eloise Steele, accompanied by Mrs. Louise Lewis; two poems by Mrs. Israel Smith; and a talk on historical national shrines by Mrs. Leonard Lea. A display of old treasures brought by those present was viewed after the meeting.

Division 1-A of the women's department will sponsor meal service in the Women's Center, one block from the Auditorium, during conference. Three light meals will be prepared daily for conference visitors, and any others who wish such accommodation.

—Grace Krahl, reporter.

Liberty Street Church

Pastor, Howard C. Timm

Louise Elizabeth, daughter of Mr. and Mrs. Thomas G. Cullen, was blessed at the February 3 Communion service by her uncle, Wil-

liam LaGrece, and Cecil Walker. Mrs. Cullen was formerly Miss Gertrude LaGrece.

At the 11 o'clock hour, February 10, Paul Sargent and Ernest Stilwell were ordained priests by Pastor Timm and William LaGrece.

Gerald Wayne Edson, Larry Douglas, and Mr. and Mrs. Charles E. Stephenson were baptized Sunday afternoon, February 10. Pastor Timm was in charge of the service. Ray Beem sang, "Ye Must Be Born Again," and "I Walked Today Where Jesus Walked."

A very helpful and interesting sermon was delivered by J. Charles May Sunday evening, February 3. Brother May, who has recently returned from several years in the south Pacific, related his missionary experiences with the natives. Other speakers for the month were R. V. Hopkins, William LaGrece, Leonard Lea, Leon J. Look, Walter Johnson, and Pastor Howard Timm.

At the 11 o'clock hour on February 10 Joseph Frick showed a series of pictures entitled "Mexican Moods," "Vera Cruz," and "Town in Old Mexico." On the following Sunday A. E. Propst, assistant leader of the Englewood junior department, gave a unique explanation of how Saints may let their light shine. Several electric light bulbs, representing people, were used in illustration. This very interesting and impressive service will, no doubt, be well remembered by the boys and girls. Albert Douglas led an interesting discussion on "The Miracles of Today and Yesterday" at the February 24 service.

The junior stewards are learning to keep the financial law under the able leadership of Clyde Kearns. Their total contributions for the past year was \$82.52. The following members paid their tithes and offerings regularly each month: Ruth Zion, Barbara Petre, Martha Fye, Mary Cooper, Ruth White, Ellen Graff, Alberta Douglas, and Kathryn Wrigley.

On February 1 the juniors sponsored a box supper, and on February 9 they enjoyed a valentine party.

Projects for raising money for the new building fund are under way; already the boys and girls have contributed a small sum.

On February 3 the League went in a body to the Methodist church to attend the city-wide national youth convention. A business meeting was held February 10. At the close of the business session, Bill Tignor read one of Evan Fry's talks, "Give All Diligence." Election of officers was held February 17. Eugene McConnell was elected president.

The Zion's League was in charge of the evening service February 24. Pastor Timm delivered a very helpful sermon; his subject was "God Our Hope and Salvation." A quartet composed of Carl and Mabel Holsworth, Juanita Tignor, and Frank Tuttle sang "Repentance."

Twenty-two members of the League enjoyed a covered dish luncheon at the home of Carl and Mabel Holsworth Tuesday evening, February 19. They also practiced in a play.

—Ethel Hart, reporter.

Englewood Congregation

Pastor, W. E. Wakeman

Pastor W. E. Wakeman was in charge of the January 6 Communion service, and gave the talk preceding the passing of the emblems. He was assisted by Kenneth Henry and Matthew Taylor. Soloist Esther Riepen sang

"Holy Spirit." Pastor Wakeman was also the speaker at the evening service, using "The Antiquity of the Kingdom" as his sermon theme.

The Zions League sponsored a skating party on Monday evening, January 7, at 7:30 p. m.

Bishop W. N. Johnson delivered the 11 o'clock sermon on January 13. Preceding Bishop Johnson's message, the choir sang "O For a Thousand Tongues." A. S. Propst gave an illustrated sermonette at the junior church service. Pastor Wakeman spoke in the evening on "Israel's New Covenant."

The January 16 prayer service was led by Elder Glen Closson.

The Leaguers enjoyed a Corinthian dinner on the evening of January 16, and a taffy pull the following Friday night.

Apostle M. A. McConley was the morning speaker on January 20. The women's choir provided special music for the service by singing the "Prayer Perfect." Mrs. Frank Prell and Mrs. George Gee, violinists, played "Berceuse" as a prelude at the evening service; "Adoration" was played as a solo before Pastor Wakeman's sermon on "The Working of Contending Powers."

January 20 was observed as inventory day. The prayer service on January 23 was led by Elder Roy Howery. The women's department held its meeting on January 24 at 1309 Ash Avenue.

R. E. Jones spoke at 11 o'clock on January 27, and Pastor W. E. Wakeman at the evening service.

Coldwater, Michigan

Pastor, Edgar Peer

Thirteen new books have been added to the church library in the past six months. It is hoped that eventually the library will contain all the books recommended in the *Herald*.

On September 30 Elder Forrest Meyers of Mishawaka was the guest speaker; he also took charge of the election of officers for the branch. Elder Earl Burt of Ft. Wayne occupied the pulpit on October 14; his topic was "Upon this rock I shall build my church." The same theme was presented again with lantern slides by Elder Meyers on the evening of October 26.

During November Elder Sam Nichols of Ft. Wayne and Elder E. R. Carter of Lansing were guest speakers.

A group of Saints motored to Sturgis for a farewell party given for the Harpleys who are moving to Akron, Ohio. Mr. and Mrs. Robert Waltz have also left the branch; Mr. Waltz, a veteran, is now attending dental college in Detroit.

Mrs. Judson Corless was hostess to the women's department at a Christmas party. She presented a lovely program, followed by refreshments and an exchange of gifts. Mrs. Corless was also hostess at a Christmas party given for the Zion's League.

A play, *Christmas at the Orphanage*, was presented at the annual church Christmas program. Much credit is due Helen Smith and Margaret Johnson for their work on the program, and members of the junior choir for the beautiful carols they sang under the direction of Doris Reppert.

The women's department held a supper and bazaar which proved very successful. A total of \$270 was cleared. Articles left from the bazaar have been sent to Independence where they will be on sale during General Conference. Several members from Coldwater are planning to attend conference.

Elder Forrest Meyers was again the speaker on February 10, and took charge of a special business meeting held for the election of a new pastor. Elder Wayne Johnson resigned because of poor health, and Elder Edgar Peer was elected as his successor.

On February 17 Elder Coonfare, bishop's agent, was present to handle the resignation sent in by Martha Fish, solicitor, secretary, and treasurer, who has served the church for many years. A note of thanks was extended Sister Fish for her service, and Helen Smith was elected to take her place.

Those recently discharged from service are Lt. Wayne Wickes, Sgt. Robert Peer, Pfc. Ronald Peer, Pvt. Harold Fiske, and Alverto Paddock. Jesse J. Dexter, SM 3/C, is now home on furlough.

The infant daughters of Mr. and Mrs. John Ostrom and Mr. and Mrs. Richard Paradine were blessed at recent services.

—Mrs. Howard Sager, reporter.

Sabetha, Kansas

Pastor, E. L. White

Priest Marvin White and Deacon Arthur Clark were the speakers at the evening services on January 6 and 20.

Mrs. Andrew Mincher was in charge of the financial law program sponsored by the adult department on January 27. On Monday evening, January 28, Pastor E. L. White, Arthur Clark, and Marvin White attended the priesthood conference held in St. Joseph. A combined council meeting and prayer service was held on Thursday evening.

Marvin White spoke February 3 at the 8 o'clock service; Arthur Clark delivered the evening message on February 17. At the morning service the Zion's League presented a program; Marvin White was in charge—his last time before entering the Navy. Beulah Mincher was elected as the new president. The regular League meeting was re-scheduled for the second, rather than the third Sunday of each month.

U. C. Welch of the Navy visited several times in January. Pfc. Howard Brunner should have arrived in Germany by now.

—Mrs. Arthur Clark, reporter.

Boston Massachusetts

Pastor, Reed M. Holmes

Missionary Warren H. Chelline was the guest speaker on Sunday morning, December 30; he was assisted in the service by his father, Elder Herman A. Chelline of Providence, Rhode Island. "Our Attitudes as We Seek God's Direction" was the theme of Brother Chelline's sermon. During the service a brief talk concerning tithing was given by Bishop's Agent Myron C. Fisher, Jr. "The Lord Is My Shepherd" was sung by Ruth B. York and Ruth Alice Briggs. In the evening Pastor Reed M. Holmes spoke on the subject, "Young Man, Give an Account of Yourself."

On New Year's Eve the study group and young people attended the *Ice Capades* in Boston; later they gathered at various homes of the Saints in Lexington.

The theme for the month of January has been "We Are Stewards." The first Communion service of the new year was in charge of Pastor Holmes, assisted by Leon A. Jordan and John W. Foster. The pastoral address was on stewardship. Ruth Alice Briggs sang

"The Hour of Prayer." Preceding the evening address given by Myron C. Fisher, Jr., the choir sang "Where Cross the Crowded Ways of Life."

Sanford L. Fisher spoke Sunday morning, January 13, on "Our Personal Stewardship." He was assisted in the service by George Armeson. "Appear Thou Light Divine" was rendered by the choir. In the evening Pastor Holmes preached on "The Gathering and the Storehouse."

Boston branch was host to the district youth at a convention held January 18, 19, and 20.

On Sunday morning, January 27, Elder John W. Foster gave the message. Special music was furnished by Ruth Alice Briggs who sang "I Heard the Voice of Jesus Say." A service of consecration was held in the evening. Pastor Holmes sang a solo, "Blessed Are the Meek," and a quartette consisting of Marjorie Billings, Ruth Alice Briggs, John Foster, and Albert Fisher sang "From Thee all Skill." The address, "Laborers Together With God," was given by Reed M. Holmes. The climax of the service was the consecration of offerings; each family brought its financial statements, tithes, and offerings to the altar. A prayer of blessing was given by Myron C. Fisher, Jr., and a prayer response by the congregation, "We Give Thee But Thine Own," followed by a choral benediction by the quartette.

The Monday Club met at the home of Kay Fisher in Lexington, Monday afternoon, January 28; a talk on interior decorating was given by the hostess. The study group met at the Sanford Fisher home in Lexington on Friday evening, February 1; Rebecca K. Carter, Eugene Carter, Urban Black, and Albert Fisher discussed "Labor Views."

Members of the women's department and their families met at the church on Friday evening, January 25. The theme of the evening centered around tithing. The children brought their banks, and Kathryn Armeson explained why they should tithe their money and set it aside for the church. George Armeson also spoke to them on the same subject and told them about the uses of tithing. Hostesses for the evening were Lillian Carter, Bertha Rumery, Ina Beverage, Dorothy Fisher, and Ruth Alice Briggs.

—Helen Black, reporter.

Rio Grande Valley, Texas

The Rio Grande Valley Zion's League is working on several short plays based on Bible stories; they plan to present them to the congregation from time to time. League officers who attended the conference held at Dallas, Texas, were Darrel Wilson, Betty Jackel, and Mary Jo Wilder.

Burdette Root of Houston was the speaker on February 10. "Christian Personality" was the subject of his sermon.

The branch is happy to have the J. A. Otis family back again. Mr. and Mrs. Otis lived in the Houston-Beaumont area during the war.

Ten people from the Valley attended the district conference held in Dallas on February 15, 16, and 17. The round trip distance from the Valley to Dallas exceeds 1,000 miles. Those attending felt well repaid for the lengthy trip because of the fine instruction they received. The two delegates elected to attend General Conference are Mr. and Mrs. J. E. Wilder.

Invitations are out for a dinner to be given on Washington's birthday, honoring Mr. and Mrs. Hollis Yearington of Des Moines, and Mr. and Mrs. Mike Otis and children. It will be held at the community building in Alamo.

—Mary Jo Wilder, reporter.

Enid, Oklahoma

Pastor, Irah H. Parker

The Saints are happy to have many servicemen returning to the Enid congregation. The Maurice Johnson family of Battle Creek, Michigan, is also a welcome addition. Brother Johnson, who is ill, has not been able to attend services regularly, but it is hoped his health will soon be improved.

On October 21 the group was officially organized into a branch. Apostle Charles R. Hield was in charge of the service, assisted by District President E. F. Yerrington of Oklahoma City, J. Arthur Dixon, former pastor of Enid who now lives at Tulsa, and Pastor Irah H. Parker. The prayer service was conducted by Brother Dixon and Lawrence Webb of El Reno. A history of the group was read at the beginning of the organization meeting. Brother Parker was elected pastor; Velma Groves, secretary-treasurer; Muriel Maunce, women's leader; Ralph Groves, church school superintendent; Zelma Lungwitz, director of music; and Walter Saunier, Zion's League leader. At the close of the meeting, dinner was served in the dining room. At 2:30 in the afternoon, Brother Yerrington gave a talk on the financial law. Apostle Hield lectured on ancient America and showed Kodochrome slides at the evening service. The church and parsonage debt was paid in full in October. The women's department is now redecorating the church.

A Christmas party was given in the recreation room with Valeria Parker and Lorene Saunier in charge. Gifts were exchanged, and a program was presented. Refreshments were served around a festively decorated table.

D. C. Feely gave the Christmas sermon on the evening of December 23. Treats were given to all present at the close of the service.

Brother Irbby Mundy was a welcome visitor recently.

—Mrs. W. J. Saunier, reporter.

Toronto, Ontario

Pastor, John F. Sheehy

The month of January was an important one for the Toronto branch. Not only did it usher in the new year, but it was also the anniversary month of the building of the present church home. As usual, the celebration of this event was enjoyed by a large congregation of members and friends. Apostle E. J. Gleazer was guest speaker at the Monday evening banquet. Several people remarked that his talk made them feel they must be "up and doing."

Pastor John F. Sheehy was the speaker at both the morning and evening services on Sunday.

The branch accomplished many things and made several changes in 1945. Chief among these accomplishments was the paying of the mortgage on the church building.

Elder Harry Simons' two years of ministry was completed last year. The Toronto Saints were sorry to have the Simons leave, but wish them every success in the new appointment. With their departure, Elder John F. Sheehy took his place as pastor; it is felt that much can be accomplished under his capable leadership. Sister Sheehy too has found a place in the hearts of the Saints.

At the evening service on December 16, "The Christmas Story," written and directed by Pat Lockyer, was portrayed in tableaux, readings, and music; it was an inspiration to all who heard and saw it. On December 23, in a beautiful candlelight setting, a Christmas cantata, *The Holy Child*, was presented

by the choir under the direction of Vera Clark; Margaret Prentice Packer was the accompanist.

A large group of London young people was entertained by the Toronto young people on the week end of February 9, 10; the venture proved a great success.

As the majority of servicemen have now returned, the Men's Club is planning a victory and thanksgiving banquet for Monday, February 25. "The boys," their wives, and sweet-hearts will be guests of honor.

Toronto has many talented young people and is looking forward to the accomplishment of much which the past six years of war made impossible.

Having burned the mortgage on the present building, the Toronto Saints have set a new goal. They plan to raise \$30,000 within the next two years to complete the church home. This will finance the building of a main auditorium for worship services, so that the present lower auditorium may be used for church school and recreational activities.

—Elsie Preston Castle, reporter.

Goodland, Kansas

Pastor, J. R. Graybill

This branch was visited by District President Arthur E. Stoft the latter part of the year; his preaching and visiting in the homes were greatly appreciated.

Several representatives from Goodland attended the district conference at Denver, Colorado, January 26 and 27. Those chosen as delegates, and several others, are hoping to make arrangements soon to attend General Conference.

The Saints received an admonition last year to keep the church and its edifice more holy. One of the goals of the branch is to make all the church activities more worshipful.

Three were baptized in the church font February 3; they were Lowell, Fern, and Shirley Cowan. It is hoped that others who are assisting in the work will soon become members.

The Zion's League meets Sunday evenings for worship and study. O'ella Marolf is president and Jared Graybill is vice-president.

A special effort is being made to raise money for the church, both general and local, through tithes and offerings. So far this year there has been thirty inventories filed. Efforts are being made to interest others in this phase of the gospel work.

Recreational activities are being individually or home sponsored, leaving the branch and departmental leaders to do more specified spiritual work.

Two members of the congregation are still in the service of their country; the group is looking forward to the time when their duties there are completed so they can return.

Pauline Roberts is women's leader. Year-books have been made, arranging for two meetings each month of the year.

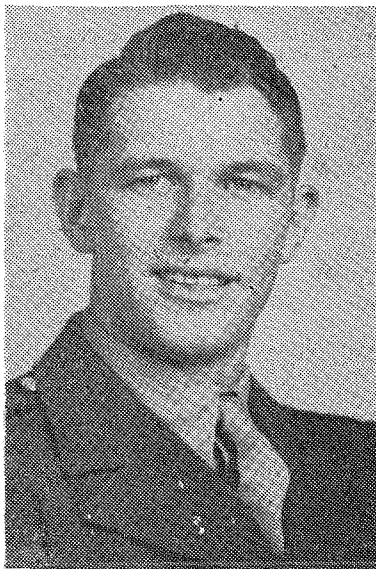
Another goal of the priesthood is more visiting of the membership. Priests Kenneth Ingram and Byron Graybill have just completed their first visit to the homes of the Saints this year.

Irvin Eugene Cowan, small son of Lowell and Fern Cowan, was blessed by Elder J. R. Graybill.

—Mrs. Kenneth Ingram, reporter.

The Saints in Enfield, England, contributed over five pounds to the Graceland fund, and sixty-five pounds as Christmas offering. The Oriole group alone raised over 1,000 pounds for war stamps in two and a half years.

★ Gold Star Column



Sgt. Roland Bergman

Sgt. Roland D. Bergman of the 15th Air Force has been officially declared dead by the war department. He had been listed as missing in action since December 18, 1944, when his plane failed to return from a mission over Germany.

Sergeant Bergman was born near Andover, Missouri, on August 17, 1920. At the age of twelve, he was baptized a member of the Reorganized Church. He worked diligently in his home branch until entering the service in July, 1942.

He is survived by his parents, Mr. and Mrs. John Bergman of Andover, Missouri; a sister, Laurita Bergman, a teacher in the junior high school at Lamoni, Iowa; a brother, John Bergman, with the occupation forces in Cheju-Do, Korea; and an aged grandfather, August Johnson, of Andover.

Howard Wildermuth AMM 3/c

Howard "Buddy" Wildermuth, twenty-three-year-old son of Mr. and Mrs. Jerome Wildermuth of Cleveland, Ohio, died aboard his ship, the "USS Franklin D. Roosevelt" in Guantanamo Bay, Cuba, on February 23, as a result of injuries sustained when he was hit by a broken barrier wire. The telegram giving the account of his death was received by his wife, Ruth Hansen Wildermuth, of Aurora, Illinois.

Born at Plano on March 12, 1922, Howard moved to Aurora with his parents in 1936. He was graduated in 1940 from West High School where he was active in tennis, football, and the choir. He had just finished his apprenticeship as a tool- and diemaker at the plant of Lyon Metal, Inc., when he enlisted in the naval reserve on June 19, 1944. He took his boot training at Great Lakes, and then attended school at Norman, Oklahoma; Boston, Massachusetts; and Philadelphia, Pennsylvania. He served aboard the "USS Charger," the "USS Boxer," and was

finally assigned to the "USS Franklin D. Roosevelt." He had enough points for discharge on February 19, had he not been at sea.

In addition to his wife and parents he is survived by his two daughters, Kathie Anne and Janice Kay; one brother, Erle, of Columbus, Ohio; and his grandparents, Mr. and Mrs. Lester Wildermuth, of Plano, and Mr. and Mrs. Thomas Cortwright of Aurora.

Sgt. Chester Ralston

Sgt. Chester Martin Ralston was born March 11, 1919, at Wiley, Colorado, the son of Mr. and Mrs. H. P. Ralston, now of LaJunta, Colorado. He was killed in action at Geilenkirchen, Germany, on November 19, 1944. His body was recovered and buried in a United States military cemetery at Margraten, Holland. The chaplain stated that a religious funeral service was conducted according to Sergeant Ralston's belief, and that he was honored with an appropriate memorial service on Memorial Day, 1945, by the members of his company.

Chester Ralston was baptized and confirmed a member of the Reorganized Church on April 10, 1927, and at the time of his enlistment was a member of the Long Beach branch. Prior to his army career, he was manager of the North Long Beach Dollar Market.

Sergeant Ralston's commanding officer said that his death was a great loss to his company and his country, that he was a true friend and a model soldier, a pleasant young man who always discharged his military duties cheerfully and well.

Besides his parents, he is survived by his wife, Margaret Leiphardt Ralston, of Long Beach; three brothers: Manfred, seaman first class, of Martinez, California; Denzil of Riverside; and Hugh, yeoman second class, of Shoemaker; and one sister, Rogene, of Vroman, Colorado.

Topeka Young People's Rally

914 Topeka Blvd., Topeka, Kansas.

All young people of the church within a radius of one hundred miles of Topeka, Kansas, are cordially invited to a rally on March 30 and 31 at the Topeka church.

The program begins Saturday, March 30, with registration from 2 to 5 p. m. At 7 p. m. the young people's banquet will take place, with Edwin Browne, public relations officer of Kansas University, an experienced young people's leader and church worker, as guest speaker. Bishop Walter Johnson will also be present to assist.

Sunday, 8 a. m., there will be an early prayer meeting at Lake Shawnee. Breakfast will follow this meeting.

At 11 a. m. Bishop Walter Johnson of Independence, a very able speaker, will deliver the sermon. Dinner at 12.

At 2 p. m. there will be a round table, which will be a very active and interesting feature.

Officers would like to know how many are coming. Young people planning to attend, please write to

Young People's Supervisor.

C. R. CROOKER,

966 Lindenwood
Topeka, Kansas

BULLETIN BOARD

West Virginia District Conference

The West Virginia district conference was held at Wellsburg, West Virginia, on February 23 and 24. Saturday evening's session opened with a musical concert which was in charge of the district music director. The theme of this concert was "Memory Lane," and included many of the old favorites; piano and vocal solos, duets, and a mixed chorus contributed to the success of the program.

A priesthood meeting was held on Sunday morning at 8:30 with Apostle G. G. Lewis in charge. Elders S. M. Zonker, R. Rodgers, S. Martin, Apostle Lewis, and Brother Holloway were in charge of the prayer and testimony meeting which followed. Apostle Lewis was the 11 o'clock speaker; the Wellsburg choir sang "Hear Our Prayer."

The women's department served lunch in the lower auditorium.

A district officer's meeting was held at 2:30 p. m. with District President R. E. Rodgers in charge. Apostle Lewis presided over the round-table discussion on "Stewardship and Zion," after which the election of delegates to General Conference was held.

Brother Holloway delivered the closing sermon of the conference. Music for the service was furnished by the Wellsburg choir, with Doris Ritz as soloist.

—Leona Hanes, reporter.

Kentucky-Tennessee District Conference

The Kentucky-Tennessee district conference was held at Paris, Tennessee, on February 23 and 24. On Friday evening, February 22, the women's department sponsored the usual monthly birthday dinner and family social at the church. Apostle M. A. McConley and Elder Allen Brekenridge were welcome guests; both participated in the program. Myrtle Sutton acted as mistress of ceremonies.

Saturday's activities began with a prayer service at 10 a. m., followed by a sermon by Elder Brekenridge at 11 o'clock. At 2:30 in the afternoon a business meeting was held with Apostle McConley in charge. Delegates to General Conference were elected. Brother McConley was the speaker at the evening service also.

The Sunday morning prayer service was held at 9:30; Apostle McConley gave the address at the 11 o'clock hour. At 1:30 he called all members of the priesthood together for a special meeting. Elder Brekenridge delivered the afternoon sermon. Apostle McConley gave an illustrated lecture on the Hawaiian Islands in the evening, after which conference was adjourned.

—E. Y. Bumpas.

Southern Nebraska District Appointment of Bishop's Agent

Notice is hereby given of the appointment of Harry E. Niehaus, 5500 O Street, Lincoln, Nebraska, as bishop's agent for the southern Nebraska district, succeeding Francis T. Schrank whose resignation has been received. Solicitors are requested to send their reports for the month of March and each succeeding month thereafter to Brother Niehaus at the above address.

We take this opportunity of expressing our appreciation to Brother Schrank for the years of service which he has rendered in this office.

We have also appreciated the support given

(This space for Address Label.)

M
Donald Harvey
Yarrington Apt
Lamoni Iowa
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Feb 27

1917

him by the Saints during the period of his service, and commend Brother Harry Niehaus to them for their favorable consideration and continued support.

The Presiding Bishopric
By C. A. Skinner

Chatham District Youth Convention

The Chatham district youth convention will be held on the week end of March 16, 17 at the church in Chatham, Ontario. Elder Merle Howard, pastor of the Midland, Michigan, branch, will be guest speaker. The convention will begin at 3 p. m. on Saturday. A 9 o'clock prayer service will be the first of the Sunday activities.

erie Beach Reunion

Upon vote of the London district conference, the Chatham and London districts have amalgamated their efforts toward the furtherance of the Erie Beach reunion which heretofore has been sponsored by Chatham district alone. The first reunion committee meeting was held on February 21, at which time reunion dates were set for August 2-12.

Request for Prayers

Stella Newman, Dunlap, Iowa, requests the prayers of *Herald* readers that she might be spared an operation which she must have if not healed through divine assistance.

Prayers are requested for Elder George W. Stephens who has been bedfast for the past three years as the result of a stroke. He is at the home of his daughter, Mrs. P. H. Asbury, in New Lebanon, Ohio.

WEDDINGS

Stephens-Walker

Betty Louise Walker, daughter of Mr. and Mrs. Cecil B. Walker, and Warner Stephens, Jr., were married at the Liberty Street church in Independence, Missouri, on Friday evening, February 22. The service was read by Elder Wynne Jones. Mr. and Mrs. Stephens are making their home in Independence.

DeBarthe-Thomas

Alice Thomas, daughter of Mr. and Mrs. J. H. Thomas of Lamoni, Iowa, and William DeBarthe, MM 2/C, stationed at Bremerton, Washington, were united in marriage on February 13 at Bothel, Washington. Elder Eugene Davis performed the ceremony. The young couple are making their home in Renton.

Owens-Byfield

Phyllis Elaine Byfield, daughter of Mr. and Mrs. Orian Byfield of Nowata, Oklahoma, and Earl Edward Owens of Mountain Park, Oklahoma, were married on Saturday evening, February 9, at the Nowata Methodist church. Elder Lee Quick of Mapleton, Kansas, officiated. Following the ceremony a reception was held in the dining room of the church. The couple is at home on their farm at Mountain Park.

Anderson-Burch

Helen Burch, daughter of Mr. and Mrs. Simon Burch of Beardstown, Illinois, was united in marriage to Sgt. Andy Anderson of Arenzville, Illinois, in the home of Pastor F. F. Thomas in Beardstown, Elder Thomas officiating. The Andersons will make their home at Lake Charles, Louisiana, where Sergeant Anderson is now stationed.

Peters-Thomas

Rozella Thomas, granddaughter of Mr. and Mrs. Guy Bendergraft of Beardstown, Illinois, and Lyle Peters, son of Mrs. Lavera Peters of Decatur, Illinois, were united in marriage at 2 o'clock at the Beardstown church on Sunday, February 10. The double-ring ceremony was performed by Elder F. F. Thomas. The young couple will make their home in Chicago, Illinois, where the groom is attending school. Mr. Peters received his discharge from the armed forces, after two years overseas service.

Maslowski-Willey

The marriage of Ruth Willey and Stanley Maslowski was solemnized at the Reorganized Church in Rock Island, Illinois, on February 3. Elder Charles Shippy officiated at the double-ring ceremony. A reception was held in the evening at the bride's home.

Clark-Taylor

Jeanne Taylor and Kenneth Clark were united in marriage at the church in Rock

Island, Illinois, on Sunday evening, February 10. Victor Witte performed the ceremony.

Jordan-Harris

Lillian Alice Harris, daughter of Mr. and Mrs. Thomas Harris of St. Thomas, Ontario, and Jack William Jordan, son of Mr. John Jordan of St. Thomas, were united in marriage in London, Ontario, on December 2. They are making their home in St. Thomas.

Births

A daughter, Joy Kaye, was born to Pastor and Mrs. Ed Colvin on February 1 at the Webber Hospital in Olney, Illinois.

Mr. and Mrs. Bonnie Barry announce the birth of a son, Bruce, born December 26, at Coldwater, Michigan. The father, recently returned after several months' service in the Pacific, has just received his discharge.

Mr. and Mrs. Paul L. Norris of Oklahoma City, Oklahoma, announce the birth of a daughter, Paula Ann, born February 25.

A daughter, Bonnie Mae, was born to Mr. and Mrs. Gilbert Mossman on November 8, at Coldwater, Michigan. The father, a first-class petty officer in the Navy, is overseas.

Mr. and Mrs. Frederick Black of Somerville, Massachusetts, who announced the birth of their daughter in the January 26 *Herald*, have changed the name from Arline Bernadette to Sharon Bernadette.

Our Departed Ones

BUSHDIECKER.—Charles Henry, was born January 1, 1891, and passed away February 23 at St. Charles, Missouri. In 1911 he was united in marriage to Malissie Coose; ten children were born to this union. On November 3, 1912, he became a member of the Reorganized Church.

He is survived by his wife; six daughters: Mrs. Margaret Ham, Mrs. Genevieve Maloney, Mrs. Ann Wehmeier, Mrs. Helen Ray, and Juanita of St. Charles, and Mrs. Esther Barnes of Miami, Florida; four sons: Bernard and Eugene of St. Charles; James of the Maritime service; and Robert of the Navy; his mother, Mrs. Mary Bushdiecker; four brothers: Job, Irvin, Elmer, and Fred; one sister, Mrs. Mabel Ostmann; and eleven grandchildren, all of St. Charles.

Services were held at the Dallmeyer Funeral Home in St. Charles, Elder F. F. O'Bryan officiating. Burial was in Oak Grove Cemetery.

HARE.—Bert Eugene, was born November 20, 1875, at East Delavan, Wisconsin, and died February 18 at the sanitarium in Webb City, Missouri. Most of his life was spent in Holden, Missouri. He became a member of the Reorganized Church in March, 1900; this faith gave him a philosophy that sustained him to the end. In 1904 he was united in marriage to Druna Cook who preceded him in death.

He is survived by four daughters: Lorene Lukeheart, Gallatin, Missouri; Alberta Wheelton, Toledo, Ohio; Marguerite Wilkenson, Kansas City, Missouri; and Frances Bixby, Lamoni, Iowa; two sons: Lloyd J. Maumee, Ohio; and James E., of Kansas City, Missouri; a stepson, Harry Stevens, Detroit, Michigan; one brother, F. J. Hare, Grain Valley, Missouri; twenty-three grandchildren and two great-grandchildren. He spent the last few years of his life with his son, James, in Kansas City. Services were held at the Dixon L. Kepley Funeral Home in Independence, Missouri, with Elder G. R. Wells officiating. Interment was at Holden.

MUERMANN.—Loretta H., was born October 19, 1862, at La Farge, Wisconsin, and died February 14 at her home in Chetek, Wisconsin. On September 19, 1880, she was united in marriage to Fred Muermann at Valley Junction; to this union five children were born. In early womanhood she became a member of the Reorganized Church, and remained faithful to its teachings throughout her life. She was afflicted with asthma for a number of years, her last illness covering a period of three weeks when the suffering was intense, yet she bore her affliction with patience and Christian fortitude.

She is survived by her children: Bertha, Louise, John, and Carl of Chetek, and Leda of Madison, Wisconsin; eighteen grandchildren; fifteen great-grandchildren; four sisters; and two brothers. She was preceded in death by her husband who passed away eighteen years ago. Funeral services were held at the church in Chetek with Elder F. T. Mussel officiating. Burial was at Lakeview Cemetery.

The Saints' Herald

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March 23, 1946

Number 12

My Prayer

*LORD, let me live this lovely day
As you would have me. Now I pray
To speak the words along the way
You want me to.
Let me each talent gladly share
With those who stumble in despair;
Let me stop often everywhere
And talk with you.
Lord, let me make this world more bright;
Let me be like a glowing light,
Steady and shining through the night,
My whole life through.*

(Used by permission.)

The New Age of Power

Why Geography?

By Donald A. Rightmyer

3. The Work of the Reformers

Continuing "The Restoration" by Evan A. Fry

The Saints' Herald

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All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

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Announcements

Concerning President Frederick M. Smith

We regret to announce that President Frederick M. Smith is confined to the Sanitarium because of a condition set forth in the physician's statement immediately following. Everything possible is being done for him and undoubtedly the Saints will uphold him in their prayers.

This statement is being made because of the natural concern of the membership of the church and in a desire to keep them properly informed.

THE FIRST PRESIDENCY, By Israel A. Smith.

Physician's Statement

President Frederick M. Smith has been critically ill since Wednesday, March 6, 1946. He was stricken at his home early that morning by acute circulatory failure and taken to the Independence Sanitarium and Hospital for fullest attention and care. At the present time he is suffering relatively little pain, but the gravity of the affliction compels much apprehension as to the ultimate prognosis.

Charles F. Grabske, M. D.

Hymn Writing Contest

Due to several inquiries and manuscripts from foreign countries, and to permit time for these manuscripts to be made eligible to enter the contest, the closing time of the Hymn Writing Contest has been extended to September 1, 1946.

Rules for the contest were published in the "Herald," January 19, 1946, page 8.

The idea seems prevalent that it is not necessary these hymn poems be accompanied by original music. Please read the rules carefully—and to avoid disappointment—comply fully with them. Notice especially the paragraphs stating, "Entries, original words and music, 'complete,' etc," and "Contestants are to use a nom-de-plume in signing their manuscripts; also to send real name, together with their nom-de-plume in separate envelope."

Recently some very good hymns, complete, have been received, with no name nor non-de-plume.

The Independence Music Club,
Ruth Lewis Holman,
Corresponding Secretary,
501 N. Pleasant Street,
Independence, Missouri.

The Church School

Easter and Palm Sunday Church School Lessons

Because Easter varies from March 21 to April 21 in the time of its occurrence, it is difficult to place the lessons in our church school quarterlies so that they will be conveniently arranged to be used on Easter Sunday and on the Sunday preceding Easter. We are suggesting that this year you observe the following order:

Kindergarten Course A.—Lessons 1, 2 and 3 may be taught in the order shown this year on April 7, 14, and 21 respectively.

Primary Course A.—Teach Lesson 3 on April 7, Lesson 1 on April 14, and Lesson 2 on April 21.

Primary Course B.—Q-223-D. Teach Lessons 3, 1, and 2 on April 7, 14, and 21 respectively.

Primary Course C.—Q-233-D. Teach Lessons 2, 3, and 1 on April 7, 14, and 21 respectively.

Junior Quarterly, Course B.—Q-323-D. Teach Lessons 3, 1, and 2 on April 7, 14, and 21 respectively.

Junior Course C.—Q-333-D. Teach Lessons 2, 3, and 1 on April 7, 14, and 21 respectively.

Senior Course C.—Q-533-D. Teach Lessons 2, 3, and 1 on April 7, 14, and 21 respectively.

There are no Easter lessons in the Junior High School courses.

Chris B. Hartshorn, Editor of Church School Literature.

Conference Guide Service

Visitors to General Conference:

For the benefit of those visitors who are not familiar with Independence, we are pleased to announce that the Fellowship Class of Independence, under the leadership of Brother Paul Kelsey, has arranged to furnish guide service to your quarters. Representatives of this group will be on hand with cars April 5, 6, and 7, at the Auditorium to assist visitors, both in finding their abode and in transporting them there. So if you are in doubt about how to get around Independence, go directly to the Auditorium upon arrival.

Conference Housing and Reception Committee, By J. S. Kelley.

The New Age of Power

THERE IS A VERSE in the first chapter of the gospel of St. John that indicates almost unlimited capacities and possibilities for the human race. It says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The mind dwells upon these words: "to them gave he power." Certainly it is true that in the last hundred years or so, power has been given to, or discovered by men. Today our power seems too great for our limited intelligence, our immature morality, our imperfect wisdom. Wrongly used, it could easily destroy us. But the power meant in our scripture reading is one that will bring us great good, conditional upon obedience to a certain regulation of our lives.

In these times, when tragic disappointments and disillusionments in our world situation are coming to us, it is well for us to keep a firm hold on that great declaration. It is a promise and a foundation of hope.

THIS IS AN AGE of power. Even before last August, it was an age of tremendous mechanical and physical power: great military power, great destructive power of artillery, explosives, and airplanes. And then came the atomic bomb, revealing a whole new universe of power, too great for us to comprehend, too terrible for us to control. More than ever, it also includes the danger of self-destruction.

What intellectual and spiritual resources had we to match the tremendous new energies we had unlocked? Within ourselves alone, we could find nothing adequate to the need. We are afraid.

But there in the Scriptures is the promise that, among the many powers we have received, some of which may spell our doom, there

is one that makes possible our salvation. It is the promise that there is a power by which we can become "the sons of God." If we could understand the implications and the significance of that great promise, we would be lifted in an hour from the depths of an impenetrable despair to the peaks of a glorious new hope.

Jesus once said to the father of an afflicted son, "If thou canst believe, all things are possible to him that believeth."—Mark 9:23. Yes, all things are possible to those who have great faith. The miracle of American production made possible the winning of the war because some strong men believed that it could be done. History is full of miracles founded upon human faith and divine love. "All things are possible" to those who believe and are willing to work incessantly, undiscouraged, and unfaltering, to accomplish the purpose and reach the goal.

MILLIONS OF PEOPLE around the world are longing for peace—permanent peace—peace with justice, honor, and equity for all. And yet, we are in the midst of rumors of war. Is it any wonder that people become discouraged?

In this new age of power, people dread another war more than any other calamity. We know that if it comes it will be more terrible than any other war that has ever afflicted the world. All our force and strength are marshalled against it, yet we seem helpless to prevent its approach.

Are you willing to enter a Third World War? Do you want it? Probably not. Yet a nationally-

The above article was prepared as an address delivered on Radio KM-BC, Sunday evening, March 3, at 10 p. m.

known magazine has conducted a poll of representative Americans, in which four out of five say they think we shall have to go to war with Russia. Realize what that means—war with a government whose people outnumber us by about fifty million, a state that has tremendous resources, and that is just beginning a great era of industrial development, a state that developed incredible military strength out of weakness on one of the hardest fields of battle in the world. Do you agree that we must fight Russia? Do you like the prospect?

One of the great paradoxes of Christianity is the fact that Christians have cultivated an abhorrence of war, and yet we have resorted to it as frequently, and with as sanguinary consequences, as any other people of the world. In theory, Christians are lovers of peace; in practice, they go to war. We have just finished a terrible conflict, during which we lost about a million young Americans, and went so deeply into debt that we may not be able to recover our financial freedom for generations to come; this, in addition to all that other nations lost. Yet here we are, with our dead still hardly counted, the costs still not calculated, our wounded still needing hospitalization—here we are, considering another war. Is this the best we can do with our power?

ONE OF THE weaknesses of our Christian people is that we cannot make up our minds about war. We have no adequate philosophy of the employment of power; we are idealistic, and believe in the use of persuasion in the reconciliation of human differences. We are not realistic enough to see that in the present

state of human development force is sometimes necessary. We do not put war in its proper place. In time of peace, we are against war and everything connected with it. But when war comes, we swing around and support it. We cannot be either right or wrong both times. We need a philosophy of the employment of power.

The mistake of militarism is to employ power for wrong and evil purposes. At the other extreme, the mistake of pacifism is to abandon the use of power altogether. The pressing need for this age and for the future is something different from both of them. That need is for the use of power under conditions of righteousness and responsibility. The Christian conscience must see that our great nation keeps its power, but exercises it in justice, wisdom, mercy, and equity.

This is an age of power, a world organized on the basis of power. Power in itself is neither good nor bad. The unrighteous use of power is bad; the righteous use of power is good. Somebody must exercise power in the world. Why should America leave it to the dictators?

It is wrong, of course, to employ power in aggressive warfare. But we must have power for defensive war, when needed. We cannot prevent the rising of evil forces in the world, and we must defend ourselves against them. We must help defend the world against them. Nobody likes war, or wants it, except those who think they have something to gain from it. There are sometimes those governments in the world, dominated by mad, unscrupulous leaders, lusting for blood and glory, who are willing to pay the price of war and destruction in order to gain their ends. In spite of UNO, we see them rising now. Nothing but the use of force will stop them; and when they choose war, their victims must accept it, or conditions

Candles

*If you should go before,
then I should light
Tall, quiet tapers,
in my secret heart,
And they would glow,
I know, unceasingly
Through all the months, or
years we'd be apart.*

*If I leave first, then I shall
surely place
The same tall candles in a
window's space,
To guide you, if the path
is ever dark,
Until you come, at last,
to seek my face.*

(Used by permission.)



of slavery and ruin as the only alternative. This is the bald fact that pacifism never accepts or recognizes. And the protection that pacifism offers is conference, negotiation, treaties, prayers, hopes—mere helplessness and inoffensiveness in the face of the foe. It would be the same thing as if, for civil protection, we should abolish our courts and police forces, and install chaplains in their places. Chaplains do a wonderful work in the world, but they could not keep down crimes of violence against persons or property.

Certainly we should do nothing to hinder or discourage any direct or frontal attack on war; we should welcome every wise effort to prevent it. At the same time we should realize that war is an effect of many preceding conditions and forces at work in the world. And it is toward these causes that attention should be directed, serious studies conducted, and ef-

forts made to eliminate them as factors in international relationships. We need to learn the wise and intelligent use of power, not to throw away our power. What this nation needs is not less armament, but greater righteousness.

It is not necessary that our great power be exercised in a hostile way. We can be friendly to the great nations, and no small people needs to fear either our intentions or our acts. The long experience of history has taught us that justice is safe, and safe only, to the extent that it is backed by a strong and responsible power.

This is an age of power. We cannot escape it, and we cannot evade our responsibility unless we wish to throw opportunity into the hands of another set of dictators as we did into the hands of Hitler and Mussolini between the two World Wars.

This is an age of power. The world has had long experience with power that was exercised by ignorant, rapacious, unprincipled leaders. Some good people have concluded therefrom that power itself is evil and to be avoided. It is an erroneous thought.

What the world needs now is a demonstration of the righteous use of power—the use of power to protect the conditions in which we may build a Christian civilization.

"To them gave he power to become the sons of God, even them that believe on his name."

L. L.

Man feels himself an infinity above those creatures who stand, zoologically, only one step below him, but every human being looks up to the birds. They suit the fancy of us all. What they feel they can voice, as we try to; they court and nest, they battle with the elements, they are torn by two opposing impulses, a love of home and a passion for far places. Only with birds do we share so much emotion.—Donald Culross Peattie, *Singing in the Wilderness*.

Why Geography?

By Donald A. Rightmyer

FIFTY YEARS AGO our United States was considerably different from the nation which exists today. It had less of everything, including people, industry, and knowledge. The same was true fifty years before that, and so it is in any other continent or nation where people have existed since the beginning of time. We may attribute these differences to environment which is defined by Webster as "the aggregate of all external influences affecting the life and development of an organism, human behavior, society, religion, etc." This aggregation, for our purpose, includes climate, natural resources, and flora and fauna.

In an over-all view of both present and past societies, climatic conditions are one of the influences usually recognized first as affecting physically and socially the different peoples. Weather and temperature vary from area to area with respect to altitude, latitude, and longitude, as may be seen in Middle and South America where there are what is known as the three climates. These are: (1) Tierra Caliente, the hot region; (2) Tierra Templado, the temperate region; and (3) Tierra Fria, the cold region. One peculiarity about these three climates in Latin America is that they are found in mountainous regions, one on top of the other. That is, at sea level you are in the hottest region, and as the altitude increases, the heat decreases until you approach the cold region of the highlands. For example, high in the Andean Mountains of Ecuador the weather is as cold as it is anywhere else in the world, even though the equator passes through this region. These climates are also associated with other factors which cause flora and fauna to differ. The tropical regions of Central Ameri-

ca are influenced to some extent by the Gulf of Mexico and their location between the Tropic of Cancer and the equator. The vegetation here is tremendous, forming a strong contrast to the southwestern United States where there is very little vegetation. The temperate zone may be found in North America and in the southern part of South America.

Seasons constitute an interesting variant. They are not the same in North America as they are in South America. In some places such as Mexico City there are two summers and two winters, or one hot period, a cold period, another hot period, and a final cold period. For these reasons Latin America has seen many cultural differences since its occupation due partially to its equatorial position, its tropical surroundings and to the great mountains rising up in the midst of these surroundings.

Our next observation deals with the influence of natural resources on different cultures. Considering the resources found in our own environment, coal, iron, copper, timber, and waterpower are a few occupying important places. Similarly, in ancient periods of time people adjusted their cultures to the resources that were most required by their needs, or the "first necessities" of life.

Of these needs, food resources were always considered among the "first necessities" in order that man might satisfy his hunger. The methods of providing food have been classified in several groups. One is a hunting and fishing combination, and another is an agricultural complex which was developed in comparatively recent times. Primitive man probably learned to hunt and fish while his wife was a gatherer of berries and

nuts. It was she who became acquainted with the botanical structure of plant life and who in turn cultivated wild plants which led finally to the development of agriculture. More will be said about this subject later in the discussion.

Another "first necessity" was man's shelter. Generally speaking, man built his home from materials found near at hand. In the drier, more temperate, regions of the Andean Mountains and the coastal range from Mexico to Chile, mud or adobe and stone materials were most commonly used for building. In the Amazon Basin, in the Central American tropics, and in parts of North America, the home structures were little more than frames covered with thatch. On the northwest coast, houses were made of bark, and in the extreme north and south portions of the respective continents, these structures were covered with skins. Many places still use the same materials and build the same type of structures their ancestors built.¹

The final "first necessity" that we shall discuss here is clothing. A lot has been written about the dress of primitive peoples and about their costumes, ornamentation, and jewelry. Keeping within the limits of natural resources, however, there are four generally recognized materials from which clothing is made. These are bast, cotton, wool, and silk. Tendon or sinew is not recognized as a textile, but it can hardly be omitted since the Eskimo, for one, finds it very useful for clothing. Of the first four, bast fiber is found more extensively throughout the world, because it is found wherever there is vegetation. Where cotton is cultivated and wool-bearing animals are domesticated, we find a simultaneous use of cotton and wool textiles. Silk, important though it is to modern women, is not found any-

¹Clark Wissler, *The American Indian*, chapter VI.

where among the aboriginal Americans.²

In order that any society may subsist, it must be located where resources for food, shelter, and clothing are present. Vegetation is obviously found growing close to rivers and streams which also provide a means of transportation. It is therefore easy to see why homes and villages of primitive peoples were usually never found very far from streams and rivers.

We shall return now to the economic setup of primitive people and the relationship it had to culture. Archeological finds show that early man was primarily a hunter before he was anything else. His time was consumed during the day in hunting and eating, and he retired early at night. There wasn't much time left to devote to inventions or other people, and for this reason he never had much of a chance to become civilized. He didn't have a home, and he slept wherever he was when darkness came. Later he learned that when it rained and snowed he could make use of caves, and he found that they also afforded comfort and protection from wandering wild animals at night. As time passed, early man, while traveling from place to place, decided to try his luck at fishing. He invented and learned to use several fishing devices, such as the spear, harpoon, net, and the bow and arrow. On the other hand, hunting and fishing were occupations that early woman usually didn't have anything to do with. She took care of the children, cooked, and did all the other family jobs that needed attending to. She picked berries and nuts as she traveled, becoming acquainted with the botanical structures of plant life. One day she probably had an urge to try cultivating a couple of plants when she found that she could make plants grow better and also

bear better fruit, she persuaded her husband to stay longer in one place in order to plant and harvest various crops. Thus it is that early woman has the distinction of being the first to become agriculturally minded. Even now in many primitive societies, the man is either a hunter or a fisherman while the woman is an agriculturist. Note, however, that not all primitive peoples have these same characteristics, because the rise and fall of various cultures have taken on many varied peculiarities. High cultures existant two thousand years ago in Latin America, for example, have degenerated and have returned to such a state that some either have become or are almost extinct today.

Combining climatic conditions, natural resources, and economic setups, we can easily see that social structures within short distances of each other may take on very different characteristics. There are innumerable social structures differing from each other existing in Latin America, but to a student of *The Book of Mormon* this is no surprise. We know that three different groups came to America at three different periods of time. We know that they landed in three different environments, but that they all had the same objective in mind and that was to live according to the laws of God. Each group lived in different environments, therefore having different climates, natural resources, and economic sources to deal with. As these groups multiplied and were forced to spread further apart, these factors became even more varied. Some became hunters and some became fishermen, but the majority of men have remained in an agricultural state. Due to these varied resources some men have had to build their homes of brush and thatch while others have built theirs of mud and stone.

The agricultural complex had developed to such an extent by

the time the Nephites encountered the new world that they were able with the faith they had in God to do things that seem like miracles to us today. Maize or Indian corn which was found nowhere outside of the New World is believed now to have been developed in Peru. Excellent work in metallurgy, intricate textile designs, and numerous bridges were other features that are attributed to these societies. The objective of these people was essentially the same but among them as among us today, there were those who would not believe and who many times succeeded in undermining that objective. These conditions usually brought about bloodshed, hatred, and social confusion which led to even greater breaks in the continuity of thought. People reverted to primitive stages and were forced to begin all over again and again until they had to readjust themselves to any environment where they found themselves located.

As social structures are influenced by environment, so do environmental conditions tend to affect religious thought. In primitive societies deities were identified with almost everything that people couldn't control or understand, and prayers were offered to them whenever the occasion demanded. When a person went hunting or fishing, prayers were often offered to the appropriate deity and if the supplicant was successful in his pursuit, he was supposedly in good favor with his deity. Again, according to his trend of thought, if he didn't make his catch, he believed his deity to be angry with him. Prayers were offered all during the planting season and again all through the harvest period and for almost every other conceivable event.

When Christ appeared among the American aboriginals he taught them an entirely new philosophy of life. He gave them new laws to govern themselves by, and

²*Ibid.*, chapter III.

he worked many great miracles among them. He rebuilt a religious and a social structure that had almost been ruined by disbelief and lack of wisdom among peoples whose ancestors once held the key to the kingdom of heaven.

Two hundred years after Christ's visit, the people began again to dwell in iniquity and disbelief. As this situation became more serious, numerous deities popped up and were attributed to things that people couldn't control or understand. Those things not controlled or understood by man were climatic conditions, natural resources, and flora and fauna. The respective deities varied from area to area according to the type of culture which existed at the time, but the main deity or Christ, as we Latter Day Saints believe him to be, has continued to remain the same everywhere. With the addition of time, prayers often developed into extensive ceremonies and rituals, which in some places turned into human sacrifice. In short, the large numbers of differing cultures now existant in Latin America were at one time closely associated with each other. As they were forced to spread further apart, the environment also changed, and as a result new and strange changes in religious and social behavior took, and are still taking place, in the new world.

It is apparent then, that geographical factors of environment are important influences in the religious and social thought of most primitive communities. A culture is built up around the type of economic background present, and as the environment changes from time to time additions and subtractions are made to the central structure until it is difficult many times to even attempt to trace it back to its original form. Thus, it is not hard to see why the ethnologist and the archaeologist face so many problems when attempting to discover the origin of backward societies. I hope that

this discussion will show the prospective anthropologist why geography is important in any anthropological investigation. It has led others and it may lead you to an understanding of archaeological mysteries which are now kept only in the museum of antiquity.

LETTERS

Finds Happiness in Zion

I have often wondered if our experiences in coming to Zion would be of interest to other Saints. I can look back and see where God has led and blessed us in many ways. He opened up the way for us when we needed divine direction. I know now that he did this for us when we moved to Zion.

My wife and I were born and reared near Coffeyville, Kansas. Five years after our marriage, we moved with our two small daughters to Fairland, Oklahoma. This proved to be a wise move, and I felt that we had been divinely directed to do so. We lived there for over twenty years, working with as fine a branch of Saints as I have ever known.

After several years my wife had the desire to move to Independence. I had no intention of making such a move as I loved the people in Fairland, enjoyed working with them, and felt that we had been blessed there. Then came the depression. We lost everything we had financially. For a year I was out of work; then I found a job and in three years had managed to save \$800. My wife still wanted to move to Zion. She had a dream in which she saw a land, she knew not where, and was given to know that we were to make our future home there. I began to feel that we should make some kind of a change. Our children were grown, and there were few opportunities for them where we were. We made a trip to Independence, and while driving out east of the city one day, my wife suddenly exclaimed, "This is the land I saw in my dream." I felt much better and, after consulting with the Bishopric, I contracted for a small two-acre tract at the north edge of town. I was taking a risk as I paid only \$250 down, which left us \$500 to live on until I could get an income started. Too many people make this mistake in coming to Zion; I would advise others who plan to come to be very careful before they actually make the move. I won't go into details as to our ups and downs the first two years. I was trying to make a living raising chickens and truck gardening. I had not tried to find employment anywhere; I did not know any trade. There were few jobs of any kind available, and there were fifty men for every job that was. It was hard for us to meet our payments, and I thought several times we would lose our home; then something happened. My daughter was making our monthly payment one day when the president of the firm, who happened to be waiting on her, asked, "What does your father do for a living? Do you suppose he would like a job?" She told him that she would call me. I talked to the man over the telephone, and he said he needed a janitor at once. I told him I would be up the following morning to talk it over with him. "If you are interested at all, come now."

he said. "I am going to hire a man today. There are others who want the job." As a rule it takes me a little time to make up my mind on matters like that, but I felt that God wanted me to have the job and had put it in the mind of the man to ask about me. I began working and soon learned to like it. Our financial worries were over in Zion. I still had time to care for our little farm, and it was easy to meet the payments. Not only did the extra money prove a blessing, but it opened up the way for something better. Three years later there was an opening at the Herald Publishing House for caretaker. The manager, knowing that I was doing this type of work, got in touch with me and hired me for the job. I had always been interested in printing, in fact, as a young boy I started to learn the trade but was called back to the farm. I found myself in surroundings that I really liked. I have now been able to break away from janitorial work and spend all my time in the bindery. I like my work and feel it a blessing to work for the church.

Truly God has opened up the way for us in Zion. I shall always remember the time when we were having trouble meeting our payments—I was feeling discouraged and was not well, so I had two of the elders administer to me. I don't believe either of them knew my difficulties, but in the confirmation, this was part of the prayer: "Bless our brother. Thou knowest he has come to Zion to make his home. Open up the way before him that this may be possible. My testimony is that that prayer, along with our own, has been answered. I desire to continue in such a way as to be always worthy of God's help and direction.

ELMER R. HART.

517 North Osage
Independence, Missouri

Thankful for the True Gospel

I enjoy the *Herald* very much and wait impatiently for each one to come. I read the letters first and am glad that more are being printed now. The quality is much better also. We grow tired of reading about physical illnesses—after all, the mind and spirit suffer too, at times. It is inspiring to read of others' experiences.

I especially enjoyed reading Albert Loving's article, "The Indian." It was beautifully written, and I read it over several times. That poor Indian is so like the rest of us—we try to do what's right, but we cannot do it alone. We need the help and association of the Saints. I live among people who are good in their own way, but they do not have the understanding that our church members possess. I have wept tears of loneliness, and sometimes I feel that I can't go on without the association of those in the church, but then I pray and study and receive consolation.

When first converted to the gospel I was given much evidence of its truthfulness; I was filled with the Spirit, and I was happier than I had ever been before. The world was beautiful; I loved everyone, and I felt as if I could convert the whole world. Now I am inclined to feel a little useless.

I am glad that I was permitted to know the truth, and I hope that someday everyone will know. My prayer is that Zion will be established as an example for the nations of the world to follow.

SYVELLA NEECE.

430 East Washington
McAlester, Oklahoma

THE RESTORATION

By Evan A. Fry

IT IS A PRINCIPLE of life that new things do not spring full-fledged out of nothing. All new things, all new inventions, all new discoveries, all new thoughts, and all new movements have their roots in the past, and grow and progress as men of vision and of intelligence send out new branches at more or less regular intervals. Or to use another metaphor, and to compare the progress of the world with a football game—we do not advance the ball by going back to the starting line after each play, but by using teamwork and advancing the ball little by little *on each play*.

In this current series of sermons on Apostasy, Reformation, and Restoration, we have tried to show that this principle operates in the field of religion, as well as in science, politics, and social progress. The apostasy which completely changed the primitive Christian church, and made it into something hardly resembling the original at all, did not happen in one instant, or one year, or in one century. Rather, it was the result of a slow process of gradual change, a little here and a little there, until the transformation was complete. The Reformation came about in the same way.

Though the work of the Reformation is usually considered to have begun with Luther, there were several other men who prepared the way for him, and laid the foundation upon which he built. Some were prior to him; some contemporary with him. One of the first men to feed the flickering flame of Reformation was John Wycliffe, an Oxford scholar and priest who lived from 1320 to 1384. He is remembered principally for being the scholar who in 1382 made the first full translation of the Bible into English. The far-

reaching results of that single achievement can never be realized or properly evaluated. But there were other achievements and revolutionary teachings. He taught that lordship and property were held by God's grace, and were forfeited if the holders thereof fell into mortal sin. He said that the church should hold no property, collect no taxes, and exercise no civil jurisdiction. He sent the Lollards throughout England, preaching in denunciation of the luxury and immorality of rich churchmen. If he had not had the support of John of Gaunt—the power behind the throne—he would undoubtedly have died a martyr's death.

One of the men greatly influenced by Wycliffe was John Huss, who was born in a little Bohemian village in 1369, attended the university of Prague, and later became a lecturer and rector there. Early in his life he read the writings of Wycliffe (in Latin) which was the universal language of that day. He preached powerful sermons in the Czech (Bohemian) tongue, and is also considered the founder of the Bohemian tongue as a literary language. He was an advocate of freedom of speech and freedom of conscience, in a day when such ideas were dangerous. He publicly opposed the burning of Wycliffe's books, and in consequence was forbidden to preach or teach any more. His followers burned the papal bull containing this prohibition, and Huss was excommunicated and outlawed. Conditions were complicated by the fact of two—and sometimes three—claimants to the papal throne. Huss was bitter in his denunciation of the sale of indulgences by one of these claimants for the purpose of financing war against his ecclesiastical enemy. Through the subterfuge of a safe conduct from the Emperor

Sigismund, he was induced to attend the Council of Constance in 1415, presumably to state his views and seek some basis of unity in the church. The safe-conduct was violated; Huss was arrested, tried as a heretic, and burned at the stake on July 6, 1415. In the words of one of his biographers, "Thinking to extinguish heresy, the Council of Constance had made it the national faith of Bohemia, and had made the martyr Huss the national hero and national saint."

No small amount of credit for the beginnings of the Reformation must go to Erasmus, a Dutch theologian. He appeared upon the scene about the time that printing was beginning to come into its own. He stimulated research into the organization and teachings of the early church through his printed editions of the Greek New Testament, and the writings of the early church Fathers.

THE GREAT, TOWERING figure of the Reformation, of course, was Martin Luther. He was born of very poor parents, in Saxony of Germany, in 1483, studied law, entered a convent of monks, and became a professor in the new University of Wittenberg. A few years later he went to Rome on business for his monastic order, and returned still loyal to the church, but doubtful of some of the things he had seen at Rome. Already in his mind he was beginning to formulate his doctrine of "justification by faith."

On October 31, 1517, he posted the famous 95 theses on the door of the castle church at Wittenberg, attacking the practice of selling indulgences. The sale of indulgences was based on the theory that the church was the repository of good

3. The Work of the Reformers

works done by saints, martyrs, etc., and that the pope could draw on this treasury of good works and transfer some of the merit from these who had more than they needed, to those who lacked enough. As originally begun, the practice was not too objectionable, because repentance and contrition were obligatory before the indulgence was granted. In practice, there came to be less and less emphasis placed on the repentance and contrition, and more and more on the money payment. This method was used to finance some of the wars of the Crusades, and the building of St. Peter's in Rome. Naturally, Luther's new doctrine of "Justification by Faith" brought him into violent opposition with this doctrine of dependence on good works. Called to defend himself before the Diet of Worms, he delivered himself of a flat refusal to recant or alter his position unless he could be proved wrong by the Scriptures. Returning from this historic meeting, he was kidnaped by the friendly Elector of Saxony, and hidden in his castle until it was safe for him to return to Wittenberg.

Luther did more than any other single man to advance the cause of the Reformation. His writings and pamphlets were voluminous. He replaced the Latin mass with a mass in German, which the people could understand and follow. He wrote many hymns, and catechisms for both young and old. He translated the Bible into German. He advised and worked for popular education. Theologically, he declared that justification is due solely to the mercy or grace of God and the merit of Christ, appropriated by faith, not to human works or merits. He condemned indulgences; he controverted the divine right of the papacy; he questioned the infallibility of any general council, pointing out how

often they had been forced to reverse their "infallible" decisions; he asserted the supreme authority of Scripture. He taught that the Christian had the duty as well as the right, to free himself from priestly bondage. He attacked oral confession, monastic vows, and the private mass. He opposed celibacy for the clergy, and to make his opposition all the more spectacular, married an ex-nun. His constant stress was on justification by faith, and the freedom of the individual from the work-righteousness of medieval religion. He taught that salvation involves the obligation of self-discipline and service to others as the indispensable fruit of a justifying faith. He was not in favor of violence in the matter of reformation, but called on the people to support the constituted government, and the government to speed the reform of the church if the church would not.

His philosophy presented some queer anomalies, such as belief in freedom of conscience, but his advocacy of the death penalty for the heretical Anabaptists; and his personal fearlessness and zeal for reform as contrasted with his support of the nobles in the Peasants' war, in which the peasants were trying to speed reform with violence. He advanced the cause of Reformation by great leaps and bounds, but he left many questions unanswered and many differences and difficulties unreconciled. He was the great *renovator*, rather than the great *innovator* of the church.

THE LEADER of the Reformation in Switzerland was Ulrich Zwingli, born in 1484, educated in Swiss schools and the University of Vienna; in 1516 appointed as priest at the Shrine of Ensedeln; and in 1518 appointed preacher at the Cathedral of Zurich. He stud-

ied Erasmus' edition of the New Testament, and found that in many respects the church of his day was not like the one therein described. Under Luther's influence, he broke completely with the Roman church, and taught that the Bible should be the supreme authority in matters of religion and conscience. He preached his own direct interpretation of Scripture and attacked what he thought to be abuses in the church. When Pope Adrian VI asked the people of Switzerland to abandon Zwingli, the resulting debate took several Swiss cantons, or provinces, out of the church with their leader. He was killed in a battle between the Catholic and Protestant cantons of Switzerland, in 1531.

JOHN CALVIN was perhaps the greatest thinker and theologian of the Reformation. In his youth he studied for the priesthood, grew unsettled and turned to law; and at the age of 22 experienced a conversion in which he felt himself divinely called to forsake Catholicism for a simpler form of Christianity. His book, *The Institutes of the Christian Religion*, became a rallying point for Protestants all over Europe. When France became unsafe, he fled to Geneva, where his iron will and stern unyielding piety made it a veritable "city of God," where purity, simplicity, and devout religious faith were enforced. He founded the University of Geneva; he was consulted on civic matters as well as religious. His teachings formed the basis for the Presbyterian and Reformed churches, the Huguenots of France, the Protestants of the Netherlands and Scotland, the Puritans of England, and the Pilgrims who came to America. He lived between 1509 and 1564.

Calvin was also a firm believer

in the Bible as the only rule of human conduct in religious matters, terming the Biblical writers "sure and authentic amanuenses of the Holy Spirit"; that is, teaching the literal inspiration and infallibility of each word. His theological system centered around the doctrine of total depravity, justification by faith, and predestination. He taught that through Adam's fall, depravity and corruption attach to all men, and that even infants are bound by their own fault, in that their whole nature is a seed of sin, and hateful to God. Man must be united to Christ, and made a partaker of his death and resurrection, through the Holy Spirit; and being thus justified by faith, the believer receives witness that he is saved. Those "called" by God to salvation are kept by him in progressive faith and holiness unto the end, so that personal righteousness may be joined with the righteousness imputed from Christ. Baptism was regarded as a sign of confession and confirmation of faith. His church organization consisted of pastors, who presided over and admonished the members; teachers to instruct them and expound the Scriptures; a group of pious men or elders to act as a church senate or governing body, and deacons to oversee the care of the poor. He believed in theocratic government, with every member of the state under the discipline of the church and its governing body of elders.

Calvin's great work was his appeal to a higher order of intelligence, and his establishment of a great body of theology, even if much of it has since been abandoned. Even Calvinistic churches no longer believe in the magistrate as the preserver of church purity, nor in the right of the church to interfere in secular affairs. They have toned down or rejected completely the doctrines of man's total depravity, infant damnation, the infallibility of the

Bible, and predestination. Calvin will be remembered also for his insistence on a personal morality and active righteousness of a high order.

JOHAN KNOX, a contemporary of Calvin, was a boy of 12 when Luther nailed his theses to the church door at Wittenberg. The church in Scotland was then oppressive and corrupt. Knox was precipitated into the Reformation when he went to aid a group of men who were besieged in the castle of Cardinal Beaton. These men were friends of George Wishart, who had been martyred by the Cardinal. In revenge, Wishart's friends murdered the Cardinal, and precipitated a chain of violence which continued for many years. Knox was sentenced for two years to the French galleys, since Scotland was then under French control; took refuge in England until Mary Tudor made England unsafe for Protestants; defied the edict of Mary of Guise against the preaching of the Reformed doctrine; and joined with the "Lords of the Congregation" in appealing to Queen Elizabeth of England for aid. With her help the French were driven from Scotland, and the Scotch Parliament abolished the pope's authority in Scotland and forbade the celebration of the mass. Knox was deeply sincere, conscientious, harsh, dogmatic, and intolerant. His policy was to reject all usages of the Catholic church for which there was no positive scriptural warrant. He accordingly opposed written prayers, religious images and pictures, and instrumental music in the church.

The leader of the Reformation in England, strangely enough, was Henry the Eighth, but his leadership was political and ecclesiastical more than religious or theological. When the Pope refused to annul his marriage to Catherine of Aragon so that he might marry Anne Boleyn, he arrested Cardinal Wolsey on a charge of treason, and made Cranmer Archbishop of Can-

terbury in his place without the consent of Rome. Henry promptly got his divorce through Cranmer. An act of Parliament declared Henry the "Supreme Head of the Church of England," and made it an act of treason to deny that title. Appeals to the pope's court were forbidden, and payments to Rome stopped. There was little change in the ritual or the doctrine of the new church, except that translations of the Bible were placed in all the churches. Henry even wrote a pamphlet against the heresies of Luther which won for him the title "Defender of the Faith" which is borne by English kings to this day. Henry "persecuted with equal severity the Catholics who adhered to the government of Rome, and the Protestants who rejected its doctrines."

In the brief time available we shall not be able to mention the Anabaptists, who were the extreme left-wingers of the Reformation, nor to pay more than passing tribute to Roger Williams, the first great exponent of religious freedom in America, and to the Wesleys, who in the 18th century asserted that the grace of God could transform *any* life that would receive it. If we had more time, we should also mention George Fox, founder of the Friends or Quakers, and his stress upon the guidance of the inner light, and consequent rejection of all church authority, ordinances, sacraments, and rituals. And, if we cared to continue down into the 19th century, there are many more devout men who carried on the work of Reformation a little farther, each in his turn.

As one studies the Reformation, one fact stands out—the same fact, basically, which we stressed at the beginning of this sermon: No one leader of the Reformation movement made any sweeping or all-inclusive changes. Some changed one doctrine, or ordinance, or custom; some changed another. Some changes got the church nearer to

Zion's League Exchange

CITY-WIDE MUSIC FESTIVAL

The city-wide Zion's League music festival was held on the evenings of February 28 and 29; the first contest was held at Liberty Street Church, and the second at Stone Church. Monday evening was devoted to all entries of an orchestral and vocal ensemble type.

Vocal solos were featured on Tuesday evening. Judging was done according to a national standard, each person on his own ability. A rating of "one" represented a nearly perfect performance, "two" an outstanding rendition, "three" a very good performance, "four" a good one, and "five" a need for improvement. The average grade was three. Several ratings of two were awarded, and there was one top award.

CITY-WIDE BANQUET

Songs, food, fellowship, and fun were in abundance at the city-wide banquet held Friday evening, March 1. One hundred seventy-five young people were served by members of the Laurel Club in the dining room of the Auditorium. Decorations were carried out in the form of a ship with portholes and streamers. The table centerpieces were river scenes featuring pipe-cleaner figures. The four long tables were decorated with helms on which were printed the various kinds of "ships"—courtship, leadership, statesmanship, etc. The programs were blue and gold shields—the League colors and symbol.

Program features included: a song fest, toasts to the U.S.S. Zion's League and its officers, short addresses by young leaders, a dramatic skit, announcement of the results of the music contest, and a "barber shop" quartet.

Many of the girls came in formal attire. It was a gay affair both in color and atmosphere.

EAST INDEPENDENCE

The January 27 program centered around a contest consisting of questions from the Bible. Following the service, the young people went to a home and spent the evening playing games. The girls made fudge and popped corn for refreshments.

On February 10, a picture study was made of Sallman's "Christ at Heart's Door." The story of the picture was told and a soloist sang "Oh Jesus, Thou Art Standing Outside the Fast Closed Door."

The Leaguers have set the raising of \$100 for the building fund as their goal for the year.

SOUTH CRYSLER MISSION

The young people of the new South Chrysler mission met February 22 to organize a League. Games were played and hot dogs

its pristine perfection; others took it farther away. Later reformers often reformed and revised and modified the reforms of their predecessors. But the total effect of the Reformation was to prepare the way for a new day—for something bigger and finer and more complete than any of the Reformers had been able to achieve. Latter Day Saints believe that the Reformation was a preparation for Restoration.

and root beer were served as refreshments. At the close of the evening, songs were sung by candlelight, and the pastor gave a short talk on the future plans for the League. Each member offered a sentence-prayer for the benediction.

The newly organized League has a full corps of officers, and several meetings have already been held.

ENGLEWOOD

The Englewood Leaguers held a party at the church on February 22, in celebration of Washington's birthday. The girls wore bows, pigtailed, and short skirts; the boys wore short trousers. Each came equipped with a piece of bubble gum and assorted "poppings" broke the silence. Farmer-in-the-dell and upset the fruit basket were the main game attractions of the evening. Pop and cup cakes were served as refreshments.

LIBERTY STREET MISSION

Twenty of the young people of Liberty Street mission met at the home of their leaders on the evening of February 19 for a combination play practice and fun night. A covered-dish luncheon made the evening a complete success.

Pioneer Booth at Conference

A new feature of interest to everyone will be the "Brick Church Pioneer Booth." The Pioneers' Club was unable to hold its yearly meetings during the war, but since has met and turned over the work of the club to the descendant pioneers, as the very few pioneers who are left are getting well up in years and hope the younger group will carry on the valuable work they have started.

One of their objects is to gather some personal spiritual testimonies of the early pioneers, those faithful Saints before 1888, who sacrificed so much and stood faithful under hardships and heavy trials, to keep this priceless gospel for the Saints of today.

We feel we are losing much valuable testimony with the passing of these dear old people and hope to get many things of interest and much help and encouragement for our young people. We wish to welcome each and everyone attending conference to visit with us at our booth. and if you are a pioneer or a descendant of one, or a guest pioneer—those belonging to the church before 1888, will you please see us and get your name on our books. DAISY BOWEN BROWN,

Vice-President and Secretary
of the Junior Pioneers.
Lee's Summit, Missouri.

Administration Heals

About five years ago I was in a serious accident. I was injured so badly that the doctors said if I lived I would be blind and crippled the rest of my life. The elders came and administered to me several times, and today I am neither blind nor crippled. God certainly answers prayer. MRS. IDA MILLEN.
2417 Oklahoma Street Flint, Michigan

Graceland College Religious Emphasis Week

The sixth annual observance of Religious Emphasis Week was held on the Graceland College Campus February 17-24, with the theme, "Inspiration and Intelligence Together in Today's Life." Apostle John W. Rushton and Evangelist Ray Whiting, visiting ministers, participated in student life during the week, and over 55 students received their patriarchal blessings from Brother Whiting. The week's program was officially opened Sunday evening, February 17, with a sermon by Apostle Rushton. A special class was conducted Monday afternoon in preparation for the giving of patriarchal blessings to those who were ready. Topics for the week's evening services conducted by Apostle Rushton were as follows: "Is Revelation Still Vital in Modern Times?"; "Does God Enlighten Everybody?"; "How Do I Know It's Inspiration?"; "Are the Gifts Still Necessary?"; and "What Inspired Insights Does the Church Need Today?"

A faculty reception was held on Tuesday afternoon, in honor of the visiting ministers. Evangelist Whiting spoke at a supper Wednesday evening to students who are members of the priesthood, on the subject, "Getting Fit for Inspiration." Thursday morning's assembly was a continuation of the week's special program, with a talk by Brother Whiting on "Inspired and Inspiring Persons I Have Known."

A high spot of the week was the formal dinner Friday night. Carrying out the theme of "Frontiers Through the Years," scenes were presented representing the Colonial period, the Civil War period, the Gay Nineties, the Nineteen Hundreds, the Roaring Twenties, and Modern Times. Ray Whiting's presentation of "Frontiers" was very fitting.

At four o'clock Saturday afternoon, a question box session was conducted, in which the students evidenced a lively interest. Relaxation was afforded by the basketball game Saturday evening between freshmen and sophomore girls. The first postwar Graceland band made its debut at the event.

The threads of the week's topics of emphasis were caught up in the theme of the closing fellowship service on Sunday morning: "These Things I See." The sincerity of each participant as testimonies rapidly followed each other gave evidence of the inspiration which touched each individual through some aspect of the week's program.

Special music for the week was fur-

News OF THE CHURCHES

Omaha, Nebraska

R. Melvin Russell, Pastor

Washington, D. C.

Pastor, Ray L. Hurst

Washington branch celebrated its tenth anniversary and homecoming November 2-4 with a banquet at the Eastern Star Club, and Sunday services at the Pythian Temple; eighty-five members and visitors were present. District President Thomas M. Carr acted as toastmaster at the banquet and on Sunday preached the anniversary sermon, reviewing milestones in the progress of the branch. He complimented the charter members on the fine work they had done in being instrumental in bringing the branch to its present stage of development and encouraged all to work diligently together toward a successful and growing future.

Bishop G. Leslie DeLapp and Apostle John F. Garver visited Washington on Sunday, December 9. Bishop DeLapp brought a message of encouragement and confidence, basing his remarks on the financial phase of the zionic gathering. He was also the speaker at the evening service, after which an open forum discussion was held.

Sunday, December 16, LeRoy Beckham occupied at the morning service.

The service was supplemented by a beautiful solo by Mrs. Modelle Tacy. On January 13 Brother Beckham preached his farewell sermon in Washington as he is being discharged from the Navy. Pastor Ray L. Hurst occupied the pulpit on Sunday, January 27, choosing as his topic the inspirational "Sermon on the Mount." Other speakers have been Elders A. W. Powell, Carl Mesle, Harry L. Ratcliffe, Thomas T. Forbes and Elder S. C. Mesle of Sherrill, New York, who occupied at the Sunday morning service on February 17. Mrs. Ada L. Davison sang a solo, "More Love to Thee, O Christ." Sunday evening services, sponsored alternately by the priesthood, Zion's League, and the women's department, have comprised a series of prayer meetings, timely topics, musical programs, and preaching. These have been

nished by the *A Capella Choir*; Herbert Lively and Henry Anderson, faculty members of the music department; the faculty quartet, composed of Mr. Lively, Mr. Anderson, Mr. Gould, and Mr. Goode; Lorna Howard, Gwendolyn Binns, Bonabelle Nelson, Marilyn Juergens, Odessa Barlow, Marcheta Inman, Shirley Sanford, Lenore Ellis, Rosalee Smith, and Norma Jean Johnson.

The student body, especially those members who have recently returned from the armed services, feel that this week will be one of the high points of their year at Graceland.

interesting and well attended.

The Christmas worship service on December 23 was combined with a children's program of music, recitations, and the exchange of gifts. The Christmas and New Year services were entered into with a feeling of real thankfulness, inasmuch as they marked the first of the holiday observances free from war.

Donald Leslie Emslie, the infant son of Lt. and Mrs. Wm. R. Emslie, was blessed on Sunday, December 30, by Pastor Ray L. Hurst, assisted by Major Carl Mesle.

Washington branch is happy to welcome back several returned servicemen. These include Dana Keller, stationed at nearby Bellevue, Robert Cole and Ben Moser, formerly with the Navy; Stuart Barnes, James Gregg, and Mark Crown of the Army. The many friends of Margaret Farrar were pleased to receive her back into the local group upon the transfer from St. Louis to Washington of the government department with which she is employed. Regretful farewells are being said to others of the service personnel leaving Washington. These are Major and Mrs. Frank C. Mesle and daughter, Sherry, who have returned to live in Independence, Missouri; Sgt. and Mrs. Lester Tacy, who will be leaving soon for Benton Harbor, Michigan; and Mr. and Mrs. LeRoy Beckham and daughter Glenda, who have returned to Butler, Missouri. A real loss will be felt in the absence of these talented people who have so willingly served the Washington branch.

Under direction of the women's department a bazaar was given December 5 for the benefit of the church-building fund. Many fine handmade articles which were donated to the bazaar found ready sale. A spectacular achievement in the sale of Christmas cards also resulted in an earning of \$565 for the building fund. The women's department has a steady program for the year based on the subject "The Latter Day Saints and Their Changing Relationship to the Social Order."

Other branch activities have included aid in the way of food and clothing to the European war needy; it is felt that this is a program which can well be enlarged.

—Virginia Lambert, reporter.

Golden Wedding Anniversary

Mr. and Mrs. Willard A. Atwell of 1135 Gudgeil Avenue, Independence, Missouri, celebrated their golden wedding anniversary on February 21. Their five sons, Willard A., Jr., of the home; Alma D., of Compton, California; Melvin R., Gwen O., and Immanuel B., all of Independence, were present to help with the celebration. Mr. Atwell's brother, Ernest P. Atwell, of Kansas City, and eleven grandchildren were also guests. On the following Sunday, fifty members of the Gudgeil Park congregation attended open house held at the Atwell home. Many beautiful gifts were presented the Atwells

The February Communion service was presided over by Pastor R. M. Russell; as a part of the service, Donna Raye Graham, daughter of Mr. and Mrs. Ervan L. Graham, was blessed by Elder Floyd Hirst of Nebraska City and Pastor Russell.

Boy Scout Day was observed on the morning of February 10. The pastor talked on "Religious Awards in Scouting," and the second and third God and Country Awards were presented to Richard Henderson and Marlin Constance of Troop 43.

Thoughts at the morning service of February 17 were on the young of the church. After an anthem by the Hymn-Singers Choir, Joyce Elaine Kavan, daughter of Mr. and Mrs. Lester Kavan, was blessed by Dr. H. A. Merchant and Elder Albert Livingston. The sermon which followed by Elder Livingston challenged the adults present to take their responsibilities to the young more seriously in the future.

Pastor Russell and the college-age people, upon invitation, visited the First Christian Church on February 10. Brother Russell presented the fundamental beliefs of the Reorganized Church to the group. The talk was well received, and members who attended were delighted with the results.

Sunday, February 24, was a high point in the month's activities as Apostle Paul M. Hanson was guest speaker. Many Saints from various parts of the district were present. A district meeting was held in the afternoon at the Omaha church for the election of delegates to General Conference.

Music for the month of February was supplied by Eunice Farber, Louise Steckel, the Bel Canto Girls, Peggy Herrell, Bonita Sands, Lila Livingston, the Zion's League and Hymn-Singers Choirs.

Speakers at the evening services during February were Esmond Crown, Earl Oehring, and Pastor R. M. Russell.

The men of the branch met for a dinner in the lower auditorium on Tuesday, February 12; city police commissioner, Harry Knudsen, was the guest speaker.

The monthly meeting of the department of women was held the first Thursday in February in the lower auditorium. Mrs. J. P. Jensen, district director of women, from Blair, Nebraska, gave an inspiring talk.

Mrs. Lillian Tabor, for many years women's leader and worker in other departments, left recently to make her home in Los Angeles, California. The women of the church met at the home of Lillian Clark, present supervisor, for a luncheon in honor of Sister Tabor. A parting gift was presented her, after which she expressed her appreciation for having had the opportunity of working with the Saints in Omaha.

Leaguers met in the home of Mr. and Mrs. R. W. Scott on the evening of February 17. A devotional service was held in honor of Sister Scott. Hymns were sung, favorite scripture quotations were read, and a brief serv-

ice of prayer was held concluding with a fatherly prayer of blessing by Brother Scott. Sister Scott has been a shut-in for many months, and appreciated the lovely service given by the young people. So many favorable comments were heard that the following week a similar service was held in the Giles Moore home. Brother Moore has been ill most of the winter. The Leaguers expressed a desire to participate in more services of this nature.

Other League activities have been a program of music, a party at the home of Glen Clark, and an early morning devotional service at the home of Reta Russell. Byron Constance, home on leave from the Navy, conducted the devotional service. Breakfast was served following the service. The League also conducts a worship service at the church school hour once each month.

Members of the Hymn-Singers Choir with their husbands, wives, and friends, enjoyed a party recently at the home of Jack and Fae Gardner.

The junior church continues to be an attraction to the children; services are conducted this year by Vesta Crown. At the same hour the nursery class is conducted by Vera Self. These good people and many others, quietly and without much recognition, continue to serve the church in a very vital way.

—Eleanor Russell, reporter.

Rock Island, Illinois

Pastor, F. C. Bevan

The Rimoda Credit Union held its annual election of directors at the church on December 30. Lunch was served in the lower auditorium by the women's department.

The church has taken on a pleasing appearance since its redecoration. Laurel Jordan built in some improvements in the kitchen.

David Williams has returned to his work at Marshall Fields since his discharge from the Army.

Mr. and Mrs. H. A. Willetts held open house at their home on February 10 in celebration of their twenty-fifth wedding anniversary.

The month of February was designated as a time to honor returning servicemen and to pay tribute to the one gold star veteran, Peter Conner, of Sherrard. Elmer Consineau and B. A. Howard, both discharged servicemen, were evening speakers during the month. On February 17 a reception was held for all veterans and their parents. After an interesting program, lunch was served in the lower auditorium.

On February 10 Patricia Lee, daughter of Mr. and Mrs. B. A. Howard, was blessed by F. C. Bevan and L. A. White.

On Friday evening, February 22, several Rock Island Saints gathered at the Royal Neighbor's home in Davenport for a social evening with Sister Oliphant and other residents of the home. A short program was presented and refreshments were served.

Jesse Cady of Moline, returned from Maritime service and occupied the pulpit on Sunday evening, February 24. He gave an inspiring talk on the ministry.

—Lora Sackfield, reporter.

Australia

Mission Survey

A personal survey of every branch and district, made at the instigation of the First Presidency, was recently completed. In its compilation Apostle C. G. Mesley, Bishop's Agent D. Alberts, and Church School Director A. Frater, assisted by others, interviewed scores of local officers and other Saints. This is the first complete survey ever attempted, and it presents a picture of missionary, pastoral, financial, and educational conditions and trends helpful in planning future ministrations.

The Church at Work in Australia

Apostle Mesley, who has been assembling a comprehensive exhibit of "The Church at Work in Australia," during the last seven years, now has it ready for display in the Auditorium during the General Conference. Australian governmental departments have co-operated to supply 300 excellent photographs of Australian scenes, homes, and industries. All aspects of church life are depicted in sectionalized form. Apostle Mesley also has many films in technicolor taken during his travels around the mission. An adjunct to this exhibition will be a display of Australian arts and crafts prepared by Sister Mesley.

Sorensens Leave for Tahiti

After months of waiting in New Zealand for the approval of government authorities at Tahiti, Elder and Mrs. Sorensen and baby have received their passports. Berths seemed impossible to obtain until a kindly Swedish captain offered free passages on his vessel, the only expense being for meals.

Victoria District Reunion

Victoria district's annual reunion was held at Marysville, Gippsland, December 22-29. A serious strike affected transport and only thirty-five worshippers attended, nevertheless, a happy and friendly spirit pervaded the camp. Hikes were enjoyed in the forest-covered hills, where in one particular area, the tallest trees in Australia, rivaling the redwoods of California, have been preserved in a national park. Visits were paid to Stevensons Falls and mountain viewpoints. Sometimes the pedestrians fled from the summer's sun to fern gullies and ice-cold creeks. Venomous snakes were a source of interest and two were killed by the campers.

Services were held in a tent. District President S. Jacka conducted classes in the open air on church law and procedure. Elders B. Robinson, H. Jacka, A. Veldt, S. L. Harvey, H. Dyke, and R. Walton were in charge of the round table discussions, preaching, Communion, and daily prayer services. Deacon B. Grayden was one whose work made the gathering successful. The Saints shared the work of serving meals in a sport pavilion. Community singing concluded each day's activities.

Tiona Reunion

The twenty-third mission reunion was held at Tiona December 23-31. A rec-

ord number of 700 camped in the eighty acres of sub-tropical loveliness between ocean and lake. More were expected but could not attend because of a strike which dislocated transport throughout Australia. Nearly every branch in Australia was represented. Olive Shears, Viola Blayney, and June Year journeyed from New Zealand to be present. The flags of all nations where the gospel is being preached, topped by the Christian flag, flew from the flagpole. Emphasis was given the missionary challenge for 1946, "Thrust in Thy Sickle . . . and Reap."

Seventy H. Peisker, acting missionary-in-charge, was camp pastor. Apostle and Mrs. Mesley, who have been striving for months to obtain berths on a boat to America, were present to share in the activities. Religious education, under the leadership of mission director A. S. Frater, was well organized with supervisors taking charge of its different divisions.

The most outstanding group for enthusiasm and attendance, was probably the fourteen-sixteen year old group; Paul Henricks was in charge of the prayer services, Elder Percy Judd the scouting sessions, Mrs. Stalder the Oriole meetings, and Keith and Edith McLaughlin the debates and discussions. Some of the prayer services held in the open air green cathedral would have been sufficient reason to credit the reunion a success for many. Classes were conducted by Elders A. J. Corbett, H. Peisker, F. Potter, A. V. Robinson, and D. Alberts. Excellent preaching services were featured. Sermons by Elder Floyd Potter were based on "A Church That Reaps," "The Church in the Vanguard of Social Reform," "The Need of Familiarity With the Scriptures," and other related topics.

A concert contributed forty-nine pounds towards the reunion budget of ninety-three pounds. "Sunset Reflections" was again a very popular service. Christmas carols, a priesthood breakfast and Communion service, New Year torchlight service, women's sessions, church school, and a vesper service were held. Evensong on the lawn preceded "lights out."

Recreation included organized sports under the direction of D. Mawby; surfing, fishing, and hikes in the bush were enjoyed. A school of porpoises was a source of interest as they disported themselves every day in the ocean near the camp. From a specially erected tower, watch was kept for sharks; only one was seen. An impressive baptismal and confirmation service was held in the green cathedral. Three young people, Ralph Barrett, Jewel Woodward, and Patricia Richards were baptized. Musical activities were under the direction of F. Rawson. A fifty-voice choir sang at the Christmas service.

—H. G. McGurk, reporter.

Because of the unexpected paper crisis, which has forced another reduction to sixteen pages, we find it necessary to condense to the utmost extent the news articles received. We ask all news correspondents to understand and co-operate with us until better times.

Mobile, Alabama

Pastor, R. L. Booker

The theme for the February Communion service was "Are You Ready?" Three children, those of Mr. and Mrs. Franklin Steiner, Mr. and Mrs. T. C. Salter, and Mr. and Mrs. Manning Booker, were blessed at this service.

Wesley Diamond was baptized by Elder R. L. Booker on February 10. Elder A. H. Wasson of Beloit, Wisconsin, was the morning speaker. The Boy Scouts presented the evening service.

A valentine party was held by the Leaguers on February 12 at the home of Mrs. Clara Paul. Glen Barlow gave the sermonette, "Are We Really Delinquent?" at the League-sponsored Sunday evening service. On Monday night, February 25, the Leaguers enjoyed a skating party.

—Melgwin Miller, reporter.

Pittsford, Michigan

On December 16 a church school was organized at the Pittsford Town Hall under the direction of Elder George Seymore, district church school organizer, and Cecil Weismer, pastor of scattered members. Elder Seymore and Lee Lazarus gave talks on organization, after which the election of officers was held. Brother Lazarus was elected church school director with James Scott as his assistant; Leo Van Buskirk, secretary-treasurer; Ruby Van Buskirk, children's supervisor; James Scott, adult teacher; Gladys Van Buskirk, intermediate teacher; and Agnes Lazarus, primary teacher. The day closed with a short talk by Cecil Weismer.

The Saints are happy to have added to their group Sister Alice Reed and her children, Jeannine, Joyce, Reynold, David, and Billy.

A baptismal class has been organized with Brother Lazarus as teacher. Four of the children are anticipating baptism on Children's Day.

—Alice Reed, reporter.

Wellsburg, West Virginia

Pastor, S. M. Zonker

Elder Williard Allen was in charge of the February Communion service; he was assisted by John Treiber and Paul Lannum. Attendance at the Communion services is steadily increasing.

The Live Wire class held its regular monthly meeting at the home of Mr. and Mrs. Robert Melcher. This class sponsored a white elephant party in February.

Plans were made and approved in the branch council meeting to raise funds for building a new addition to the church; this will include a kitchen, recreation hall, and classrooms.

The women's group met at the home of Ethel Melcher for a surprise birthday party in honor of Anna Blankenship, president of the department.

Members of the adult class met at the home of Catherine Allen. The

young men's training class is held each Sunday evening. The music department meets regularly under the leadership of Lenora Nixon.

The branch has adopted the book steward plan, with Leona Hanes as steward; the undertaking is proving very successful.

Extensive remodeling has been completed in the main auditorium. An indirect lighting system has been installed which adds greatly to the attractiveness of the church. All work was done by members of the congregation.

Speakers for the month have been A. Melcher, S. Zonker, R. Rodgers, John Treiber, Paul Lannum, and Williard Allen.

—Leona Hanes, reporter.

Springfield, Missouri

Pastor, Joseph Breshears

"We Do Always Remember" was the theme of the February Communion service. The women's department was in charge of the evening service; Mrs. T. A. Bath of Pittsburg, Kansas, was the guest speaker. Hettie Hutsell gave the invocation and benediction and Helen Kemp a reading. The women's chorus sang two selections.

Speakers at the worship services during the month were Pastor Joseph Breshears, Francis Bishop, John Dwyer, and Clifford Browne. Prayer meetings have been held at the homes of various members throughout the month. Devotionals at the church school hour have been presented by the Amicus and Golden Circle classes and the junior department.

Two new study classes have been organized recently. One meets on Monday evenings at the homes of different members to study the *Book of Mormon*; Henry Plumb is teacher. The other is a class for women, held on Wednesday afternoons; lessons from the three standard books are taught by Florence Carr.

An increase in attendance has been reported by leaders of the junior department since the new worship center was created. Four new tables have been added, two of them circular, and upright screens, half blackboard and half bulletin board, have been installed. Junior Pastor Henry Plumb, using the flannelgraph, has given a series of illustrated talks on the creation.

Harry Binkley was baptized February 24 by Elder Francis Bishop and confirmed by Elders Bishop and Walter Crestenson.

The adult division sponsored a pie and soup supper on the evening of February 15. Helen Yager was in charge of the entertainment, and Clifford Browne acted as master of ceremonies.

The senior Leaguers enjoyed a Mexican valentine party in the lower auditorium of the church which was appropriately decorated in red and white with hundreds of hearts inscribed with love messages in Spanish. Games were followed with refreshments of hot dogs and hot chocolate. The climax of the evening was the smashing of three pinates, a Mexican Christmas custom, which spilled an abundance of popcorn,

candy, and confetti. Other activities of the month were the working of a Bible crossword puzzle, and a group worship service in the home of Hazel Napier who is unable to attend services at church.

Another valentine party was held at the home of ReVay Ninemire for the junior League. Regular programs have included a Bible quiz, hobby night, and a worship service based on the story of the great stone face.

A post-nuptial party was given by the women's department for Eugene and Jewell Davis and Orval and Linda Bair.

—Charlcie Yeoman, reporter.

Beardstown, Illinois

Pastor, E. E. Thomas

The women's department, under the supervision of Mrs. Marie Anderson, sponsored a bazaar, chili supper, and rummage sale; the proceeds will be used for the remodeling of the church building.

A Christmas program was held at the church on Sunday, December 23, under the direction of Mrs. E. E. Thomas and Mrs. F. C. Corcoran.

A New Year's Eve party was held at the Thomas home for the junior choir and the Zion's League. Mrs. Thomas was assisted by Mrs. Harold Skiles, Zion's League leader.

A farewell party was given at the home of Mr. and Mrs. Harold Walker in honor of three discharged servicemen who are leaving soon to establish their homes elsewhere. Those leaving are Mr. and Mrs. Harry Thomas, Mr. and Mrs. Earl Denton, Mr. and Mrs. Harold Skiles. Other servicemen who have recently returned home from overseas duty are Ivan Roy Shay, Loyd Thomas, and Karl Moore.

A beautiful picture of Christ in Gethsemane, painted in pastels by Harry Thomas, was presented to the branch. Mr. Thomas was just recently baptized into the church.

On Sunday, February 10, an all-day meeting was held with Pastor E. E. Thomas baptizing ten candidates; they were confirmed by Elders E. E. Thomas, C. H. Davis, and Merle Guthrie of Jacksonville, Illinois. Communion was served following the confirmation service with Pastor Thomas in charge, assisted by C. H. Davis, Merle Guthrie, Frank Corcoran, and Earl Blakeman. Dinner was served in the lower auditorium, and at 3 o'clock a fellowship service was held, followed by a round-table discussion at 4. Elder Guthrie spoke at the evening service. Special music for the day was provided by a trio composed of Melba Corcoran, Josephine Martin, and Luthera Skiles, and the junior and senior choirs.

Visiting speakers have been Elder Kenneth Newton of Decatur, Illinois; Elder William Guthrie of Pleasant Hill, Illinois; and Elder Merle Guthrie of Jacksonville. District President Arthur Henson, William Banfield, district church school director, and Mrs. Shotten, district women's leader, were also welcome visitors.

Recent local speakers have been C. H. Davis, E. E. Thomas, Frank Corcoran, Harold Walker, Guy Lewis, and

Harold Skiles. Brother Skiles has just recently received his discharge from the armed forces after having been in service for five years, two of which were spent overseas.

—Mrs. Harold Skiles, reporter.

Wichita, Kansas

Pastor, D. J. Williams

The Wichita branch has welcomed seventeen servicemen back to the congregation. On the last Thursday of each month a dinner is held for the entire church in honor of the returned veterans and servicemen who are home on furlough.

During the recent youth week, the Leaguers were privileged to give the morning devotion program on station KFH, following the theme "Youth Molds the World Through Example." Marilyn Fawkes sang "The Old, Old Path," followed by a prayer by Roy Johnson. Elaine Sheppard spoke on "Molding the World Through Perfect Example," after which Ronald Manuel gave a talk on "Molding the World Through Continued Example." An octet composed of Marilyn Fawkes, Betty Ward, Marion Weaver, Zelpha Call, Roy Johnson, Don Pickering, Roy Wilson, and Virgil Weaver sang "Hark the Voice of Jesus Calling." The program was presented at a Sunday morning worship service for those who missed the radio presentation.

During the month of January the women's department sponsored a rummage sale and cleared \$150. This money was added to the organ fund, which is the department's project for the year.

Darwin Bozarth and family are moving from Wichita to Lees Summit, Missouri. Their work in the church will be greatly missed.

Mary Elizabeth, daughter of Mr. and Mrs. Ralston Jennings, was blessed recently by Pastor D. J. Williams.

A total of over sixty-five dollars was cleared at an old-fashioned box supper held in February by the older young people. The proceeds were added to the building fund.

Ava, Missouri

Pastor, C. B. Freeman

The number of Saints attending church at Ava is steadily growing. Because of this increase in membership, many improvements are being made to the church home that would have been impossible before. The men of the congregation meet on week ends to work on the building; a new roof and brick siding have been added, and further improvements are expected to be made in the near future.

A memorial service was held recently for Leonard Rowe who is listed as missing in action. Three district officers, Brother Phillips, H. H. Wiggins, and D. E. Sellers gave several interesting talks while visiting the Saints in Ava. Other out-of-town ministers who have given sermons recently are C. E. Wilson and Arthur Stacks of Springfield, Missouri, and J. W. Davis of Detroit, Michigan.

Mrs. C. B. Freeman and Ida Mercer have accepted the responsibility of teaching the children's classes of the church school.

On February 24 Ava branch held a special service for new members moving into the community, and for those of the congregation who are leaving to make their homes elsewhere. Those joining the group are Mr. and Mrs. James W. Davis, the Hostler family, and Mr. and Mrs. A. W. Buckley; those leaving are Ethel Booth and J. W. Kemmerer.

C. W. Dodds was in charge of the service. Special numbers were given by Emma Dodds, Sister Larson, Mrs. C. B. Freeman, James Davis, Brother and Sister Wilson, and the primary and junior classes. Arthur Starkes offered the benediction.

—Mrs. D. A. Fuller, reporter.

Chicago, Illinois

First Chicago Congregation

Pastor, Lyman Jones

The January theme, "Newness of Life for the New Year," was emphasized in the services held throughout the month. It was especially fitting for the Communion service. Elder Lyman Jones was in charge and gave the pastoral message; Elder D. M. Wiesen presented the Communion talk.

Speakers for the month were D. M. Wiesen, Lyman Jones, J. A. Jaques, and Lt. J. T. Conway.

A musical reading was given at the worship service on Sunday, January 13, by Ruby LeNeve Henson; Ruth Skinner was her accompanist.

Four delegates to General Conference were elected at the district conference on January 27 to represent the First Chicago congregation.

Lawrence E. Johnson and James Van Alstin were released from military service during January. Lawrence had been stationed in Florida, and James recently returned from Japan.

The women and group leaders of the branch enjoyed acting as hostesses for the district women's meeting on January 29. Violette Jones was chairman. The program was presented by Lavon Lusha, Naomi West, and Fern Baldwin. Genevieve Lusha, district leader, introduced Apostle George Lewis who gave the address, "Together We Build a Friendly World." Elder Joseph E. Baldwin gave the benediction. A social hour followed in the lower auditorium; sixty were present.

Five prayer services were held at the church in January. Class studies and prayer meetings were also held at the homes of B. A. Lenox, Hans Behnke, Edward Gunderson, and Velva Castins.

The north side women's circle met with Mrs. Marie Swanson and Mrs. Albert Kohn. Juanita McPeeke was co-hostess with Mrs. Kohn. The Friendship Guild met at the homes of Mrs. Bess Blair and Mrs. Harold T. McCaig, Sr. Elenore Chandler entertained the Ssenippah Guild. Choir rehearsal is held at the church each Thursday evening under the direction of D. M. Wiesen. The Leaguers meet on Friday evening.

—Velva Castins, reporter.

BULLETIN BOARD

Detroit-Windsor Conference

A very successful semi-annual conference was held by members of the Detroit-Windsor district at Central Church in Detroit on Sunday, February 24. During the day's services there was a total attendance of 1,200, and by actual count over 500 were present at one time.

The activities of the day began with a prayer meeting at 9:45 a. m. This meeting was exceptionally well-attended. The season of prayer offered an appropriate setting for many inspirational testimonies. The district president and apostle in charge presided over the service.

District President D. O. Chesworth was in charge of the 11 o'clock preaching service. Apostle E. J. Gleazer's timely and inspiring sermon was a stirring challenge to all age groups.

The ladies of Detroit branch served an excellent dinner at noon, and also cared for the needs of those who remained for the evening meal. Immediately after dinner the congregation was divided into three classes for a period of instruction and discussion. Apostle Gleazer addressed the men's group. Glada Crinzi, the women, and Bishop Carlson, the younger people.

The afternoon business meeting, with District President D. O. Chesworth in charge, continued to exhibit the spirit of good fellowship and co-operation that was present throughout the day. Assisting him were Apostle Gleazer, Bishop Carlson, and Counselor William Andrew. The bishop's report on district finances showed a balance on hand of \$507. An analysis of the general church contributions for 1945 was given, showing a total payment of well over \$43,000 from the 3,100 members of the district.

The resignation of William O'Dell as counselor to the president was accepted; no successor was elected. Earl V. Hill resigned as district historian; H. E. Depew was elected to succeed him. Alma Grant was appointed as assistant historian for the district.

As a result of adopting a recommendation from President Chesworth, the district budget assessments to the branches concerned will, in the future, be computed on a per capita basis, thus making a more even distribution of maintenance cost. Another alteration in procedure is that all future business for the operation of the district is to be transacted at an annual fall conference session, rather than in two semi-annual meetings.

Jack William Garnier of Winsor, Raymond Stewart, Victor Hosler, and Paul Shaw of Detroit were recommended for ordination to the office of deacon. All were accepted and their ordinations authorized.

Classes of training and instruction prior to ordination will begin March 5. The first class will be taught by Bishop C. O. Carlson.

At 6 o'clock in the evening a service was conducted by the district Zion's League under the leadership of Elder Richard Wood. There were 216 present at the service.

H. E. Depew, reporter.

Southern Ohio District Conference

The southern Ohio district met in conference on March 3 at the First Columbus church. Floyd T. Rockwell, Roy M. Grey, and S. E. Dickson of the district presidency were in charge of the Communion service, which preceded the sermon by Missionary L. G. Holloway. Lois Rockwell was in charge of the music. Forty-three delegates were in attendance at the afternoon business meeting. The following officers were elected: F. T. Rockwell, president; E. M. Gray and S. E. Dickson, associates; Elmer Caldwell, secretary; Theodore Boehman, treasurer; Norma Anne Kirkendall, director of religious education; Margaret Barker, director of young people; Nelle Swanson, director of women; Lois Rockwell, director of music; R. M. Grey, auditor; and Ethel Kirkendall, historian. H. J. Hoffman was commended as the solicitor who had collected the most money during the past year.

George Howdyshell was approved for ordination to the office of elder. Howard Koonty and Richard Stewart to the office of priest, and Richard Smith to the office of deacon. Twenty-six delegates were elected to attend General Conference. A dedication service was held for the newly-elected officers.

The district report showed sixty-one baptisms during the past year, and a total membership of 2,567. Over twenty-one thousand dollars were collected in tithes and offerings in 1945.

—Norma Anne Kirkendall, reporter.

Southern New England District Conference

The annual southern New England district conference was held in Boston, Massachusetts, on February 23 and 24. It opened on Saturday evening at 7:30 with a business session. Only forty were present, but all business was speedily taken care of. District officers elected were as follows: Reed M. Holmes, president; Herman Chelline, counselor; James W. Barton, secretary; Harold Cash, Jr., treasurer; V. Everett York, auditor; Elsie Garlick, director of religious education; Florence Sinclair, leader of the women's department; Charles and Lillian Cockcroft, co-directors of youth work; and Beatrice York, director of music. Delegates to General Conference were also elected. A resolution was adopted urging the coming General Conference to endorse the efforts of the Federal Council of Churches in its effort to gain a just and equitable peace. The name of Edwin Cockcroft was presented and approved for ordination to the office of deacon; Howard Lade's was presented for ordination to the office of priest and was also approved.

Sunday's activities began with a prayer service at 9:30 a. m., the theme of which was "This Is My Testimony." Many bore inspiring testimonies of the goodness of God to them. At 11:15 Elder Albert A. Scherer delivered an address on "The Fruits of the Spirit." Special music was provided by the Boston choir, with Beatrice York at the organ. A telegram from Bishop and Mrs. M. C. Fisher, who are in Florida, was read. Dinner was served in the lower auditorium of the church.

The women held a special meeting at 1:30 in the afternoon. Members of the women's council and the pastors met to discuss problems in connection with their particular tasks.

At 2:30 the conference again assembled in the spirit of worship. District President Reed M. Holmes was the speaker, choosing for his subject, "The Little Foxes." Music was again provided by the Boston choir.

One hundred seventy people attended the conference. A marked degree of the spirit was present, and all went away encouraged and rededicated to the work of the church.

—James W. Barton, reporter.

Requests for Prayers

Eva Jones of Bluffton, Indiana, asks to be remembered in the prayers of the Saints.

Mrs. Floyd Weish requests the prayers of the Saints for her sister, Mrs. James Markin of Savanna, Illinois, that she may be healed if it is God's will.

Mrs. James E. Drader of Bantry, North Dakota, requests the prayers of the Saints for herself, her niece, Florence, and nephew, George, that they may be healed of their afflictions. She also wishes to thank all who remembered her husband in their prayers last fall; Brother Drader is now in good health and able to work.

Change of Address

Apostle Rushton gives his present address as:

John W. Rushton
14858 Gilmore Street
Van Nuys, California

WEDDINGS

Dickson-Fisher

Viola Grace Fisher, daughter of Mr. and Mrs. F. G. Fisher of Birsay, Saskatchewan, and Frederick Loyd Dickson, son of Mr. and Mrs. J. R. Dickson of Weyburn, Saskatchewan, were united in marriage on February

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22 at the Reorganized Church in Calgary, Alberta, Pastor A. D. McLeod officiating. The groom, recently discharged from the Army, is now an employee of the Calgary branch of the Dominion Income Tax Department.

Kinkade-Walker

Lorraine Walker and Fred Kinkade were united in marriage at the Reorganized Church in Brentwood, Missouri, on February 16. Edward Nickelson officiated at the double-ring ceremony. A reception was held in the lower auditorium of the church immediately after the wedding.

Childs-Kent

The marriage of Blanche Kent and James Childs was solemnized in the Reorganized Church at Humber Bay, Ontario, on February 23, Pastor F. C. LeFeuvre officiating.

Births

Cpl. and Mrs. Allan Miller of Fort William, Ontario, announce the birth of a daughter, Bernita Rogene, born January 6.

Mr. and Mrs. Thomas O'Neill of Silver City, New Mexico, announce the birth of a daughter, Charlotte Doreen, born January 11. Mrs. O'Neill was formerly Frances Deck.

A son, John Edmund, was born to Hilda and John Bowman of Chatham, Ontario, on February 15 at the Public General Hospital.

Mr. and Mrs. James Rivers announce the birth of a daughter, Betty Ann, born February 15 at the Public General Hospital in Chatham, Ontario.

A son, Dennis Kelly, was born to Mr. and Mrs. Stanley Johnston of Smithville, Missouri, on February 14. Mrs. Johnston is the former Louise D. Spangle.

Cpl. and Mrs. John Clement, Knob Noster, Missouri, announce the birth of a son, John Kuttlor, born January 22.

A daughter, Tommie Lou, was born January 23 to Mr. and Mrs. Meredith Taylor of Knob Noster, Missouri.

A son, Larry Gene, was born January 22 to Mr. and Mrs. E. J. Banks of Marshall, Missouri.

Mr. and Mrs. Aldon D. Utz of Byrneville, Indiana, announce the birth of a daughter, Judith Rose, born February 14.

Our Departed Ones

AITKEN.—Speakman Johnson, son of the late David Aitken and Mary Smith, was born in Dover Township, Ontario, on August 17, 1879. He was baptized into the Reorganized Church on March 21, 1915, and remained a faithful member until his death. He was married to Mrs. Charlotte Emily Drew. He departed this life in the Public General Hospital, Chatham, Ontario, on January 10. Besides his wife, he leaves to mourn four sons: David of Chatham, Joseph of Port Sidney, Fred of Wabash, and James of Chatham Township; one daughter, Mrs. Russell Ewing of Chatham Township; twelve grandchildren; one great-grandchild; three brothers: William, David, and Joseph; and a sister, Mrs. Thomas Brown. Services were conducted from Campbell's Funeral Home in Chatham by Elders R. H. Jones and H. A. Engle. Interment was in Maple Leaf Cemetery.

WOOD.—David, was born at Erie Beach, Ontario, on September 6, 1858. He was married to Emma Lamila McQuarrie who preceded him in death twenty-three years ago. He and his wife were baptized into the Reorganized Church on November 30, 1897. He later married Margaret Alice Heath, who passed away three years ago. He departed this life in St. Joseph's Hospital, Chatham, Ontario, on January 21. Surviving are seven sons: George and Corliss of Detroit; Ernie and Wilbert of Windsor; Allan of Erie Beach; Leslie and Royal of Chatham; one daughter, Mrs. Stanley Grieves of Elenheim; thirty-four grandchildren; and forty-eight great-grandchildren. He leaves his posterity the assurance of a faithful life, long lived. He endeavored through life in a quiet and humble way to show love and kindness to all he knew. Funeral rites were conducted by Elder V. E. Pritchard, assisted by Elder H. A. Engle from Ford's Funeral Home in Elenheim, Ontario.

HOAG.—Carolyn Mary, was born June 1, 1891, at Stavanger, Norway, and came to

America with her parents, Ole and Anna Halverson, when she was two years old. She passed away March 1 after several months of illness. She became a member of the Reorganized Church twenty-five years ago.

Surviving are three children: Lowell A. Lynde of Plainfield, Illinois; Mrs. Louis Heintzsch of De Kalb, Illinois; and Mrs. Kenneth Lusha of Chicago; one sister, Mrs. Anna Kundtson, Waterman, Illinois; a brother, Henry Halverson, De Kalb, Illinois; and six grandchildren. Funeral services were held March 4 at De Kalb, Illinois, with Elders E. Y. Hunker and Charles Homuth officiating.

CONSTANCE.—Benjamin Reason, son of John S. and Sarah Constance, was born February 9, 1870, at Scottsville, Indiana, and died March 8 at Stewartville, Missouri. He became a member of the Reorganized Church when he was a young man, and served as a priest, elder, and, at the time of his death, held the office of high priest. He was a charter member of the Far West stake high council. He was united in marriage to Hattie Hovenga on April 20, 1893; five children were born to this union. One son, Harley, preceded him in death.

He is survived by his widow; three sons: Archie B. of Stewartville; Clifford B. of Omaha, Nebraska; and Harold E. of Spokane, Washington; one daughter, Mrs. Ethel Swails of Clarksdale, Missouri; two sisters: Mrs. Leah Tillery of Wellsville, Kansas, and Mrs. Grace Adams of Kidder, Missouri; three brothers: Charles of Independence, Missouri; Will and John of Cameron, Missouri; and eight grandchildren. Funeral services were held at Lyon's Mortuary at Stewartville with Elders Ward A. Hougas and Emery Jennings in charge. Interment was at Maple Grove Cemetery.

BERTELMAN.—Annie Mahiki, widow of the late Frank Bertelman, was born at Waiakapu, Maui, on October 12, 1884, and died March 30, 1945, at Honolulu. She was baptized a member of the Reorganized Church on August 15, 1914, and remained a faithful member until her death.

She leaves to mourn her loss, two daughters: Mrs. Roslie Bal of Wailuku, Maui, and Mrs. Katherine Cummings of Honolulu; four stepdaughters: Mrs. Evonn Silva and Mrs. Nina Perry of Honolulu; Mrs. Mildred Maioho and Mrs. Beatrice Lewis of Molokai; two brothers: Charles Kealaluh of Honolulu, and William Pue Kealaluh of Boston, Massachusetts; ten grandchildren, and two great-grandchildren. Funeral services were in charge of Apostle M. A. McConley. Burial was at Nuanuan Cemetery.

BABCOCK.—Francis Alfred, was born at Wanstead, Ontario, on March 1, 1870, and died February 5 at Petrolia, Ontario, of a heart attack. He spent his early years in Wanstead, coming to Petrolia as a young man to take a position with the Imperial Oil Company. Later he was employed as manager of the Corey oil property at Marthaville and in 1906 joined a group of drillers going to Borneo for the Royal Dutch Shell Company, returning to Canada in 1922. At the time of his death he was employed as a machinist by the Oil Well Supply Company. On February 8, 1892, he was married to Ann Cummings. He was a loyal member of the Reorganized Church and was instrumental in establishing a congregation at Petrolia. He spent many hours in the interest of the church and in keeping the grounds tidy.

He is survived by his widow; one son, Cecil of Petrolia; three daughters: Mrs. Garnet McLean of Garden City, Michigan; Mrs. William Bendel of Sarnia; and Mrs. Peter Zimmerman of Goderich; a half brother, Samuel Babcock of Houghton, Michigan; and two half sisters: Mrs. Benjamin Dobbins of Houghton, and Mrs. William Bliss of Detroit. Services were held at the Richmond Funeral Home under Masonic auspices. Elder E. S. Phillips was in charge, assisted by Elder A. W. Freer. Interment was in the Hillsdale Cemetery.

HUCKABY.—William, was born February 5, 1858, at Fresno, California, and died February 20 at his home in San Jacinto, California. As a young man he lived in Fresno, later moving to Santa Ana where he was married to Martha Casteel on June 27, 1880. From Santa Ana they moved to Riverside, then to Bear Valley, Imperial Valley, Redlands, and finally to San Jacinto. Brother Huckaby was a faithful member of the Reorganized Church until his death.

He leaves to mourn his passing his widow, a son, two daughters, fourteen grandchildren, sixteen great-grandchildren, and one great-great-grandchild. Funeral services were held at Hemet, California, on February 23. Elders George Wixom and Charles Fry were in charge.

The Saints' Herald

Volume 93

March 30, 1946

Number 13

President F. M. Smith Passes



Succumbs to Long- Standing Ailment

10:15 a. m., March 20, 1946

Biographical Sketch

and Brief Statement of His Final Illness

Frederick Madison Smith

January 21, 1874—March 20, 1946
President of the Church
1915 to 1946

The Saints' Herald

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Number 13

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A Personal Tribute to President Frederick M. Smith

March 20, 1946

President Smith died today. It brings us to the end of an era in our church history. It is also the end of something for me. There will be too many first-person pronouns in this statement, but one can hardly bear a testimony without them. And this is a testimony. Yet I hope that it may express something that many of my fellow workers feel very deeply today.

These hours have been difficult to bear. They have brought many tasks, telephone calls, requests for information concerning him, people to help, and hard bits of writing to do. Perhaps we should have been able to take the bad news calmly, for we expected it; and we thought we could. But when it came shortly after 10:15 this morning, it struck us like a blow. All day I have worked, biting my lip to keep down a surge of feeling, my eyes often moist as a phrase or some memory of him turned over in my mind. Now I know it is a personal loss. There are many who feel the same way about it.

I bore this testimony once to the General Conference, years ago, when it seemed necessary to rise and defend President Smith. I bear it again, for it is still true, and was true up to the moment I last saw him alive. He was always kind to me, and considerate. He never asked more of me than I could be expected to do, nor required anything honor would have questioned. He never used me as a shield to protect himself, nor did he ever dodge a blow to let it fall on me. He gave me a large measure of freedom in my work, all I was able to manage, and sometimes more. When I made mistakes—and what editor does not have a long list of them like scars on his soul?—he was never harsh in speaking of them. Generally a quiet suggestion, and many times he said nothing at all, when he knew I already understood. When unfair attacks came, he defended me though he had nothing to gain by it. I know others who will bear this testimony.

History records the great things that measure men against the back-

ground of eternity; men remember the little things that make friends lovable, kindly, and human. Students will easily find the great things that President Smith contributed to the church. But today I am thinking of many little things that, taken together, make a large bulk of affectionate and grateful memory of him . . . Memories . . .

A phone ringing. "This is the Chief," he says pleasantly, and gets down to business—a question, a problem, or a task. Then, concluding, "Keep in touch with me." Something symbolic in that—it is a good thing to do

A letter of thanks. Something one has done for him. He believes in gratitude, and practices it. A gracious trait in him

High council, trying a case. He lets all the evidence come in. He listens to all discussion, patient with "pro" and "contra." He does not shorten the time; we talk freely, and usually finish by voting together, no matter how we differed at the beginning. We speak our minds, we vote our convictions

Some document arrives, on which he asks advice. The letters of several others are attached, for he seeks much counsel. I have heard him make quick statements, but generally only after he had previously given a thing long consideration.

He appreciated any kindness or service. He was loyal, generous, kind. He remembered things, when the sheer weight and number of cares did not make it impossible. One could go far in this vein

Now that he is gone, I think of things I might have done or said to help him, or to please him. These opportunities, alas, will never come again. And my regret is in vain.

Every life in the ministry is a mixture of the human and the divine. I have seen times when he acted humanly, and I have known times when I was sure he moved and spoke under the eternal power. He bore a terrible incessant burden, and sometimes tried to find relief from it. The load that crushed him was not lifted until today. While he lived, there was no other for his office. And only the One who set him free can acceptably indicate another.

We who worked for him and with him here at headquarters had many reasons to love him, respect him, and remember him with gratitude. If we could have seen our own faults as clearly as we thought we saw his, and had done something about them, how

(Continued on page 4.)

EDITORIAL

The Death of President Frederick M. Smith

It is our sorrowful duty to apprise the Saints of the death of President Frederick M. Smith at 10:15 o'clock in the forenoon of Wednesday, March 20, 1946. He was stricken on March 6 by an acute circulatory failure. At this, an early moment after his passing, arrangements are tentatively made for funeral service at three o'clock in the afternoon of Friday, March 22, 1946.

THE FIRST PRESIDENCY,
Israel A. Smith,
L. F. P. Curry.

The General Conference

The General Conference set for April 6, through the 14th inclusive, will convene under unusual circumstances. The ordinary concern for its success is immeasurably augmented by the death of our President, Frederick M. Smith. Everything tending to effect his recovery was done: competent nurses were constantly at his side; Dr. Charles F. Grabske, Assistant Church Physician, who attended him, was within call at all times; Dr. A. W. Teel, Church Physician, came from his Los Angeles, California, home for consultation, and eminent physicians from Kansas City, Missouri, were likewise consulted; the healing power of God was sought in his behalf, but all these forces combined were not sufficient to restore him. The result is in accordance with the wisdom and will of our Heavenly Father.

As we give this sad news to the Saints, we are constrained to inform them as to the measures taken to carry on the work of the church. The undersigned have enlisted the wise counsel of the Presiding Patriarch,

and members of the Joint Council, including the President of the Quorum of Twelve and the Presiding Bishop. Unanimity of opinion was reached that the General Conference, plans for which were well under way when President Smith was stricken, should be carried through as arranged, and this will be done. These plans are similar to the programs of recent General Conferences and include preaching, classwork, priesthood and quorum meetings, prayer services, and special occasions such as the graduation of Sanitarium nurses, Graceland College night, and the rendition of the oratorio, *St. Matthew's Passion*.

In prosperity or in the midst of persecution and adversity, the church in the past has stood firm, giving proof of God's guiding and sustaining hand. So now the church goes forward in faith under the direction of quorums and councils provided in God's economy, and once more shall be demonstrated the power of self-perpetuation resident within the body of Christ.

For the success of the Conference, and the progress of the cause, let our prayers in unity and harmony of purpose ascend to Him who never fails. In pursuance to our firm resolve to carry on to the limit of our powers, but ever conscious of our need for divine guidance, we, your servants on whom at this time rest unusual burdens and responsibility, hereby request the Saints to fast by abstaining from the morning meal Sunday, April 7.

With a general observance of this season of fasting and prayer on the part of the Saints, we have the assurance that the church will be blessed and the Conference will witness an increased endowment of power and spirituality.

THE FIRST PRESIDENCY,
Israel A. Smith,
L. F. P. Curry.

President Smith's Final Illness

President Frederick M. Smith, died at 10:15 A. M., on Wednesday, March 20, 1946, at the Independence Sanitarium and Hospital.

During the last few months, Dr. Smith has been suffering increasingly from a cardio-vascular disease, arterial hypertension, and other symptoms of arterio-sclerosis. Two weeks ago, March 6, he suffered an acute circulatory collapse. He made steady improvement, and on last Tuesday morning had a decided improvement, with a possible hope of recovery. On Tuesday afternoon occurred another acute episode. In his already depleted condition, he was not able to meet the increasing load upon his system. Over Saturday and Sunday, Dr. A. W. Teel, of Los Angeles, the church physician, was in consultation on his condition. On Tuesday evening a number of eminent Kansas City specialists were called in for consultation. The gravity of Dr. Smith's condition was such as to preclude any hope of preventing the conclusion that followed.

Biographical Notes

Dr. Frederick M. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, was born January 21, 1874, at Plano, Illinois, which was then the headquarters of the church of which his father, Joseph Smith III, was president from 1860 until 1914. His mother was Bertha Madison Smith, and he was the third child born to this union. His grandfather was Joseph Smith, Jr., who founded the Latter Day Saint Church in 1830.

The family moved to Lamoni, Iowa, in 1881, when the church headquarters was transferred there. He attended the town schools there, and was graduated from the high school in 1891. He showed very early an interest in machinery, engineering, and science; and worked with machinery and electrical com-

panies for a time. He attended the Iowa City Academy in 1895, and the University of Iowa in 1896. Then he returned to Graceland College in Lamoni, which had been established by the church in 1895, studied there for two years, and was the first graduate and only member of the graduating class in 1898. Later studies took him to the University of Missouri and to the University of Kansas. From the latter, he received his A. M. degree in 1911.

He was married August 3, 1897, to Miss Ruth L. Cobb, a daughter of Elijah and Alice (Lyman) Cobb, a young woman who was giving fine service as a teacher at Graceland College. For one year, 1902, he also taught mathematics there. In 1914 they went to Worcester, Massachusetts, where he carried on graduate studies at Clark University under the guidance of the famous Dr. G. Stanley Hall. The work there was interrupted by his father's death on December 10, but he returned to it, and received the Ph.D. degree in 1915.

His church work began early and informally when he assisted his father with the work of the president's office, and his work was given official recognition when he was ordained as his father's counselor on April 18, 1902. In 1906 he moved with his family and his father to Independence, Missouri. It was on May 5, 1915, that he was ordained as the president of the church.

In 1920 he journeyed to Europe, and visited the British Isles, Germany, Holland, France, Italy, and then Palestine and the Near East, occupying some eighteen months for the tour.

Two children were born to Dr. and Mrs. Smith: Alice M., now Mrs. F. H. Edwards, 729 North Delaware, Independence; and Lois A., now Mrs. Edward J. Larsen, Holke and DeKalb Roads, east of Independence. Mrs. Smith was critically injured when struck by a car on April 30, 1926, and died on May 4 at the Independence Sanitarium. His

daughter, Lois, continued to maintain his home, and has done so until the present time.

In church circles, Dr. Smith has made a notable contribution in encouraging and directing young people toward educational attainment and ideals. He has given strong support to the church-sponsored Graceland College at Lamoni, Iowa. In all his leadership, he has been a champion of modern, liberal, and scientific views. Under his administration, the church purchased the Campus in Independence for recreational and educational purposes; the work on the Auditorium in Independence was begun in 1926, to provide space for general church offices and a meeting place for the general conferences. In 1930, the church celebrated the centennial of its founding with a World Conference, a high point in the history of the organization. He has given strong support to the Independence Sanitarium and Hospital, and contributed much to the finishing of the new building in 1942, which has since served Independence for all hospital purposes. In 1942 the church organization was freed of debt accumulated during the depression.

Dr. Smith has been identified with many organizations: American Sociological Association; American Economic Association; Academy of Political Science, New York City; American Academy of Political Science; American Archaeological Society; American Society for Steel Treating; American Institute of Criminal Law and Criminology; Fellow of the Royal Statistical Society of London; American Statistical Society; University Club of Washington, D. C.; University Club, Kansas City; Kansas City Athletic Club; the Masonic Order, in which he is Grand Chaplain of the Grand Lodge of Missouri, a member of the Scottish Rite Shrine, '33, formerly Potentate of Ararat Temple, Kansas City, and has held many other offices; Sons of the American Revolution, etc.

Dr. Smith's grandchildren include

the following: the children of Mr. and Mrs. F. H. Edwards—Lyman Francis, Paul Madison, and Ruth Ellen; the children of Mr. and Mrs. Edward J. Larsen—Frederick Niels, Edward Hale, Laura Anina (whose twin died shortly after birth), Stephen Page, and Daniel Madison.

Those who are left to mourn, besides the daughters and their families mentioned before, include: his brother and counselor in the Presidency, Israel A. Smith, and his family, of Independence; his sister, Mrs. B. M. Anderson and her family, of Omaha, Nebraska; a brother, Hale W. Smith and his family of Flagler, Colorado; and three half-brothers: W. Wallace Smith and his family, of Portland, Oregon; Richard C. Smith and his family, of Kansas City, Missouri; and Reginald Smith and his family of Independence.

Discontinue Clothing to Europe

Until further notice, we request that no additional clothing be sent to us for distribution among our church people in Europe. We are awaiting acknowledgment of clothing already sent over. Quite a number of bundles have been received which are still available for use. As soon as we have word that there is further need, we will publish a notice in the *Herald*.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp

A Personal Tribute to President Frederick M. Smith

(Continued from page 2)

different our record might have been! And think how many times he was blamed for our failures!

Perhaps the greatest heritage he left us is a group of tasks: the completion of the Auditorium, the building of a greater Graceland, the expansion of the Sanitarium, a new force of missionaries sent into all the world, stewardships, the working order of Zion.

God's love is very great. No doubt he knows how to compensate Brother Fred M. for all his suffering, endurance, and work. We trust that it will be so.

Leonard Lea.

I Am Not My Own

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

—I Corinthians 6: 19, 20.

By Donna Weddle

HAVE YOU EVER been guilty of remarking to others, or to yourself, "It's no one's business but my own"? If you have, you are one of the vast number, and I do not exclude myself, who has grown to think in terms of *me* with a capital "M" and God with a small "g." Does the three score and ten years the Lord permits us to live on this earth make us independent of Him? Are we capable of making our business our own? I think not. Know ye not that ye are not your own, but are God's?

It is incredible that mankind should show such disrespect for their Supreme Being and Creator. I speak now of just Christians—people who *profess* to believe. But let us study a still more select group—our own Latter Day Saints. Did you offer a prayer of gratitude this morning for your good health, your educational opportunities, your fine home life, the privilege of being here with other Saints,—or even for the brisk refreshing air, or the smile of a stranger on the street? A show of hands might prove embarrassing—we do seem to be *so* busy! When we present someone with a gift, we at least expect a "thank you." But here we are with the glory of God revealed to us every day in Nature and in our association with our fellow men—the very glory of God literally laid on our door steps; and I dare say too many of us, instead of raising our eyes to the sky in thankfulness and humbleness, take everything for granted, and even grumble a little about the weather. Know ye not ye are not your own, but are God's?

MOST OF US will agree that parents should demand obedience of their children. Do we also agree that we haven't obeyed our Heavenly parent as well as we expect our own children to obey us? As a church we are quite proud of the fact that we receive direct revelations from God. Do you take that for granted too? Think of it—*direct revelations from God!* What do we do with those revelations?—why, we print them in a little black book—then hide the book! How long since your *Doctrine and Covenants* has been opened? I heard Brother Ray Whiting say one time, that he asked a lady, in whose home he was visiting, if he might use her *Doctrine and Covenants* for a moment. After searching the house frantically, she remembered that about a year ago she had lent it to a friend, who had never returned it. *Twelve months* without the revelations from God. Is she a typical Latter Day Saint? I sincerely *hope* not, but I won't say I *believe* not. Are we so wonderful we can ignore God's instructions to us? Know ye not ye are not your own, but are God's?

I know that some of you are probably in all sincerity saying to yourselves, "But I'm good, I'm not bad." Perhaps you *are* good; but are you *good enough*? In making your decisions do you always choose that which is Christlike? I'm speaking now not just of big things—choosing your life work, your wife or husband, or what church to join. I'm speaking of the small things as well—whether you shall sleep on Sun-

day morning, or go to church; make friends with your new neighbor, or use the time more to your own advantage; study the Word of God on Sunday afternoon, or get up a bridge game. Our responsibility lies not so much in choosing right from wrong—we assume that as Latter Day Saints we should not have much difficulty there. Our problem lies in choosing between harmless things and good things; or between good things and better things. Know ye not ye are not your own, but are God's?

If I seem radical, I don't mean to apologize. I just hope you won't dismiss the things I've said as the opinions of an extreme person. If you do, you are just closing your eyes and excusing yourself. No one here is perfect, so no one here is as good as he can be. First of all we must know the Law, after which we must keep the Law, then it is our duty to share our beliefs with others. Know ye not ye are not your own, but are God's?

We need to make *our* business God's business. We need to learn to place first things first. You made that car payment this month; but did you file your inventory? Is paying General Motors or Ford more important than paying God? *All* belongs to Him, and he asks but a tithe—would you cheat Him out of that?

"Awake ye Saints of God, awake"—and come to the realization that ye are not your own, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

You don't have to carry all the burdens of your whole life at the same time. Sometimes you will have one; sometimes you will have none. There will be times when you try to carry too many, and you may put some of them down while you regretfully list a failure in your record. Or you will call on God for help, and He will give you strength to go on. Someway—you don't always know how—you manage to get through life, a little at a time.

HOME COLUMN

This department is conducted for the benefit of homemakers and those interested in women's work by the General Women's Council of the church. Communications may be addressed to the chairman Mrs. Shankland Arnsion, The Department of Women, The Auditorium, Independence, Missouri. For individual replies, please send postage. Report of work, comments, and articles will be gladly received.

Christian Womanhood in Action

By Florence M. Sinclair

THESE WORDS suggest the putting on of a mantle—a covering—the protection (against rain or shine) of Christ. Patterning our lives after his. What was the secret of his success? Christ said, "I do always the will of my Father." It has been said that the will of God was Jesus' "north star." To that his compass kept pointing. To that our compasses can be set, if we will set them. The will of God is vast, and as it concerns the whole universe and the whole future, it is in its totality beyond our knowing. But God has a will for every life, and for every hour of that life. If everyone were doing the will of God, we should find that the pieces of accomplishment fitted together in a perfect mosaic, like a vast puzzle being put together. The will of God is his blueprint for creation. The plan is all right; the only slip occurs in the carrying out of the plan. When we substitute our own wills for the will of God we get a strange world.

It was said of Jesus that "He went about doing good."—Acts 10: 38. I'd like to present a few thoughts for your consideration and for your meditation that pertain to this phase of life patterned after the Christ. May we say "He went about helping other people."

HOW CAN WE HELP OTHER PEOPLE?

What have *we* to offer to: the woman tormented with loneliness, worries, or frustrations?—a neighbor who has lost a son, a husband, or sweetheart in the war?—someone tormented by an unhappy love affair?—those who have no faith?—the host of people we see every day who are troubled with problems they can't solve?

Never was it more important to know how to help others than it is today. None of us knows enough about helping people. But we shall not learn more about it until we begin to do it. It is human to like to help people. When an accident happens on the street, people gather, not just from curiosity, but also to see if there is anything they can do; and usually one or two of them are very useful. If a family is made homeless by a fire, there are usually neighbors to

open their houses and tide the family over. When people are sick or in trouble, we go to see them or send them flowers. There is an enormous flow of kindness between the poor, sharing often in very sacrificial ways. We give to the community chest, the Red Cross, the "neediest families." America has its faults; but it is perhaps the most generous nation on earth. It knows how to help, and it loves to help, in large, material ways. It doesn't take Saints to want to help people; it only takes human beings:

But when we try to do more than meet the most superficial needs of people (usually material), we often discover two things; first, the immediate need which is simple, often goes back to a deeper need that is more complicated; and second, we feel inadequate to handle the intricacies and complexities of a whole human situation. For instance, we give some money to a man who comes to the door and asks for it; but if we try to do a thorough job, we may run into a nature with difficult trends in it, or a family problem, which cannot be handled by giving him fifty cents or a dollar. This has led many of us into a policy of "hands off," and we delegate such responsibilities. Naturally, we turn a sick person over to a doctor, or a person needing legal advice to a lawyer. But then this process keeps on. For a maladjusted person, we call in a psychiatrist or social worker. When a man cannot find employment, we suggest government relief.

For many years psychologists have been studying human personalities with a view to working out a science of the mind and spirit. Probably we have all benefited from this effort, and most of us have taken into our minds more psychological ideas (some true, some false) than we realize. A brilliant Scotch theologian once said, "Psychology crawls to catch up to the Christian religion!" Christ was the greatest psychologist that ever lived, and spiritually and intuitively anticipated what we know of the mind today—not only in the clues he offers to the understanding of human nature and its problems, but in providing such standards and values and spiritual dynamics as will keep people from fall-

ing into many difficulties, and in giving them a focus round which to center the new way of living which they find when they discover the reality of faith. Christ has no competitor. The lives best trained from childhood in the art of living, the lives most able to adjust to life as a whole, the lives best able to meet the problems that confront them in actual experience, the lives best grounded in an effectual and satisfying "way of life" for the future, seem to be those which look to him as their guide.

WHAT DOES IT TAKE TO HELP OTHER PEOPLE?

What are the qualities which we must develop if we expect to help other people?

If we want to help people, *we must love them*. Some of us say we love people, when what we mean is that we find a certain exhilaration in them, or that we are easily touched by distress. This is merely to say we belong to the human species. Real love for people must be unselfish; it must live on their territory and in their concerns. It must be able to take a large look at them, and to want greatly for them the fullness of life which God wants them to have. Real caring for people brings about a twofold activity; it gives us a certain power to get "inside" them, seeing life through their eyes, sympathy; and then it gives an energy which when added to their own makes the burdens lighter and the going easier. The fact that another person is intelligently interested in you and will take time and trouble for you, brings a new factor into life and situations.

But this love must not be sentimental. This may lead to all kinds of mistaken kindness. There is the rich woman who is beset by people who think that a gift of money will get them out of all their troubles; enough flattery and "sob talk" and they usually get what they want. The truth is that such giving is only a sop to both sides; it puts off the day when the receiver must face himself and get down to his real problems; and it wins for the giver a fawning gratitude which only inflates her ego. Sentimental love keeps people stuck in the problems from which we say we want to release them; it goes on trying to help people who have shown they are not in earnest about getting to the root of the problem; it steals the time which we might put into those who mean business. Let us give any amount of time to weak people who want to be strong, to people who are honestly trying to learn; but let us not waste time on those who come back again and again, wanting us to mop up for mistakes they keep making because they will not get to the real root of the difficulty. Creative love has salt in it; it is

very different from sentimental love. Let us never begin to help someone conscious that we are going to help them; let us begin by seeking to know them, understand them, love them—and the help, if any there is, will be as unconscious as it is inevitable.

If we are to help people, we must keep *emotionally detached* from them. We must help people with their problems, but we must be careful not to try to live their lives for them, nor to make their decisions. We should let no more emotion come into the situation than is brought by the normal joy of helping people. If we are to keep healthy and objective about intimate work with people, we should never take their problems to bed with us and lie awake over them; say your prayers for them, commit them to God; and then pull down a shade in your mind which shuts out human problems, and you will be readier for the inspiration which may come to you early the next morning. When we are able to help people, life-long friendships with them may result. But sometimes when we have done what we could, the ways will part. We must leave them free to retreat. It should never be possible for them to hurt us by anything that they do, and if we experience hurt feelings, we may be sure too much personalness has crept in. Our ability to keep emotionally detached, at the same time as we are deeply interested, is the true test of the quality of our help.

If we are to help people, we *need a knowledge of what life is*. Some people get in difficulty, and many miss the mark, because they try to live in a world of their own making, not in the world that is. We shall help people most if we help them to understand what life is. We must begin with a choice between what Dr. Richard Cabot called "pleasant fortune" and "spiritual training," as the end of life. Millions of people want its aim to be "pleasant fortune," and because such is not the case, they are continually in a warfare with the constitution of things. If we accept "spiritual training" as the aim of life, we shall not expect it all to be smooth sailing; we shall only seek that, whatever happens to us, we may be drawn towards that supreme end. The more we watch life, the more does it become plain that it is never *what happens to us* that is of supreme importance, but *how we take it*. A man is stricken with infantile paralysis; his hopes crash, he will not exercise painful muscles, he draws life about him like a curtain and becomes an invalid. Another man is hit with the same disease; he studies, he fights boredom with routine, he waits for the opportunity to come back into the world and make a gallant life. The difference is not in the circumstances; the difference is in the

way the man met the circumstance, that is, it is in the man himself.

Trouble comes to everybody, and almost indiscriminately. There is no relation between a man's virtue and his prosperity, nor between his rascality and his adversity. Disobedience to certain laws will bring on difficulty; but obedience in one area of life is no guarantee against misfortune in some other. *Religious faith is not a guarantee against trouble, but against defeat*. A person is not to seek faith in God in order to ward off difficulty. If he does, he is doomed to disappointment. Faith does not alter what life brings to us, it alters what we bring to life, it alters the way we take what life brings to us. Pain, sorrow, loss, disappointment, death—no one can wholly escape these. But rebellion, self-pity, resentment, sulking, despair—everyone can escape these. The crucial thing in life is not what happens to us, but how we take it.

There is one quality which draws people, and opens the door to helping them, and that is cheerfulness. People are inclined to accept help from those they think to be making a good "go" of life themselves, and if they have found the path, their cheerfulness ought to be the outward sign of it. No wonder Jesus often said to his friends, "Be of good cheer," which means precisely, "Cheer up." The serious business to which they had put their hands tended to make them serious; maybe a frown or a solemn look came over their faces; and then He, who was leading the most important work in the world, would say to them, "Cheer up." Nothing is more unattractive and nothing is more obvious than fictitious cheerfulness. There are people who smile with their lips, but not with their eyes; or who put on a frozen religious smile. You can spot it at once, and most people want to run away from it. But the person who is cheerful, not from self-satisfaction, and not because life is always easy, but because she knows "the way" and is finding satisfaction in following it, is always a good drawing card for the faith she professes.

Of course, the greatest need of all, if we would help people, is *faith*. Faith is much less an intellectual matter than one of imagination. The mind can analyze; but the imagination can see things in a new conformation. Our own belief that things can be different or better for someone else goes back to what has taken place in our own lives. Faith is like a bicycle. It stands upright only when it is in motion. The minute it stops moving, it flops on its side. Faith means a great expectation, living right up into the very most a situation can yield, praying and working for that utmost. This is the faith that removes mountains, and makes men whole. People do not en-

ter into it, when they understand "all mysteries and all knowledge," but when they simply turn themselves and their needs over to God, go to work with him, and let him go to work with them. Faith is like water, it can steal into the smallest openings. When you love someone, when you pray for them, and when God galvanizes your faith that things can be different for them, you have one of the most powerful forces on earth in your hands. Faith, its possession and transmission, is the heart of helping people.

We also need intelligence. Another quality we need is flexibility. Also moral integrity. The greatest hypocrisy of our day is the divorce which often exists between people's public and private life. When we meet people to help them, we meet them in two ways (1) as a friendly human being, and (2) as an informal yet true representative of responsible society. We must stand for the right things. We must stand for the right in our own lives, so that there is no divergence between what we urge on others and what we demand of ourselves. This does not mean perfection before we can set out to help other people, but it does mean integrity. This work requires an endless amount of patience. Also persistence. And let us never forget the need for humility—genuine, inner humility. Lots of people think that humility is a kind of self-effacement which means doing nothing at all. Real humility, as I see it, is just one thing; it is depending on God, not on ourselves. It isn't inferiority, nor shyness, nor running away, nor everlastingly calling attention to how useless one is; humility is depending on God. In this case, it is knowing that it is God who helps people, not we. This does two things; it keeps us from worrying about people when things are going bad; and it keeps us from pride when they are going well. Our work is to do what God tells us. If we fail, let us bring the failure to him and ask for another chance. If we succeed, let us bring the success to him, for it is his success, not ours. The inner cure for pride is thanksgiving; the more you are thankful to God, the less will you be thankful to yourself.

Briefly, then, let us suggest certain principles for helping people:

1. Let us begin always with a will to understand, not a will to criticize. If we put ourselves in the other person's position, we shall know how he came to do what he did, or to be what he is. It is not our function to either condone or condemn, but to talk a person out of himself, to help him understand himself, and to help him find a faith by which his whole life can be strengthened.

(Continued on page 12.)

THE RESTORATION

By Evan A. Fry

THERE HAVE BEEN so many ill-advised attempts to read pet hobbies and private interpretations into Biblical prophecy, that you may perhaps have become disgusted with all prophecy, and suspicious of those who interpret it to suit their own ends. If you feel that way about prophecy, we can only sympathize with you, and ask that you hear us with an open mind, examine the claims and the interpretations we make, and judge for yourself whether the interpretations are reasonable in the light of history and the scriptural record.

Let us go back first to the second chapter of Daniel. Daniel was a captive in Babylon. The king of Babylon was Nebuchadnezzar. The king threw all his soothsayers and astrologers into a panic by demanding that they not only interpret a troublesome dream which he had, but first tell him the dream, which he had forgotten. The thing came to the ears of Daniel, and after he and his companions had made it a subject of earnest prayer, he approached the king, and not only told him his dream, but gave an interpretation of it. First, let us read Daniel's account of the dream or vision, beginning with the 31st verse.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

Here is a clear, concise summary of world history, from the time of Daniel to the time of the end. Any student of history, with the help of his Bible, can interpret this vision. King Nebuchadnezzar, whose kingdom reached the pinnacle of wealth and power, was the head of gold. His kingdom was overthrown by the Medes and Persians, who were the breast and arms of silver—an inferior kingdom. Then the Greeks under Alexander conquered the world, represented in the image by the belly and thighs of brass. The Greeks were in turn overthrown by the Romans, represented by the legs of iron; the Roman Empire was divided, first into the two parts represented by the two legs of iron, and then into the several kingdoms represented by the toes of mingled clay and iron.

A companion prophecy, which must be studied in conjunction with this, is the vision of the four beasts in the seventh chapter of Daniel. We have not time to quote it complete, but ask you to read it for yourself in conjunction with the second chapter, and to note that this vision follows the same pattern as the vision of the image. The first beast represents Babylon; the second, Media-Persia; the third, Greece; the fourth, Rome. As the image had ten toes to indicate the division of the Roman Empire into ten kingdoms, so the fourth beast has ten horns, which Daniel says in a later verse (7: 24) "were ten kings that should arise."

The promise of the latter-day kingdom, represented in the first vision by the stone cut out of the mountain without hands, was that in the days of these kings (that is, the ten kings or kingdoms which grew out of the Roman Empire) "shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all

these kingdoms, and it shall stand forever."—Daniel 2: 44.

WHAT IS THE TIME when these things are to be? By again combining our knowledge of Scripture with our knowledge of history, we can arrive at some highly significant conclusions. If we can arrive at a date when the fall of Rome was complete, and the subdivision into ten kingdoms under way, we have a point from which we can reckon time. The conquest of the Roman Empire was completed by the Lombards in the period from A. D. 560-570. With the secular power of Rome overthrown, there was nothing to hinder the papacy, which is represented in Daniel's vision by the "little horn," in Daniel 7: 8, and Daniel 7: 25, from exercising both temporal and spiritual power over all the nations of the earth, with neither temporal nor spiritual hindrance. This condition, Daniel saw, should prevail "until a time, and times, and the dividing of a time," that is, for three times and a half.

Let us turn next to the 12th chapter of the Book of Revelation. Here, if we could read for you at length, you will find John's vision of the woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. This woman, being in travail, gave birth to a man-child who should "rule all nations with a rod of iron," and the child was caught up to God to save him from the fury of the great red dragon which stood ready to devour him. The woman, also in danger, fled into the wilderness to a place prepared of God, where according to the 6th verse, she was to be fed 1,260 days. In verse 14, the time she is to remain in the wilderness is characterized in familiar language—if you remember the language of Daniel, it is to be "a time, and

4. The Prophecies of the Restoration

times, and half a time." When you take into account that in prophetic utterance one day often stands for one year, and the further fact that the ancient year according to the accounts given in chapters 7 and 8 of Genesis, consisted of 360 days, it becomes quite easy to ascertain the duration of the apostasy. Three and a half "times" or years, of 360 days each, equals 1,260 days—the time the woman was to be in the wilderness. Allowing one year for each prophetic "day," and beginning with the final conquest of the Roman Empire by the Lombards in A. D. 570, 1,260 added to that date brings us to the year 1830—the year in which the restoration of the gospel, the priesthood, and the doctrine and organization of the primitive church found their culmination in the organization of this church under the ministry of Joseph Smith.

Perhaps you discount that as pure coincidence and clever sophistry. But without going into the details because of the great time that would be consumed, and the intricate nature of the calculations, let us supply these further facts. If you take an era or a period of 37 years, from A. D. 570 to A. D. 607, as the period in which the Roman Empire met its downfall, and divide it in half, you arrive at the date 588. Then, if you reduce the 1,260 prophetic years to solar years of 365 $\frac{1}{4}$ days each, you get the figure 1,242, which added to 588 again brings us to A. D. 1830. Or if you take the closing date of this period, 607, and add to it the computation of lunar years of 354 $\frac{1}{3}$ days each, the answer will be 1,222 $\frac{1}{2}$, which added to 607 again brings us out at 1,829 $\frac{1}{2}$, or approximately 1830.

Strangely enough, the events which happened to Joseph Smith in 1830 and the years immediately preceding, were also foretold in another prophecy which Latter Day Saints very frequently quote. Revelation 14: 6 reads: "And I saw an-

other angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Note that it was not to be a new gospel, but the same old gospel which had been preached in previous dispensations—an everlasting gospel, but one which was evidently no longer found on earth, else it would not have been necessary to bring it again. Note that it was to be restored to earth by angelic ministry, and not by the efforts of men. Note that it was to be preached to every nation, kindred, tongue, and people, as the stone which was cut out of the mountain without hands was to grow until it filled the whole earth.

Before concluding we should like to give you some of the opinions and hopes of other great and good men—some of the reformers who did what they could in their time to prepare the way for this restoration, but who recognized that their work was necessarily incomplete.

Martin Luther said, "I cannot tell what to say of myself; perhaps I am Phillip Melancthon's forerunner. I am preparing the way for him like Elias in spirit and power." John Wesley wrote: "The times which we have reason to believe are at hand, (if they are not already begun) are what many pious men have termed 'the latter day glory'; And yet the wise men of the world, the men of eminence, the men of learning and renown, 'cannot imagine what we mean by talking of an extraordinary work of God.' They cannot discern the signs of these times. They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth."—Sermon 71. Charles Wesley penned the lines of the hymn:

Almighty God of love,
Set up the attracting sign,

And summon whom thou dost approve,
For messengers divine.

From favored Abraham's seed,
The new apostles choose,
In isles and continents to spread
The dead-reviving news.

Roger Williams, founder of the first Baptist church in America, said, "The apostasy of Anti-Christ hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew." Alexander Campbell paid this tribute to the Reformation: "By the reformation of the seventeenth century, that dark cloud was broken in fragments," and then went on to qualify his praise by adding, "The primitive gospel in its effulgence and power is yet to shine out in its original splendor to regenerate the world." Similar light was looked for by John Bunyan, John Robinson, Sir Isaac Newton, and many others that we could mention. Their hopes and wishes, we believe, were fulfilled in the Restoration which came through Joseph Smith in the highly significant year of 1830.

To write a good letter you must approach the job in the lightest and most casual way. You must be personal, not abstract. You must not say, "This is too small a thing to put down." You must say, "This is just the sort of small thing we talk about at home." At the same time, you must not be over-personal. We enjoy the record of personal observation just as long as it is balanced by detachment. We like to see our friend moving across the scene he describes, but we don't want to see him bulking large in his own landscape.—A. G. Gardiner, *Pebbles on the Shore*, and Winifred Kirkland, *The Joys of Being a Woman*.

ADVENTURES IN LATTER DAY SAINTISM

Discovering Highways of Abundant Living

Goals for Youth: They Need to Find Society and Their Relationship to It

By Elizabeth Schall

It is January in my California garden, and the daffodils are bursting forth from the ground. The large fat buds will soon open into deep golden trumpets. To me those golden trumpets, which will blossom in an otherwise bare and lifeless garden, will be the promise of the summer sunshine to come—of the life that grows, buds, and blooms in service to others.

Working together, friend with friend, we are discovering for ourselves the true meaning of brotherhood—our place in society. Our hearts must be filled with courage and vision to enable us to work out the problems of today and the purposes of tomorrow. We dare not entertain any emotions of self-pity, fear, suspicion, or hate within ourselves lest we transmit them to others whom we contact and thus belittle the part we might play in determining the happier world toward which we are striving. Strength of soul, courage, and love must be ours. Regardless of the conditions we meet in our daily walk in life, we must strive to achieve these spiritual treasures. Remember there are social victories to be won and that it will take all the spiritual strength we can muster to win. There is so much of worth to win. May this thought quicken our courage and strengthen our purpose.

A prominent psychologist states, "We cannot live constructively, be sure of where we are going, or be dynamic in our drive toward our objectives unless we have standards; unless we love the good and spurn the evil. We must bring up a generation of men and women who believe that this world can be a much better place than it has ever been and that they are the people to make it so. The greatness and joy of America is that all such blessings are within the reach of every citizen who cares enough to claim them and to work for them." Here lies the challenge to the youth of our church; an opportunity to work within the community in such a manner that their own lives as well as the lives of others will be truly enriched. "Youth holds the key that will unlock tomorrow's treasures of freedom, democ-

racy, and a stable and Christian condition."

1. In order to meet this challenge, it will be necessary for youth to make a study of God's will for human life as found in our three standard books. *Doctrine and Covenants* 85:36 states: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." God wants individuals to become Christlike characters so that mankind will be of one heart and one mind and dwell in righteousness. It will require intelligent thinking to bring about this condition—to direct our actions.

WHAT SORT OF MIND WILL BE NEEDED?

A realistic mind—a mind that faces life as it is, knows the facts, and understands that everything has its price.

An idealistic mind—a mind that dreams dreams of what might be, even though fulfillment seems intangible, and the goal seems far distant.

A flexible mind—a mind that can change its viewpoint if necessary when widening horizons give clearer vision.

A mind unafraid—one that will venture on new paths and thus create new grooves of endeavor in the brain.

A determined mind—a mind that acts with decision and promptness in matters of basic principles.

A co-operative mind—one that will work with other minds and share in co-operative thinking.

A mind that accepts the rule of love as a guide in all decisions.

A mind that believes that personal morality is necessary for worth-while life.

2. Then, too, youth will need to make a realistic study of the social problems of today. The hand that rocks the cradle may indeed rule the world but the voice that teaches youth determines the sort of world to be ruled. We have our present world and its conditions because "somebody taught a child." Rec-

ognizing this truth, youth must study and understand the past; look squarely and keenly at the present in the light of the past; and from this position, erect that which is worth building and preserving. Youth must learn perspective. During the war, it was considered patriotic to work; but it is also patriotic in peace for young people to equip themselves for citizenship and its obligations and responsibilities. Education will prepare them for their future in society as well as be a means for self-government. Careful guidance as well as education will be required in order that youth may adjust itself to small weekly earnings or allowances after the fifty-dollars-a-week wages received doing war work. It will be necessary to develop good consumer attitudes and habits. The young job seeker of today must sense the importance of such virtues as presenting an attractive personal appearance, being honest, sincere, prompt, and having the ability to get along with other people. Success itself in holding a job, or in any other phase of life, is largely a matter of habit—good physical and mental habits.

Lack of respect for law is causing many of the problems of youth today. Lincoln said, "Let reverence for law be breathed by every American mother to the lisping babe that prattles on her lap; let it be written in primers, spelling books, and almanacs; let it be taught in schools, in seminaries, and in colleges; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice." We find in *Doctrine and Covenants* 112:6, "to the laws all men owe respect and deference . . . human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws, given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker." Obedience to all laws brings greater freedom; and at times real courage is required to live by them. No civilized society can exist without them, and the sooner we learn to adjust ourselves to them, the easier life will be.

3. It is not always easy for youth, trying to live a spiritual life, to work and play with the youth of the world. A spiritual life is a courageous life, and

youth needs courage in solving the social problems of today. This leads us to a consideration of the kind of role youth ought to play in society. Realizing that we function as a whole, that our moral and spiritual nature does not operate as a separate entity, we will mention several qualities of the spirit that youth should seek to develop in order to take its place in society.

(a) First, appreciation or understanding. It is only as we truly understand other people that we are able to appreciate their true value. Everyone or every group has something of value to give the whole. Too, we need an appreciation of God and the importance of religion in the lives of individuals.

(b) Faith is another quality of the soul to be developed. Faith in oneself; in one's fellow men; in one's country; in the future; in God. If our lives reflect a deep faith in these aspects of living, they will then be a demonstration of these values.

(c) "Glory to God in the highest, and on earth, peace, good will toward men," brings the greatest message of good will the world has ever had. Good will is the answer to many problems today: good will among neighbors, among members of a family, among nations, among people of different creeds, among people of different economic interests; good-will in our branches, and toward the church as a whole. Young people must learn to overcome those things which interfere with good will, such as resentments, grudges, jealousy, fear, envy, hypercriticism, prejudices, greed. Surely this is a big order. It will take the diligence of all to bring this about.

(d) Honesty is the basis of three of the ten commandments. No matter how conscientious one may be, he cannot be truly honest until he knows the facts. The habits of alibis can become a subtle form of dishonesty; placing the blame on another and directing it from oneself is still another way of avoiding the truth. Do we keep our promises both as to pleasure and work? Honesty can become a habit if we will but let it.

(e) The simple quality of kindness is one that is overlooked many times—not only the kindnesses of everyday life but kindness in our attitude toward people. Caustic remarks and sharp retorts are keenly unkind. They are often used to cover up our own feeling of inadequacy. True kindness of the spirit involves a tolerant outlook on life.

(f) There are many things that can inspire us with reverence: Psalm 121: 1, "I will lift up mine eyes unto the hills, from whence cometh my help," and Psalm 19: 1, "The heavens declare the

glory of God and the firmament showeth his handiwork," express the kind of outreach, the kind of reverence that will, if given a chance, keep the spirit from growing niggardly, squeezed, and mean. Not until we have glimpsed something of the infinite nature of God can we touch the deepest spring of reverence; the infinite love of God which is greater than all forms of human love from the beginning of time through all ages to come; "the peace of God which passeth all understanding," the wisdom of God which is greater than all the combined wisdom of all the great men of all time. No one can think of God in these terms without reverence. Youth must experience this deepest sense of reverence and spiritual faith.

(g) The function of courage is to give us power, both physical and mental, to turn purpose into action. We grow from the purely physical courage, which is the courage of the child, to the mental and moral courage of maturity. The reckless driver who menaces the public with the risks he takes has never grown beyond the level of physical courage and is still childish. Youth must learn to take the hard knocks of life without complaint, but must not expend its valor merely in "taking" them; it must attack their causes. If one cannot do this, his courage is still stunted.

Then, too, courage must enable youth to carry its highest values into action. When we are able to convert into action the highest ideals we possess, then we are brave on a mature level, and we are truly alive as a healthy, normal person is alive. If a morally courageous person is able to put himself in the place of another and view life from that vantage point, he is not likely to feel a strong incentive to run risks which might endanger that other person's well-being. Where there is no strong motive, there is not likely to be strong moral courage.

Both imagination and a strict kind of logic go into the making of mature courage. Each involves mental exercise; each requires self-discipline. H. G. Wells says, "The ultimate bravery is the courage of the mind." It is the most likely of all traits to reward us well. And quoting John Tyndall: "It is as fatal as it is cowardly to blink facts because they are not to our taste." In both the home and the church, we should learn that faith and trust in God have been a source of courage through all the ages.

4. Lastly, youth needs actual participation in the struggle for a more Christian society. There is no one of us but wishes to be popular—but popularity depends on one's ability to get along with other people. To do this requires

a constant "give-and-take;" tolerance of others; an earnest endeavor to work and play co-operatively with those about you. In this greatest of arts and sciences—the art and science of living well with our fellow men—there is room for a great deal of improvement. Co-operation is the solution to the problem. Kingdom-building must be done upon lasting values. When we are busy doing something for someone, we have no time to be moody or to think of ourselves. Many of the problems of living together would vanish if the old-fashioned virtues—"modesty," "temperance," "sobriety," "courtesy," "self-respect," and "honesty,"—were practiced. When people truly co-operate, each gives his best in the service of the whole. It means making the particular contribution which each has to make to the group and appreciating what every other person has to contribute. If we could learn to do that, we would never have anger, jealousy, or bickering in any group; but each one thinking of the group as a whole, would contribute his best work to the welfare of all.

A Chinese philosopher once said, "The wise man does not lay up treasure. The more he gives to others, the more he has for his own." Jesus expressed much the same idea when he said, "Give and it shall be given unto you; with the same measure that you mete withal it shall be measured to you again." In our struggle for a Christian society, we must encourage generosity, not only in regard to material things but also in regard to things of the spirit. True generosity means giving a little more than is expected—a little more time, a little more enthusiasm, a little more patience, a little more thoughtfulness of the other fellow. It means thinking, not "What am I getting out of this?" but "What am I giving to this situation?" Giving is the very essence of living. Give with all the fullness of your strength, with all your heart, and affection and gratitude,

Loyalty is another fine, upstanding quality of the spirit which we want to develop in our dealing with others. We must be loyal to ourselves, to our families, to our friends, to our work, to our country, to our church, and to our God. Loyalty leads to responsibility. Everyone has two great responsibilities: (1) to make the most of himself as an individual; (2) to make his finest contribution to society. In order to do this, one needs to know how to work and to work hard. Acceptance of responsibility means possession of strength, vigor, and power. The timid and fearful shrink

from responsibility. The selfish and self-centered shun it. It is the mark of maturity to face responsibilities honestly and to accept them courageously.

For the difficult world that youth must face, faith in itself will be needed. Youth must become aware that while the appointments of civilized living are good and pleasant, there are certain things that are better, because they are fundamental to life itself.

(Another article for this department—"These Things We Can Do in Our League," by Raymond E. Troyer—will be used as soon as General Conference materials have been presented.—The Editors.)

Home Column

(Continued from page 7.)

2. Let us listen more than we talk. What people say to us is often more important than what we say to them.

3. Let us tell them, from our own or others' experience, of things that have been helpful to us in solving our problems. Let us get as near to a situation like theirs as we can, and keep to experience, not theory. Nearly all of us have had actual help from God in time of trouble, or from another human being, or from an idea or a book. We need not be preachy or censorious, but we can suggest better ways to handle a situation than they have been taking.

4. Let us spend real time in prayer for those we want to help. Prayer may be all that we can do for those who are not yet open, in whose life we have as yet found no place to land.

5. We must provide fellowship for people whom we help. One of the most useful things we can do for people under tension is to include them in our homes, letting them have part in real family life, not treating them too "specially."

None of us know enough about helping people, and amateur experimentation in this important field is not advised. But we do ask for those who will learn all they can from others, and then learn more from experience and from working with God, till they become at least better trained and more skillful in the all-important work of helping people.

The days grow shorter, the nights grow longer,
The headstones thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us day by day.

—Ella Wheeler Wilcox.

News OF THE CHURCHES

NOTICE

Because of the unexpected paper crisis, which has forced another reduction to sixteen pages, we find it necessary to condense to the utmost extent the news articles received. We ask all news correspondents to understand and co-operate with us until better times. The Editors.

Holden Stake News

Holden Stake Conference

The Holden stake conference began Friday night at 8 p. m. with Elder Emery E. Jennings, president of Far West stake, as instructor of the general class on the topic "Youth Faces Its Problems."

Saturday's activities started at 9:30 a. m. with a prayer service. At 10:30 a. m. the business meeting was held under the direction of Stake President Ward A. Hougas. After the reports were read and discussed, delegates to General Conference and stake officers were elected. Bishop T. A. Beck presented his report, which was discussed at the afternoon session. Elder Emery Jennings chose "The Home Faces Its Problems" for his evening discussion. The Zion's League, under the direction of Mrs. Irene Jones of Sedalia, presented a program at 9:30 p. m., after which refreshments were served in the lower auditorium.

Six men were ordained at the 9:30 service on Sunday morning. Orville Hulmes and Melvin E. Francis were ordained to the office of elder; Everett E. Jones, Cecil Wood, and Russell Huffman to the office of priest; and Arthur Essex to the office of deacon. Elder Jennings was the speaker at the 10:45 service; his subject, "The Spirit of Achievement," was truly inspiring and deeply appreciated. Mrs. E. P. Darnell and her corps of workers served lunch to 160 people.

A mass Communion service was held at 2 o'clock in the afternoon. Five hundred people were in attendance, participating with excellent spirit and feeling. This was the last service of the conference.

Thanks for devoted service are due to Mrs. Ward A. Hougas, Warrensburg women's leader, and her assistants in providing for the housing of visitors; to Mrs. T. A. Beck and her assistants for many fine musical features; to Mrs. Wilma Green and her helpers for caring for children under twelve; to Melvin Francis for his help with the junior church program; and to many others.

Stake leaders elected for the coming year are: Ward A. Hougas, president; T. A. Beck and J. A. Koehler, bishops; E. P. Darnell, Nelson Gard, D. R. Hughes, R. P. Dillon, H. B. Thompson, Fred Scarcliff, J. T. Smith, Frank Sherwood, W. S. Macrae, Roy Weldon, and V. S. Turney, high councilmen; Levona Gard, secretary; James C. Daugherty, missionary; Clifford J. Long, director of religious education; Irene Jones, director of young people; Orville H. Hulmes, director of young adults; Everett Jones, scouting director; Mrs. Wilma Green, children's director; Mrs. T. A. Beck, director of music; and Mrs. Ward A. Hougas, women's director.

Priesthood Interview

During January the stake president and two members of the stake high council visited the various congregations of the stake and held personal interviews with the members of the priesthood. One hundred thirty-four men were interviewed by these officials on problems of the stake as they affected the ministry of each man. Facts compiled from the questionnaires showed that 106 were complying with the financial law, 113 were reading the *Saints' Herald*, 109 maintained a family altar in their homes, 115 were fairly regular in attendance, 110 were active in some priesthood work, and nearly every man was interested in finding a place in the program of the stake. About fifty men were missed; this group was composed largely of older men who were unable to attend. The average of those interviewed was fifty-two, with an average of twenty-two years in the priesthood. Stake President Ward A. Hougas was assisted in four congregations by high councilmen D. R. Hughes of Atherton and E. P. Darnell of Warrensburg. Elder Robert Hawley interviewed the priesthood at Cross Timbers.

Holden, Missouri

Pastor, Robert P. Dillon

Since the beginning of the year, the Zion's League has furnished folders beautified by appropriate religious engravings on which the weekly bulletin is printed.

On December 9 the Reverend S. M. Spurgeon of the Anti-Saloon League was guest speaker. Services were dismissed on the evening of December 16 so that all might attend the annual Christmas cantata presented by the Holden Choral Club under the direction of Mrs. Margaret G. Bullard. A play, "How the Christmas Candle Found Its Light," written by Mrs. W. K. Gard, was presented by the children's department at the morning service on December 23. A friendship candlelight service, arranged by Miss Metta Anderson, was given in the evening. The choir sang several carols and readings were given by Mrs. Roy Chandler and Mrs. Martin Crabtree, Jr.; Pastor Robert Dillon delivered a brief talk on Christmas.

The women's department, under the direction of Mrs. Lola Johnson, sponsored a Christmas bazaar, the proceeds of which were applied to the building fund.

Over one hundred members were present at the January Communion service. During the service of music, a trio composed of Mrs. Joseph Day, Mrs. Gomer Macrae, and Miss Metta Anderson sang "The Prayer Perfect."

Guest speakers for the past two months have been Ward A. Hougas and V. S. Turney.

—Mary Gard Edmondson, reporter.

Atherton, Missouri

Pastor, Wendell Van Tuyl

Daryl Wayne, infant son of Russell and Muriel Beebe, was blessed on February 17 by his grandfather, Elder D. R. Hughes, assisted by Pastor Wendell Van Tuyl.

The hostesses for the women's department in January and February were Mrs. Lee O'Dell, Mrs. Ammon Beebe, Mrs. Glen Lewis, and Mrs. Joe Lewis. Those in charge of the devotionals were Mrs. Joe Lewis, Mrs. Nephi Curtis, Mrs. Robert Brosam, and Mrs. Lee O'Dell. Mrs. C. J. Dixon, Mrs. George Gray-

bill, Mrs. O. D. Hughes, and Mrs. Ira Curtis presented the lesson studies.

Members of the local priesthood meet each Sunday afternoon for a study period.

Various Sunday evening projects are sponsored by the adult division. One evening was devoted to a discussion of parliamentary procedure, another to music appreciation, one on how to conduct church services and family worships, and a lecture on health. Those assisting in these services were Ammon Beebe, Elmer Peer, Ray Whiting, Mrs. D. R. Hughes, and Brother Wolfram.

Guest speakers have been Ward A. Hougas, Ray Whiting, William Ware, R. D. Weaver, and Brother Sherwood.

—Mrs. D. R. Hughes, reporter.

Lee's Summit, Missouri

Pastor, Frank Sherwood

Stake Missionary James Daugherty spent six weeks with the Saints in Lee's Summit; he conducted a series of missionary lectures from February 10 to 17. Mrs. Mildred Louis Brown, Betty Rose Cook, Jack Carter George, and John Milton Yohe were baptized by Elder Blair McClain on February 17; Brother Daugherty was in charge of the confirmation service. Missionary J. Charles May, recently returned from the Society Islands, spoke at the evening service. Other guest speakers have been E. P. Darnell and D. R. Hughes.

All-day meetings were held by the women's department at the homes of Lottie Dey, Addie Swall, and Ruth Smith; Zela Layton was hostess to the department at an afternoon meeting on February 21. Rag rugs were prepared for weaving at one of the meetings.

Fifty people attended the farewell party given for the Leonard Smith family on February 22. The Smiths are moving to their new home near Bates City.

Deepest sympathy is extended by members of the branch to Pastor Sherwood in the loss of his mother, Mrs. Charles Sherwood, and brother, William Sherwood.

—Nellie Haas, reporter.

Pleasant Hill, Missouri

Pastor V. S. Turney

Meetings are still being held in the Odd Fellows hall, but work on the new church is progressing. The first service to be held in the new building is scheduled for March 17.

Members of the Zion's League are studying the *Book of Mormon* each week. Returned servicemen in the group sponsored a valentine party in February.

A priesthood class has been organized with Victor Talcott as teacher. Visiting in the group is proving a successful venture.

Speakers for the past two months have been R. D. Weaver, T. A. Beck, W. A. Hougas, Robert Hawley, Victor Talcott, and Brother Willsie. Special music has been furnished by Mrs. Bailey and Mrs. Phillips.

Prayer meetings are held at the home of Pastor Vere Turney.

The Pleasant Hill Saints were saddened by the recent passing of Blanche Evelyn, small daughter of Mr. and Mrs. Frank McLanahan of East Lynn. —Myrtle Sevy, reporter.

Sedalia, Missouri

Pastor, A. A. Weaver

A Christmas program which consisted of readings, recitations, and musical numbers was presented on the evening of December 21. Santa distributed gifts at the close of the program.

A Christmas vesper hour, sponsored by

Violet Vincent, was held at 7:30 p. m. on December 23. "White Gifts for the King" was the theme of the service. The center of the setting was composed of three graduated altars. On the first was a white birthday cake; on the second was Sallman's "Head of Christ"; the third altar was decorated with evergreens. LaVera Griggs played soft music throughout the meditation period. A Christmas offering was taken, and poems, scripture readings, and musical numbers completed the service.

Returned servicemen are LeRoy Hancock, Don Coltrane, and Charles Griggs.

—Elsie Wiggins, reporter.

Knob Noster, Missouri

Pastor, R. E. Burgess

Guest speakers during the past few months have been Robert Hawley, Nelson Gard, and T. A. Beck.

Sister Chris Petrie directed the Christmas play presented Sunday evening, December 23. Santa was a welcome feature of the program.

A New Year's celebration was held in the church basement; games and refreshments preceded the short worship service just before midnight.

The branch night "hard times party" held January 17 was well attended. Guests came dressed in rags and patches. After an evening of games, refreshments were served.

Knob Noster was well represented at the young people's rally held in Warrensburg on January 19 and 20. Charles and Ronnie Norman were baptized Wednesday evening, January 23; many Warrensburg Saints were present for the service.

Robert Price was given a farewell party on January 24 before his departure for Grace-land.

—Evelyn Burgess, reporter.

Grandview, Missouri

Pastor, Lester Bronson

Visiting speakers at Grandview during the past two months were V. S. Turney of Pleasant Hill, Walter Bullard and Kenneth Henry of Independence, Charles Pooler of Peculiar, and J. T. Smith of Blue Springs.

Plans have been made to hold a branch night the second Friday evening of each month. Stake President Ward Hougas, assisted by Stake Missionary James Daugherty, showed pictures of the stake reunion and Montserrat retreat at the December branch night program. An amateur hour was a feature of the January program; Russel Huffman acted as master of ceremonies with Lester Bronson as announcer. Several members of the congregation attended the New Year's watch party sponsored by the Methodists.

It has been voted that an all-day meeting be held the first Sunday of each month.

—Agnes Bockefair, reporter.

Marshall, Missouri

Pastor, R. B. Vicent

The January Communion service was in charge of Brother Patience of Boonville, Missouri. R. B. Vicent of Sedalia was the speaker on January 13. H. G. Thayer showed pictures at the branch night program held January 16. Several young people from Marshall attended the Zion's League rally held at Warrensburg on January 19.

Brother Rosson of Warrensburg gave an inspiring talk on the financial law on January 27; at another service R. B. Vicent was officially installed as pastor. Former Pastor H. G. Thayer had to resign because of ill health.

On Friday, January 25, the women at the home of their leader, Sister Merle Richardson, for a covered dish luncheon.

—Bernice Tyree, reporter.

Independence, Missouri

Stone Church

Pastor, G. E. Tickemyer

There is little unoccupied time in the Stone Church on Sundays. The first preaching service is held at 8:15 in the morning, followed by church school classes at 9:30, an 11 o'clock preaching service, Zion-wide fellowship and priesthood training class at 2:30, an evening service beginning at 7:30, and Zion's League at 8:45.

Four new members, Donald Harris, Sterling Curtis, Virgil Russell, and Raymond Jacobson, were introduced to the congregation at the March 3 Communion service. The combined attendance of the two services totaled 1,704—the largest number on record in the history of Stone Church. Elder Z. Z. Renfroe began a week's series of missionary meetings, a League-sponsored project, at the evening service.

The Independence Little Symphony, under the direction of Franklin S. Weddle, presented its second public concert for the music lovers of Independence at the Memorial Hall, February 28. Pauline Turner and George Miller appeared as guest pianists.

President L. F. P. Curry addressed the Stone Church congregation on "Unity" at the early morning service on March 10; Apostle John W. Rushton spoke at 11 o'clock on "Spiritual Leadership." Patriarch Ray Whiting was in charge of the Zion-wide fellowship service in the afternoon; special prayers were offered for the first presidency, especially for President Frederick M. Smith who is ill in the Sanitarium.

Pastor and Mrs. G. E. Tickemyer observed their tenth wedding anniversary on March 6.

—Grace Krahl, reporter.

South Crysler Mission

Pastor, Roy Thurchley

The young adults of South Crysler mission have organized a fellowship class. Elmer Smith, chairman of the project, and his committee sponsored a progressive dinner on the evening of February 5. A business meeting was held after dinner at the home of Pastor Roy Thurchley; officers chosen were Elmer Lohmolder, president; Elmer Smith, vice-president; Mrs. C. Smith, secretary; Clifford Smith, treasurer; and Roy Thurchley, instructor. The course of study is *Comparative Religions*, with preliminary lessons on constructive thinking.

The young people organized a Zion's League on February 13 with the following officers: Jack Eskridge, president; James Pratt, vice-president; Jean Pimblott, secretary; Mrs. Gregory Helland, treasurer. Jack recently received his discharge from the Marine Corps.

On February 7 the women met and approved a new list of officers and committee chairman for the coming year. Mrs. Lela Park, Mrs. Harry Blake, Mrs. H. E. Waite, and Mrs. Ralph Johnson were selected as leaders for the four districts.

A valentine box supper was held February 15, at which \$32 were raised for the building fund. O. C. White made the announcement that word has been received from the general church to go ahead with the building plans; excavation may begin within the next thirty or sixty days.

The Zion's League sponsored a "get-to-

gether" party on February 22, to increase group interest. Games, a short talk by the pastor, and singing by candlelight made up the evening's entertainment.

No morning services are held during the winter, but midweek prayer meetings, choir practice, and Sunday evening preaching are regular weekly features. All meetings are held in the K. L. Thompson recreation room at 1234 West 31st Street. C. W. Clark concluded a series of three services on "Faith," "Repentance," and "Baptism" on February 3. Pastor Thrutchley spoke twice, and A. Blakesley Smith began the first of a series of six sermons.

On Sunday, February 10, William Patrick, infant son of Mr. and Mrs. Floyd Maloney, was blessed by Pastor Roy Thrutchley and Elmer Lohmolder.

Mrs. Anna Larsen celebrated her eighty-first birthday on March 1.

—Mrs. J. W. Pimblott, reporter.

East Independence Congregation

Pastor, Ivan Clothier

Major Samuel K. Toomey was the morning speaker on January 13; he also sang "The Holy City," accompanied by Mrs. Toomey. Preceding the sermon Gale Arlene McEwee, infant daughter of Mr. and Mrs. Buford McEwee, was blessed by her grandfather, Elder R. J. Stark, and Pastor Ivan Clothier. At the evening hour, Seventy J. Charles May sang and played his guitar, and showed slides of his mission in the south Pacific.

The Zion's League was in charge of the evening service on January 1. Lyndon Wagnier gave an interesting talk, explaining the slides entitled "I Will Build My Church." January 13 Danny Friend, recently discharged from the Army, was the speaker at the League hour. He told of his many experiences while in the armed forces overseas.

Pastor Ivan Clothier was in charge of the February 3 Communion service. Medella Bickle sang, "God Is Ever Beside Me," and a trio composed of Elsie Sutterfield, Ellen Moran, and Medella Bickle sang "Where He Leads Me I Will Follow." Elder T. W. Thatcher gave the Communion talk.

A boy scout court of honor was held by Troop 204 at the 11 o'clock hour on February 10. Elder Glaude A. Smith gave the charge, and Priest Robert Moran the introductory talk. Pastor Ivan Clothier offered the invocation, and at the close of the service the scout master benediction was led by Scoutmaster Joe Elrod.

The Zion's League program preceding the 8 o'clock service was in charge of Naomi Gaulter. A picture appreciation of Sallman's "Christ at the Door" was told by Elsie Sutterfield. Ellen Moran accompanied by Lois Smith, sang "O Jesus, Thou Art Standing."

An inspiring sermon was given by Elder Henry Schaefer on February 24 at 11 o'clock. Special music was provided by Clifford, Robert, and Virleen Carver. Robert Moran delivered the evening sermon. C. Ed. Miller gave a short talk and showed some slides of his trip to Mexico at the League service on February 24.

The young women met at the homes of Ruby Case and Pauline Jennings in January. Virleen Carver, woman's leader, gave the lessons, February 4, they met at the home of Doris Clements, at which time Virleen Carver and Doris Clements presented the lessons.

The older women held their regular month-

ly business meeting and a covered dish luncheon on January 10. Following the devotional at 2 p. m., Madge Thatcher conducted the study class. Edith Koehler was guest speaker on January 25. A joint meeting and covered dish luncheon were held on February 14. The two social and financial projects sponsored by the older and young women were a complete success. The chili supper and program held in the church annex netted \$30, and a box social at the home of Mr. and Mrs. Raymond Carver netted more than \$80.

—Naomi Gaulter, reporter.

Second Church

Pastor, W. Blair McClain

On January 13 the theme of the morning sermon by Apostle M. A. McConley was "Building a New World." The choir, under the direction of Ada Fallon, sang two anthems. At the evening service, sponsored by Zion's League, Bishop Walter N. Johnson spoke on "The Sin of Worldliness." Ruth Bolt and Helen Stewart sang a duet.

Scout week was observed at the 11 o'clock service on February 10. A. B. Taylor was the speaker. President L. F. P. Curry gave the evening sermon.

At the morning service on February 17 Bishop A. L. Livingston took as his theme, "Behold the Lamb of God." A special number was rendered by the choir. A panel discussion by Irene Palmer, Edgar Jones, Eva Cook, Rodrick Whiting, and Grant Dobson on "Zion in Our Day" was held in the evening.

The Communion service on March 3 was in charge of Pastor Blair McClain, who gave the Communion talk. Apostle J. W. Rushton delivered the pastoral address. A choral response and special number were sung by the choir from the rear balcony. Apostle Rushton was the evening speaker.

Others who have ministered at Second Church during the past weeks are Elder J. F. Mintun, Pastor Blair McClain, Evangelist R. V. Hopkins, B. C. Sarratt, W. N. Inman, Bishop C. A. Skinner, C. W. Clark, and Ernest Roberson.

The choir, under the direction of Ammon Roberson, is doing an excellent work. Ross Moore, who has faithfully served as organist, has accepted the additional responsibility of director of music.

The women's departments of the various groups are enthusiastically sponsoring entertainments and dinners to increase the building fund. These projects are well supported, providing fellowship as well as financial aid.

—Mrs. Guy F. Mintun, reporter.

Englewood Congregation

Pastor, W. E. Wakeman

Pastor W. E. Wakeman was in charge of the February Communion service, and also spoke in the evening.

Wallace Fike played a bassoon solo, and the choir sang an anthem preceding the ordination of Arthur Clow and John Puckett to the office of deacon, and Robert Bopra to the office of priest at the 11 o'clock service on February 10. Pastor Wakeman spoke at 8 p. m.

The Orioles met on Monday, February 11, at the home of Julia Fuller. Elder George Fowler was in charge of the Wednesday evening prayer service on February 13. A box supper was held at the church on the following night.

Evangelist R. V. Hopkins spoke at the morning service on February 17; the women's choir, under the direction of

Maxine Thompson, provided the special musical number. Pastor Wakeman again spoke in the evening, and Mrs. E. Mastim sang a solo.

Prayer service on Wednesday evening, February 20, was led by the pastor. The Zion's League meets each Sunday at 5 p. m.; at present the *Book of Mormon* is being studied. Members of the priesthood meet on Tuesday evenings for a short devotional.

Evangelist Elbert A. Smith spoke at 11 o'clock on February 24; the choir, under the direction of Violet Stobaugh, sang "Hear Us, O Father." Pastor Wakeman occupied the pulpit in the evening. The midweek prayer service was conducted by Elder Matthew Taylor.

Spring Branch Congregation

Pastor, R. J. Lambert

Bishop C. A. Skinner spoke on February 10; he also drew illustrations for the story told by Mrs. Skinner. A special feature of the day was the placing of inventories by members of the congregation in an urn at the front of the church. Guest speakers were A. K. Dillee, Robert Fish, William Inman, and Leo Pendarvis.

Three babies were blessed on February 17; they were Merle Wesley, son of Mr. and Mrs. Fred Epperson; Donna Anita, daughter of Mr. and Mrs. Frank LaGrece; and Ruth Ann, daughter of Mr. and Mrs. Harry Ward. Arlin Epperson, Dallas Ross, Pamela and Thomas Caviness were baptized recently and confirmed on February 24.

On March 2 the east group gathered at the home of Mr. and Mrs. Jalmer Nelson in celebration of their twenty-fifth wedding anniversary. The women held a meeting at the church on Thursday, February 28. A quiz-book review preceded the covered dish luncheon. Mrs. C. A. Skinner gave the story of Glauod Rodger's life in the afternoon.

Mr. and Mrs. Clare Miller left recently for Washington, D. C., where they will make their home. Bob Akers has returned to California after a thirty-day furlough. Howard Harrington has enlisted in the Navy and is now in San Diego. Paul Bean, a discharged serviceman from Linden, Iowa, was a recent visitor in the Nelson home. Don Lane of the Navy is spending a short leave with his parents. Other returned servicemen who have worshiped at Spring Branch church are Dave Meyers, Leonard Curtis, John Beebe, Wilbert Richards, Raymond Cain, Travis Morgan, Robert and Walker Tumble.

—Alice Beebe, reporter.

Golden Wedding Celebration

Mr. and Mrs. W. J. Hartley, 1112 West Maple, Independence, Missouri, celebrated their fiftieth wedding anniversary on February 19. They were married at McKenzie, Alabama, in 1896.

Donora, Pennsylvania

Pastor, Samuel H. Gaskill

Under the able leadership of Elder Samuel Gaskill, the Donora branch is going forward in the work which has been intrusted to it. The Saints are contemplating changing their meeting place to a church, the site of which is already in their possession.

Many are preparing to send in their

financial statements. The Zion's League is also progressing, taking an increasing interest in selected studies. The Queen Esther class has chosen W. D. Gaskill for a teacher.

Recent guest speakers have been Apostle George G. Lewis, J. W. Winters, James Marsh, L. G. Holloway, and District President Henry Winship.

—Hiram Ostrander, reporter.

Marlin, Texas

Pastor, J. R. Allen

The new church at the corner of Live Oak and Homer Streets is the scene of many worth-while activities. The priesthood, which includes F. B. Allen, A. B. Dunham, J. G. Allen, C. E. Swanner, and Pastor J. R. Allen, is to be commended on its leadership.

Apostle Charles R. Hield was a welcome visitor in February; his sermon was interesting and helpful. Elder and Mrs. W. R. Stondifer were also visitors last month.

Pastor J. R. Allen was the speaker on March 3 following the Communion service. C. E. Swanner spoke on March 10.

The women met at the church on March 8 for their regular business meeting. Mrs. Frank Spicer, assisted by Mrs. Raymond Reneau, was in charge of the meeting. A food and linen sale was held on the evening of March 11 to help raise money to finish the new church building. A dedication service is to be held late in the summer upon completion of the church.

Elder A. M. Calhoun is scheduled to hold a series of meetings beginning March 16.

The Marlin Saints wish to thank all who remembered Pastor J. R. Allen in their prayers during his illness; he is now able to attend church.

—Mrs. Frank Spicer, reporter.

Pittsburg, Kansas

Pastor, T. W. Bath

The Young Matrons of the Pittsburg branch held a New Year's party at the home of Sam Landrum, inviting their husbands as guests. They also serve dinner at the church twice a month to help raise money for the new church building. This affords a social hour, as well as being materially beneficial.

The Harmony Circle is studying, for credits, *Blueprints for Abundant Living*; Mrs. I. G. Wilson is the teacher.

A "family night" was held on Wednesday evening, sponsored by the branch and women's department. Several talks were given, including one by Elmer Fields, a returned serviceman, on conditions in the homes in Tokyo. A technicolor picture, *The Gift of the Earth*, was shown. Refreshments were served following the entertainment.

The Zion's League presented a Sunday evening service and two morning worship services.

Clifford Browne of Springfield met with the choir recently. Elder Paul Wellington, an ex-serviceman, has moved to Pittsburg with his family and is assisting in the work of the church. James Daft, Harold Summers, William Jones, Ruth Gallagher and husband are also home from the service.

Missionary and Mrs. Charles May were present on February 24. Brother May's sermons were greatly appreciated.

On Sunday night, March 3, a candlelight Communion service was held; special music added much to the impressiveness of the service.

Bulletins are being mailed regularly to each family and several nonmember friends; this method has proved very satisfactory in increasing church attendance.

District President William Patterson recently visited Pittsburg. In the evening every member of the priesthood met for a dinner and discussion of ways and means to further the interest of the branch.

The music department is now practicing to assist in the musical services at General Conference; it also contributes much toward the beauty of the local services.

—Leola Sheppard, reporter.

Moline, Illinois

Pastor, H. R. Cady

A special service was held to welcome home the ten returned veterans from Moline congregation on February 24. Each expressed his thankfulness for being home, and several told experiences they had while in the service. Following the address by W. W. Richards, refreshments were served in the lower auditorium by the women's department.

Muriel Lenox won second place in the sectional vocal contest held at Galesburg on March 2. Alan Tyree won first place in the alto saxophone division, which makes him eligible for the state finals. Alan has already won two blue ribbons in past sectional and state contests. David Cox left for Texas on February 28 to begin his training in professional baseball.

Moline branch now holds monthly meetings for the church school workers. Problems concerning the church school are discussed, and lessons from a quarterly are presented at each meeting.

A surprise party was held on March 14 at the church in honor of Mr. and Mrs. Victor Witte's wooden wedding anniversary. They were presented with a wooden card and \$30 as a gift from the Rock Island and Moline Saints. H. R. Cady was given the picture, "Head of Christ," for his birthday, which is March 19. Refreshments were served by the Daughters of Zion.

—Joyce Sheppard, reporter.

Detroit, Michigan

Eastside Congregation

Pastor, W. G. Oatsvall

Under the direction of Pastor W. G. Oatsvall, the Eastside congregation is growing; many blessings have been received throughout the past year. The fifty-fifth anniversary of the church was celebrated on February 17. Special services were held with guest speakers Kenneth Green, David Dowker, and Bishop Carlson giving the addresses; Ena Slazar, city leader of the department of women, read the history of the branch.

Elder John F. Sheehy was guest speaker at the February 9 meeting of the F. K. D. (young adult) Club. Sister Carlson taught the class on March 1 on the subject of "Zion."

A second Zion's League group has been organized especially for the returning veterans; James Knowles, an ex-serviceman, is acting as president. Nineteen of the thirty-two boys from Eastside Church who were in the service have returned to civilian life. Several have been severely wounded, but are recovering satisfactorily. One of the group gave his life.

Due to ill health, Lillian Sanderson has resigned as director of music; Clyde Price, former assistant director, has been appointed to take her place. —Mae DuBois, reporter.

BULLETIN BOARD

Requests for Prayers

Mrs. Inez Francis of Corea, Maine, asks the Saints to remember her son, William Francis, in their prayers.

Miss June Hammon of Custer, South Dakota, requests the prayers of the Saints for her friend, Mrs. Edgar Hawley. Although Mrs. Hawley is not a member of the church, she believes she can be healed through united prayer.

Mrs. R. L. Hays of Rich Hill, Missouri, asks the Saints to remember her in their prayers. Sister Hays suffered a stroke on February 1.

Michigan Reunion

The dates of the reunion for the northern and western Michigan district to be held at the Park of the Pines are August 9 to 13. This information is submitted for the benefit of those who have to arrange for their vacations several months in advance. Further details as to accommodations will appear later.

Southern New England District Calendar

April 27, 28: Pastors' Conference. All pastors of the district are to meet in Boston at 7:30 Saturday evening. Theme: "The General Conference and Pastoral Ministry."

May 11, 12: Veterans' Rendezvous. All veterans of World War II, and men now in service in southern New England are invited to attend this rendezvous at Attleboro. Activities begin with a bowling party, Saturday afternoon at 2:30. Theme: "The Church Needs the Veteran—The Veteran Needs the Church."

June 1, 2: Youth Frolic. Young people of the district will meet Saturday afternoon at the youth center on the Onset reunion grounds. Activities will begin at 2 o'clock. Fun and frolic on Saturday, fellowship and Communion on Sunday.

July 9-August 11: Vacation Bible School at the Onset reunion grounds. Bible study, handicraft, playground activities, swimming, etc.

July 20-28: Annual Onset Reunion. Reservations must be made by July 1, and preferably in advance of this date. Limited facilities at present.

Inquiries on any of these events may be addressed to Reed M. Holmes, 56 Fellsway West, Somerville 45, Massachusetts.

Flint-Port Huron District Conference

The spring conference of the Flint-Port Huron district convened at Pontiac, Michigan, on Sunday, February 24.

The first meeting of the day was a devotional service held at 9:30 a. m., led by L. O. Brockway, H. J. Simmons, and L. O. Pearson of the district presidency. Prior to the opening of this service, a solo was sung by ten-year-old Merleen Condon of Flint, Michigan. Instrumental music for this meeting was furnished by Eileen Chisnell of St. Clair. The eleven o'clock hour was occupied by Elder Almer Sheehy of London, Ontario, who spoke on "The Power of the Holy Ghost." Dinner was served in the dining hall of the church immediately after the preaching service.

The conference met in a business session at 1:30 p. m. with District President L. O. Brockway presiding. Nominations for delegates to General Conference were taken, and twenty-five members throughout the district were chosen. The name of Glenn Condon of Flint was presented to the conference for approval for ordination to the office of priest, and was unanimously accepted.

Following the business session, an afternoon preaching service was held with Elder Harold I. Veit as the speaker. His theme, "Abiding in Christ," was ably presented. During this sermon appropriate music was rendered by a choir of twenty-five voices under the direction of James Greene of Port Huron. Mr. and Mrs. Paul Bacon of Flint sang a duet for this service.

The final meeting of the day was also the concluding service of a series of illustrated lectures given by Elder Veit. For his closing lecture, he chose the subject, "Life After Death."

On Friday, February 22, the young people of the district met at the Pontiac church for

the opening session of a two-day series of inspirational meetings. A banquet was served by the ladies of the Pontiac branch, followed by an evening of musical numbers, introductions, readings, and a talk by Elder Almer Sheehy.

Saturday morning the group met at 9:15 for a devotional service. At 10:15 and 11:15 classes were conducted by Elder Sheehy. Another class convened at 2 p. m., followed by a recreation period of two hours in the gymnasium of one of the city schools.

On Saturday evening a talk about Hawaii, illustrated with colored slides, was given by Elder Velt. Throughout the entire gathering, different young people of the district contributed greatly to the success of the meetings by their talks and musical numbers.

Much credit is due Sister Frank Feske of St. Clair, district leader of the young people, and Elder Clyde Young of Flint, for their untiring efforts in promoting this institute.

—L. O. BROCKWAY,
District President.

Pittsburgh District Conference

The annual Pittsburgh, Pennsylvania, district business conference was held on February 17, beginning with a priesthood service at 8:15 a. m. Apostle G. G. Lewis was in charge, assisted by Seventy L. G. Holloway.

The 9:30 service was one of prayer and testimony. The call to worship was "Come Ye Apart." Brother Holloway gave the opening remarks, and Patriarch Richard Baldwin, the closing prayer.

Apostle Lewis spoke at 11 o'clock, using "The Glory of God Is Intelligence" as his sermon theme.

At noon the Pittsburgh women served lunch in their newly remodeled dining room.

The business meeting convened at 2 p. m. District officers for the coming year are: president, Henry M. Winship; church school director, Isabelle Chapman; secretary, Ben Cooper; treasurer, James Hough; Zion's League president, John E. Tenos; auditors, D. R. Ross and Jerome Williams; chorister, Margaret Raisbeck; reporter, Isabelle Chapman; women's leader, Pauline Wentzel.

The music for the conference was supplied by the district choir, under the direction of Devere Omohundro, with Margaret Raisbeck at the piano.

The district church officers conducted the closing service, explaining and reviewing the importance of using the recently published yearbook in the local church schools.

—Isabelle Chapman, reporter.

WEDDINGS

Lumen-McCain

Peggy McCain, daughter of Mr. and Mrs. F. D. McCain, Lansdown, Pennsylvania, and Lewis Lumen, son of Mr. and Mrs. Joe Lumen, Enid, Oklahoma, were married July 27, 1945, at Wellington, Kansas. They are making their home in Enid. The groom was with the armed forces in Europe during the war; he received his discharge in June.

Stanley-Harder

Ensign Ruth Harder, daughter of Mr. and Mrs. Howard W. Harder of Independence, Missouri, and Captain James P. Stanley, son of Mrs. Lola P. Stanley of Independence, were united in marriage at the Wee Kirk O' the Heather in Glendale, California, on February 17. Elder C. E. Wight of Los Angeles performed the double-ring ceremony. Mrs. Stanley has returned to civilian life after having been released from active duty at the officer's separation center in New Orleans. Captain Stanley is on terminal leave, after

which the couple plan to make their home in New York City, where Mr. Stanley will continue his study of music.

Lumen-Pitman

Melba Pitman, daughter of Mr. and Mrs. Roy Cain, Fresno, California, and Joseph Lumen, Jr., son of Mr. and Mrs. Joseph Lumen, Enid, Oklahoma, were united in marriage in Fresno, California, on November 23, 1945. Mr. Lumen was in the Navy and served in the Pacific theater prior to his discharge. The couple are at home in Fresno.

Fridley-Lumen

Norma Lee Lumen, daughter of Mr. and Mrs. Joe Lumen, Enid, Oklahoma, and Clarence Fridley, son of Mr. and Mrs. F. C. Fridley of Enid, were married December 27 in Santa Monica, California, where they are making their home. The groom received his discharge in December.

Henderson-Gorgichuk

Kay Gorgichuk, daughter of Mr. and Mrs. Ostan Gorgichuk, Willington, Alberta, became the bride of Charles Henderson, son of Mr. and Mrs. C. E. Henderson, Enid, Oklahoma, on October 17, 1945. They were married at Edmonton, Alberta, with Elder William Oslen officiating, and are making their home in Tulsa. Mr. Henderson served three years in the U. S. A. F.

Gibbon-Gilbar

Ann Gilbar, daughter of Mrs. Orville Davison, Enid, Oklahoma, and Alvin Gilbar, Cushing, Oklahoma, was united in marriage to Derrell Gibbon, son of Mr. and Mrs. Glenn R. Gibbon, Enid, Oklahoma, on February 1 at Wellington, Kansas. Reverend Henderson of the Methodist church performed the ceremony. The groom was recently discharged from the Air Corps. Mr. and Mrs. Gibbon are living in Enid.

Swinnea-Glover

Martha Helen Glover, daughter of Mr. and Mrs. Jack Glover, Enid, Oklahoma, and Floyd V. Swinnea, son of Mr. and Mrs. F. E. Swinnea, Houston, Texas, were united in marriage March 10 at the Glover home. High Priest B. O. Lungwitz officiated. Mr. Swinnea served forty-two months in the ground crew of the Air Corps. The couple are at home in Enid.

Tibbetts-Troyer

Marguerite Troyer, daughter of Mr. and Mrs. S. S. Troyer of Joplin, Missouri, and Frank H. Tibbetts of Easton, Maine, were united in marriage in a double-ring ceremony read by Elder J. D. Anderson at the Reorganized Church in Joplin on March 3. A reception was held in the lower auditorium of the church following the ceremony. The couple will live in Joplin.

McLuckie-Hughes

Eleanor Marie Hughes, daughter of Mr. and Mrs. Elmer Hughes of Monongahela, Pennsylvania, and Robert Edward McLuckie, son of Mrs. Fred Newman of Hazzard, Pennsylvania, were united in marriage at the Reorganized Church in Charleroi, Pennsylvania, on March 9. Elder Samuel H. Gaskill officiated. Following the ceremony, a reception was held in the home of the bride's parents. The couple are at home in Monongahela.

Rook-Eaton

Isabel M. Eaton, daughter of Mr. and Mrs. James Hall of Donora, Pennsylvania, and William E. Rook, son of Mr. and Mrs. Fred Rook, also of Donora, were united in marriage at Winchester, Virginia, on March 7. A reception was held Saturday, March 9, at the bride's home. The couple are living in Donora.

Brown-White

June Ethelwyn White, daughter of Mr. and Mrs. T. N. White of Toronto, became the bride of Dr. Gordon S. Brown, son of Elder and Mrs. Robert T. Brown of Merlin, Ontario, at a double-ring ceremony held in the Reorganized Church in Toronto on February 2. The groom's father officiated. A reception was held in the auditorium of the church following the ceremony. The young couple will be at home in Wheatley, Ontario.

Hynes-Culp

Shirley Bernice Culp, daughter of Mr. and Mrs. Dalton L. Culp, became the bride of John Hynes, son of Mr. and Mrs. William

Hynes, on February 23 at the Reorganized Church in Hamilton, Ontario. Elder E. M. Kennedy officiated. The groom served with the Royal Canadian Air Force during the war. After a wedding trip to Toronto and Montreal, the couple will make their home in Hamilton.

Althouse-Oliver

Clara May Oliver, daughter of Mr. and Mrs. George E. Oliver of Hamilton, Ontario, and Glenn Althouse, son of Mr. and Mrs. Harry E. Althouse of Hamilton, were united in marriage at the Reorganized Church on March 9. The ceremony was performed by Elder E. M. Kennedy. Mr. and Mrs. Althouse are at home in Hamilton.

Stark-Coleman

Elma Dean Coleman and Frederick Wayne Stark, both of Independence, Missouri, were married at the Stone Church on Friday night, February 28. The double-ring ceremony was performed by the bride's brother, Sylvester Coleman. After a short honeymoon, the couple will make their home in Kansas City.

Our Departed Ones

ETZENHOUSER.—Emma Elizabeth, daughter of David and Elizabeth Winn, was born August 19, 1882, in Macon County, Missouri, and passed away at the Independence Sanitarium March 12. In early childhood she joined the Reorganized Church, of which her father was a minister. She received her education in Kansas City, and worked as a secretary before her marriage to Russell D. Etzenhouser on September 11, 1898; nine children were born to this union, eight of whom survive. For many years Sister Etzenhouser was superintendent of the primary department in Stone Church. Until recently she was an active member of the choir, and was one of the charter members of the Independence Music Club. She was known to many because of her efforts in securing free textbooks in the Independence public schools; her work in establishing the parent-teacher movement in Missouri brought her state-wide recognition. She was instrumental in organizing the first parent-teacher unit in Independence, and served two years as its president; a scholarship fund in her name was set aside last year by the council of the organization. She has ministered to thousands by serving as an obstetrical assistant to the late Dr. Charles Keown and Dr. Russell Etzenhouser. During the recent war, she responded to the urge to do her part in meeting the national emergency by giving many hours service in the Red Cross sewing room, and by assisting in the maternity ward at the Independence Sanitarium. Her family life was an expression of cheerfulness and efficiency. Her eight children united with the church and reflected in home life, professional services, and social affiliation fidelity to Christian ideals and the mission of the church which constituted eloquent testimony of her motherly ministry.

She is survived by three sons: Dr. Russell D. Etzenhouser, Jr., of Independence; David E. Etzenhouser of Sudbury, Ontario; and Commander Merrill W. Etzenhouser, U. S. N., of San Diego, California; five daughters: Dorothy Gunderson of Fort Collins, Colorado; Lucille Webster, Muriel Seroy, Margaret Shoop, and Emma Jeane Agee of Independence. She also leaves nine grandsons, five granddaughters, two sisters and three brothers. Funeral services were held at the Stone Church in Independence, Apostle John W. Rushton officiating. Interment was in Mound Grove Cemetery.

EGAN.—David, three-year-old son of Mr. and Mrs. Silas Egan, Jr., of Salt Lake City, Utah, was hit by a truck and died February 14. Besides his parents, he is survived by his three brothers, Donald, Jimmy, and Richard. Funeral services were conducted in Salt Lake City with Elder Daniel B. Sorden officiating.

CLEMENTS.—Malissa A., of Mobile, Alabama, died February 15. Funeral services were held February 17 at 2:30 p. m. at the Reorganized Church in Mobile with Elders Franklin Steiner and Raymond Booker in charge. Interment was in the Magnolia Cemetery at Theodore, Alabama.

BURNEY.—Mary Elizabeth Dillon, passed away on January 29 at her home in Clarksville, Tennessee, at the age of ninety-six. She was a member of the Reorganized Church, having been baptized by Elder Hubert Case in Detroit, Michigan. She is a sister of Evangelist F. Ed. Dillon. Burial was in the family cemetery on the old homestead near Palmyra, Tennessee.

(This space for Address Label.)

M
Donald Harvey
Yarrington Apt
Lamoni Iowa
h. Bish

The Saints' Herald

Volume 93

April 6, 1946

Number 14

The General Conference

April 6 to 14

Reports to the Conference

A Message for These Times

From Elbert A. Smith

*"Speak Unto the Children of Israel,
That They Go Forward."*

Tributes to Our Late President

The Last Rites for

President Frederick M. Smith

WHEN the sun disappears below the horizon,
It is not set; the heavens glow long afterward.
When a good and great man dies
The church and community are still luminous
With the influence of his beneficent life,
Although he may have passed out of sight.
Such may be said of our beloved, departed President.

—Grace L. Krahl in Stone Church news.

The Saints' Herald

Volume 93

April 6, 1946

Number 14

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ISRAEL A. SMITH, Associate Editor

L. F. P. CURRY, Associate Editor

LEONARD J. LEA, Managing Editor
Business Manager

KENNETH L. GRAHAM

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:
"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

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P. S.

* NO CONFERENCE DAILY HERALD will be published, on account of the paper shortage. A sheet of General Conference minutes will be issued to the delegates each day.

* MARGINALIA. Coming away from a church service, you will often notice that you have used the clean, white space on the margin of your program to note the preacher's main points, your reflections on them, or perhaps something subsidiary or unrelated. The preacher may put out a rich spiritual feast for you to share; but you benefit only by that part which you bring home. Sometimes what people have written in the margins of their books (and sometimes, alas, the library books, too) is more revealing than what is printed on the page. Friend, watch the margins of your life.

* SOUND EFFECTS. We sat on a seat near the front, where the choir would have to march by in the processional. At a point where all of them had to step was a weak board, and even though it was covered with thick carpet, it squeaked as each one went by. The strong boards did their work in silence. In every congregation it is the weak member who makes the most noise.

* THE WEATHER. Here is a weather prediction that will outmode all other weather predictions, that will fit every time, season, and place. It is a simple but universal statement: Eventually it will become either better or worse; there is always too much of some kind or other, but it can't last forever.

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EDITORIAL

The General Conference of 1946

Our Present Concern

Still feeling the shock of the loss of President Frederick M. Smith on the eve of the conference, delegates, members, and church officers will assemble on April 6, the anniversary of the founding of the church, to carry on the work that must be done at this time.

We meet in an atmosphere of solemnity and concern, but not in one of discouragement or apprehension. Church officials are fully aware of all the problems that face us; but they know that all problems can be solved in due time, with adequate effort and preparation, if the people are united in spirit and purpose. The essence of effective organization is a concert of understanding, purpose, and method. If we do not allow ourselves to be diverted from the main things, all will go well.

Some have urged, with the best of intentions, that the conference should not be held at all, "out of respect to President Smith," but officials who are fully informed of the situation consider it best to go ahead with plans, making such alterations as seem really necessary. It would not seem a satisfactory gesture of respect to close the Sanitarium for a week or even for twenty-four hours, nor to dismiss Graceland College, nor to send our missionaries home for the rest of the year; and President Smith gave the better part of his life to promoting these church institutions. No more would it seem appropriate to cancel the General Conference on which they are all dependent, for it is at least as important as they are. Moreover, if the church is the work of God, as we believe it is, and not the work of man, it must go on. And, there is the important matter of establishing the new leader in his office,

which is expected to be accomplished at this time.

The Needed Voice

Under these extraordinary circumstances, it was recognized that our people need someone to speak to them who could see the situation clearly and correctly. We need a voice that will bring comfort to our grief, assurance to displace uncertainty, and power to preserve the unity of the church for the work that is before it.

Fortunately, the church does not lack such a voice at the present time. Our Presiding Evangelist, Elbert A. Smith, was requested to occupy the Stone Church pulpit and deliver a message, not only to that congregation, but to all members of the church. The message was taken by reporters, and appears in this issue of our publication.

There are other strong voices in our organization, which will bear their respective messages in due time; but the voice we need at this moment is Brother Elbert's. It is one of his gifts to be strong when others are weak. He was never stronger spiritually and intellectually, never stronger in hope and reassurance, than he was in the hour that he delivered this message. It was very apparent that he had with him a strength that was greater than his own. We wish all the church might have shared in the ministry that was given on this occasion, the Sunday morning after the passing of President Frederick M. Smith. Brother Elbert's message gives us the leadership that is needed for this interval of days until the establishment of the new first quorum.

Our Leadership Is Unbroken

As to what course shall be charted

for the church, we wait in hope and faith for the reorganization of the First Presidency. When this is done the church will have a leadership fresh in energy and, aided by divine guidance, ready to lead it forward.

In addition to these two lines of leadership, there are others. The Quorum of Twelve will contribute its important part to the task. And there is contained in the report of the Presiding Bishopric, which will be found in this issue also, the outline of leadership for the temporal affairs of the church. We ask the members of the church to read and consider carefully these two fine messages—one from the Presiding Evangelist, the other from the Presiding Bishopric.

Instead of being fearful, let us be thankful. Consider the lines of church leadership that are continuous: the patriarchal, the apostolic, and the episcopal. And the two counselors in the presidential line remain to carry on the functions of their quorum until the new quorum is established. It would take, indeed, a greater catastrophe than any we have known in our times to put the church in danger by the interruption of leadership. Ours is continuous.

Let Us Have Faith

The church has the strongest kind of government in the world—the democratic. The supreme authority of the church is the General Conference, composed of delegates elected by the people and of the local ministry everywhere in the church. In the fires of war, such government has proved invulnerable to the strongest attacks the enemy could bring against it. And the government of the church is strong enough and responsible enough to the will of the people, to serve all needs. Moreover, we have divine help and guidance in time of need.

We look forward hopefully to the work of this conference.

L. L.

Conference Announcements

Condensed General Conference Program

Covering Principal Features

SATURDAY, April 6—In the Auditorium: Registration throughout the day, and subsequently. Please register early.

- 10:00 A. M. Organization of the Conference, business.
- 2:00 P. M. Business session.
- 7:00 P. M. Song service.
- 7:30 P. M. Sermon.

SUNDAY, April 7:

- 9:30 A. M. The Lord's Supper, The Auditorium.
- 10:30 A. M. The Lord's Supper, The Stone Church.
- 2:30 P. M. The Little Symphony Orchestra, The Auditorium.
- 3:00 P. M. Memorial service, The Auditorium.
- 7:30 P. M. Song service, The Auditorium.
- 8:00 P. M. Sermon, The Auditorium.

MONDAY, April 8, through Saturday, April 13:

- (Places designated in General Conference Program.)
- 8:30- 9:30 A. M. General priesthood. Departmental meetings. Classes.
 - 10:00-10:50 A. M. Quorum sessions. Departmental meetings and classes. Prayer service.
 - 11:00 A. M.-12:00 NOON Quorum sessions. Departmental meetings. Classes. Sermon.
 - 2:00 P. M. Business sessions.
 - 7:30 P. M. Song service.
 - 8:00 P. M. Sermon (Wednesday, Thursday, Saturday). Special program (Monday, Wednesday, Friday).

SUNDAY, April 14:

- 7:45 A. M. Prayer services, as designated in the program.
- 9:30 A. M. Sermon, The Auditorium.
- 11:00 A. M. Sermon, The Auditorium.
- 2:30 P. M. Concluding session of the Conference, The Auditorium.

Evening services at local congregations as arranged by the respective pastors.

First Session of General Conference

From the office of the First Presidency comes the information that the first session of the General Conference will be held at 10 a. m., Saturday, April 6, 1946. This will be the business meeting for the organization of the conference, and a most important session. All who can possibly attend should make every effort to be present.

General Conference Housing

On March 27 there were a number of rooms available, due to the usual shifting of reservations to homes of friends and a few cancellations. Consequently it looks as though all who have applied for housing will be cared for, and if there are others who desire accommodations, write or wire and we will try to locate them. Persons coming without reservations in advance have no assurance of obtaining accommodations. We are not prepared for a last minute flood of applications, nor do we expect such to be made, judging by past years. The lack of housing facilities in Independence, Kansas City, and vicinity is still acute.

It is urgent that if any who have reservations are not coming, they should inform us by telegraph so that these rooms can be released to others. We have assigned 482 rooms, and visitors can see the importance of keeping us informed.

GENERAL CONFERENCE HOUSING COMMITTEE

Airplane Service for the Conference

Airplane service for visitors coming to or returning home from the General Conference can be arranged with a church member who is an experienced air pilot, and will be stationed at an air field conveniently near Independence, with a four-passenger (exclusive of pilot) cabin plane. Brother Robert Kirk has had eight years of experience, civilian and Army, as a pilot, and can assure safe passage. Rates may be learned by communicating with him at 1607 West Short Street, Independence, Phone 5136. Those who have had some emergency with travel reservations may find that he can offer a solution to their problems.

Conference Guide Service

For the benefit of visitors who are not familiar with Independence, we are pleased to announce that the Fellowship Class of Independence, under the leadership of Brother Paul Kelsey, has arranged to furnish guide service to your quarters. Representatives of this group will be on hand with cars April 5, 6, and 7, at the Auditorium to assist visitors, both in finding their abode and in transporting them there. So if you are in doubt about how to get around Independence, go directly to the Auditorium upon arrival.

Conference Housing and Reception Committee, by J. S. Kelley.

Public Stenographer

Public stenographic service for the General Conference will be maintained by the Secretarial Department of Grace-land College under the direction of Mrs. Verne Deskin and Mr. Jerry Runkle, at the special booth in the Auditorium. Nominal service fees will be charged. All who need this service at the conference are invited to make use of it.

"God Walks the Night"

God walks the night with silent tread,
Keeping to his breast this horror,
These—his children slain by cannon's
roar.

His hands out-stretched, and his eyes
In pity behold these children of the
dust,
'Mid shattered guns, red with rust.

His little ones! strewn on the earth
With upturned eyes to greet the dawn.
He pauses to note the slain—his chil-
dren, gone.

Yea, Lo, He walks the night,
Sad, forlorn, with measured tread,
Sighing alone, with his countless dead!

—Desa Hartford.

The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public building; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character.—Luther.

Speak Unto the Children of Israel That They Go Forward

A Sermon at the Stone Church in Independence, March 24, 1946

By Presiding Patriarch Elbert A. Smith

IF I were to state a theme this morning, it would be in the language of prophecy, "Speak unto the children of Israel, that they go forward." I have two texts: The first of them, "Let not your heart be troubled; ye believe in God . . ."

Most of you know the setting under which those words were uttered at a tragic time in the history of the early Christian movement. Christ and his apostles had met secretly in an upper room in Jerusalem. They had observed the Passover, and then he had served to them the bread and wine in the first sacramental communion service of our Lord. He was immediately to go into the Garden of Gethsemane. He was to be led away to trial, and he was to be crucified. He knew his followers would face confusion and grief and temptation; so one of the last things that he did was to talk to them in an address of comfort, and to a considerable extent it was built around these words, "Let not your heart be troubled; ye believe in God, believe also in me."

If Christ were standing here today in my place, he might again repeat those words. I think that he is here by his Spirit, and he says unto you, "Let not your hearts be troubled; ye believe in God, believe also in his Son."

OUR PURPOSE NOW

Some of you have had some days—and some of us, weeks—of emotional strain. Our prophet and president has been taken to his rest, and I use those words with conviction. I believe he was both president and prophet.

However, this is not a memorial service. I understand there will be a memorial service in the Auditorium the afternoon of the first day of conference, unless plans are changed. We are here today for a different purpose; we are here to compose our minds and discipline our emotions and organize our thinking as may need to be done

under the present situation. In this connection I may remind you of some words that President Joseph Smith uttered in his last message to the church as he lay on his deathbed, and I heard him utter them. And these are the words that I refer to:

You of the priesthood all know how hard I have tried to get the church to understand that its life and work do not depend upon only one man.

We need to realize today that the life and work of the church do not depend on one man, or several.

We are here to make sure of our own spiritual footing; if need be, to scrutinize ourselves to determine what manner of people we are and what manner of people we ought to be. We are here, if we may, to find spiritual courage and strength; we are here to revive our own personal sense of responsibility, which too often we have permitted to die down within us while we have looked upon others to see if they were doing their duty. But the Lord has said to us that all are called according to the gifts and calling of God unto them; and in the light of that statement, let us examine ourselves.

WHY HOLD THE GENERAL CONFERENCE?

We have immediately before us the General Conference, only a short two weeks away. During the critical illness of President Smith, some of the general church officials discussed the question whether it would be appropriate, in case of his continued illness or death, to hold the conference at all, or if it should be

shortened or changed; and I think the unanimous decision was that we should go on with the conference, with only such changes in some of the programs as might be appropriate. In other words, we would say to the children of Israel, that they should go forward.

There would seem to be several reasons for the conclusion reached. First, there is work that must be done. Secondly, we have no reason to believe that President Smith would want us to discontinue the work of the church or halt it in any way at all; he would want us to go forward with the work, including the conference, very much as planned. And thirdly, we have no reason to think our Lord and Master would want us to do otherwise. In fact, we have an appointment with Him at General Conference, and especially at the Communion Service of the Lord's Supper. We may well search ourselves to see what change we should make within ourselves in the way of repentance, if necessary, that we may meet Him on that occasion.

Lastly, there is to be considered the effect upon the people. I believe that the conference may be made to soften the shock that comes to the people. We here in the Center Place, most of us, had some little time to prepare ourselves, some more than others. Not so those abroad, some of whom have not yet heard the news, perhaps those overseas or who are in remote places. Some of us received the conviction from the very beginning of President Frederick M. Smith's illness that his

work was done; and, in fact, looking back over some time past, though we did not know how badly his health had broken, watching him at work, we knew that his broken body and his pain-racked nerves and his burdened mind could not carry on under that burden.

The people abroad generally were not so prepared for this that has happened. I think the conference may soften that shock to them, and they may be caught up in its interests and activities, as they ought to be, instead of brooding; and that the spirit of sorrow may sanctify the conference so that the delegates may go back to the remotest places where there are branches (and some are coming from overseas) with the report that the Lord still lives and that his church is still going on. They may go back and say to the children of Israel that they shall go forward.

This is not by any means the first situation of the kind under which we have found ourselves. The Conference of 1915 met in Lamoni, and when it met, the president of the church had died the previous December—President Joseph Smith—and President Frederick M. Smith was very ill in the East with double pneumonia, and there was no positive assurance that he would recover. There was only one member of the Presidency to stand before the people. But we went forward, and though it was difficult, at the end there was light and unity and blessing, and the people went home with renewed courage, and shortly thereafter President Smith recovered and was ordained.

RUMORS—AND FACTS

It is natural, I presume, that under the present situation there should be forebodings in the hearts of some people. It is natural that there should be conversation. People are interested in the church, and they talk about it. We believe in free speech in the church as well as in the nation. But out of these talks there seem to have come some ru-

mors, as is always the case, some of them fantastic. I have heard some missionaries who come to Independence who say that Independence is the worst place in the church for rumors. I do not know how true that is. It may be one of the penalties of being the church headquarters. I recall it used to be that way in Lamoni, when Lamoni was church headquarters, especially at conference time. But we have a bigger gathering here, so we have bigger rumors and more of them. On the other hand, I have been told that the people of Independence themselves have acquired a resistance to these rumors, and they are not too much disturbed.

An occasional rumor that is damaging, when we examine it, we discover that it is true, to our grief, or that it has a *little* truth in it. But over the years I have concluded that year after year these rumors are a poor grist for any man to run through his mill, hoping there will come out of it something to make into the bread of life. As a boy on the farm I used to take wheat to the mill to be ground that my mother might make bread of it. But I never did take a sack that was ninety per cent chaff.

EVIL EFFECTS OF RUMORS

Now I say that probably the most of these rumors are innocently started, but they grow; and we do have some rumormongers who are professional collectors and dispensers of gossip. And whether they do this only carelessly, or thinking they are doing God's service, or maliciously, to the extent they do that they tend to destroy the church. I have seen families turned aside from the church in sorrow, and missionaries turned back, and newcomers to Zion turned away, because these people do seek out those who come here and give to them the accumulation they have acquired over months of time. It is a sorry business, and the Lord himself expressed his opinion of it long ago when he said "Thou shalt not go up and down as a talebearer among my people."—Leviticus 19:

16. Even then there were people going up and down, up and down, round and about, as talebearers, and the Lord condemned it. Let us be careful not to be dispensers of that which is even only partly true, or to give it too much credence.

A GREAT TASK AHEAD

Everybody knows that in the coming conference we face the task of the reorganization of the Presidency, and it is concerning this that some of these rumors, some of which I know to be without foundation, have been circulated. I might say that so far as I know, among the responsible general church officers there is no man seeking to climb up into the seat vacated by President Frederick M. Smith. There is a general and deep-seated desire to know the will of God in that matter and to do it; and, contrary to some things you may have heard, the Joint Council meetings—most of which I have attended, and the earlier sessions of which were presided over by President Frederick M. Smith, who was with us until absolutely stricken down—have been peaceful. There has been no division touching any matter of any great importance thus far. I speak as of today.

I feel quite sure in my own mind that whatever light the church needs will come, and will be supported by adequate testimonies. Remember this: the spirit of prophecy does not die when the Prophet dies. It is eternal in the will of God and his son Jesus Christ, and through the avenue and ministry of the Holy Ghost it may be brought to the church and the people of the church in time of need if they are worthy of it and willing to receive it.

Now in these words of encouragement I do not mean that we are not faced by a dangerous antagonist, adroit and powerful, who from the beginning of the Restoration work sought its destruction, first from without by mob violence, and then by slander which has never ceased to this day, and then also from within by division and discord. So we should be upon our guard.

HELP FROM THE LORD

My second text I had in mind was from the words of Samuel the Prophet: "Hitherto hath the Lord helped us;"—I Samuel 7: 12—and I think it supplements the text, "Let not your heart be troubled; ye believe in God." "Hitherto"—up to this time—"the Lord hath helped us." You will recall the setting of this text. The Philistines were coming against the children of Israel in battle. They were disturbed—the children of Israel—and they besought the prophet to make a prayer and an offering, which he did. So the Lord was with the children of Israel, and the Philistines were driven away in confusion. Then Samuel erected a rock which he called "Ebenezer," and that means, I am told, "a stone of help." He erected it as a memorial, because he said, "Hitherto the Lord hath helped us"—up to that time. And he believed the Lord would continue to help them.

Now as we look back over the church history from the beginning, if I had time I could cite many instances when the church might have erected a memorial and said, "Hitherto the Lord has helped us."

When six young men met in the home of Peter Whitmer, Sr., April 6, 1830, to organize the church, they were young men without theological training, which was fortunate perhaps at the time and considering the schools of that day. They were without experience as church organizers and there was no other church on earth they could look to, to pattern after, because this was to be different. They met under divine command, and they could already say, "Hitherto the Lord hath helped us." The first great task given to the church had been accomplished. The *Book of Mormon* had been translated and published, they could recall that in the hour of need came Oliver Cowdery from almost nowhere, as it seemed, a schoolteacher, to act as scribe. After it was translated, and when more finances were needed, there was Martin Harris to finance the printing. With the *Book*

of *Mormon* actually in their hands, they could raise a memorial and say, "Hitherto the Lord hath helped us," and six in number they proceeded to organize the church, and as they proceeded in this experience the spirit came to them as they testified: "The Holy Ghost was poured out upon us to a great degree. Some prophesied while all praised the Lord and rejoiced exceedingly." So they could go out of that meeting and say, "Hitherto the Lord has helped us."

PROMISES FULFILLED

Coming down to the days of the Reorganization, at a time darker than the present by far, when the Prophet and Patriarch had been slain by mob violence and the Saints had been scattered, and some had gone away into iniquity and apostasy, and there were a few moving into the Reorganization, Jason W. Briggs reported a revelation received while out on the prairies of Wisconsin, near Beloit, which he was required to write:

Behold, I have not cast off my people; neither have I changed in regard to Zion. . . . Therefore, let the elders whom I have ordained by the hand of my servant Joseph, or by the hand of those ordained by him, resist not this authority, nor faint in the discharge of duty, which is to preach my gospel as revealed in the record of the Jews, and the *Book of Mormon*, and the *Book of Doctrine and Covenants*;

(And well may the elders of the church today take care to heed this; they were to go out and preach the things contained in the three books of the church. There are plenty of men to preach other things. But to continue the reading):

And they shall cry repentance and remission of sins through obedience to the gospel, and I will sustain them, and give them my Spirit; and in mine own due time will I call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church; and then shall the quorums assemble, and the pure in heart shall gather, and Zion shall be reinhabited, as I said unto my servant Joseph Smith; after many days shall all these things

be accomplished, saith the Spirit.—*Church History*, Volume 3, pages 200-201.

Now there were commands there and admonitions, and three prophetic promises that no man could humanly know would be fulfilled. One of the seed of Joseph Smith was to come and preside over the high priesthood. At that time the youngest of those children was only seven years old, my father, and the eldest was only twenty, and no man could know that they would ever be inclined to this work. Also the promise was that the quorums would be reassembled, and there was little on the surface to justify that promise. The third promise was that Zion should be reinhabited after many days; and at the time there was probably not one family of Saints living in Zion, in this country, or in this region. But we know that all those promises were kept.

On the 6th day of April, 1860, under fulfillment of the promise, Joseph Smith came to the conference at Amboy with his venerable mother and was received of the church as its president and prophet. It is no wonder the congregation was in tears, and they could have raised a memorial and have said, "Hitherto the Lord hath helped us." I could go down over our more recent history and recite many such times when we could do that, so let us set our faces forward as we have been commanded to do.

OUR PRESENT RESPONSIBILITY

In the world everywhere there is confusion and violence and ill will, and we should be on our guard that it does not penetrate the church. We in the center place who sit here in the Stone Church, the very heart and headquarters of the church, are under as great responsibility as anybody on earth that we shall see that those elements of disorder, violence, and confusion shall not enter into the church; and it is upon us more than any other people when the

(Continued on page 8.)

Tributes to Our Late President

Dr. Frederick M. Smith

The death of Dr. Frederick M. Smith removes an important leader from this community. Dr. Smith's influence extended beyond the Reorganized Church of Jesus Christ of Latter Day Saints, of which he was president. He was a public spirited citizen, concerned in the progress of Independence and Kansas City.

A man of unusual ability and abounding personality, Dr. Smith was an impressive figure in any gathering. As a young man he was thoroughly educated for an academic career, with a doctorate of philosophy from Clark university. When he was induced to follow in his father's footsteps in the church, his interest in education continued. The church college, Graceland, at Lamoni, Iowa, always found in Dr. Smith a strong supporter.

His most impressive monument is the great domed church auditorium at Independence, one of the landmarks of the region. But beyond that he leaves a monument in the lives of those who came under his wholesome and inspiring influence.—Editorial, *The Kansas City Times* (the morning *Kansas City Star*), March 21, 1946.

"In Missouri Language"

In the death of Dr. Frederick Madison Smith, Independence loses a most distinguished citizen, and the church of which he was the leader has not the words to express the measure of bereavement. It was my privilege to know

Saints come to conference to see that we are a stabilizing and strengthening force among them—a righteous people—that those who come here shall not by us be turned away by idle talk, but that they shall find here the spirit of revival.

One of the last revelations that came to us by President Frederick M. Smith said, "... be alert to keep out of the church and from its members those forces which make for disunity, and in harmony and Saintry accord be about the task of freeing Zion from her bondage" (the revelation of 1938).

May God bless you is my prayer.

IT SEEMS appropriate now to place in the record, so that future writers, students, and historians may know, the estimate which people of his own generation, who knew him well, place upon President Frederick M. Smith, who passed from this life on March 20, 1946. These are tributes which have been published, unsolicited, from the pens of leading people, some of them members of the church, some of them not. We are grateful for these words of appreciation from his friends, and are glad to present them for the inspiration they may bring to the members of the church.

—Editors.

Dr. Smith closely and to have been his associate in many missions throughout the state in which we were both vitally interested. I always found him to be of sound and splendid judgment. Dr. Smith was a man of many facets, and a man of many fine friendships which were by no means confined to the great organization of which he was the chief . . . He was the close confidant of many men and women who loved him and trusted him and whose trust he never failed to justify. He was a fine Christian gentleman.—*The Independence Examiner*, March 20, 1946, William Southern, Jr., Editor and Publisher.

President Frederick M. Smith

Today the church mourns the death of a beloved leader, President Frederick M. Smith, who served for thirty-one years as our prophet-president, and under whose leadership the church has grown from a membership of 72,899 to 132,545.

President Smith was an ardent student, and his quest for knowledge led him into fields of science, law, psychology, architecture, arts, sociology, economics, government, history, language, and many others. His breadth of knowledge and his keenness of perception often were causes

of amazement even to those who had close personal contact with him.

His character being unimpeachable, President Smith set a high moral standard for his followers. Anything coarse or vulgar was distasteful to him. To the end of his life, he remained faithful to the memory of his wife, Ruth, who preceded him in death by twenty years. His frequent references to her and the allusions to his bereavement that he so frequently made in letters of sympathy to others bore testimony to the poignancy of his grief in her loss.

He was broad in his tolerance of the beliefs and opinions of others, and gave fair hearings to all who sought his counsel or his protection. His errors were more often on the side of leniency than of severity, and his arms were ever extended in forgiveness to those who sought reconciliation. His unbounded trust in men was at once his weakness and his strength. He opened doorways of opportunity to those who might have been cast aside by men of lesser charity. He gave men wide latitude in the expression of their own initiative.

He never lost his faith in youth, and constantly urged that even boys of early teen age should be charged with responsibilities in church work. The seeming near recklessness with which he placed young men in positions of great responsibility, many of them now serving in the highest quorums of the church, at times gave rise to apprehension on the part of his associates.

He had a tremendous capacity for work and remarkable facility in expressing his thoughts. Letters and reports, no matter how unimportant, and even Christmas cards, were always personally acknowledged.

President Smith was an incurable dreamer. With true prophetic insight, he thought in terms of principles and of the ideal. He was less concerned with the details of accomplishment, leaving these problems to others. He chafed under the obstacles and delays that continually blocked the achievement of his goals for the church. Often he would say "They are not ready for it now, but it will come."

With prophetic vision in early youth, he saw the glittering towers of Zion, and they never ceased to beckon him on. When advancing age robbed him of the energy of his youth, his eyes would still light up with enthusiasm when discussion centered in the realization of his ideals.

President Smith has gone from us, but his visions of things to come remain with us. To the clothing of those dreams

Frederick Madison Smith

1874--1946

with reality, we now set our hands as we turn our faces to the future.—Pastor's Notes, by Garland E. Tickemyer in *The Stone Church Bulletin* for March 24, 1946.

Memories of President Smith

I first met President Smith when we were fellow students at the University of Iowa. There he was a hard-working student, scholarly, and a good mixer. He was well liked and well thought of, few, however, appreciating the great future for him, because few university students know of the church and his important responsibility in it. After graduating at the university, I came to Lamoni as superintendent of schools and found Fred M. a senior in Graceland College from which he graduated in 1898, being the first graduate. During my four years here, I learned to admire his sterling qualities of manhood and leadership. Later he joined the faculty of the college where he rendered most efficient service in his chosen fields of mathematics and science. After coming into the presidency of the church, he served as a member of the board of trustees of the college for 10 years and was released at his own request in 1913.

As an alumnus, faculty member, trustee, and president of the church, the college and higher education were always among his chief interests. Probably he has been more instrumental than any other person in the church in encouraging the youth to secure the benefits of higher education, not only in our own college but in the colleges and universities of the land. Thousands of our youth will look back upon their acquaintance with him and everlastingly thank him for the encouragement and help he gave them in formulating their life program. He will be greatly missed. As Jefferson said when he was sent to France as American ambassador after the retirement of Benjamin Franklin, "I succeed him—no one can take his place." No one can take the place of Frederick M. Smith.—George N. Briggs, President Emeritus of Graceland College, in *The Lamoni Chronicle*, March 21, 1946.

The Passing of a Great and Good Man

Independence mourns the passing of Dr. Frederick M. Smith, President of The Reorganized Church of Jesus Christ of Latter Day Saints, who died Wednesday morning, March 20, 1946, at the



Frederick M. Smith

From the rough surface of the potter's clay
The skillful shaping of a master hand,
The holy fire that burned the dross away
Revealed, at last, the measure of the man.

How green the valley leading to the gate,
How bright the lodestar beckons ever on,
Where those, long gone, with open arms
await.
We do not fear, nor weep that he is gone.

And now we bid a fond farewell to one
Whose day is done—whose setting sun,
Has sunk in seas of gold, beneath the horizon.

—Katherine Goodwin.

Independence Sanitarium, after an extended illness. . . .

President Smith was always a devoted student, and probably the most widely read man of his church and community. As a result he could converse intelligently on a most wide variety of topics, ranging from the simple things of life to the technical sciences. He was a very interesting, absorbing, personal conversationalist. He has lived among us, and his character was unimpeachable. He has always been found on the side of civic and communal righteousness. . . .

One thing for which the church throughout the world will always remember President Smith was his inde-

fatigable devotion to the increased education of the younger generation. Those who knew him best will vouch for his intense interest in the problems of youth.

His passing seems entirely too early. If we could have had our wish, he would have remained to see the fulfillment of more of his passionate ideals. But with bowed heads we yield to One who understands better than we. . . . —Editorial, *The Pictorial Shopper*, (Independence, Missouri), March 22, 1946.

President Smith

As a scholar and intellectual leader he took his place among men of the world as a man of letters. He always encouraged education in the church and Graceland College. "Study to show yourselves approved; a workman who needeth not to be ashamed," was a favorite saying of his. He believed that every outstanding scholar which the church produced was a living advertisement for the ideals of his people.

As a man who stood at the head of a people who are socially minded, President Smith always maintained that Latter Day Saints could not ignore the plight of the community or the world in which they lived, and he taught a gospel of brotherhood. He had a passionate longing to see Zion established and constantly reiterated the call to build that economic and spiritual brotherhood, which had been so dear to the heart of his father and grandfather.

His people need no legacy above the knowledge that the same can be said of Frederick M. Smith as was said about his father at the time of his death: "He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died." . . . —*The Lamoni Chronicle*, March 21, 1946, Kathryn C. Metz, Editor.

It we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity.—Daniel Webster.

Adversity introduces a man to himself.—Anonymous.

Last Rites for President

THE FUNERAL of President Frederick M. Smith who had passed away the preceding Wednesday, was set for Friday, March 22, 1946, at 3 p. m. in the Stone Church, Independence. Many inquiries were made, by telephone and in person, as to why the service could not be held in the Auditorium where there would be ample room for all who would wish to attend. At the same time, everybody realized that the Auditorium, in its present incomplete state, has certain handicaps in appearance, acoustics, and other features, for such an occasion. However, its use was offered, and it would have been made ready with seats and all available facilities, had it been accepted. For various reasons, the Stone Church, which provides a more beautiful and appropriate setting for such a service, long recognized as the church of the First Presidency, rich with historic associations, was preferred by the family.

Throughout the preceding day and evening, an almost steady stream of people visited the funeral home where the body lay in state, signing the accumulating sheets of the register, and viewing the body.

By noon on Friday the open casket stood before the altar in the Stone Church, and long lines of people filed past to look for the last time at the form of the departed President, many of them remaining to occupy seats at the sides of the church and in the balcony. The center was reserved for church workers, appointees and their families, with a special section at the back for the family of President Smith. The east transept was occupied by the stake presidents and the secretaries to the Presidency, who served as

A Tribute

Dear Lord, our shepherd's gone away;
He enters now thy home
In robes of immortality,
To seek thy grace alone.

His pathway has been steep and long,
Oh, blame him not for strife!
He ever held thy lantern high
To lead thy sheep to life.

He traveled near the chasms deep
And saw thy young lambs fall,
He wept in his Gethsemane
When sheep heard not his call.

Yet even in his darkest hours
He glimpsed a vision bright:
A Zion set upon a hill—
A kingdom filled with light.

Dear Lord, our shepherd's gone away;
We pray to know thy will,
Direct the Saints of latter days
This vision to fulfill.

—Frances Hartman.

Independence, Missouri

pallbearers, and by President L. F. P. Curry, the Quorum of Twelve, and the Standing High Council, who were honorary pallbearers; and by members of the Laurel Club, and others, who were in charge of the flowers, and by members of the staff of the Independence Sanitarium and Hospital.

People of all ranks of life were among those filing past the casket for a last opportunity to pay their respects to the departed President. Many groups of young people, still in their teens, were in the procession. There were aged church members who had known President Smith since his young manhood, and who, themselves, had not many more years to expect upon this earth. There were members from distant cities, and distinguished citizens of Independence. Some of those who came were apparently in prosperous cir-

cumstances, some obviously poor, but mostly from the middle class of citizens that make up the bulk of society. There was a place for all who desired to come, and apparently those who loved President Smith knew no barriers or distinctions of class.

Long before the time of the service, all unreserved seats were taken, and by three o'clock every space was filled by those who occupied the special seats. Also filled were the basement of the church and the annex, where seats had been placed, with electric speakers to carry the service to the people. Some hundreds were seated on the lawn and electric speakers set up for them.

A great and beautiful tribute of flowers banked the rostrum, extended into aisles, spread to the high panelling by the organ, and reached around the rail of the balcony, making a beautiful array of color in gladioli, snapdragons, roses, carnations, ferns, and growing plants. They represented local friends and church members, organizations, distant congregations on both coasts, and from various cities.

The service began with a beautiful selection from *The Messiah* rendered flawlessly by the Radio Chorus, led by Franklyn S. Weddle. Prayer was offered by the Pastor of Stone Church, Garland E. Tickemyer. The obituary was read by Glaude A. Smith, Pastor of Walnut Park Church. Robert Miller, who has served Stone Church as organist for more than twenty-five years, played the organ. The sermon was delivered by Apostle John F. Garver, who was deeply moved as he payed a sincere tribute to President Smith, and expressed the eternal hope that is in the gospel. The whole service was recorded electrically, and it is hoped that the entire proceedings

Frederick Madison Smith

can be transcribed for publication in our pages.

Henry W. Stahl, who has given distinguished service to many general conferences in organizing the large communion services, again made the church his debtor in managing the details of the service and heading the organization that handled the crowds. On this occasion he was generously assisted by George C. Carson, R. W. Speaks, and Henry Mitchell of Independence, Harold Echternacht of Kansas City, Kansas, and N. B. Langsford of Lees Summit, Missouri.

This day in Independence was beautiful with the light-blue sky of spring, and white clouds borne on a gentle breeze. A long procession moved slowly, as heavy traffic was detoured, out north of the city to Mound Grove Cemetery. Not far from the resting place of his father, President Joseph Smith, a canopy was spread over the open grave, and it was here that hundreds gathered as the last words were spoken, and the last prayer offered.

It was a solemn occasion, and the words of Apostle Garver, "A great man has died," seemed to express the thoughts of all.

It was not until six o'clock, when all the people had an opportunity to return home to shelter, that the rain began to fall, continuing on into the late night. Thus impressiveness was intensified by the elements in a quiet way, bringing the events of this long day to a close.

The people of the church feel a great and irreparable loss in the passing of President Smith at this time, almost upon the eve of the General Conference. Yet those who know of his physical suffering, and what it would have cost him in effort to try to live through it, either in attendance at the busi-

ness and council sessions, or simply hearing it from his bed, understand that it was the mercy of Providence that he was spared the inevitable pain it would have imposed upon him.

We have faith to believe that God, who has preserved the church through many a difficult time for his own purposes, will still guide it and see that leadership is provided.

The Example of a Tree

BY
A. G. HOUGAS

ON the brow of a hill that overlooks a wooded valley, standing tall and majestic, is a great oak. Overshadowing smaller trees, high against the sky it holds its branches. Gnarled and rugged, buffeted by storms and the passing of many seasons, it stands a symbol of strength, solidarity, and firmness that bespeaks courage: the kind of courage that enabled Abraham to bind and prepare for sacrifice an only son; the courage that sustained Emma Smith in her midwinter journey across Missouri and the frozen Mississippi; the courage that led a strong man to give himself up to the mob and go to the Carthage jail, saying, "I go like a lamb to the slaughter." A spirit and courage we might well seek to emulate. As we look at its branches, many bent and twisted by rowdy winds, we seem to hear a voice saying, "I have seen many men come and go, but I still stand."

Tradition tells that the outlaws were wont to drink and water their horses at the near-by spring. As the trail past the tree is old, very old, we fancy we see the Red-man passing (we have found flint arrowheads near), traders, slaves, scouts, pioneers and their families are all in the cavalcade. As this trail is in Jackson County perhaps some of the persecuted "Mormons" stopped at the spring for a cool drink and to rest on their weary journey.

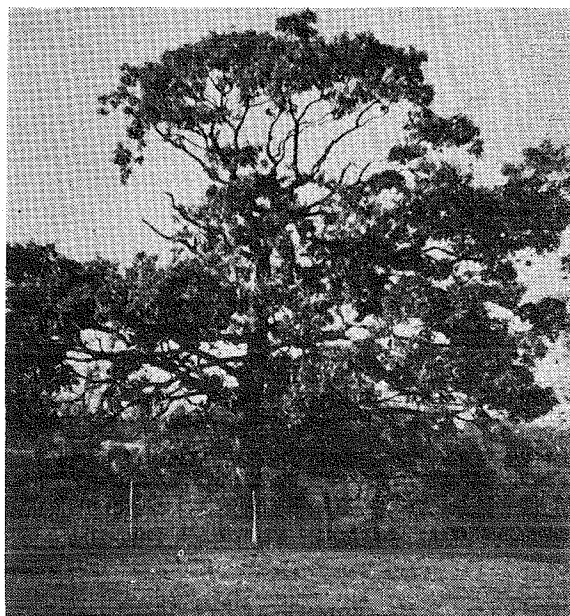
Today the old trail is gone, horses, cows, and sheep drink from the spring and rest in the shade of the old tree. The only travelers to pause 'neath the branches are the "old boys" from the Home for the Aged, not far away.

As we pause in our backward look with the great oak, we wonder what we could see if we were able to look ahead. Would we see the great city spreading out farther and farther, or will it still be quiet countryside? Will there be people living on the land who are guided and motivated by a law called stewardship? Will that community be part of a still greater community that is known as Zion? We wonder!

I once knew a man who said that when he was seeking the spirit and mood for prayer, nothing gave the inspiration that he got by looking at a beautiful tree.

Now as I look from my window and through the rain at that towering oak, a fourth of a mile away, I feel that I know what the poet was thinking when he said,

"Poems are made by fools like me,
Only God can make a tree."



The Church With a Future

By Donald V. Lents

The Reorganized Church of Jesus Christ of Latter Day Saints is unique in the concept of its role in the unfolding of history. In its three standard books is found the fullness of the gospel—the Bible, the word of God to the Old World; the *Book of Mormon*, the word of God to the New World; and the *Doctrine and Covenants*, the continuing revelation of the word of God to the Modern World.

Society as a whole knows that if the world of tomorrow is to be better than it is today, it must have some design or plan; it cannot be left to chance. The definite design or plan on which the world of tomorrow must be built is contained in the fullness of the gospel, and is known as the Kingdom of God. It is based on the brotherhood of man, the Fatherhood of God—all mankind living together in peace and harmony, working together in all things for the good of each other. The church of the future is the church that promotes the establishment of the kingdom of God—which is the purpose for the organization and continuing existence of *this* church. In the task of kingdom-building, the church can move forward only as rapidly as do the members which make up its congregations. It is important that each individual member keep progressing as a legitimate part of the church in making for its success in the opportunities of the future. To do so, our eyes must be steadfastly set on Christ.

There once was a young preacher who had been invited to conduct the service in a large, city church. In his small parish, a congregation of from thirty to fifty was a large group for him to minister to, and he had never before been in such a large church as a visitor, must less as minister. He accepted the invitation, however, and journeyed to the city the day before his appointment to

look around. When he arrived at the church, he was almost overcome with nervousness as he looked at the rows and rows of pews and wondered if his voice would fill the church. He stood in the pulpit and practiced portions of his sermon for the next day to see if he could make himself heard in all corners of the large auditorium. During this time an old sexton was going about his duties, and he finally ventured to speak to the young minister—"If I may be so bold, sir, as to make a suggestion—I have been here for over forty years and heard many different preachers. I can see you are concerned about your voice filling our church. If you will stand squarely in the pulpit and look at that window over the rear door, directing your voice in that direction, you will be heard and your sermon will be successful." The young man thanked him and followed his suggestion, discovering that his voice carried more power, and he felt inspired as he looked at the stained glass window, which was a full-size picture of Christ. The lesson of the sexton's suggestion—if *he kept his eyes on Jesus, his ministry would be blessed*. The young minister learned a profound truth that day, not only for himself, but for all who desire to make a blessing of their lives.

There are two Scriptures, centuries apart, that speak directly to us today: The Psalmist said that as men looked unto their God, beheld his countenance, they were lightened; and years later the Apostle Paul counseled men to look upon Jesus that they might run with patience the race before them.

The basic reason for frustration that at times comes upon us as a church and as individuals is that we have simply lost sight of him. When we sin it is because we have stopped looking at Jesus Christ and have set our sight on some temporary leader or value. There is no need for concern when the church keeps its eyes on

Christ through the Bible, the *Book of Mormon*, the *Doctrine and Covenants*, sincere prayer, and the avenues of worship open to all of us. We need not just a casual glance, but a long and steady look. This is a church with a future—let us be a part of that church by keeping our eyes on Christ.

Returning Books

In one of the most charming books he ever wrote, Christopher Morley included this item on returning borrowed books in his volume *The Haunted Bookshop* (1919):

I give humble and hearty thanks for the safe return of this book, which, having endured the perils of my friend's bookcase and the bookcases of my friend's friends, now returns to me in reasonably good condition.

I give humble and hearty thanks that my friend did not see fit to give this book to his infant as a plaything, nor use it as an ash tray for his burning cigar, nor as a teething-ring for his mastiff.

When I lent this book I deemed it as lost; I was resigned to the bitterness of the long parting: I never thought to look upon its pages again.

But now that my book is come back to me, I rejoice and am exceeding glad! Bring hither the fatted morocco and let us rebind the volume and set it on the shelf of honor: for this my book was lent, and is returned again.

Presently, therefore, I may return some of the books that I myself have borrowed.

Lending books is a form of inebriation that the victim can no more resist than an alcoholic can resist a drink. Let a friend fix his eye, lighted by desire, upon your most precious volume and say, with a slight quaver of reverence in his voice, "I'd like to read that!"—and the owner is caught in the rut of a pattern reaction from which he has no chance of escape. In his heart he knows, despite his most serious injunctions, and despite his friend's most solemn promises, that the book will never be returned (and probably never read) until his widow, determined to rid the house of "all that trash" sends it back, if she does not donate it to the Goodwill Industries. If you lend a book, you have about a 43 per cent chance of getting it back.

Financial Report of the Presiding Bishopric and a Statement of Policy

March 21, 1946.

*To the First Presidency and
General Conference of 1946:*

In consideration of the report that we are submitting herewith, covering the Conference period of 1944 and 1945, we wish to set forth in brief outline the fundamentals of our financial policy which have governed in past years and which, in our opinion, should be continued in substance in the present period and in the immediate future. The future can be evaluated in the light of our experience in the past.

For the last fifteen years, careful consideration has been given by the Bishopric to the development of policies which would give guidance and direction in the field of financial administration, that the objectives set forth in the program of the church can be realized. The aim and purpose of financial administration, therefore, is that of

1. Financing the church in its ministerial and departmental activities, giving due consideration to the need for an expansion of our missionary force.
 2. Moving forward the processes of the gathering.
 3. Financing its institutions.
 4. Extending assistance to the worthy poor, through use of the Oblation Fund.
 5. Assisting the individual to attain certain standards of stewardship.
 6. Developing a program of instruction for the Aaronic priesthood.
 7. Teaching the financial law.
 8. Improving our houses of worship.
- Consideration will be given to these policies in the order named.

1. Financing the Church in Its Ministerial and Departmental Activities

The first step taken in developing a policy which would look toward an expansion of our missionary endeavors was that of adopting the financial policy of 1932, which included the following points:

1. Arrest expansion
2. Liquidate assets
3. A balanced budget
4. Operate economically
5. Pay indebtedness
6. Create reserves

The whole outcome of this policy was dependent upon compliance with the financial law. The policy put into effect enabled the church to free itself from

indebtedness and establish a sound basis of financial operation so that it became possible to fulfill the last point of this financial policy—that of creating reserves. It is, therefore, the continued policy of the Bishopric to set up reserves which are designated Ministerial Reserve Funds, and substantial sums have been placed in this fund to assure permanency of the status of ministerial appointments.

Other reserves have also been set up, including Operating Fund Reserves and Missionary Reserve Funds, the latter to permit appointment of men between conferences and to provide funds for the setting up of educational facilities for special training of young ministers. The use of this fund for this latter purpose is subject to the developing of plans by the Joint Council.

The results achieved through compliance with the financial policy of 1932 have been the strengthening of the whole financial structure of the church and the consequent provision of means for stabilizing our missionary efforts. The aim of financial administration as it relates to this phase of church work is to provide a continuous source of revenue to meet current needs and to rehabilitate reserves from time to time when economic conditions necessitate drawing upon those reserves. Continued adherence to this program is the policy of the Bishopric.

2. The Gathering

In the last two years surveys have been made in the stakes surrounding Independence, and certain centers have been chosen in and around which our people are advised to locate, the particular area depending upon the vocational experience of the individual interested in the gathering and the opportunities available in the area to be considered. Our stake bishops are well informed as to the possibilities within their stakes.

To assist families in gathering and, at the same time, to provide a way for compliance with the laws prescribed in the revelations to the church, the Presiding Bishopric has developed a questionnaire which is given to individuals or families interested in gathering. This questionnaire calls for certain information which will be helpful to the general church officers in determining whether or not the individual should make a change in location, and the extent to which such a move would affect the church.

The Bishopric continues to emphasize that the gathering is a movement author-

ized and instituted as a part of the divine plan. Members should consider seriously the effect of their moving to the central areas, and should do so only after they have consulted the officers in their own branch and district, and taken the matter up with the general church officers. All applications are considered by the First Presidency and the Presiding Bishopric. In a number of instances individuals have requested forms, but have made moves before these forms could be considered and advice given by the general church officers. Past experience indicates the wisdom of care being exercised by those gathering, and moves being made only after due consideration has been given by the general church authorities and advice received from them.

The Bishopric is also very much concerned in conserving the interests of the church in those areas outside of the center place and the stakes. In our opinion the interests of the church and the individual are best conserved through the selective process of the gathering; for the work of the whole church must be carried on in all areas; therefore, it is essential that branches should not be depleted of working personnel. Through compliance with the steps just outlined, the best interests of the individual and the church can be safeguarded.

Considerable study has been given by the Bishopric to the forming of an organization for the purpose of mobilizing capital for land purchase. It is anticipated that this organization will be completed before many months, and that it will serve as an instrument to assist individuals in obtaining proper locations when moving in harmony with the law of the church. Delay has occurred in the forming of this organization due to the fact that investments will undoubtedly be made by individuals in various parts of the United States and Canada; the form of organization, therefore, must be such that it will comply with the laws governing the various States and provinces. Protecting the investor from inflationary trends which are now taking place is also a matter of grave concern.

Since the last General Conference, careful study and consideration have been given to the possibilities offered in the field of co-operative organization in furthering the work of the gathering. It is our opinion that the general run of such organizations do not lend themselves readily to furthering the work of the gathering. This does not preclude individuals who are so inclined and who receive certain benefits from such types of organizations, from participating in their activities; but it does seem that organiza-

tion of them by the general church or by its officers is outside the scope of the responsibility of both church and officers. This is not to suggest that there are not occasions where official support can be given to such organizations or movements when they appear to be in the interests of the community. Our efforts can, in our opinion, be best directed toward the encouragement of our individual members to develop individual and group stewardships that can be carried out more fully in harmony with the law of the church.

3. Financing Its Institutions

It has been the practice of the general church, through action of the General Conference, to render financial assistance to its institutions, Graceland College and the Independence Sanitarium and Hospital. Throughout the life of these institutions, they have increasingly become a definite part of the church and have required expenditures of general church funds.

While there are some things to be said in favor of special drives to raise funds for special purposes, such as the needs of these institutions, it has been our policy to stress compliance with the financial law, to encourage individuals to make their contributions to the General Fund through tithes and offerings, this with one or two exceptions when special funds have been raised for pressing needs of these institutions.

INDEPENDENCE SANITARIUM AND HOSPITAL

While the Independence Sanitarium and Hospital has been able during recent years to operate on a balanced budget, it has had need for appropriations from the General Church Funds for capital expenditures. Recommendations are being made to the Board of Appropriations for appropriation of additional funds to complete this project. In due time consideration could well be given to the raising of an endowment fund for this institution, but it does not seem practicable at present, or in the immediate future.

GRACELAND COLLEGE

Graceland College has taken its place as an institution of service to the youth of the church. It has also become generally recognized that it is dependent upon the church for appropriations to meet expenditures above those provided for from tuition and fees. With the expanding of this institution, and with the increase in the number of students attending, the need for increasing the appro-

priations is obvious. It has been the policy of the Bishopric, however, to scrutinize very carefully the budgetary requests of this institution, and to work them out with the administrative officers of the college. In addition to the annual appropriation which is made for the college, interest on the Endowment Fund is paid to the college annually. The institution is, therefore, financed from the three sources: fees and tuitions paid by students; Endowment Fund interest paid by the general church; and appropriations from General Church funds. In addition to this, the annual College Day collection has provided funds in the past for student loans and, subject to action of General Conference, may be used for specific purposes.

While at times it has appeared desirable to promote drives for raising funds for the college, it has been our policy to keep such activities pretty well within the range that our general church interests seem to justify. As the general church grows in membership and its members in financial ability, there may come the time when special drives can be carried on without too great inroads into the General Church funds. In the eleven-year period from 1920 to 1930, inclusive, when there were special drives for the Graceland College Endowment and for the Auditorium, the church sustained an operating loss in approximately 8½ out of those 11 years. It would, therefore, appear obvious that special drives to raise funds for special purposes, requiring large amounts other than for the maintaining of the general church, have disastrous effect in respect to general church income. Because of this, we think it advisable to continue the policy of keeping these institutions financed on a parallel basis with the general church.

4. Extending Assistance to the Worthy Poor

In the *Saints' Herald* of August 29, 1942, a statement of procedure to be followed in extending aid to the worthy poor of the church was published. A revised re-print of this article is available from the office of the Presiding Bishopric upon request. Briefly stated, the Bishopric is desirous of having all members of the church contacted who are in need and worthy of assistance, their cases investigated immediately, aid given where necessary and reports made to the Presiding Bishopric or to the bishop or bishop's agent of the district wherein such individuals live.

Representatives of the Bishopric, such as bishops and bishop's agents, have been authorized to extend temporary relief up to an amount of \$25.00; further assistance can be extended after report

is made to the Presiding Bishopric and a complete record of the individual or family concerned is given.

The Oblation Fund has been segregated and is maintained for this purpose and for maintaining the Home for the Aged at Lamoni, Iowa, and the convalescent home, "Resthaven," at Independence, Missouri. The Oblation Fund may be used for the care of the worthy poor in any district or branch of the church, subject to the foregoing provisions.

5. Assisting the Individual to Attain Certain Standards of Stewardship

In recent months the Bishopric has given careful consideration to the setting up of stewardship standards for the individual. This, perhaps, is nothing new in the history of the church, as various efforts have been made at different times to present material which would be helpful to the individual, serving as a guide for him in the development of those habits and qualities which would be in harmony with the law of stewardships of the church. Our present attempt is, nevertheless, in our opinion, of sufficient importance to call it to the attention of the membership. While it is not to be considered as final, we trust it will prove helpful. A small pamphlet has been prepared by the Presiding Bishopric, which may be obtained from the office of the Presiding Bishopric, which sets up qualifications relating to personality traits, personal practices and habits, religious life, family and community life, economic qualifications, etc.

In studying the problems of economic organization incident to the establishment of Zion, we find that our most pressing and important problem is that of finding trained personnel with an understanding of what stewardship implies and with qualifications in economic and vocational fields. Our policy, therefore, must continue to be that of consistent instruction and guidance of our membership in the field of stewardship.

6. Developing a Program of Instruction for the Aaronic Priesthood

The organization of the Aaronic priesthood in quorum work for the purpose of receiving instruction is fundamentally a task imposed upon the Presiding Bishopric. At the request of the President of our church, Frederick M. Smith, this work was undertaken about two years ago and some progress has been made. The objective of this work may be said to be the training and developing of a corps of instructors in the following arts:

- a. A knowledge of the financial law, and developing the ability to teach it.
- b. To serve as counselors in respect to

home management and matters pertaining to the home.

c. Assisting members of the Aaronic priesthood whose function it is to properly care for buildings; to train them in the art of discharging their duties of ushering, participating in the ordinances of the church, etc.

d. Developing techniques in searching out and caring for the worthy poor.

Utilization of the Aaronic priesthood throughout the entire church to more fully serve in the manner herein outlined would, in our opinion, result in greater and more efficient ministry to the members of our church.

7. Teaching the Financial Law

As a part of the financial policy adopted by the General Conference of 1932, there was emphasized the necessity for keeping the law. To keep the law, one must understand the law, and understanding will be in ratio to the extent that it is taught throughout the church. It will continue to be the policy of the Bishopric to teach the law and to emphasize the necessity for teaching it on the part of all members of the priesthood throughout the church. It is hoped that additional steps may be taken to give broader coverage in the teaching program emanating from the Presiding Bishopric. Studies are being made in respect to the facilities available to us in visual education.

The number of tithe payers is still far below what can be reasonably expected. It is our opinion that in many instances this is because of a lack of understanding on the part of the membership. We therefore recognize the imperative need for expanding our teaching program and of supplying materials for use of our priesthood.

8. Improving Our Houses of Worship

In recent years, along with the elimination of the debt of the general church, there has been considerable improvement throughout the entire church in respect to our houses of worship. Debt has been eliminated, and in a number of places new buildings have been built and branches have, in some instances, purchased existing edifices. We are still far short, however, of meeting the standard that our church should achieve in respect to our houses of worship. It is, therefore, our intention to recommend elsewhere that certain steps be taken to set up a revolving fund as a beginning effort on the part of the general church to express its interest in the improvement of our houses of worship throughout the church.

In outlining the foregoing, it is not

our thought that we are in any sense overlooking some of the other major objectives relative to the establishment of Zion to which we have on different occasions made reference, such as the organization of the storehouse, provision for inheritances, and forming of stewardship organizations; but all that has been herein outlined is essential and basic to the attainment of these broader objectives.

The financial report which we are now submitting, covering the years 1944 and 1945, gives evidence of the results that have been obtained in compliance with the policies hereinbefore outlined, and we trust shows consistent adherence to these policies.

Our financial situation has shown excellent improvement during the period covered by this report. While general conditions continue to be somewhat chaotic, recent developments indicate the possibility of improvement in industry in the next few months. The recommendations that are being made elsewhere in respect to the setting up of additional reserves will, in our opinion, if approved by the General Conference, place our church in a relatively strong position financially to withstand economic declines which may be ours to experience following a few years of prosperity.

With the segregation of funds and reserves set up by the last General Conference, we were at the beginning of the realization of the objectives sought in past years. Continued recognition of this through the setting up of additional reserves will give us added assurance.

We are now experiencing an inflationary period which has caused our expenditures to rise and which will require larger appropriations than it was thought would suffice at the time of our report to the General Conference of 1944. A careful scrutiny of the various schedules which are a part of this report will be helpful in assuring us that it is within the range of our ability to carry the budgetary load that now seems necessary.

Keeping this in mind, we now make comment relative to the various divisions of our financial report under headings which are self-explanatory:

In our report to the General Conference of 1944, we showed income for a two-year period of \$1,615,160.61; the income for the two-year period of 1944 and 1945 totaled \$2,085,833.61. This is exclusive of income from real estate operations, interest received, etc.

The Christmas Offering for the two years totaled \$102,330.81. Bequests for the two years were \$50,081.40. While some additional amounts were received as Surplus, these were accepted contingent upon further understanding with the individuals who contributed them.

EXPENSES

A comparison of expenditures with budgetary appropriations for the two years under review is submitted in the following summary, which also shows the excess of income:

	Budget	Income
1944	\$432,311.47	\$1,047,719.57
1945	432,311.47	1,039,114.04
	Expense	Excess Income
1944	\$412,660.91	\$ 635,058.66
1945	429,637.56	609,476.48

Thus it is seen that in both years expenditures were kept within budgetary appropriations. It must be noted, however, that this was made possible in 1945 by drawing upon reserves from Ministerial Reserve Funds and from the Missionary Reserve Fund. The latter fund provided for the appointment of men between conferences; the replacement of the amount of \$7,846.73 (which was the amount used from the Missionary Reserve Fund) will be brought to the attention of the conference elsewhere.

BALANCE SHEET

Assets

The current resources show substantial increase over previous years, the cash and Government bonds on hand as at December 31, 1945, totaling approximately \$1,343,000.00. We have consistently followed the policy of spreading the maturity dates of our Government bonds over periods of time that would enable us to meet anticipated demands that might be made upon the church. This is true both in respect to the United States Government bonds and the Canadian Government bonds. Substantial sums have been invested in both instances in short-term maturities.

Real Estate Contracts Receivable have been reduced approximately \$9,000.00. Accounts Receivable and Notes Receivable have increased approximately by \$23,000.00. Changes in real estate valuations, showing a decrease of \$35,000.00, are accounted for by the reduction in our real estate holdings through sales of properties.

All special funds have now been segregated so that future comparative statements of the General Fund Balance Sheet will more clearly portray from year to year the changes which take place in the General Fund; there should be little necessity for further adjustments.

The total resources as of December 31, 1943 amounted to \$1,805,192.11, and for 1945, \$2,032,493.12; but attention is called to the fact that resources totaling \$783,787.13 were transferred by the ac-

tion of General Conference of 1944 to Special Funds. Other changes in the Assets and Liabilities portraying more clearly our entire capital position are indicated in the Statement of Capital, Exhibit C, referred to subsequently.

Liabilities

Current liabilities are those which appear on the books as at the close of the year, and for the most part are made up of items due other funds, which had not been transferred at the time of closing the books, and of current accounts payable at the end of the year, but not paid until the following month.

Since the report to the Conference of 1944, the Endowment Fund has been transferred from the General Books to a special fund, to which reference will be made subsequently.

AGENCY FUND

It is our policy to try to keep this fund as small as possible, for the resources included therein represent deposits made by individuals with the church which, for reasons that to us seem adequate, have been retained by us as a service to the individuals concerned. The resources are kept liquid so that complete payment of all obligations of this fund is provided for.

CONSECRATION AGREEMENT FUND

We are continuing the policy of segregation of funds which are received which entail liabilities present and future to individuals. These funds for the most part represent property consisting of cash, bonds and/or real estate turned over to the church, wherein the church agrees to meet certain obligations during the lifetime of the individual. It is our intent to keep this fund liquid and accumulations of capital will be left in the fund until it is obvious that there is more than enough to meet all obligations, at which time it will be permissible to transfer excess capital to the General Fund.

HOUSES OF WORSHIP FUND

This fund does not truly reflect the resources of the church invested in houses of worship. The auditor has called to our attention the necessity of having a survey made giving up-to-date values of church buildings owned by the church, used by the congregations of the church throughout the world. Due to the handicap of limited personnel, we have not been able to obtain current figures of the value of existing houses of worship; however, it is hoped that this will be accomplished in the next conference period, and we solicit the co-operation of

all to whom questionnaires will be addressed asking for such information respecting houses of worship. The investments in this fund are kept liquid to enable us to meet the obligations owing to congregations. While these funds are recorded on the books of the general church, those that have not been definitely turned over to the general church are considered as trust funds, and so treated.

MINISTERIAL RESERVE FUND

This fund now totals \$397,876.34. Additional reference will be made to this fund and to the need for additional appropriations, when the matter of appropriations comes before the conference.

MISSIONARY RESERVE FUND

Use has already been made of this fund in the past year, when it was necessary to draw upon it to enable us to make appointments of men that were not possible within current budgetary appropriations. The need for rehabilitating this will be discussed in connection with the report of the Board of Appropriations and further explanation made.

OBLATION FUND

While some additional demands are being placed upon us for assistance from this fund, the fund has continued to increase during the recent period of practically full employment. What the requirements will be ahead of us remains to be seen, but the amount of the fund should assure us of being able to meet, within reason, calls that may be made upon us for assistance; and in some instances, for rehabilitation of individuals, that they might become self-sustaining.

Attention is called to the written comments preceding the financial report wherein reference is made to the use of this fund.

OPERATING FUND RESERVE

The amount in this fund was the amount appropriated by the action of General Conference of 1944, setting this fund up as the beginning of a fund upon which we could draw when making appropriations for operating expenses. Further comment and reference to this fund will be made in connection with the report of the Board of Appropriations.

STEWARDSHIP ENDOWMENT FUND

This represents the value of the Atherton and Spring Branch Farm lands, which lands were hypothecated for the Graceland Endowment bond issue. This was approved by the action of the General Conference of 1944.

SUBSIDIARY INSTITUTIONAL FUND

This represents the fund set up by action of the General Conference of 1944 to provide for the construction of a dormitory for Graceland College. This, too, will be discussed in connection with additional funds needed for this purpose.

STATEMENT OF CAPITAL

A careful study of the Statement of Capital (Exhibit C) will reflect the changes that have taken place as a result of the segregation of funds including the transfer of the Graceland Endowment Fund from the General Fund to a special fund. A consolidation of general and other funds, including all these special funds referred to, makes a total capital of all funds of \$6,006,720.-61.

It is gratifying to submit this splendid report for the consideration and action of the General Conference. As we have witnessed the transformation of our financial position from one that was quite unfavorable at the beginning of the depression, to one that is now highly favorable, we have been filled with a sense of appreciation for the loyalty and devotion manifested by the members of the church, which has made this improvement possible. We are also aware that we have been highly blessed as a church, individually and collectively, and that we are deeply indebted to God for all that has been accomplished. Because of the help received from divine sources in the years that are past, we face these new years of crisis with faith in him and in the church, confident in the ultimate establishment of his kingdom.

Respectfully submitted,
THE PRESIDING BISHOPRIC,
By: G. L. DeLapp,
C. A. Skinner,
H. L. Livingston.

Money Wasted

The national Women's Christian Temperance Union reveals that in the United States the following sums are being spent harmfully: on gambling, \$12,581,514,314; on alcoholic beverages, \$7,100,000,000; and that crime is costing \$15,000,000,000 a year. This makes a total, for three entirely useless and pernicious drains on the national income of \$34,681,514,314.

Here is something that the WCTU didn't figure: Our national debt is now \$300,000,000,000—a result of the war, the depression, and politics.

If we could divert what the nation wastes on folly and evil and beastly appetites into the national treasury, we could wipe out that terrible debt in nine years!

GENERAL CONFERENCE REPORTS

REPORT OF

Graceland College

By A. R. Gilbert, Acting President

To the First Presidency
and the General Conference:

The following report, showing the activities since the last General Conference, including a condensed balance sheet, at a meeting of the Board of Trustees held at Independence, Missouri, on the tenth day of March, 1946, was adopted and made the report of the Board of Trustees of Graceland College to the First Presidency and the General Conference.

Verne L. Deskin, *Secretary*.
March 10, 1946

To the Board of Trustees,
Graceland College

In these days, Graceland College, like all other institutions, is faced with conditions which arise from the ending of hostilities and an evolvement toward a peacetime pattern of operation. In such a period of adjustment, the services of the institutions of education should be of even greater value than usual to all persons and organizations who profit directly and indirectly from such services. It is our conviction that in these times when religion faces the challenge of an accentuated need of its ministry in the lives of all people, all of the church related colleges including Graceland College, have an increased opportunity and responsibility for bringing the influence of Christian religion actively to bear upon college learning and living. The provisions for financial aid which the government has made in order to make it possible for discharged veterans to return to school is one indication of the opinion which our leaders in government have concerning the values of the services of higher education. Through the facilities of Graceland College we want to make available the resources of college training under a church influence to the young people of our church.

Enrollment Data

The number of students enrolled at Graceland College the past 10 years is indicated in the following table:

Year	No. of men enrolled
1936-37	119
1937-38	128
1938-39	152
1939-40	164

1940-41	150
1941-42	168
1942-43	187
1943-44	45
1944-45	46
1945-46	65
(2nd half of 1945--46)	135

No. of women enrolled	Total enrollment
124	243
136	264
127	279
149	313
165	315
179	347
194	381
208	253
228	274
241	306
230	365

The wide geographical distribution of places from which students come to Graceland College is interesting and significant. In the table below is shown a distribution of the students for 1945-46 by states and countries.

State	No. of Students
Alabama	5
Arizona	4
Arkansas	2
California	14
Colorado	10
Connecticut	3
Florida	6
Idaho	3
Illinois	13
Indiana	2
Iowa	68
Lamoni, 27	
Kansas	12
Kentucky	4
Maine	2
Maryland	2
Massachusetts	1
Michigan	37
Minnesota	3
Mississippi	4
Missouri	121
Independence, 59	
Montana	4
Nebraska	1
New Jersey	1
New York	3
Ohio	13
Oklahoma	5
Oregon	6
Pennsylvania	5
Tennessee	1
Texas	7

Washington	7
Wisconsin	4
Wyoming	4
Washington, D. C.	1
Hawaii	14
Canada	7
Australia	2

Total401

(33 states, 2 territories, and 2 foreign countries represented.)

(Note—The total of 401 students shown in the above table means that 401 different students have enrolled at Graceland College during the 1945-46 school year. From time to time during the year some of the students will terminate their enrollment in the college. The maximum number of students enrolled at any one time during the 1945-46 school year has been 365 students.)

Legislation passed by congress makes provision for financial benefits to discharged veterans who wish to return to school. The number of veterans enrolled at Graceland this year under each of these two laws is as follows:

	1st sem.	2nd sem.
No. attending under benefits of G. I. Bill, (Public Law 346)	15	76
No. attending under benefits of Rehab. Law (Public Law 16)	1	5
No. attending under Canadian Government benefits	1	2
Total number veterans attending under benefits	17	83
No. veterans attending, not taking Government benefits	4	10
Total number veterans enrolled	21	93

It is significant to note that of all the students attending Graceland College this year, 91 per cent are members of the Reorganized Latter Day Saint Church. This is about the usual percentage of church members in the student body.

Implications of Enrollment Data

From the data presented, it is ap-

parent that even before the war, the number of students enrolled at Graceland College was increasing consistently. Now that the war is over, there is a sudden and great increase in the number of students applying for admission to colleges throughout the United States. Many colleges and universities are finding it necessary to turn students away and to adopt policies designed to limit the number of those who may qualify for admission. It is likely that as many as 600 people will apply for admission to Graceland College in the fall of 1946.

Since the facilities of even the large colleges and universities are taxed beyond capacity, the question arises as to whether those turned away will not apply for admission to the smaller colleges and thus feed into the smaller colleges types of students who might not usually attend them. So long as approximately 90 per cent of the students attending Graceland College are members of the Reorganized Latter Day Saint Church, we may assume that Graceland is servicing young people who may appropriately be expected to use her facilities.

The question also arises as to whether or not the present increase in enrollment numbers is not a "flash in the pan" which will pass in a year or two, leaving college enrollments about where they were previous to the war. There is little doubt that financial aid through government benefits will cause many to go to college who might not otherwise do so. Educational opportunities of young men and women will have been interrupted by war conditions for a period of at least five years. It is therefore entirely likely that enrollment in colleges will drop somewhat from the peaks of the "GI Bill years." There is every indication, however, that college enrollments will remain rather permanently at a figure substantially greater than the enrollments of the pre-war years.

Although it should be gratifying to all of us to note that young people are coming to Graceland College in increasing numbers, it is necessary that we give consideration to the financial implications of increased enrollments at the college. The financial structure of our school system in America is based on the postulate that education is an instrument of public welfare and that a large proportion of the cost should therefore be borne by the public. Financial income to colleges from fees paid by students is therefore sufficient to pay only a portion (roughly one

Graceland College Condensed Comparative Balance Sheets

(With changes in net worth for the two year period ended June 30, 1945)

CURRENT FUNDS

	June 30, 1944	June 30, 1945
Assets:		
Cash	\$ 22,363.37	\$ 31,893.73
Accounts Receivable	1,057.18	5,994.96
Inventories	46,850.86	33,030.73
Stocks and Bonds	137.50	201.50
Utility Deposits	100.00	100.00
Deferred Charges	1,041.42	150.87
Total Assets	\$ 71,550.33	\$ 71,371.79
Liabilities:		
Payables	\$ 2,031.42	\$ 832.51
Due to Student Loan Fund	44,776.10	32,960.67
Students' Credit Balances and Deposits		7,086.89
	\$ 46,807.52	\$ 40,880.07
Net Worth:		
Balance—Beginning of Period	\$ 22,972.46	\$ 24,742.81
Add—Contributions to Special Funds	+8,635.44	+633.57
Net Operating Gain		+8,144.97
Operating Deficit	-3,693.72	
Transfers to the Plant Fund	-3,171.37	-3,029.63
Balance—End of Period	\$ 24,742.81	\$ 30,491.72
Total Liabilities and Net Worth	\$ 71,550.33	\$ 71,371.79

LOAN FUNDS

Assets:		
Receivables—net	\$ 38,058.09	\$ 17,714.85
U. S. Government Securities	14,310.75	34,531.25
Due from Current Fund	44,776.10	32,960.67
Cash	13,637.32	20,812.43
Total Assets	\$110,782.26	\$106,019.20
Liabilities:		
Students' Credit Balances and Deposits	\$ 3,418.36	
Deferred Loan Fees	420.00	\$ 407.50
Total Liabilities	\$ 3,838.36	\$ 407.50
Net Worth:		
Balance—Beginning of Period	\$103,127.98	\$106,943.90
Net Contributions	+2,311.32	+9,217.24
Net Earnings	+1,504.60	+574.93
Transfer to Current Fund		-11,124.37
Balance—End of Period	\$106,943.90	\$105,611.70
Total Liabilities and Net Worth	\$110,782.26	\$106,019.20

ENDOWMENT FUND

Assets:		
Cash in the Bank	\$ 33.33	\$ 33.33
Coliseum Trust Company	10,000.00	10,000.00
Bonds Receivable	233,300.00	233,300.00
Account Receivable	146.70	230.10
Total Assets	\$243,480.03	\$243,613.43
Net Worth:		
Balance—Beginning of Period	\$243,480.03	\$243,480.03
Contributions		133.40
Balance—End of Period	\$243,480.03	\$243,613.43

PLANT FUND

Assets:		
Land and Buildings	\$394,942.62	\$395,728.97
Furniture, Fixtures, Machinery and Equipment	118,013.06	120,256.34
Total Assets	\$512,955.68	\$515,985.31

<i>Net Worth:</i>		
Balance—Beginning of Period.....	\$509,784.31	\$512,955.68
Add—Relinquished by Current Fund.....	3,171.37	3,029.63
<i>Balance—End of Period</i>	<u>\$512,955.68</u>	<u>\$515,985.31</u>

AGENCY FUND		
<i>Assets:</i>		
Cash	\$ 576.35	\$ 5,333.64
U. S. Government Securities.....	23,551.50	27,661.50
Other Stocks	440.00	
Fund Deficit	171.80	201.06
<i>Total</i>	<u>\$ 24,739.65</u>	<u>\$ 33,196.20</u>

<i>Liabilities:</i>		
Students' Deposits and Accrued Interest.....	\$ 24,739.65	\$ 33,196.20

ALL FUNDS		
TOTAL ASSETS	<u>\$963,507.95</u>	<u>\$970,185.93</u>
TOTAL LIABILITIES	<u>\$ 75,385.53</u>	<u>\$ 74,483.77</u>
TOTAL NET WORTH.....	888,122.42	895,702.16
	<u>\$963,507.95</u>	<u>\$970,185.93</u>

I have examined the balance sheet of Graceland College as of June 30, 1944, and 1945, have reviewed the system of internal control and the accounting procedures of the college and, without making a detailed audit of the transactions, have examined or tested accounting records of the college and other supporting evidence, by methods and to the extent I deemed appropriate. Detailed reports of examination have been made to the First Presidency.

In my opinion, the accompanying balance sheet presents fairly the position of Graceland College at June 30, 1944, and June 30, 1945, and the results of its operations for the fiscal years then ended.

LLOYD L. BLAND,
Church Auditor.

and carried on under the leadership of President Emeritus G. N. Briggs.

It should be noted that the college is receiving a support of ever-increasing significance from the Alumni Association. During the past year, the association completed its project of publishing and sending to all of our men in the armed forces a newspaper known as the *Duffle Bag*. This little newspaper was a tremendous morale builder and is directly responsible for a part of the GI enrollment which we are now realizing. At this time, the officials of the Alumni Association are campaigning to raise funds with which to purchase a new Hammond electric organ for the college. In addition to this equipment, the association has sponsored the publication of a history of Graceland, written by R. A. Cheville, which will be presented for the first time during General Conference. They are also sponsoring a fiftieth anniversary souvenir booklet; a directory of past students; and a list of manuscripts, books, and theses which have been written by our students. Although these projects have been substantial and valuable, the most important work of the Alumni Association is located in the wide dissemination of influence which its members exert in innumerable ways as a reflection of the work and worth of the college.

THE FUTURE

The future of the college is always a matter of provocative interest. Proposals for development should be scrutinized to make sure they are in line with the purposes of the college and within the scope of its resources.

To accomplish what we hope to accomplish will require additions to our material assets in physical plant, equipment, and funds for operating expenses. Whatever our position in this respect, I am confident that Graceland College can make a contribution to the young people who come to her halls in providing a type of educational experience which will constitute a resource in the art of living peacefully and well with the men and women of this and other nations.

A. R. Gilbert,
Acting President.

half in most schools) of the total expense of education. In ordinary commercial enterprises, it is usually considered that the more customers or patrons the business has, the greater is likely to be the profits of the business. With colleges, however, it is different. The more students enrolled in the college, the larger the total amount of money required from appropriations, although it should be expected that efficient operation of the college will result in a reduction in the total cost *per student*. Increased enrollments at Graceland will therefore mean that larger amounts will need to be appropriated by the church for the operation of the college. The church will probably determine its action concerning appropriation for college operation and capital investments in accordance with its policy concerning higher education, and the value which it calculates such services to be worth to its young people and through them to society and the church.

The vital part of a college is the educational program in which the students enrolled in the college participate. A sudden increase in student enrollment does not release the college faculty and administration from the responsibility of a high quality performance with respect to their work with students. During the second semester of the 1945-46 school year, courses were organized

for entering veterans in such a manner as to enable them to end the year with completed units of work. The curriculum next year will include a reinstatement of offerings in Business Administration and Engineering. During the past few years, large numbers of students have registered for courses in religion. We plan to make such courses available to the larger number of students who will likely be at the college next year. Much of the value which comes to the student who attends Graceland is derived from participation in the activities of the "College Community." We expect the effective administration of student life on the campus next year to constitute one of our most serious problems, if the student body is increased materially in numbers. This will be due in part to the fact that it will take time to accumulate all of the added buildings and equipment made desirable by an increase in the size of the student body.

FIFTIETH ANNIVERSARY COMMEMORATION

Graceland College is throughout this year commemorating her 50th anniversary. Events already held include a 50th Anniversary Convocation, Homecoming and Alumni School, College Day Meetings, and Religious Emphasis Week. The commemoration has been planned

I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Anonymous.

REPORT OF

The Independence
Sanitarium and Hospital

To the First Presidency
and the General Conference:

We are submitting herewith a Comparative Balance Sheet of the Independence Sanitarium and Hospital as of December 31, 1943, and December 31, 1945, which balance sheet has been attested to by Lloyd L. Bland, Church Auditor.

The balance sheet does not reflect increases in Net Worth covering construction work in progress but not completed at the close of the year. These increases will be included in the financial report for the next conference period.

Attention is called, however, to some changes in the Balance Sheet which indicate a favorable situation. Current Assets have increased \$37,981.53. Increases in Net Worth have arisen out of Net Income for the years 1944 and 1945, totaling \$39,848.75, and contributions totaling \$26,791.32, or a total increase of \$66,640.07, of which amount \$29,554.21 was relinquished to the Plant Fund for the purchase of furniture and equipment and capital improvements, leaving a Net Increase to Net Worth of \$37,085.86. Corresponding entries are reflected in Plant Funds.

The increase in Net Worth in both Current Funds and Plant Funds Accounts totals \$71,955.51.

The Liabilities consist only of current accounts outstanding and paid in the ensuing month.

As a result of the grants from the government, contributions from the church and the community, the plant has been expanded until it renders increasingly better service to the community. Sincere appreciation is extended to these agencies which have enabled these splendid improvements to be realized.

Respectfully submitted in behalf of the Board of Trustees,
Independence Sanitarium and Hospital,

By G. L. DeLapp, Secretary.

Independence Sanitarium and Hospital
Condensed Comparative Balance Sheet

	CURRENT FUNDS	Dec. 31, '43	Changes in Net Worth	Dec. 31, '45
Assets:				
Cash		\$ 19,037.42		\$ 47,769.09
U. S. Government Bonds				2,042.75
Receivables—Less Reserve		552.71		1,319.35
Inventories—Drugs, Supplies, Etc.		23,998.48		30,592.20
Prepaid Insurance		980.16		826.91
Total Assets		\$ 44,568.77		\$ 82,550.30
Liabilities and Net Worth:				
Trade Accounts Payable		\$ 10,192.75		\$ 11,088.42
Net Worth—December 31, 1943		34,376.02	\$ 34,376.02	
Add:				
Net Income year 1944			19,129.25	
Net Income year 1945			20,719.50	
Contributions—1944			3,941.24	
Contributions—1945			22,850.08	
Deduct—Amount relinquished to the Plant Fund—1944-'45, Net				
Balance, December 31, 1945			—29,554.21	71,461.88
Total		\$ 44,568.77		\$ 82,550.30
PLANT FUNDS				
Assets:				
Land—Cost		\$ 9,844.08		\$ 9,844.08
Buildings:				
Old Unit—Cost less depreciation		39,160.61		41,137.55
New Unit—Cost		412,813.94		425,207.72
Furniture, Fixtures and Equipment—Net		49,343.42		71,961.53
Total Assets		\$511,162.05		\$548,150.88
Net Worth:				
Balance December 31, 1943		\$511,162.05	\$511,162.05	
Add:				
From Government Grant—1944			7,434.62	
From Current Fund—1944-'45, Net			29,554.21	
Balance December 31, 1945				\$548,150.88
Total		\$511,162.05		\$548,150.88
PATRONESS SOCIETY FUND				
Assets:				
Account Receivable		\$ 150.43		
U. S. Government Bonds		1,968.75		
Total Assets		\$ 2,119.18		
Net Worth—Balance December 31, 1943				
		\$ 2,119.18	\$ 2,119.18	
Transferred to Current Fund in '44				
			2,119.18	
Balance December 31, 1945				
Total Assets		\$557,850.00		\$630,701.18
Total Liabilities		\$ 10,192.75		\$ 11,088.42
Total Net Worth		547,657.25		619,612.76
Total		\$557,850.00		\$630,701.18

February 28, 1946.

I have examined the balance sheet of the Independence Sanitarium and Hospital as of December 31, 1945, have reviewed the system of internal control and the accounting procedures of the hospital and, without making a detailed audit of the transactions, have examined or tested accounting records of the hospital and other supporting evidence, by methods and to the extent I deemed appropriate. Detailed reports of examination, including profit and loss statements for the years 1944 and 1945, have been given to the First Presidency.

New construction projects on both the old and the new units, which were started in 1944 and have not yet been fully completed, have not been included in the assets of this balance sheet.

In my opinion, the accompanying balance sheet presents fairly the position of the Independence Sanitarium and Hospital at December 31, 1945, and the results of its operations for the two year period then ended.

LLOYD L. BLAND,
Church Auditor.

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REPORT OF

The Independence Sanitarium and Hospital

By Gertrude E. Copeland, R. N. Superintendent

To the First Presidency and The General Conference:

In our message to the Conference of 1944, we reported that we had been using four floors of the new hospital building since January, 1943: the basement, which accommodates the dietary department, linen room, drug room and storerooms; the first floor, including the operating rooms, record rooms, and offices; the second floor, which is the surgical floor and has accommodations for thirty-seven patients; and the third floor, which is our medical floor and has accommodations for thirty-eight patients.

On June 1, 1945, the maternity patients from the east building were moved to the fourth floor of the new building. This floor accommodates twenty-nine post-delivery patients, and the nursery can accommodate thirty-four infants. This floor also has a labor room with four beds, two delivery rooms, a doctor's dressing room, a workroom, nurses' station, diet kitchen, and two utility rooms.

Also in June, 1945, the laboratory moved to its new quarters on the fifth floor of the new building. We feel that the new location of the laboratory is very adequate and luxurious. Instead of the one small room we formerly had, we now have three and considerable new equipment which makes this department very up-to-date.

Due to the slowness of X-ray equipment arriving, the X-ray department did not occupy its new quarters on the fifth floor until August 6, 1945. There are seven rooms to comprise this department, although they are not all at present completely equipped. Equipment for the genito-urinary room has been ordered but has not yet arrived. The treatment room will remain unfinished until funds can be secured and made available.

A new department on the fifth floor was opened in January of this year, 1946, the central supply room. This room will handle the dispensing and maintaining of sterile supplies for all departments of the hospital, except the operating rooms. This will greatly facilitate the service given to our patients.

We thought when we moved to the new hospital we would have plenty of beds for all patients wanting to come to us for care, but we found we were very much mistaken. It is not uncommon to have between thirty and forty patients on our waiting list. One day,

during the tonsillectomy season, we had ninety-four on the waiting list, desiring service.

Last September, 1945, work was started on the sixth floor, and at the present time we are about ready to occupy this floor, when we can secure elevator doors, which we hoped to obtain some time in March.

The sixth floor will accommodate thirty-four patients. We intend to care for all our fracture cases on this floor, also eight children up to age of six years. The rest will be devoted to surgical patients.

After the maternity department, laboratory, and X ray were moved from the east building, the basement, second, and third floors were remodeled for student nurses. The basement houses the dietetic laboratory, nursing arts laboratory, science laboratory, lecture room, and two offices for supervisors. The second and third floors are now occupied by modern nurses' rooms and an enlarged dining room. The east building is now used entirely as a nurses' home, housing eighty student nurses, two supervisors, and one house mother. To facilitate quicker service at mealtime, stainless steel cafeteria equipment has been ordered, and we expect to have it installed sometime within the next month.

This report was submitted March 1, and we hope by the time conference convenes that we will be able to have the sixth floor ready for visitors to inspect, completely furnished, and occupied by patients.

The following are a few statistics for the past few years:

Daily average of patients	72	100	106	109
Patients admitted	3,308	4,371	4,360	4,633
Days care given	26,478	36,645	38,699	39,912
Babies born	721	804	757	792

We wish to take this occasion to thank the individual members of the church and also the many branches and groups for their generous contributions during these past few years. Their gifts and donations have helped greatly in furnishing rooms and in purchasing new equipment for our new hospital building.

Gertrude E. Copeland, R. N. Superintendent.

Mahomet made the people believe that he would call a hill to him, and from the top of it offer up his prayers for the observers of his law. The people assembled; Mahomet called the hill to come to him, again and again; and when the hill stood still, he was never a whit abashed, but said, "If the hill will not come to Mahomet, Mahomet will go to the hill."—Bacon—*Essays.*

REPORT OF

Department of Religious Education

By F. M. McDowell and J. R. Darling

To the First Presidency and The General Conference:

We are pleased to submit the following summary of the work of this department covering the two interconference years, 1944-46.

APPOINTMENTS MADE

Our report to the General Conference of 1944 and subsequent correspondence with the First Presidency and Joint Council contained certain recommendations. Among these were:

1. *The filling of a vacancy in the staff of this department.* This request was granted with the appointment of Elder John R. Darling of LaCrosse, Wisconsin, who joined our staff in July, 1945.
2. *The appointment of an advisory board of Religious Education.* This board now consisting of seven members has been so appointed and is serving this department most effectively.
3. *Provision for an adequate budget to meet the growing needs of Religious Education throughout the church.* The budget approved by the last conference has proved to be adequate.
4. Attention was called to the increasingly difficult task of providing adequate lesson materials for each age

1942	1943	1944	1945
72	100	106	109
3,308	4,371	4,360	4,633
26,478	36,645	38,699	39,912
721	804	757	792

group of the church school. It was recommended that steps be taken by the Board of Publication to discover, train, and appoint age group editors to work with the editor in chief in the preparation of such materials. While no such appointments have as yet been made, the need is recognized, and results are anticipated in the not too distant future.

SUMMARY OF EMPHASES, PROGRESS, AND PLANS

The Church School

In our responsibility for promoting church schools generally, we are pleased to report a sustained emphasis and healthy progress as follows:

1. The establishment of standards for

the guidance and evaluation of church school work.

2. Providing new and revised courses of study at various age levels. The gradual improvement of all curricular materials.

3. Providing church school and leadership training courses centering in home and church co-operation in the religious nurture of children.

4. The promoting of leadership training through: (a) The enrichment of our standard leadership training curriculum; (b) the production of leadership materials and aids; (3) the continued publication and improvement of *Guide-Lines to Leadership*.

5. The preparation and publication of worship service suggestions.

An outstanding experimental project merits special mention. In October, 1945, a State Conference of Religious Education was held at Flint, Michigan. The conference was attended by administrative officers and church school officials of seven districts and approximately thirty-five branches. The success of this conference anticipates a new day for field work by representatives of this department in the interest of our educational program.

Emphases for the coming biennium will include the following:

1. A consistent and sustained endeavor to improve the quality of religious instruction in our church schools, in harmony with the program set up in *A Yearbook for Church School Workers*.

2. Continued efforts to increase the use of the wealth of materials and programs now available. Co-operation with the district and branch administrative officers to that end.

3. Conducting systematic research with a view to planning and building a supply of distinctively Reorganized Latter Day Saint (church centered) materials for all age groups.

Zion's League

In spite of the world war and in many respects the even more disturbing postwar confusion, the work of Zion's League has made encouraging progress. It may be safely said that Zion's League—"The youth of the church united in action"—is now generally recognized and established throughout the church.

The two-year period has witnessed the following developments:

1. Regular provision, through the medium of the *Saints' Herald*, of program material for the use of the League, under the title "Adventures in Latter Day Saintism."

2. The preparation and publication of

a manual entitled: *Does It Make Any Difference?*—a life-centered program for study, discussion, and action by our young people as they face the perplexing problems of the world today.

3. Attention should be called to the annual conferences held by the young people of Ontario. The attendance at the conference of 1945 was approximately six hundred. Of special merit, too, was the youth conference held at Graceland College in June, 1945. The findings of this somewhat unique gathering have been published in a manual entitled *Does It Make Any Difference?*

4. Regional, stake, and district young people's conventions, conferences, institutes, retreats, and camps have been held throughout the church with uniformly encouraging results.

During the coming two-year period it is our plan to:

1. Stimulate a rethinking of the entire Zion's League program, with a view to the preparation and publication of a completely revised Zion's League Handbook.

2. Encourage a far more extensive use of materials now available, with a view to the enrichment of the activities of the League throughout the church.

3. Make use of any and every opportunity to encourage our young people through the medium of Zion's League to share now, where they are, actively and creatively in the work of the church.

4. Continue to promote, using every means at our command, the discovery and training of qualified leaders of our young people.

Scouting

Our sustained attention and effort during the last two years have been given to the work of setting up and preparing materials for the God and Country Award program, which has been made available to us through the National Council of Boy Scouts of America and the Protestant Committee on Scouting. Our progress has been most encouraging.

Under this program Boy Scouts of America grants a special award in religion to the scout who complies with the requirements set up by his church. Accordingly, we have formulated and published a statement of such requirements for our church. These appear in *The God and Country Award*—a record book for boys, and in a new manual, *Our Scouting Program*.

Our program has not only received the approval of national scout headquarters, but has been repeatedly commended by our own administrative officers and by experienced scouters not

of our faith. To date one hundred sixteen scouts have registered for the God and Country Award, and the first award service is to be held during this conference.

We are convinced that this new program marks a new day for the boys of our church, providing, of course, that materials and programs now available are widely utilized.

Since any Boy Scout anywhere, either member or nonmember, enrolled in any troop, is entitled to register for this special award and since adequate materials are now available for the promotion of this program, the problem is that of the extension of its use throughout the church. Our chief hope lies in the active co-operation of stake, district, and branch administrative officers to that end. We earnestly and urgently plead for such co-operation.

Our Girls' Program

The official activity programs for the girls of our church are the Blue Bird program for girls 7 to 10 years of age, inclusive, and the Oriole program for girls 11 years of age and older. Six hundred or more girls are enrolled and actively participating in the programs. The number is divided almost equally between the Blue Bird girls and the Oriole girls, with approximately half of these girls, in each case, active in Independence.

One of the outstanding activities of the local Oriole girls has been their camp at Excelsior Springs each summer since 1939. Here the girls enjoy one or two weeks' work, fun, and fellowship under consecrated leadership, inspiring and helping the girls to high church-centered ideals. This year, there will be added a two-day Blue Bird camp for the younger girls. It is estimated that approximately two hundred and fifty girls will participate in camp life here this summer.

The emphasis since last conference has been the promotion of these programs in the various branches of the church. Progress has been somewhat slow, but definite. A revised Blue Bird manual has been completed, combining the activity program, the leadership training course, and the study guide in one book, *The Blue Bird Program*. A fourth year has been added to the Blue Bird work. Embroidered insignia and rank emblems have been obtained. The Oriole program was quite extensively improved the previous year. The age limit in each program has been reduced one year, as will be noted. Shortly after conference, a revised *Oriole Girls' Handbook* and a new *Leader's Handbook* will

be available. Other helps are planned for both programs.

A new phase of girls' work in the church is being initiated with a religious award program somewhat similar to the Boy Scout's God and Country Award program. By its use, the girls of national organizations (Girl Scouts, Camp Fire girls, 4-H Club girls, Girl Reserves, and others), along with Oriole girls, will be permitted to complete requirements set up by the church, covering a minimum of a year's work, entitling them to receive the final award known as the "Light of Life" Award. A pin with a design distinctly and uniquely representing our church will be presented each girl completing the work.

This new program will permit an initiation of a religious program for our church girls in national organizations and a revised and improved religious award program for Oriole girls. Much of the emphasis during the next two years will be the promotion of this program. The possibilities of this program herald a new day for girls' work in the church. A manual and other materials are contemplated in the near future.

Camping

In recent months we have witnessed a most encouraging development of our Camping program. This includes:

1. A systematic study of the nature, philosophy, and purpose of camping as an activity program sponsored by the church. Two "seminars" on camping were held, at which carefully prepared papers were presented and evaluated.
2. The publication of the findings of the above studies are in a special issue of *Guide-Lines to Leadership* (July, August, September, 1945).
3. Appointment of a General Camp Committee to co-operate with this department in providing general supervision of the camping program throughout the church.
4. A gradual but healthy extension of camping to various areas of the church. During the summer season of 1946, it is anticipated that camps will be held at Excelsior Springs, Missouri; Nauvoo, Illinois; Colorado Springs, Colorado; Brewton, Alabama; Columbus, Nebraska; Pawnee, Oklahoma; and Barnham, Minnesota.
5. Building a small but up-to-date working library of pamphlets and books dealing with the camping program.
6. Securing of membership by members of our staff in the American Camping Association. The director of this department is a member of the committee on Church Camping of that association.

During the coming years, we expect

to continue the above emphasis with a view to making available to many hundreds of our young people the privileges of this uniquely helpful program.

We anticipate preparation and publication of a handbook of our own covering such camps. Attention will be given to the matter of discovering and training camp directors and staff members and to the possibilities of extending the privileges of camping to young people of the junior high age, as well as to older young people, young adults, and even families.

Publications

A major portion of our time and effort during the past year has been given to the planning and preparation of manuscripts for publication covering many important areas of the work of religious education. Among these publications are the following:

A Yearbook for Church Workers. Containing a statement of standards and goals for church schools for 1946-47.

Does It Make Any Difference? A workbook or manual summarizing the findings of the Youth Conference held in Lamon, Iowa, June 6, 1945. This manual provides materials for a year of study, discussion and action by Zion's Leagues throughout the church.

Junior Church Manual. An indispensable handbook for junior church pastors and leaders replete with source materials for every phase of junior worship.

Our Scouting Program. A manual which sets forth simply, yet adequately, the principles and practices of scouting under church supervision, especially as such applies to our own church. The material also contains a complete outline of the God and Country Award program as now in operation.

Let us Worship, by C. B. Hartshorn. A splendid new textbook on worship, usable either for leadership training credit or as a manual of reference.

Improved Teaching in the Junior High Division, by Eunice Livingston. A very worth-while addition to the church school leadership series introduced several years ago. One of the standard textbooks in leadership training. An authoritative source book for teachers and leaders of adolescent young people.

Noteworthy also are the following quarterly textbooks which have been published during the past two years:

Overviews of Latter Day Saintism. Four quarterlies covering church history, *Book of Mormon, Doctrine and Covenants,* and the missionary message of the church.

Blueprint for Abundant Living. A series of four quarterly texts for young

adults, covering the temporal, domestic, political, and educational aspects of life.

The Church and the Home. Four quarterly texts covering areas as "The Branch of Today and Tomorrow," "The Home for Today and Tomorrow," "The Church and Home in Mutual Endeavor," and "The Child Grows up in Home and Church."

Restoration: A Study in Prophecy, by Elbert A. Smith. A readable and informative study of the Restoration Movement in the light of prophecy and history.

Bible Studies, by Thelona D. Stevens. A well-balanced view of the main historical, theological, doctrinal, and sociological aspects of the Bible.

A Journey With the Church. Four quarterlies presenting church history in a form attractive to junior high ages, and older.

Telling the Gospel Story. Four quarterlies, distinctly church-centered, for juniors.

The Editor

This department and the church generally are indebted to Sister Lydia Wight for her outstanding work as Quarterly Editor during the years 1943-45. Sister Wight's wealth of practical experience and her devotion to the church and the cause of religious education produced abundant fruitage in a greatly improved quality of quarterlies and textbooks. When Sister Wight's health made it necessary for her to present her resignation, the Board of Publication was most fortunate in securing the services of Elder C. B. Hartshorn. Within a few short weeks, Brother Hartshorn as Editor of Church School Literature, has justified our anticipation of continued efficiency and co-operation in this vital field.

Leadership Training

Thanks to the devotion and perseverance of Sister Thelona D. Stevens and the many volunteer workers who have co-operated with her, leadership training has more than held its own during the two-year period. This is indicated by the following figures:

	1944	1946
Number of courses available	43	57
<i>Study Guides</i>	24	28
Number of students in classes	825	877
Number of classes	70	116
Total registration for courses since last report		4,152
Details of the Leadership Training		

Curriculum are available in Bulletin No. 102.

Information it not available concerning the number of persons who have made profitable use of these courses, without registering for credit. Neither are we informed as to the number (which we have reason to believe is increasing rapidly) who have pursued leadership training courses offered by other organizations and denominations. Of this we continue to be certain: There is no greater need in the church today than for qualified local leaders and teachers. Our leadership training program is but one of the many avenues available to that end. We pledge ourselves to the continued improvement and promotion of this program.

Mention should be made of our plan to give special attention to parent education as a vital aspect of leadership training, this based upon the conviction that the home must again take its place as the "first school of religion." Several new training courses in this area are now available.

Visual Education

The two-year period has witnessed a renewal of interest in visual education.

1. Representatives of this department were in attendance at the International Workshop in Visual Education during the summers of 1944 and 1945.

2. A sixty-four page issue of *Guide-Lines to Leadership* was devoted entirely to Visual Aids in various fields of church work. This issue has received widespread commendation from those, both within and without the church.

3. The appointment to our staff of John R. Darling, whose training and experience qualify him to assume some measure of leadership in this field.

The best of current thinking available to us indicates the wisdom of a unification of three phases or aspects of this work.

1. Editorial—selecting and editing subject materials.

2. Production and mechanical aspects.

3. Publicity and distribution.

With some such procedures as are here indicated this department pledges its co-operation. We have barely begun, as a church, to capitalize upon the opportunities and possibilities available to us in the use of visual aids.

Guide-Lines to Leadership

The publication of *Guide-Lines to Leadership* has continued. Our staff has made a sustained effort to improve its quality and usefulness in every way,

subject to the limitations of space and infrequency of issuance.

Two of the recent issues of this journal, the one devoted to the camping program, the other to visual aids, have been widely heralded as alone being worth the price of subscription. The subscription list, on the average, barely totals 1,400 names. This is disappointingly small. We continue to believe some such publication as *Guide-Lines to Leadership* to be indispensable to departmental workers. Again, we urge for it the united and sustained support of church workers everywhere.

Christmas Offering

The Christmas Offering sponsored by our church schools everywhere is worthy of note. The total income from this source over a period of years is as follows:

1942—\$45,743.04

1943— 50,532.61

1944— 52,676.62

1945— 49,654.19

It should be observed that during the past two years no special promotional effort has been made, either by the office of the Presiding Bishopric or by this department. In spite of this, receipts have been consistently uniform. It would appear that the Christmas Offering habit is well established among our people.

Summer Vacation Church School

In the light of a widespread and growing conviction that the teaching work of the church must be greatly expanded if Christian civilization is to be assured, the development of the Summer Vacation Church School in Independence (and other church centers), deserves special mention.

In Independence alone, during the summer of 1945, the total attendance at fourteen such summer schools passed the 1,000 mark, utilizing the services of 190 volunteer workers. Much credit should go to the pastor, Garland Tickemyer, and his associate pastors in Independence for the genuine wholehearted co-operation and leadership in this good work. Once we can provide ourselves with uniquely Latter Day Saint curriculum materials and a corps of trained volunteer leaders and teachers, the Summer Vacation Church School program should spread to many other congregations throughout the church.

This department pledges itself to provide increasing support and leadership for this worthy movement.

THE ADVISORY BOARD OF RELIGIOUS EDUCATION

In harmony with a recommendation

by this department to the Conference of 1944, the First Presidency appointed at that time the following named persons to constitute an advisory board of Religious Education:

Roy Cheville

E. J. Gleazer, Jr.

Harry Lorange

Wayne Updike

Ruby Williamson

In April, 1945, the membership of this board was strengthened by the appointment of Apostles F. Henry Edwards and Charles Hield.

Since last conference, the board has held five sessions, at which the problems and plans of the work of Religious Education were reviewed and informally discussed. Many timely and helpful constructive criticisms were offered.

Individual members of the board have been frequently and profitably consulted by our staff. We are assured of the increasing usefulness of this advisory group in the most vital and difficult task of mapping out and directing our educational activities. Three members of this board are to be appointed in 1946, at this conference, two in 1948, and two in 1950.

TWO MOST URGENT NEEDS

As we face the demands of new days ahead and contemplate the tasks of promoting the total program of religious education along the lines set forth in our report, we are met by two most urgent needs. These we now bring to your attention.

First, there is an increasing and evermore insistent demand for a distinctly Reorganized Latter Day Saint "core curriculum," this curriculum to consist of educational materials which are:

- (a) Uniquely representative of the distinctive message, mission, and goal of the Reorganized Church of Jesus Christ of Latter Day Saints.
- (b) Carefully graded; that is, suitably adapted to the needs, interests, and capacities of the various age groups to be served.

The need for such is becoming daily more apparent. Almost every phase of our present educational program is dependent upon them; i. e., scouting, girls' activities, camps, vacation schools, pre-baptismal preparations, children's work at reunions, etc.—all more or less mark time awaiting graded lesson units which set forth the minimum essentials of Latter Day Saintism. This need has been brought to the attention of the First Presidency and Joint Council together with the specific recommendations. The support of the church as a whole in this matter is earnestly solicited.

Second, an evermore effectual administration of the work of religious education as organic with the church. This will involve:

- (a) A clarifying of the goals of the church, both immediate and long-time, and of the peculiar place of religious education in the achievement of such goals.

As a means of clarifying our vision of our responsibility in relation to the total ongoing program of the church, we have filed with the First Presidency, the Quorum of Twelve, the Presiding Bishopric, and the president of Graceland College, requests for statements covering our program for the years just ahead and the part which religious education may be reasonably expected to play in its promotion. We expect to keep these statements before us constantly as we plan our work.

- (b) A more widespread adaptation and use of the materials and programs now available in each and all of the various administrative units of the church—stake, district, and branch. This, that we may multiply the reach and effectiveness of our teaching program. It would seem, for example, entirely possible, on an average, to double the number of children and young people served by our present educational materials, if we could but join forces in a sustained co-operative endeavor to that end.

Since the meeting of these two most urgent needs is a matter of growing mutual understanding and wholehearted co-operation, we wish to pledge the staff of this department to a sustained and prayerful endeavor that such may become increasingly our practice during the years ahead. Certainly anything less than this would brand us as unworthy of such a church as ours in such a day as this.

F. M. McDOWELL, *Director*,
JOHN R. DARLING, *Assistant Director*

REPORT OF

The Church Architect

*To the First Presidency
and The General Conference:*

As far as possible I have attended to the many church-building problems which have been brought to my attention, and enjoyed the work. Because of my own professional duties, many of the details have necessarily been worked out by others. Every effort has been made to have the necessary architectural work done in the most economical manner.

It is gratifying to state that I find a

growing appreciation on the part of those responsible for our buildings for more careful study of the details and appointments which are necessary for a satisfactory solution of the problems. A continued enlargement of our understanding of the art and science pertaining to building is essential for future progress.

HENRY C. SMITH,
Church Architect.

REPORT OF

General Council of Women

By Pauline James Arnson

*To the First Presidency
and The General Conference:*

Once again we are pleased to report the activities of the women of the church since the last conference assembled. We are gratified with the efforts which have been put forth by consecrated leaders, and feel that a good work has been accomplished in spite of difficulties which have constantly been present throughout the past period of years. During most of this period, in spite of the added responsibilities of home and community which were imposed upon them by the conditions existing in the world, they kept on faithfully doing their duty to the church program, thus they grew spiritually and were able to meet and overcome difficulties.

We meet this year with thankfulness for past blessings and for clearer vision, and also with hope, for we believe that to a greater degree, more of our women sense the importance of their part of the task in the building of Zion.

During the period of the war, the general council tried to help the women meet the changing conditions of the world, by suggesting material on the family in a world of war, marriage in war, the importance of keeping the home pattern intact, versus the lure of added financial gain which was attracting many. Many fine articles were printed in the *Herald* on this and other allied subjects. One article by our general council member, Dora Pankey Glines, entitled "What Price Work?" was especially timely for mothers, to assist them with the problems of juvenile delinquency.

Letters were addressed to Judge of the Juvenile Court, Ray Cowan, Judge Albert Reeves, and to Dr. H. A. Richardson, Director of Welfare in Kansas City, expressing our support of their program to assist youths, and the pamphlet "Who Is Delinquent?" a digest of the splendid book by Judge C. Kelley was sent to them and acknowledged gratefully by them.

Because of the let-down and lowering of ideals and the feeling of the futility

of life, which spirit always accompanies a war-torn world, we emphasized the admonition given by the joint council last conference, by endeavoring to help church families maintain high moral standards in the home. In classwork, lectures, and in articles, the relationship of parents to children was discussed, for we feel that "we cannot lead or make the road safe for youth, unless we keep ourselves fit to lead."

Also the returning soldier was a topic of interest to mothers and wives, and this subject was presented to assist them in understanding some of the conditions he was meeting. A list of books on the subject of the returning soldier was prepared from library sources, and sent out to women's groups to help them in their search for knowledge.

Members of the general council conducted classes for women at several reunions. Other leaders, at our request, represented us, and district leaders taught the classes where no general church representative attended. From the programs sent in and the comments received, we continue to feel that reunions are a very important part of the religious life of the L. D. S. woman and family. Every effort should be made to take advantage of these sessions this coming summer, for in a marked degree, fellowship, strength, and renewed purpose to serve the master is engendered there, and these are most important.

The theme of the General Department of Women for the year 1944 was "Zion's Living." This thought was carried out in study suggestions, pamphlets, and reunion programs. A tentative program called "Blue Prints for Zion's Living" for reunion women's work was prepared and sent to all district leaders in April, 1945, which assisted the reunion workers to prepare a helpful program for the summer sessions.

A sheet on "Parliamentary Procedure at a Glance" was prepared, showing types of motions and actions; this was available for leaders to assist them in conducting their meetings in an orderly way.

Some splendid study courses in pamphlet form have been prepared especially for women. These are "True Values in Life Today," by Mrs. T. W. Bath, which has been well received; "Nutrition in Relation to Church Philosophy," by Alice V. Bolon, A.B., as well as a set of ten program lessons prepared by her with the assistance of the Davis City, Iowa, women's group. They have met a vital need for women. We anticipate several other pamphlet study courses in the near future on leadership, art appreciation in the home, and on our religious heritage.

The council co-operated with the Religious Education Department in preparing material on the subject of the "Latter Day Saint Home." It called a representative group of women together in the office to form research committees to discuss material that should be taught to our junior and young adults. These committees worked successfully and untiringly and assisted in selecting the norms which should be the pattern for L. D. S. homes. Sister Alice Burgess wrote the quarterly, *The Latter Day Saint Home for Today and Tomorrow*, and we feel that she has done a fine work.

The Home Column has appeared at intervals in the *Herald*, but not as regularly as we would desire. The paper shortage, as well as the fact that we have received fewer articles of general interest to women, contribute to this condition. We want to impress again upon the minds of our women writers, that we welcome contributions and ask that whenever good material is prepared for local use which might be of general interest, that a copy be sent to the Women's Department, in care of The Auditorium, and if acceptable, it will be used in the Home Column. We will also welcome the assistance of the pastors and other men of the priesthood. In the past, they have sent in papers which have been very fine.

The members of the General Council have worked well and faithfully. The return of Sister Blanche Mesley from Australia is eagerly awaited, and we also are glad to have this conference time in which to greet other council members who live away from the center place.

The council has lost by death one of its staunch women workers, Sister Charlotte Koehler. We will miss her mental and physical vigor, her enthusiasm and wise counsel.

Much thought has been given to the subject matter to be presented to the women's classes for conference this year. A request for suggestions was made through the *Herald*, and several good replies were received which presented the needs of the various districts. In addition, sincere petitions for guidance were uttered, and we feel that the subjects to be presented are in line with the forward progress of the church.

The work of the general as well as the local department of women is two-fold. It is concerned with the women's work as a department of the branch, helping all the women of the branch find a place to work, and as a group gives opportunity to serve by supporting the activities of the branch. To help the conference women see how this can be achieved, a class called "The Func-

tioning Women's Department in the Branch" is being presented. In this class the following subjects will be discussed: Diversified Fields of Activity, the Work of the District Organization, Exchange of Ideas from large and small local groups, Food News, Management and Planning the Church Supper, Program Planning, Family Nights, etc., and the Outlook for Tomorrow.

The second phase of women's work, and perhaps the more important, is the development of woman herself, that she and her family may be prepared to make the contribution to the church of right and full living. To this end, the second class will discuss the subjects that will help the "L. D. S. Woman and Family Meet Today's Problems of Living." And the following discourses will be given:

"The Cradle of Democracy," building the quality of life for universal peace.

"Arming Our Youth," counseling to meet alien group pressures.

"Stewardship of Ourselves and Possessions," intelligent management of time and money.

"Building More Stately Mansions," new vistas of gracious living.

"Evangelizing 1946," up-to-the-minute technique for women in evangelizing.

"New Appreciations of Our Spiritual Heritage," revisioning the Restoration.

It is felt that the week-end institute for women of a district or stake is an effective method of unifying the efforts of women workers, as well as a valuable means of instructing them in department work and in the church program. How to plan such a meeting will be discussed at the women's class, and it is urged that these suggestions and others that will develop from this discussion and be adapted for local use.

The social amenities, so vital to growth, have been well planned by the women of Independence. A reception for all registered women will be given Tuesday, April 9. All visiting women are urged to attend to enjoy the fellowship.

We express appreciation to the committees and hostesses who so graciously accept this responsibility year after year.

The theme of the General Department of Women for 1946 and on, is, "Having the Courage of Our Religious Convictions." It has been felt that some have been affected by the condition of the war years which have had a tendency to draw them away from active participation in church work. In future planning, every effort will be made to revive interests by revisioning the gospel of the latter day and the Latter Day Saint heritage. Through study courses, an effort will be made to present distinct Latter Day Saint beliefs, many of which were unknown to the religious world in

1830, but which have acted as leaven since that time. Recognition will be given to the good men of the earth and to their work, but a plea will be made that we remain firm, making the choices that in the end will bring the greater rewards and benefits to the church and world.

Although we are not entirely satisfied with the progress made, we have great faith in the inherent qualities of the women members. Much encouragement and strength has come from the active participation of younger women.

This statement, "If coal had given up, it would never have been a diamond," should be encouraging, with the inference that although we may be in the rough or coal stage now, we have those qualities which when polished, with the aid of a loving Heavenly Father, will produce diamonds. To this end we bend our efforts.

REPORT OF

The Graphic Arts Bureau

By C. Ed. Miller

*To the First Presidency
and The General Conference:*

At the suggestion of President Smith that a department be organized by the amateur photographers of the church, a group of brethren met on the Temple Lot, April 12th, 1918, and again in the Stone Church, April 13, 1918. The name, Graphic Arts Bureau, was suggested by Sam Burgess and adopted.

Objectives: to provide visual aids in the way of lantern slides, charts, etc.; to collect historical paintings and photographs; and to gather material for illustrated lectures. These objectives are still in force.

Some years ago a commercial department was installed, the profits from which enabled the Bureau to purchase equipment necessary for providing visual aids in the way of projectors, slides, etc., as these were in demand for sale and for rental. The commercial department has been discontinued so more time could be devoted to meet the growing demand for the 2" x 2" Kodachrome slides.

Recommendations: That there be a production and circulating department and a continuation of the historical department; and that the Agfa system of processing colored film be installed, and a man be engaged whose time be exclusively given to producing one hundred additional sets of visual aids on subjects recommended by men of the ministry and others who have had experience in using slides and other visual aids. Such master sets and duplicates could be produced in a year's time.

The circulating department should have charge of filling orders for the slide

sets, post cards, prints, etc., while the historical department would function as usual. Possibly the *Herald* management would consider handling the circulating department. No doubt, arrangements could be made with the religious education department and the Archaeological Society, to prepare typewritten and mimeographed lectures for the slide sets. The Bureau's historical department has a large and varied supply of material that could be used for the lecture sets. After adequate sets and lectures have once been prepared, keeping them up to date and replacements, would be a simple and inexpensive matter.

Various projectors consist of 150, 200 and 300 watt lamps. These 35 mm instruments have heat eliminating filters. There are instruments which project opaque objects and illustrations as well as glass slides. The small View-Master is a modern adaptation of the three-dimension stereoscope. It will be found ideal for fireside talks and for small groups. The pictures are very superior Kodachromes. We probably could have our own pictures made in the disc. The flannelgraph is becoming very popular.

The moving picture projector and film, in my opinion, is not especially adapted to our requirements on account of the great expense entailed, and the limited supply of desirable films. The rapidity of the action makes it difficult to use the films for effective lecturing purposes. I do believe however, we should engage the services of a professional movie photographer to make a technicolor film of our most colorful church history in both the 35 mm. and 16 mm. size film. This 35 mm. film would be of great historical interest if shown at every General Conference, and the 16 mm. on other special occasions. Possibly a copy of the Brigham Young film could be purchased and the unobjectionable features incorporated in our proposed film.

Sets of all of our visual aids should now be available to our foreign missions and congregations.

I believe permanent provision should be made for a historical art gallery. We have a considerable number of fine oil paintings and many enlargements of historical value. Some of these are on the upper floor of the Auditorium. We have several thousand pictures that reflect our church history over a period of a hundred years. These should be enlarged on sensitized canvas. Painting these in oil would be a fine project for the newly organized Independence Art Club. There are a number of very talented artists in this group. The Bureau today has catalogued 10,400 pictures. Possibly a large number of these will never be of any practical use, but many should be made accessible to the public, so a permanent place should be provided

for exhibition purposes.

I now wish to be relieved of all responsibility in carrying on the activities of the Bureau except the care of the historical and lecture material. As long as I am able to arrange this matter in such shape that it will be readily accessible to the lecture department, I desire to give my remaining activities to a completion of this work.

Graphic Arts Bureau,
C. ED MILLER, *Director*

REPORT OF The Church Historian

By A. B. Phillips

*To the First Presidency
and The General Conference:*

Since the General Conference of 1944, some additional reference and other needed books and historical magazines have been added to our Historical Department. Also quite a number of loose volumes have been bound. Some that are incomplete will be bound when the missing numbers are completed, so they may not be lost. We have sought to acquire yearly files of magazines of state historical societies which would be of particular interest to the church because of its history or the location of its membership. It is hoped that in time the Historical Department may acquire a more complete collection of works dealing with community and allied social experiments, so that they may be available for such studies as may be desired and yield the food for thought which they contain.

OLD RECORDS DESIRED

Some old branch records of considerable interest and importance have been received, and others are being traced that we trust will in due time be sent for our use and for preservation with those on hand. It will be greatly appreciated if our district and branch authorities will call to our attention any such records known to them, which are no longer in use locally, with a view to having them filed with those already received. Also, those who know of old or rare books, documents, or letters of importance to the church, that we may need, will confer a favor upon us if they will bring the matter to our attention.

Members of the First Presidency, as well as some others, have forwarded material from time to time for our department files. Any such material that may be of future value and importance

to the church and no longer needed locally might well be kept safe here for future reference. Past experience has shown that material often acquires added importance with the passage of time.

When library and other facilities are at hand, the work of grouping, accessioning, and indexing our historical volumes and other material will need attention. There is considerable material of this kind that may in this way be made more quickly available in research work in the interests of the church, and its general character can be noted in greater detail than heretofore.

WORK OF LOCAL HISTORIANS

A considerable number of district and branch historians, in addition to those previously reported, have been selected with the help of local administrative officers and local conferences. Some of these have not yet reported, but conditions brought on by the recent war have in many instances made work considerably more difficult. The situation will doubtless gradually improve in the course of time. Some of these historians have reported material that was greatly needed in our files.

Some of the Apostles in charge and associated officials have kindly caused records of new organizations to be made for the Historical Department and forwarded to us. Such records are very important and are appreciated. In some instances, years ago, such data failed to reach this department, making it quite difficult to obtain all that was desired for our use, and sometimes it has been impossible.

The value of history in the study of problems at hand or for the near future is quite generally recognized today. This is as true of church progress as of temporal affairs. Our historical material therefore should be as complete as possible and cover all areas and departments of the church. District and branch historians can perform a valuable work in their respective fields and greatly enrich the source material the church desires to obtain. In this way the work may be adequately done.

We desire additional data from some of the stakes, districts, and branches that have not made continuous reports covering all periods. Copies of our circular, *Writing the Church History*, have been sent to all local historians thus far appointed, so far as known, and any further aid we can give will be sent on request.

A. B. Phillips,
Church Historian.

Church Auditor's Report of Examination

By Lloyd L. Bland

*To the First Presidency
and The General Conference.*

I have examined the fund balance sheet of the Reorganized Church of Jesus Christ of Latter Day Saints as of December 31, 1945, and the related statements of income and expense and capital for the two-year period ended on that date, have reviewed the accounting procedures of the church, and have examined their accounting records and other evidence in support of such financial statements. My examination was made in accordance with generally accepted auditing standards applicable in the circumstances, and tests were made to the extent I deemed appropriate. The following comments apply to the balance sheet at December 31, 1945, and to the transactions for the two-year period.

General, Land and Inheritance, and Temple Funds

Cash in banks was verified by direct correspondence with the depositories and reconciliation. Cash in the hands of bishops and agents was verified by reference to reports and was traced into subsequent bank deposits.

All bonds and stocks were examined. U. S. Government and Canadian Government bonds and securities are stated at cost. Other stocks and bonds are carried at nominal value.

Real Estate—Other Properties in the depreciated amount of \$273,814.97 includes land, residential and business properties carried in the name of G. Leslie DeLapp as Trustee in Trust for the Reorganized Church of Jesus Christ of Latter Day Saints and in the name of the Central Development Association.

The Beneficial Interest in the Stewardship-Endowment Fund represents the difference between the value of Atherton and Spring Branch farm lands and the amount payable to Graceland College Endowment Fund.

Additions to furniture, fixtures, equipment, and libraries were examined and depreciation in the amount of \$1,150.00 for each of the two years was charged to operating expense.

The amount of \$40,457.65 titled Australasian Mission represents the net worth of the mission as of October 25, 1945, in accordance with a report received from the bishop's agent in Australia. The net asset is composed of cash, ac-

counts receivable, furniture and fixtures as assets, and liabilities which cannot be paid due to international regulations. All Australian transactions in recent years have been recorded in the accounting records at the exchange rate of \$3.90 U. S. to the Australian pound.

The assets, liabilities, and net worth of the Central Development Association and the Real Estate Department have been consolidated in the accompanying balance sheet and statement of income and expense of the General, Land and Inheritance, and Temple Funds.

Changes in the capital accounts are detailed in an accompanying schedule.

Agency Fund

The Agency Fund was created in the year 1942 to segregate from the General Fund and other funds all liabilities which for some reason could not be paid. It also acts as a depository for cash and bonds held for safekeeping for individuals and church organizations.

Cash was verified by direct correspondence with the depository and by reconciliation.

U. S. Government bonds were examined and are stated at cost or nominal value.

Consecration Agreement Fund

The Consecration Agreement Fund was set up during the year 1942, to record the assets and liabilities relative to certain agreements entered into by the Presiding Bishopric and certain individuals.

These agreements arise out of a desire of the individual to make a contribution to the church and at the same time provide for themselves some security for the future. These agreements, as detailed in the accompanying schedules, are described as follows:

Class B: This class represents the type of agreement wherein the individual turns over to the church, cash, bonds, or other negotiable assets as a consecration, in consideration of which the church agrees to pay the individual a regular amount every year, with the possibility of additional amounts to be paid in the event of need. The total sum of such additional payments is not to exceed the amount of the original consecration. Furthermore, when such additional amounts are paid, the amounts of the annual payments are reduced proportionately. The regular annual payments do not reduce the maximum amount of liability.

Class C: Under this type of contract the individual gives cash, bonds, and in some cases real estate as a consecration. There is no provision for regular annual

payments, but the additional amount provision, as in Class B, is included. Some of these contracts provide for the payment of last sickness and funeral expenses. Where real estate has been conveyed to the church, the contract and the asset have been recorded at a nominal value. The liability in such cases is limited to the amount which is realized from the sale of the property. These parcels of real estate are, however, carried on the Real Estate Department's books.

Class D: This represents contracts where there is a definite amount payable per month or per annum but no additional payments are required.

Class E: This class represents non-negotiable notes, payable to the individual, which contain a provision that they shall be canceled in the event of the death of the payee.

Class F: This class represents bonds payable on death to the church and both the liability and the asset are carried at nominal value.

Cash was verified by correspondence with the depository and reconciliation.

U. S. Government bonds were examined.

Notes receivable, none of which are past due, were examined. These notes arise out of the sales of real estate or formed a part of the original consecration.

Real estate investment represents the nominal values, plus additional costs of acquisition and improvements, of real estate consecrated under an agreement. Some of these consecrations of real estate provide for a life estate to the consecrator.

An asset in the form of an assigned, matured life insurance policy and the related liability are carried in the amount of one dollar.

Houses of Worship Fund

Houses of Worship Fund is divided into two sections. The Restricted Building Fund section consists of cash, accounts receivable, bonds, and other assets which have been acquired by contributions from local congregations or from the sale of houses of worship which were no longer in use. It has been the policy of the church to hold the receipts from the sale of houses of worship in this fund, restricting its use to the acquiring of property in the vicinity of the congregation from which it was acquired. If it is found inadvisable to utilize the asset in the immediate vicinity, it is to be used somewhere in the district in which the local was located.

Cash was verified by correspondence with the depository and by reconciliation.

United States Government bonds were examined and are stated at cost.

Accounts and notes receivable are in the most part due from local congregations. A large percentage of these receivables originated prior to 1932, and it is my opinion they are of doubtful value.

It has been the practice of the Presiding Bishopric to issue notes to certain local congregations covering contributions to the fund. These notes are shown as liabilities, but they differ from other receipts of the fund only in that a note payable has been issued as evidence of trusteeship.

The Real Estate Investment section represents the portion of the fund invested in buildings and grounds used for local congregations, reunion grounds, and properties having historical value in connection with the history of the church.

Auditorium building and grounds is stated at the amount carried in the General Fund at December 31, 1941, plus the cost of subsequent construction in the amount of \$12,392.38, making a total value of \$721, 946.99.

Chapel accounts A, B, and C represent church buildings, reunion grounds, and historical properties respectively. I was unable to verify the amounts stated as investments due to the inadequacy of the records. A reserve for depreciation in the amount of \$38,500.00 to cover depreciation up to December 31, 1929, appears on the books but there have not been any additions or deductions since that date.

Mortgages payable in the amount of \$2,204.10 represent the liability to the Real Estate Department of the General Fund.

Ministerial Reserve Fund

The Ministerial Reserve Fund was created in 1937 and has been increased in subsequent years by appropriations from the General Fund and by income on investments.

The requirements of this fund are computed by the Church Statistician and are based on the life expectancy of those appointees now covered. The assets of the fund are held to cover retirement costs, death benefits, and other contingent costs relative to appointees placed under appointment subsequent to 1935, and to the group whose ages were between 60 and 74 at January 1, 1944, and who were on the appointment list prior to 1936. This fund does not accrue for the benefit of any one minister or his dependents. The annual transfers of cash, although based on individual cases, build up a fund which can be used to provide the necessities of life

to the appointee and his dependents after his retirement or after he has reached the age of seventy. The fund balances are carried separately on the books, according to the purpose for which each is intended.

Cash in the banks was verified by direct correspondence with the depositories and by reconciliation.

U. S. Government bonds were examined and are stated at cost.

A schedule of changes in the balances of the reserves is included in the balance sheet.

Family allowance expense for the year 1945 for those appointees who have reached the age of seventy was charged to the Retirement Reserve in the amount of \$6,900.00.

The Unallocated Reserve represents the segregated reserves which had been accumulated for those ministers whose appointments have terminated.

The Graceland College Faculty Retirement Reserve was created in May, 1942, and is based on an appropriation of \$333.33 per month retroactive to January 1, 1942.

Missionary Reserve Fund

This fund was set up in accordance with General Conference action of April 6, 1944. The purpose of the fund is to provide for the support of missionary endeavor in the years which are ahead; to provide funds for the appointment of men between conferences; for the maintenance of a school of instruction; and for the preparation and translation of missionary literature into foreign languages.

The family allowances and elder's expenses paid by the church for interim appointees has been charged against this fund in the amount of \$8,587.53.

Cash was verified by direct correspondence with the depository and by reconciliation.

U. S. Government bonds were examined and are stated at cost.

Oblation Fund

The Oblation Fund was created to record the contributions received as oblation subsequent to January 1, 1942, and to record the disbursement of these funds. This fund is restricted only to the extent that it shall be used for the benefit of "the poor and the needy."

Any surplus or deficit arising from the operation of Resthaven, Lamoni Saints' Home, and Liberty Home Farm increases or decreases the capital of this fund.

Operating Reserve Fund

This fund was created by General Conference action of April 6, 1944, the

purpose being that of providing a fund of sufficient amount to permit the appropriation of operating expense from this fund rather than from the current year's income.

U. S. Government Bonds were examined and are stated at cost.

Steward-Endowment Fund

General Conference action of April 6, 1944, authorized the segregation of the Atherton and Spring Branch Farm lands as collateral for the bonds issued to the Graceland College Endowment Fund. The net difference between the real estate investment and the payable to Graceland College Endowment Fund is designated "Beneficial Interest-General Fund" and appears in the General Fund as an asset.

It is the expressed opinion of the Presiding Bishopric that "the net income from these lands is to be made available for improvements as may be necessary and required for the further development of the lands segregated." The capital account of this fund is the net earnings from operation of these lands.

The bonds payable to the Graceland College Endowment Fund mature January 6, 1946.

Subsidiary Institutional Fund

This fund was created by action of General Conference on April 6, 1944. The funds are held subject to disbursement in accordance with the requirements contained in the appropriation.

The amount of \$50,000.00, appropriated for construction work at the Independence Sanitarium and Hospital was disbursed to that institution.

In my opinion, the accompanying balance sheet and related statements of operations and capital present fairly the position of the Funds of the Reorganized Church of Jesus Christ of Latter Day Saints at December 31, 1945, and the results of its operations for the two-year period then ended.

Lloyd L. Bland,
Church Auditor.

One cool judgment is worth a thousand hasty councils. The thing to do is to supply light and not heat. At any rate, if it is heat it ought to be white heat and not sputter, because sputtering heat is apt to spread the fire. There ought, if there is any heat at all, to be that warmth of the heart which makes every man thrust aside his own personal feeling, his own personal interest, and take thought of the welfare and benefit of others.—Woodrow Wilson—*Speech*, 1916.

Comparative Fund Balance Sheet
Reorganized Church of Jesus Christ of Latter Day Saints
December 31, 1944 and December 31, 1945

SCHEDULE "A"

	December 31, 1944	December 31, 1945	Increase Decrease*
GENERAL, LAND AND INHERITANCE, AND TEMPLE FUNDS			
Assets:			
Cash on Hand and in Banks.....	\$ 245,862.80	\$ 341,133.59	\$ 95,270.79
Cash in Hands of Bishops and Agents.....	193,739.35	187,942.66	5,796.69*
U. S. Government Bonds and Securities.....	137,558.61	618,638.92	480,780.31
Canadian Securities.....	139,796.48	197,403.20	57,606.72
Other Stocks and Bonds.....	239.00	239.00	
Real Estate Contracts Receivable.....	\$ 25,763.35	\$ 16,578.21*	
Accounts Receivable, includes Institutions.....	17,510.35	24,055.11	
Notes Receivable.....	26,879.26	42,223.53	
Total Receivables.....	\$ 70,152.96	\$ 82,856.85	
Less Reserve for Bad Debts.....	11,349.37	12,529.55	
Due from Other Church Funds.....	58,803.59	70,327.30	11,523.71
	849.98	3,587.53	2,737.55
Real Estate:			
Saints' Home and Liberty Farm—depreciated.....	\$ 58,436.92	\$ 57,338.11	
Other Properties—depreciated.....	273,814.97	241,011.30	
Beneficial Interest in Stewardship-Endowment Fund.....	194,053.58	192,155.80	35,800.26*
Furniture, Fixtures, Equipment, Etc.—depreciated.....	23,678.24	22,790.64	887.60*
Libraries—depreciated.....	9,449.65	9,449.65	
Inventories—Feed, Livestock, Supplies, Etc.....	50,453.79	38,859.98	11,593.81*
Other Assets.....	1,357.10	2,635.96	1,278.86
Deferred Charges.....	5,833.12	3,019.70	2,813.42*
Australasian Mission.....	38,145.85	40,457.65	2,311.80
Society Islands Mission.....	6,364.17	5,502.13	862.04*
Total Assets.....	\$ 1,438,737.20	\$ 2,032,493.12	\$ 593,755.92
Liabilities and Funds:			
Due to Other Church Funds.....	\$ 60,980.56	\$ 34,669.78	\$ 26,310.78*
Accounts Payable.....	9,157.42	8,754.47	402.95*
Other Payables.....	4,612.63	3,241.66	1,370.97*
Total Payables.....	\$ 74,750.61	\$ 46,665.91	428.55*
Deferred Income.....	1,085.30	656.75	
Capital:			
General Fund.....	\$ 1,321,032.86	\$ 1,943,248.03	
Land and Inheritance.....	30,256.01	30,268.01	
Temple.....	11,612.42	11,654.42	
Total Capital.....	1,362,901.29	1,985,170.46	622,269.17
Total.....	\$ 1,438,737.20	\$ 2,032,493.12	\$ 593,755.92
AGENCY FUND			
Assets:			
Cash in Bank.....	\$ 31,894.80	\$ 18,908.92	\$ 12,985.88*
U. S. Government Bonds Investment.....	10.00	15,000.00	15,000.00
Bonds held for Safekeeping—nominal value.....	1,010.79	62.00	52.00
Due from General Fund.....	1,010.79	1,299.20	288.41
Total Assets.....	\$ 32,915.59	\$ 35,270.12	\$ 2,354.53

<i>Liabilities:</i>				
Accounts Payable		\$ 21,721.78	\$ 28,326.31	\$ 6,604.53
Notes Payable		11,193.81	6,943.81	4,250.00*
<i>Total Liabilities</i>		<u>\$ 32,915.59</u>	<u>\$ 35,270.12</u>	<u>\$ 2,354.53</u>
CONSECRATION AGREEMENT FUND				
<i>Assets:</i>				
Cash in Bank		\$ 20,360.29	\$ 24,746.35	\$ 4,386.06
U. S. Government Bonds		97,868.50	112,868.50	15,000.00
Assigned Life Insurance Policy			1.00	1.00
Notes Receivable		2,457.85	3,385.37	927.52
Real Estate Investment		1,291.16	2,450.15	1,158.99
Due from General Fund		1,449.21	251.34	1,197.87*
Due from Maker of Consecration		80.44		80.44*
<i>Total Assets</i>		<u>\$ 123,507.45</u>	<u>\$ 143,702.71</u>	<u>\$ 20,195.26</u>
<i>Liabilities and Funds:</i>				
Consecration Agreements—Maximum Liability:				
Class B		\$ 59,210.00	\$ 58,477.03	\$ 732.97*
Class C		39,236.14	57,218.31	17,982.17
Class D		5,327.09	4,569.24	757.85*
Class E		6,420.12	6,002.19	417.93*
Class F		1.00	3.00	2.00
<i>Total Agreement Liability</i>		<u>\$ 110,194.35</u>	<u>\$ 126,269.77</u>	
Capital:		13,313.10	17,432.94	4,119.84
Balance December 31				
<i>Total</i>		<u>\$ 123,507.45</u>	<u>\$ 143,702.71</u>	<u>\$ 20,195.26</u>
HOUSES OF WORSHIP FUND				
<i>Assets:</i>				
Restricted Building Fund:				
Cash in Bank		\$ 18,664.88	\$ 50,759.05	\$ 32,094.17
U. S. Government Bonds		101,417.00	143,164.45	41,747.45
Accounts and Notes Receivable		13,536.71	14,908.39	1,371.68
Due from General Fund		37,273.87	2,085.36	35,188.51*
Claims on Closed Banks		335.80	335.80	
Kirtland Water Association Investment			1,000.00	1,000.00
Unexpired Insurance		1,696.83	1,188.90	507.93*
<i>Total Restricted Assets</i>		<u>\$ 172,925.09</u>	<u>\$ 213,441.95</u>	<u>\$ 40,516.86</u>
Real Estate Investment Fund:				
Auditorium Building and Grounds		\$ 709,554.61	\$ 721,946.99	
Chapel Properties—A		1,909,341.10	1,940,102.63	
Chapel Properties—B		58,740.21	58,740.21	
Chapel Properties—C		59,942.12	59,942.12	
<i>Total Real Estate Investment</i>		<u>\$ 2,737,578.04</u>	<u>\$ 2,780,731.95</u>	
		40,704.10	40,704.10	
Less Reserve for Depreciation and Mortgages		<u>\$ 2,696,873.94</u>	<u>\$ 2,740,027.85</u>	
Mound Grove Cemetery		1.00	11,705.90	
Pacific Land Development Society			1.00	
<i>Total Investment Fund Assets</i>		<u>\$ 2,696,874.94</u>	<u>\$ 2,751,734.75</u>	<u>\$ 54,859.81</u>
<i>Total Assets</i>		<u>\$ 2,869,800.03</u>	<u>\$ 2,965,176.70</u>	<u>\$ 95,376.67</u>

Liabilities and Funds:

Restricted Building Fund: \$ 273.61
 Accounts Payable \$ 20,346.45
 Notes Payable to Congregations and Districts.....

Capital—Balance December 31..... \$ 19,763.72 \$ 20,626.03 \$ 862.31
 153,161.37 192,815.92 39,654.55
 Real Estate Investment Fund: \$ 172,925.09 \$ 213,441.95 \$ 40,516.86
 Capital Accounts—December 31..... 2,696,874.94 2,751,734.75 54,859.81
 Total \$ 2,869,800.03 \$ 2,965,176.70 \$ 95,376.67

MINISTERIAL RESERVE FUND

Assets:

Cash in Banks..... \$ 197,681.97 \$ 92,469.34 \$ 105,212.63*
 U. S. Government Bonds..... 161,541.00 305,407.00 143,866.00
 Total Assets \$ 359,222.97 \$ 397,876.34 \$ 38,653.37

Liabilities and Funds:

Due to General Fund..... \$ 849.98 \$ 849.98*
 Capital—Balance December 31: \$ 289,667.39 \$ 305,992.30
 Retirement Reserve Fund..... 33,866.29 46,540.58
 Death Benefit Reserve Fund..... 16,530.67 23,798.32
 Disability Reserve Fund..... 1,069.34 1,069.34
 Special Reserve Fund..... 3,464.20 4,475.80
 Unallocated Reserve Fund..... 12,000.00 16,000.00
 Graceland Faculty Retirement Reserve Fund..... 1,775.10
 Interest Earned—Unallocated.....

Total Capital \$ 358,372.99 \$ 397,876.34 \$ 89,503.35
 Total \$ 359,222.97 \$ 397,876.34 \$ 38,653.37

MISSIONARY RESERVE FUND

Assets:

Cash in Bank..... \$ 75,000.00 \$ 70,203.80 \$ 4,796.20*
 U. S. Government Securities..... 25,000.00 25,000.00
 Due from General Fund..... 94.43 94.43*
 Total Assets \$ 100,094.43 \$ 95,203.80 \$ 4,890.63*

Liabilities and Funds:

Due to General Fund..... \$ 3,587.53 \$ 3,587.53
 Capital—Balance December 31..... \$ 100,094.43 \$ 91,616.27 \$ 8,478.16*
 Total \$ 100,094.43 \$ 95,203.80 \$ 4,890.63*

OBLATION FUND

Assets:

Cash in Banks..... \$ 72,800.36 \$ 84,137.00 \$ 11,336.64
 U. S. and Canadian Government Securities..... 52,732.62 77,718.70 24,986.08
 Notes Receivable..... 1,162.50 1,349.83 187.33
 Real Estate Investments..... 2,038.37 21,570.13 19,531.76
 Furniture and Fixtures—Resthaven..... — 2,154.25 2,154.25
 Prepaid Insurance..... — 311.37 311.37
 Due from General Fund..... 4,165.95 5,291.01 1,125.06
 Total Assets \$ 132,899.80 \$ 192,532.29 \$ 59,632.49

<i>Deferred Credits and Funds:</i>	
Deferred Income—Resthaven	
Capital—Balance December 31	
	\$ 45.78 \$ 45.78
	192,486.51 59,586.71
	<u>\$ 192,532.29 \$ 59,632.49</u>

OPERATING RESERVE FUND

<i>Assets:</i>	
U. S. Government Securities	
	\$ 250,000.00
<i>Fund:</i>	
Capital—Balance December 31	
	<u>\$ 250,000.00</u>

STEWARDSHIP-ENDOWMENT FUND

<i>Assets:</i>	
Real Estate Investments	
Due from General Fund	
	\$ 427,633.68 \$ 1,897.78*
	16,360.51 9,382.36
<i>Total Assets</i>	<u>\$ 451,478.77 \$ 7,484.58</u>

Liabilities and Funds:

Accounts and Bonds Payable to Graceland College	
Beneficial Interest—General Fund	
	\$ 233,580.10 \$ 233,580.10
	194,053.58 192,155.80

Capital—Balance December 31	
<i>Total</i>	<u>\$ 427,633.68 \$ 1,897.78*</u>
	<u>16,360.51 9,382.36</u>
	<u>\$ 451,478.77 \$ 7,484.58</u>

SUBSIDIARY INSTITUTIONAL FUND

<i>Assets:</i>	
Cash in Banks	
U. S. Government Securities	
Due from General Fund	
	\$ 51,844.55 \$ 51,844.55
	50,000.00 50,000.00*
	625.80 625.80*
<i>Total Assets</i>	<u>\$ 101,844.55 \$ 1,218.75</u>

Fund:

Capital—Balance December 31	
	<u>\$ 101,844.55 \$ 1,218.75</u>

Statement of Income and Expense
 General, Land and Inheritance, and Temple Funds
 Years ending December 31, 1944 and December 31, 1945

	Year 1944	Year 1945
TITHES AND GENERAL OFFERINGS:		
Tithes.....	\$ 918,371.91	\$ 950,818.52
Offerings.....	27,821.70	26,295.05
Christmas Offering.....	52,676.62	49,654.19
<i>Total (exclusive of Bequests and Surplus)</i>	<u>\$ 998,870.23</u>	<u>\$ 1,026,767.76</u>
Bequests.....	38,157.05	11,924.35
Surplus.....	7,505.48	421.93
General Conference Income—net.....	2,186.81	
<i>Total Tithes and General Offerings</i>	<u>\$ 1,046,719.57</u>	<u>\$ 1,039,114.04</u>
EXPENSES:		
Ministerial—Active Family Allowances:		
Regular—Schedule No. 2.....	\$ 135,924.28	\$ 152,844.59
Extra—Schedule No. 2.....	18,006.39	19,435.00
Payments to Ministerial Reserve Fund—Current.....	34,121.90	37,506.85
Payments to Australian Ministerial Reserve.....	9,360.00-A	
<i>Total</i>	<u>\$ 192,412.57</u>	<u>\$ 209,786.44</u>
Less: Amount Received from Ministerial Reserve Fund.....		4,200.00
Less: Amount Received from Missionary Reserve Fund.....		7,846.73
	<u>\$ 192,412.57</u>	<u>\$ 197,739.71</u>
Elders' Expenses:		
Personal—Schedule No. 2.....	\$ 61,514.04	66,133.75
Traveling and Official—Schedule No. 2.....	50,680.86	55,377.52
	<u>\$ 112,194.90</u>	<u>112,511.27</u>
Less—Amount Received from Missionary Reserve Fund.....		740.80
Offerings from Saints and Friends.....	66,138.65	66,145.61
Net Elders' Expense.....	46,056.25	54,624.86
<i>Total Ministerial Expense—Active</i>	<u>\$ 238,468.82</u>	<u>\$ 252,364.57</u>
Ministerial—Inactive—Family Allowances Schedule No. 2.....	65,351.50	64,899.34
Less Amount Received from Ministerial Reserve Fund.....		2,700.00
<i>Total Ministerial Expense</i>	<u>\$ 303,820.32</u>	<u>\$ 314,563.91</u>
Administrative—Schedule No. 1		
General.....	\$ 43,095.87	\$ 46,337.82
Stakes and Districts.....	15,039.29	16,136.33
Missions Abroad.....	3,425.19	6,596.98
Depreciation of Office Fixtures and Equipment.....	1,150.00	1,150.00
<i>Total Administrative and General</i>	<u>62,710.35</u>	<u>70,221.13</u>
Payments to Graceland College:		
Appropriation.....	\$ 19,000.00	\$ 20,000.00
Interest on Endowment Fund Bonds.....	11,678.92	11,679.00
Payments to Faculty Retirement Fund.....	4,000.00	4,000.00
<i>Total</i>	<u>34,678.92</u>	<u>35,679.00</u>
Payments on Consecration Agreements.....	1,262.60	1,047.24

Houses of Worship Improvements and Expenses:				
Kirtland	1,150.63			
Nauvoo	1,515.94		259.78	
Salt Lake City	736.85		1,374.32	
Other Locations	534.49		425.00	
			14.10	
<i>Total</i>		3,937.91	2,073.20	
Exchange		5,354.37	6,033.08	
Miscellaneous Expense		896.44	20.00	
Total Expense		412,660.91		429,637.56
EXCESS OF TITHES AND OFFERING OVER EXPENSE		\$ 634,058.66		\$ 609,476.48
OTHER INCOME:				
Net Gain from Real Estate Operations (excluding sales)			\$ 7,161.55	
Interest and Dividends Earned—Domestic		848.33	7,535.63	
Interest Income—Canadian		5,756.71	4,268.92	
Miscellaneous		3,108.94	714.59	
		48.62		
<i>Total Other Income</i>		9,762.60		19,680.69
<i>Net Income</i>		\$ 643,821.26		\$ 629,157.17

OTHER EXTRANEOUS APPROPRIATIONS—Deducted from Capital—

By General Conference Action—April 1944:		
To Missionary Personnel Reserve Fund	\$ 100,000.00	
To Ministerial Reserve Fund	228,787.13	
To Operating Reserve Fund	250,000.00	
To Auditorium Construction Reserve	25,000.00	
To Independence Sanitarium and Hospital	50,000.00	
To Graceland College—Dormitory Fund	100,000.00	
To Lamoni Church Building Reserve	30,000.00	
	\$ 783,787.13	

NOTE—A: Subject to approval by the Board of Appropriations and General Conference.

March 15, 1946: I have examined the records of the Reorganized Church of Jesus Christ of Latter Day Saints, as kept by the Presiding Bishopric, for the two year period ended December 31, 1945. In my opinion, the balance sheet—Exhibit A, supported by Exhibits B, C and Schedules 1, 2, and 3, present fairly the position of the Funds at December 31, 1945, subject to the comments contained in the accompanying report of examination.

LLOYD L. BLAND,
Church Auditor.

**Comparative Statement of Capital
Reorganized Church of Jesus Christ of Latter Day Saints
December 31, 1944 and December 31, 1945**

EXHIBIT "C"

	<u>Total</u>	<u>General</u>	<u>Land and Inheritance</u>	<u>Temple</u>	<u>Consecration Agreement</u>	<u>Houses of Worship Restricted</u>	<u>Investment</u>
<i>Balances—December 31, 1943:</i>	\$4,280,057.52	\$1,477,739.78	\$ 29,998.01	\$ 11,493.67	\$ 3,001.52	\$ 64,149.60	\$2,693,674.94
<i>Additions for the Year 1944:</i>							
Offerings for Special Funds.....	47,986.24		258.00	118.75	10,311.58	41,609.49	6,000.00
Excess of Income over Expenses.....	655,399.71	643,821.26				1,266.87	
Appropriations from General Fund.....	55,000.00					55,000.00	
<i>Total</i>	\$5,033,443.47	\$2,121,561.04	\$ 30,256.01	\$ 11,612.42	\$ 13,313.10	\$162,025.96	\$2,699,674.94
<i>Deductions for the Year 1944:</i>							
Normal Fund Disbursements.....	6,483.87					6,483.87	
Losses on Disposal of Property.....	19,541.05	16,741.05					
Repairs and Improvements.....	2,380.72					2,380.72	2,800.00
Appropriations to Other Funds.....	783,787.13	783,787.13					
<i>Total Deductions</i>	\$ 812,192.77	\$ 800,528.18				\$ 8,864.59	\$ 2,800.00
<i>Balance—December 31, 1944:</i>	\$4,226,250.70	\$1,321,032.86	\$ 30,256.01	\$ 11,612.42	\$ 13,313.10	\$153,161.37	\$2,696,874.94
<i>Additions for the Year 1945:</i>							
Offerings for Special Funds.....	50,163.10		12.00	42.00	4,119.84	45,989.26	
Excess of Income over Expenses.....	631,674.85	629,157.17			1,576.09	941.59	
Appropriations from General Fund.....	2,493.61				1,047.24	1,446.37	
Proceeds from Sale of Unutilized Property.....	4,215.90					4,215.90	
Capitalization of New Construction and New Property.....	59,029.81						59,029.81
<i>Total</i>	\$4,973,827.97	\$1,950,190.03	\$ 30,268.01	\$ 11,654.42	\$ 20,056.27	\$205,754.49	\$2,755,904.75
<i>Deductions for the Year 1945:</i>							
Normal Fund Disbursements.....	15,561.90				2,623.33	12,938.57	
Losses on Disposal of Property.....	6,942.00	6,942.00					
Cost of Real Estate Sold.....	4,170.00						4,170.00
<i>Total Deductions</i>	\$ 26,673.90	\$ 6,942.00			\$ 2,623.33	\$ 12,938.57	\$ 4,170.00
<i>Balance—December 31, 1945:</i>	\$4,947,154.07	\$1,943,248.03	\$ 30,268.01	\$ 11,654.42	\$ 17,432.94	\$192,815.92	\$2,751,734.75
<i>Balances—December 31, 1943:</i>	\$ 166,414.87	\$	\$ 89,688.86	\$ 76,726.01	\$	\$	\$
<i>Additions for the Year 1944:</i>							
Offerings for Special Funds.....	107,008.87		39,897.00	67,111.87		625.80	16,360.51
Excess of Income over Expenses.....	17,080.74	94.43			250,000.00	150,000.00	
Appropriations from General Fund.....	728,787.13	100,000.00	228,787.13				
<i>Total</i>	\$1,019,291.61	\$ 100,094.43	\$358,372.99	\$143,837.88	\$250,000.00	\$150,625.80	\$ 16,360.51
<i>Deductions for the Year 1944:</i>							
Normal Fund Disbursements.....	60,938.08			10,938.08		50,000.00	
<i>Balance—December 31, 1944:</i>	\$ 958,353.53	\$ 100,094.43	\$358,372.99	\$132,899.80	\$250,000.00	\$100,625.80	\$ 16,360.51

<i>Additions for the Year 1945:</i>							
Offerings for Special Funds.....	73,636.77			73,636.77			
Excess of Income over Expenses.....	15,876.26	109.37	4,896.50	269.28			
Appropriation from General Fund.....	41,506.85		41,506.85			1,218.75	9,382.36
	<u>\$1,089,373.41</u>	<u>\$ 100,203.80</u>	<u>\$404,776.34</u>	<u>\$206,805.85</u>	<u>\$250,000.00</u>	<u>\$101,844.55</u>	<u>\$ 25,742.87</u>
<i>Deductions for the Year 1945:</i>							
Normal Fund Disbursements.....	29,806.87	8,587.53	6,900.00	14,319.34			
Balance December 31, 1945.....	<u>\$1,059,566.54</u>	<u>\$ 91,616.27</u>	<u>\$397,876.34</u>	<u>\$192,486.51</u>	<u>\$250,000.00</u>	<u>\$101,844.55</u>	<u>\$ 25,742.87</u>
Total from Above.....	4,947,154.07						
Total Capital December 31, 1945.....	<u>\$6,006,720.61</u>						

New York	1,949	17,296.40	15,667.94	418.82	1,209.64	1,481.08	1,945	20,580.38	18,791.70	592.78	1,195.90	1,714.93
Philadelphia	542	4,379.10	3,781.23	127.70	520.17	171.46	540	4,358.68	3,857.16	51.71	449.81	225.64
North Dakota	2,264	22,184.98	20,384.82	468.08	1,382.08	1,428.09	2,261	22,249.13	20,596.71	581.53	1,070.89	1,821.77
Ohio—Kentland	747	6,646.53	6,294.52	25.00	327.01	396.36	729	6,162.62	5,969.72	2.00	190.90	472.82
Ohio, Northwestern	2,604	19,105.78	16,984.31	606.17	1,515.30	1,044.84	2,638	20,003.59	18,058.79	463.43	1,481.37	1,234.47
Ohio, Southern	2,863	20,226.70	19,075.05	268.28	883.37	804.53	2,803	20,196.17	18,683.70	564.45	948.02	982.84
Oklahoma, Central	994	4,709.84	4,358.93	45.67	305.24	307.40	886	5,416.57	4,793.24	289.18	334.15	309.59
Oklahoma, Western	1,478	9,540.81	7,695.42	1,271.15	574.24	518.34	1,563	14,298.71	12,919.31	492.60	881.80	1,198.11
Oregon—Portland*	717	5,501.32	4,781.11	150.06	570.15	319.81	721	4,886.79	4,472.84	79.98	333.97	384.88
Pennsylvania—Pittsburgh	1,443	9,390.23	8,575.10	101.44	713.69	852.77	1,206	10,121.58	9,283.95	286.49	601.14	863.18
Texas, Central	666	3,115.99	2,906.81	9.95	199.23	354.01	663	3,899.74	3,691.04	4.40	204.30	492.44
Texas, Southwestern	473	2,013.44	1,753.96	38.13	221.35	205.41	466	1,417.18	1,161.97	21.01	234.20	197.17
Utah	26,900.02	25,009.51	795.47	1,095.04	1,707.73							
Washington—Columbia*	1,484	13,394.07	12,125.05	471.48	797.54	835.32	1,501	21,489.92	19,895.46	627.28	967.18	1,541.45
Washington—Seattle*	913	2,507.47	2,218.30	26.00	263.17	250.33	961	7,360.18	6,798.95	40.50	520.73	782.65
Washington—Spokane*	1,232	5,173.76	4,761.66	131.73	370.37	384.05	1,224	5,503.82	5,143.59	65.97	294.26	388.88
West Virginia	560	2,671.63	2,352.44	2.00	317.19	191.45	560	3,094.53	2,772.26	—	322.27	148.90
Wisconsin, Northern	709	3,471.97	3,026.14	156.91	288.92	364.70	712	5,227.77	4,711.36	100.85	415.56	398.35
Wisconsin, Southern	2,839	11,572.80	10,517.15	485.18	570.47	500.93	2,899	10,325.35	9,377.19	541.03	407.13	584.45
Unorganized, U. S. A.	734	4,086.85	3,705.18	43.43	338.24	218.65	741	5,891.08	5,538.49	37.24	315.35	216.62
Alberta	1,122	5,897.91	5,470.91	45.10	381.90	499.27	1,115	7,998.05	7,320.59	82.50	594.96	553.51
Chatham	1,106	1,899.14	1,680.33	36.50	182.31	212.03	1,112	4,187.93	3,776.61	56.00	355.32	496.52
Columbia*	1,595	9,151.42	7,826.99	423.98	900.45	681.56	1,557	9,407.95	8,088.14	394.98	924.83	708.85
London	2,536	9,602.26	8,456.31	364.42	781.53	528.61	2,560	11,843.09	10,742.09	285.00	816.00	606.78
Owen Sound	728	12,519.43	11,382.38	149.82	987.23	873.00	725	12,831.28	11,773.81	17.10	1,040.37	1,030.72
Toronto	417	4,454.19	4,129.67	164.38	160.14	186.27	405	3,551.70	3,248.92	192.22	110.56	201.87
Saskatchewan, Northern	302	3,142.98	3,047.75	47.00	48.23	57.55	306	1,837.75	1,724.60	10.15	103.00	79.92
Saskatchewan, Southern	3,255	289.39	245.47	8.50	35.42	32.86	3,270	116.73	106.17	7.75	2.81	30.62
Unorganized, Canada	1,739	24,283.99	22,603.96	1,534.24	145.79	2,143.91	1,748	17,297.08	16,800.94	375.37	120.77	1,902.07
Australia	720	12,889.94	12,202.18	400.03	287.73	1,071.93	719	4,092.65	3,880.13	78.53	133.99	357.25
British Isles	724	6,844.75	5,636.51	614.18	594.06	794.00	731	8,648.79	7,206.40	774.44	667.95	919.21
Germany	272						272					
Hawaii	87						87					
Holland	159	304.75	246.50	58.25		20.40	152	470.51	382.25	84.51	3.75	56.25
Poland	1,781	4,649.95	3,251.40	1,204.83	193.72	209.29	1,832	6,247.24	4,232.76	1,801.61	212.87	398.62
Scandinavia	117						117					
Society Isles												
Unorganized, Foreign												
Totals Carried to Exhibit "B"	121,945	\$998,870.23	\$918,371.91	\$27,821.70	\$52,676.62	\$67,111.87	\$7,505.48	122,704	\$ 1,026,767.76	\$950,818.52	\$26,295.05	\$49,654.19
Carried to Exhibit "C"												\$73,636.77

*—Indicates the district was effected by division or consolidation in the period.

SCHEDULE 1

Statement of Administrative Expenses
General, Land and Inheritance, and Temple Funds
Years ended December 31, 1944 and December 31, 1945

	YEAR 1944				YEAR 1945							
	Appropriation 1944	1945	Total	Office Salaries Tel. & Tele.	Postage Tel. & Tele.	Supplies & Misc.	Credits (Contra)	Total	Office Salaries Tel. & Tele.	Postage Tel. & Tele.	Supplies & Misc.	Credits (Contra)
GENERAL:												
The First Presidency.....	\$ 7,434.00	\$ 7,434.00	\$ 5,912.58	\$ 4,487.80	\$ 741.96	\$ 682.82	\$	\$ 6,558.32	\$ 4,752.20	\$ 847.59	\$ 958.53	\$
Presiding Bishopric.....	13,790.00	13,790.00	12,310.10	10,029.52	1,289.80	990.78		12,986.45	10,762.19	1,407.91	816.35	
Quorum of Twelve.....	3,878.00	3,878.00	3,281.41	2,214.83	845.45	221.13		3,367.43	2,267.04	852.51	247.88	
Evangelist.....	544.00	544.00	550.03	480.40	69.63			543.34	480.00	63.34		
Department of Religious Education.....	5,015.00	5,015.00	2,929.80	2,298.15	445.54	885.14	699.03	3,468.81	2,709.67	513.42	799.81	554.09
Radio Department.....	2,129.00	2,129.00	1,623.88	659.23	555.40	1,004.65	595.40	1,820.49	613.21	142.47	1,064.81	
Women's Department.....	539.00	539.00	42.51	317.18	124.85	236.54	636.06	135.62	241.02	112.25	213.21	430.86
Historian.....	2,273.00	2,273.00	411.79	182.25	85.89	143.65		111.07		63.46	47.61	
Music Department.....	425.00	425.00	423.33	138.16	33.17	252.00		682.74	352.83	113.91	216.00	
Department of Statistics.....	2,583.00	2,583.00	1,970.73	2,203.90	283.10	183.86	705.13	2,330.18	2,490.55	342.61	168.41	671.39
Auditor.....	322.00	322.00	341.26	241.58	100.79	66.37	750.00	262.99	354.49	62.33	66.99	746.80
Tithe Payers' Service.....	4,203.00	4,203.00	2,859.60	2,762.72		96.88		3,984.29	3,854.89		129.40	
Legal Expense.....	504.00	504.00	356.84		197.62	159.22		736.52	426.26	190.50	119.76	
Guides' Booth.....	64.00	64.00	46.94		69.52	3.95	120.41	185.22		63.58	1,064.64	943.00
Auditorium Plant Operating.....	11,527.00	11,527.00	10,811.47	6,131.01	93.44	4,587.02		9,690.33	5,421.06	92.33	4,176.94	
Total General.....	\$55,230.00	\$55,230.00	\$43,095.87	\$32,146.73	\$ 4,941.16	\$ 9,514.01	\$ 3,506.03	\$46,337.82	\$34,725.41	\$ 4,868.21	\$10,090.34	\$ 3,346.14
STAKES AND DISTRICTS:												
City of Zion.....	\$ 4,073.00	\$ 4,073.00	\$ 4,432.42	\$ 2,853.30	\$ 808.83	\$ 770.29		\$ 5,024.48	\$ 3,549.77	\$ 866.31	\$ 608.40	
Kansas City Stake.....	2,345.00	2,345.00	1,634.82	681.57	283.27	669.98		1,905.44	1,127.55	233.06	544.83	
Far West Stake.....	2,200.00	2,200.00	2,242.70	1,015.20	431.98	795.52		2,347.86	945.11	423.08	979.67	
Lamoni Stake.....	2,075.00	2,075.00	2,130.59	1,169.50	221.86	739.23		2,062.89	1,351.20	228.64	483.05	
Holden Stake.....	2,250.00	2,250.00	2,432.69	1,405.32	310.34	717.03		2,725.90	1,291.51	513.36	921.03	
B. and A. Field Expense.....	2,200.00	2,200.00	2,166.07	146.00	1,005.20	1,014.87		2,069.76	95.00	949.67	1,025.09	
Total Stakes and Districts.....	\$15,143.00	\$15,143.00	\$15,039.29	\$ 7,270.89	\$ 3,061.48	\$ 4,706.92		\$16,136.33	\$ 8,360.14	\$ 3,214.12	\$ 4,562.07	
MISSIONS ABROAD:												
Australasian.....		\$ 1,394.52				\$ 1,394.52		\$ 1,258.54			\$ 1,258.54	
British Isles.....		1,318.92				1,318.92		1,130.58			1,130.58	
Scandinavia.....		2.27				2.27		4.54			4.54	
Society Islands.....		709.48				709.48		4,203.32			4,203.32	
Total Missions Abroad.....	\$ 3,880.00	\$ 3,880.00	\$ 3,425.19			\$ 3,425.19		\$ 6,596.98			\$ 6,596.98	
DEPRECIATION—Office Equipment.....	\$ 1,150.00	\$ 1,150.00	\$ 1,150.00			\$ 1,150.00		\$ 1,150.00			\$ 1,150.00	
Total Administrative Expense.....	\$75,403.00	\$75,403.00	\$62,710.35	\$39,417.62	\$ 8,002.64	\$18,796.12	\$ 3,506.03	\$70,221.13	\$43,085.55	\$ 8,082.33	\$22,399.39	\$ 3,346.14

Carried to Exhibit "B"

SCHEDULE 2

Statement of Ministerial Allowances and Expenses
General, Land and Inheritance, and Temple Funds
December 31, 1944 and 1945

ACTIVE:	Number of Elders' Dependents	1944		1945		1944		1945	
		Regular	Medical, Etc.	Regular	Medical, Etc.	Personal	Traveling & Official	Personal	Traveling & Official
Adams, Lloyd	3	\$ 873.75	\$ 181.84	\$ 1,476.00	\$	\$ 427.70	\$ 177.85	\$ 644.45	\$ 224.87
Alberts, D. A.	4	716.66		1,254.52		36.64	34.09	273.01	192.33
Allen, Amos E.							59.20		
Anderson, Joy D.	1	1,136.50	160.72	1,164.00	197.87	645.34	156.99	722.22	305.03
Andrews, Alma C.	2			885.50	67.95			451.71	313.76
Arrowsmith, W. F.								432.81	
Bailey, J. W. A.	1	1,200.00	60.50	1,200.00		253.66	173.84	294.71	100.90
Baker, A. M.		180.00				146.75	42.99		
Baker, Hubert						227.06	187.14		
Baldwin, Joseph	2	1,400.00	474.96	1,560.00	37.31	905.02	699.64	698.13	846.46
Banks, John W.						844.96	349.67	714.55	369.99
Beck, T. A.	1	1,560.00	103.27	1,560.00	501.56	677.05	1,035.30	636.66	1,294.66
Billings, Virgil	1			825.00	185.50	225.52	359.65	363.14	645.71
Bishop, James E.		300.00				86.03	89.83		
Blackmore, John	1	1,560.00		1,560.00		710.40	339.94	800.63	431.33
Bland, Lloyd L.	3	1,740.00	58.08	1,800.00	323.65	796.91	125.76	823.13	122.75
Booth, John E.	3	870.00	85.93	1,440.00	16.35	365.76	267.52	548.77	579.00
Breckenridge, Allen J.	1	686.00	31.45	1,176.00		464.88	340.05	268.70	329.75
Broadfoot, Milton						293.51	329.29	554.65	128.97
Burgess, Sam A.	1	1,200.00	211.12	1,200.00	98.75	436.09	24.13	527.74	35.58
Butterworth, F. E.	1	954.00	729.49	1,272.00		800.43	448.36	258.76	78.93
Calhoun, A. C.	3	1,200.00	172.23	1,500.00	108.00	322.79	486.15	468.94	328.64
Carmichael, N. Ray	2	1,560.00	110.74	1,560.00	66.67	498.25	1,004.43	523.80	933.33
Case, Hubert		240.00	16.62			52.39	50.76		
Chelline, W. H.						327.60	368.96	385.04	387.97
Chesworth, D. O.	2	1,620.00		1,680.00		907.12	462.75	1,030.85	460.68
Corbett, A. J.								23.22	
Curry, L. F. P.	1	1,500.00	31.88	1,500.00	176.71	868.68	753.42	1,004.13	801.34
Curtis, J. F.	2	960.00		960.00		104.95	339.89	62.92	451.81
Darling, John R.	3			840.00	449.43			418.98	205.02
Davey, R. E.	2	1,596.00	268.01	1,596.00		80.25	600.00	585.50	490.40
Daugherty, J. C.	3			874.46	114.63			267.77	394.96
Davies, Charles A.	3	1,236.24	453.57	1,236.36	37.25	179.95	157.21	99.71	185.73
Davies, F. O.	2	133.98	31.19	949.56	194.80	424.95	202.33	394.42	260.71
DeLaney, Robert						599.41	261.59		
DeLapp, G. L.	4	1,800.00	131.49	1,800.00	569.60	975.23	639.93	970.96	865.20
Draper, Maurice L.	3	1,500.00	126.21	1,500.00	100.58	370.63	437.51	426.97	354.94
Edwards, F. H.	3	1,800.00	451.54	1,800.00	545.26	650.15	524.39	537.37	698.00
Ellis, Clyde F.	3	1,800.00	182.46	900.00	259.00	813.44	989.74	715.46	266.41
Engle, Harry						341.56	333.30	634.95	182.66
Farrow, Percy E.	1	1,200.00	115.67	1,200.00	320.17	504.50	457.34	257.68	717.00
Frisbie, Paul M.						662.42	100.23		
Fry, Charles	1	1,008.00		1,055.00		152.38	184.37	87.11	350.56
Fry, Evan	4	1,740.00	138.19	1,800.00	187.00	439.82	613.57	652.26	676.26
Fry, Frank A.	1	1,200.00	178.29	1,398.00		662.40	435.30	717.05	341.72
Garver, John F.	1	1,560.00	72.15	1,560.00	247.27	375.84	375.97	672.80	466.01
Gibbs, A. F.	1	1,020.00	215.15	1,020.00	135.24	458.36	446.95	362.96	459.17
Gleazer, E. J., Sr.	1	1,560.00	98.00	1,560.00	301.13	887.00	687.56	910.77	807.37
Gleazer, E. J., Jr.	3	1,632.00	58.48	1,764.00	17.13	950.97	542.98	923.71	645.83
Graham, Charles V.	4	1,464.00	42.00	1,710.00	35.00	906.01	299.92	904.72	352.10
Grice, John R.	2	1,560.00		1,560.00		375.41	501.29	251.36	448.85
Gunning, A. R.	2	832.00	13.46	1,053.04	296.79	399.38	250.77	187.69	359.21
Haden, W. E.		120.00							
Halb, Jacob G.						59.58			
Hanson, Paul M.						425.44	395.28	208.68	496.65
Harvey, D. E.	1	945.00	8.63	1,370.00		512.05	277.06	292.54	391.20
Hield, Charles R.	3	1,740.00	127.45	1,800.00	122.51	530.27	640.50	481.51	931.99
Higdon, Amos T.	1	1,380.00		1,380.00		319.44	412.99	338.79	388.44
Higdon, Earl T.	5	1,800.00	6.50	1,800.00	318.00	611.16	546.04	684.73	729.84
Hobart, C. H.	3	1,230.00		1,377.75	172.03	922.40	657.77	767.76	846.78
Holloway, L. G.	1	1,620.00	8.00	1,620.00		246.12	268.05	219.16	307.85
Holmes, Reed V.	2	1,176.00	94.83	1,272.00	53.68	254.69	318.66	435.47	430.41
Horahitu, Tauhiti		168.00		168.00		372.20	239.63	103.38	103.38
Hougas, Ward A.	1	1,680.00	283.42	1,800.00	149.33	524.12	894.87	619.32	1,057.77
Howard, Merle E.						951.88	720.48	780.08	1,111.97
Hunker, E. Y.	4	1,800.00	127.54	1,800.00	297.33	490.01	341.25	447.68	303.99
Jacka, Sydney	1	185.64	41.81	1,115.40	43.97	409.64	244.55	403.40	179.20
Jennings, Emery E.	4	1,656.00	212.17	1,728.00	26.76	614.21	528.46	624.90	727.77
Jensen, Blair	3	1,800.00	6.24	1,800.00	226.36	724.94	727.40	639.67	720.40
Johnson, Glen H.	2	1,500.00	14.00	1,560.00	36.92	706.33	174.22	447.37	215.54
Johnson, Walter N.	2	1,560.00	57.00	1,560.00	276.72	675.94	521.89	961.38	469.26
Kelley, J. S.	1	1,530.00	69.54	1,560.00	158.81	621.08	507.08	718.74	511.61
Koehler, J. A.	1	720.00		720.00		71.80	195.98	32.25	271.85

SCHEDULE 2 (Continued)

Kohlman, L. W.....	4	900.00	393.12	1,800.00	81.88	296.43	182.77	638.89	197.85
Kueffer, C. F.....		106.25	35.00					563.85	571.87
Landsberg, Lewis E.....	1	1,440.00	8.00	1,440.00	105.29	517.41	534.25	515.03	456.55
Larmour, David K.....						374.99	313.52	214.07	287.46
Ledsworth, Ernest.....						163.03	331.28	638.36	432.04
Lents, Donald V.....	1	1,290.00	33.51	1,330.00	18.25	661.74	464.11	426.40	579.91
Lewis, George G.....	4	1,800.00	259.77	1,800.00	126.33	344.26	499.74	514.80	145.82
Lively, Herbert C.....	1	1,260.00		840.00	94.00	844.48	317.16	899.47	816.78
Livingston, H. L.....	3	1,680.00	171.38	1,800.00	283.05	871.15	847.05	554.45	347.48
Loving, A. L.....	3	1,800.00	66.00	1,800.00	120.00	267.03	287.70	741.55	484.57
McConley, M. A.....	1	1,560.00	234.79	1,560.00	427.55	874.28	661.65	729.35	672.75
McDonald, Frank.....	1	1,560.00	162.06	1,560.00		655.79	733.03	669.88	842.33
McDowell, Floyd M.....	2	1,740.00	164.38	1,800.00	259.58	663.03	930.58		
Marsh, Charles.....					154.98	369.17	199.39		
Mawby, D. P.....								370.60	146.08
May, J. Charles.....	1	1,320.00		1,320.00	1,007.12			1,088.42	274.03
Menzies, J. S.....	2			224.00				78.19	26.24
Mesley, C. George.....	2	1,105.24	169.26	1,119.28	332.55	333.88	772.97	277.22	336.03
Miller, Howard F.....	1			1,200.00	209.90	684.51	751.54	515.40	815.53
Moore, Phillip W.....	1			880.00	168.65	201.51	219.28	310.67	449.54
Natua, Aririma.....								81.74	
Njeim, George.....	3	1,416.00	55.25	1,510.00		520.06	380.47	481.80	253.29
Nikel, Casimir.....	3			1,041.00	223.85			653.29	229.16
Oakman, Arthur A.....	2	1,140.00	12.18	845.00	673.09	332.09	679.77	423.15	929.95
Okerlind, O. W.....	1	960.00	207.40	1,080.00	90.07	179.90	130.86	320.70	90.01
Olson, C. L.....	4	1,800.00	154.22	1,800.00	616.63	716.38	664.37	789.91	773.79
Patterson, William.....	3	1,740.00	179.25	1,800.00	551.11	392.53	426.00	262.95	559.50
Peisker, Alvin.....								48.29	
Peisker, Hermann.....	2	1,025.16	53.24	1,076.76	50.51	276.38	198.11	208.09	149.67
Phillips, A. B.....	1	1,200.00		1,200.00	35.94	404.75	138.19	913.50	135.12
Potter, Floyd.....	2	810.27	216.06	916.52	910.79	197.75	143.38	326.82	211.00
Pray, Jack A.....	2	976.00	358.46	1,464.00		439.50	300.04	939.14	513.74
Renfroe, Z. Z.....	2	1,464.15	109.50	1,650.00	108.55	166.34	452.82	183.13	556.66
Robertson, E. F.....						426.04	171.75	24.27	
Robinson, A. V.....	1	929.04	62.79	1,014.66	60.65	174.23	209.43	306.37	214.76
Ruch, V. D.....	1	1,380.00	79.50	1,560.00	160.79	441.17	321.32	422.87	364.52
Rushton, John W.....	1	1,560.00	274.50	1,560.00		809.29	557.03	706.83	696.09
Russell, R. M.....	5	1,800.00	254.78	1,800.00	698.83	521.87	428.66	437.06	580.60
Scherer, A. A.....						277.37	314.76	303.96	477.53
Scott, H. M.....	1	1,134.00	11.16	1,134.00	142.35	727.63	235.57	1,012.59	191.69
Sheehy, Almer W.....	4	1,015.00	505.10	1,800.00	39.00	394.27	253.07	630.12	719.30
Sheehy, John F.....	1	1,560.00	94.70	1,560.00	299.65	969.05	408.91	854.79	451.63
Simons, H. J.....	3	1,680.00		1,680.00	354.39	992.48	316.71	787.12	489.69
Skinner, C. A.....	2	1,620.00	32.84	1,620.00	26.00	641.82	719.23	672.26	694.05
Smith, Elbert A.....	1	960.00		960.00	6.00	527.31	490.39	576.21	324.00
Smith, F. M.....		1,790.00		1,785.00		838.77	787.36	790.64	986.82
Smith, Glaude A.....	1	1,200.00	22.06	1,200.00		604.36	583.59	597.44	636.12
Smith, I. A.....	1	1,560.00	36.41	1,560.00	58.50	731.50	511.97	893.08	873.46
Smolney, John.....								128.00	
Sorden, D. B.....	1	1,320.00	120.00	1,320.00	874.17	530.23	302.71	569.02	237.80
Sorenson, V.....	1	485.58	14.04	971.16	477.22	35.81	27.23	329.02	189.17
Steiner, Franklin.....								8.63	
Stoft, A. E.....	1	1,290.00		1,260.00		246.98	303.54	361.52	323.74
Stebel, John.....								120.00	
Stuart, J. C.....	3	1,260.00	110.36	1,560.00	115.08	767.68	317.71	770.18	189.55
Theys, E. A.....	1	1,380.00	14.34	1,380.00	199.74	528.74	271.65	610.20	210.24
Thompson, Wayne.....						862.92	778.64	176.48	241.74
Tickemyer, G. E.....	3	1,596.00	373.36	1,728.00	95.59	528.36	572.18	657.40	534.67
Updike, L. Wayne.....	2	433.80		1,380.00	104.99	855.10	402.10	681.36	647.28
Vaughan, W. J.....	1	987.72	242.78	249.66	37.05	185.64	220.92	132.34	228.50
Velt, H. I.....	2	1,500.00	7.10	1,536.00	90.00	319.19	463.37	377.10	475.50
Walters, A. E., Jr.....								259.09	71.55
Weddle, Franklyn S.....	3	1,740.00	255.69	1,800.00	430.63	769.93	674.70	728.54	940.81
Whalley, P. S.....	1	900.00		1,116.00		316.43	122.03	272.96	138.77
Whiting, Ray.....	3	1,410.00	111.73	1,410.00	34.70	598.78	263.48	539.96	392.76
Wight, John.....						219.22	115.81		
Williams, D. J.....	1	1,080.00		1,080.00	11.38	428.27	158.05	529.48	169.18
Williams, D. T.....	1	1,470.00		1,500.00		214.73	590.58	408.36	595.39
Worth, J. W.....						35.25	122.02	44.12	116.73
Worth, T. E.....	2	580.30	894.50	711.96	35.31	439.28	205.82	381.62	176.84
Witte, Victor J.....	3			891.00	246.52			382.68	123.89
Yager, J. H.....	3	1,500.00	384.00	1,680.00	491.55	423.88	366.74	413.34	300.60

Totals Carried to Exhibit "B" \$135,924.28 \$ 13,006.39 \$152,844.59 \$ 19,435.00 \$ 61,514.04 \$ 50,680.86 \$ 66,133.75 \$ 55,377.52

SCHEDULE 2 (Continued)

	Year 1944		Year 1945	
	Regular	Medical & Etc.	Regular	Medical & Etc.
INACTIVE:				
Andersen, Mrs. Peter...	180.00	\$	15.00	\$
Andersen, Mrs. P. T.	900.00	13.00	900.00	263.57
Arber, Mrs. Ethel	660.00	12.00	744.00	91.89
Baker, A. M.	40.00	1.00	690.00	1.75
Baker, Mrs. J. M.	550.00	4.22	600.00	87.38
Baldwin, Richard	1,080.00	226.97	1,200.00	249.45
Barmore, Mrs. A. C.	680.00	328.57	600.00	248.46
Bishop, James E.	900.00	87.74	1,200.00	68.50
Burton, Mrs. P. R.	360.00	85.11	360.00	8.95
Carmichael, Albert	600.00	85.99	600.00	12.83
Carpenter, C. I.	1,032.00	209.37	1,176.00	239.77
Case, Hubert	720.00	469.03	1,020.00	1,351.53
Chase, A. M.	450.00	139.81	450.00	333.32
Chisty, W. L.				20.00
Cook, M. H.	720.00	12.38	720.00	
Cooper, Mrs. F. M.	432.00		432.00	
Cooper, Mrs. J. L.	540.00		540.00	
Corbett, A. J.	253.56	79.95	253.56	85.80
Daniel, Mrs. G. Scott	600.00	1.00	600.00	
Davis, E. H.	1,134.84	72.64	1,137.52	81.90
Davis, E. A.	720.00		780.00	119.89
Davis, Mrs. E. R.	600.00		600.00	
Davis, J. Arthur	780.00		780.00	120.00
Davis, Mrs. John	327.75			
Dutton, Mrs. J. O.	720.00		720.00	
Ellis, Mrs. Clyde F.	360.00		900.00	48.00
Erwin, Mrs. E. A.	960.00	102.00	1,062.00	157.46
Fligg, W. I.	720.00	87.06	720.00	
Gamet, Levi	1,500.00	906.60	1,500.00	1,394.97
Gillen, J. A.	455.00	898.92		5.00
Greene, Mrs. U. W.	720.00		720.00	
Griffiths, G. T.	840.00	7.16	840.00	15.46
Gunsolley, J. A.	360.00		480.00	
Haden, Mrs. W. E.	960.00	295.00	960.00	
Harpe, C. E.	600.00	15.00	600.00	
Hawl, Mrs. O. J.	159.50	339.64	1,035.00	262.83
Hills, Mrs. L. E.	1,035.00		720.00	
Hopkins, R. V.	720.00	109.00	780.00	91.21
Houghton, Mrs. Leonard	360.00		360.00	13.28
Hull, E. B.	600.00		600.00	
Hunt, C. J.	327.60		327.60	
Jenkins, Hannah	420.00	11.08	420.00	35.09
Jones, J. H. N.	420.00	120.00		
Kaler, Mrs. John	720.00		720.00	
Kelley, Mrs. E. L.	960.00		1,020.00	
Kelley, Mrs. J. E.	540.00		540.00	1.00
Kelley, Mrs. T. C.	660.00		660.00	
Kelley, Mrs. W. H.				
Krahl, Mrs. D. J.				
Lewis, Mrs. Alice	327.60		327.60	
McConaughy, J. C.	360.00		360.00	
McCrae, Mrs. W. S.	1,080.00	25.50	1,080.00	320.39
Miller, C. Ed.	1,080.00		1,080.00	401.03
Mintun, J. T.	660.00		660.00	
Muceus, Mrs. Peter	540.00	60.83	540.00	
Mussell, F. T.	780.00		780.00	
Newton, Thomas	150.00		216.00	220.79
Parsons, Mrs. A. H.	624.00		624.00	
Peterson, Mrs. J. W.	660.00	25.00	660.00	
Prettyman, Mrs. C. W.	240.00		240.00	
Pycock, James	780.00	50.00	780.00	
Quick, Lee	660.00	282.00	660.00	99.24
Rannie, Mrs. Ed	342.00	1,139.69	342.00	
Riley, Mrs. J. T.	540.00		540.00	
Robertson, E. F.	900.00		900.00	20.43
St. John, Mrs. Grant	955.00		900.00	
Salyards, Mrs. R. S.	390.00	2,792.85	390.00	593.34
Sawley, Mrs. F. L.	440.00		440.00	
Scott, Mrs. Columbus	480.00		480.00	
Scott, Mrs. S. W. L.	420.00	15.00	420.00	
Shields, John	900.00	135.71	900.00	260.14
Silvers, A. C.	540.00		540.00	
Slover, Mrs. F. M.	1,200.00	535.89	1,200.00	548.64
Smith, F. A.	480.00	252.69	480.00	180.00
Smith, I. M.	480.00	56.60	480.00	172.04
Smith, Mrs. J. W.	1,200.00	149.13	1,200.00	140.59
Smith, S. S.	285.00		285.00	
Sparling, Mrs. William	15.00		15.00	
Swenson, Swen	582.25		582.25	
Thomas, Mary E.	600.00		600.00	
Thorburn, Mrs. G. W.	624.00	96.87	624.00	143.45
Tucker, Mrs. D. E.	330.00		330.00	
Twombly, Mrs. Samuel	1,020.00	329.58	1,020.00	581.89
Vanderwood, J. E.	1,080.00	85.88	1,080.00	245.87
Wells, Mrs. G. R.	1,080.00	133.01	1,080.00	159.37
Whiting, Birch	840.00	40.00	840.00	
Wildermuth, Mrs. L. O.	540.00	57.93	540.00	71.56
Woodstock, Mrs. C. B.				
<i>Totals Carried to Exhibit "B"</i>	\$54,362.10	\$10,989.40	\$55,326.28	\$ 9,573.06

NOTE: Family Allowance payments in excess of the amount authorized by General Conference reflect unusual expenditures for sickness, hospitalization and moving expenses occasioned by change of field appointment. These have been approved by the joint council.

REPORT OF

Southwestern States Mission California, Arizona, Nevada and New Mexico

By Apostle John W. Rushton

*To the First Presidency
and The General Conference:*

This territory includes the states of California, Arizona, Nevada, and New Mexico. The organized work is in the two former states, where we have in California two districts, northern and southern, each with about sixteen organized congregations, including missions at Vallejo, Dinuba, East Oakland, Bakersfield, Burbank, Venice. Some of these have been affected by reason of the cessation of the war and consequent shifts in industry.

Generally speaking, the work is in as encouraging a condition as could be expected, considering that our staff of workers is very limited. We have one appointee in the northern district, Brother A. C. Andrews in East Berkeley church, Berkeley; Brother John Blackmore in Central Los Angeles, and Brother Charles Fry in San Bernardino. Recently, Brother P. S. Whalley, who was transferred from England to the Southern California District, San Diego objective, arrived and for the brief period has been engaged in his pastorate there.

In Arizona there are four organized branches, Brother D. K. Larmour is the appointee in this field, who besides acceptable service in this state spent several months in missionary activities in the northern district, where his ministry proved to be very acceptable. To all of these brothers we are indebted for faithful work of excellent quality.

Again, we pay tribute to the fine services of our local brethren, who especially in district and branch offices and in the bishopric have been loyal and at considerable self-sacrifice have upheld the work.

For the years 1944 and 1945 the following statistics indicate the progress in this field: baptisms, 146; gains by transfer, 626; losses by transfer, 428; withdrawals, 3; deaths 71.

We renewed the annual reunion in the southern district last summer and had a spiritual time; also a young people's convention of the northern district at Colfax and the 75 campers received much benefit, which has sustained through the intervening time.

This mission has been very generous

in its support of the general treasury in the payment of tithes and offerings.

We acknowledge the goodness and mercy of God in all the varying circumstances of life, and rejoice with all in the victorious conclusion of the war. We also are aware of the challenges which confront us in the establishment of world peace and recognize the responsibility of the church in giving effective leadership in humanity's quest for a new world which will approximate the kingdom of God.

During the interim between conferences we have sustained grievous loss in the passing of two good and faithful servants of the church: Evangelist Frank B. Van Fleet of Southern California district, and Gilbert J. Waller of San Francisco. These names will live in the hearts of many who have known them and been blessed in their ministry.

John W. Rushton

Van Nuys, California,
February 29, 1946.

REPORT OF

West Central States Mission

By Paul M. Hanson

*To the First Presidency
and the General Conference:*

In the field to which, two years ago, I was assigned to labor, viz., Iowa, Nebraska, and Kansas, there are the following districts: Northwestern Iowa, Southwestern Iowa, Des Moines, Nauvoo, Northeast Nebraska, Southern Nebraska, Central Nebraska, and Southwestern Kansas, in addition to the Lamon Stake. Throughout this field there has been a noticeable readiness to respond to intelligent spiritual leadership. There is an urgent need in a number of the branches and districts for general church workers.

Among activities in the missions have been missionary meetings, reunions, youths' camps and conventions, and priesthood institutes.

Roscoe E. Davey, Albert L. Loving, and Donald E. Harvey, of the Seventy, have labored with commendable zeal and efficiency; D. J. Williams, R. Melvin Russell, V. D. Ruch, and Frank A. Fry, of the High Priests, have diligently and effectively served as pastors. The local ministry are deserving of special mention for their devoted application to the church's welfare. From all these officers and from the members of the church, there has been praiseworthy co-operation.

The generous response along financial lines reveals a deep desire to advance

the preaching of the gospel to the world and establish the cause of Zion.

The age into which we have been projected is one upon which the eyes of all the prophets were focused in joy and wonderment—the age in which the church, "clear as the moon and fair as the sun," was to come forth, never to be destroyed, in which the gospel would go to the nations of the earth, and Zion be redeemed. Satan's power would be great, but God would reign in the midst of his Saints.

The Lord's work, in the custody of the church, challenges all that is in us into worthy and active expression.

Paul M. Hanson.

REPORT OF

Southern Mission

By Charles R. Hield

*To the First Presidency
and the General Conference:*

The war over, the Saints of the Southern Mission are gladly welcoming their service folk back, and with new zeal all are attacking the problem of building zionic lives in their localities, and seeking to be of some assistance in the building of Zion.

This coming summer, reunions are to be resumed in the Kentucky-Tennessee, and Arkansas-Louisiana districts. For the first time in several years, reunions were held in Southern Indiana and Oklahoma last summer. This makes a possible seven reunions for the Southern Mission in 1946. The Gulf States Reunion at Brewton, Alabama; the All-Texas Reunion at Camp Ben McCulloch near Austin, Texas; and the All-Oklahoma Reunion at Pawnee are some of the largest and most spiritual gatherings in the church.

A most encouraging growth is noticed in the spiritual quality of our southern Saints. They have a clearer vision now of the need of being "fit workmen" in God's kingdom here on earth. Our reunions, district conferences, youth camps, rallies, priesthood institutes, and special-day gatherings have been well attended, and the Saints are most eager to learn God's laws and to seek to demonstrate them in their lives. We are proud of the increasing vocational skills of our southern Saints. They are also adding further culture to their homes, and more and more our churches are becoming places of beauty as well as places for education and worship. Some of our priesthood are taking night-school or college classes. Priesthood institutes have been well attended,

Southern Indiana being one of the outstanding groups in this respect.

Our district officers are men of high caliber. The Gulf States district, with men like Maurice Draper, A. D. McCall, and Franklin Steiner; the Central Texas district with J. E. Wilder, Earl Moore, and C. W. Tischer; and the Central Oklahoma district with B. A. Howard, Ottis Stephens, and Leslie Kohlman are good examples of the typical excellent quality and devotion of our district leaders.

The Southern Mission has a non-resident pastor for each district. These have been most beneficial and have shepherded hundreds of our isolated Saints. Ralph Wilt of Western Oklahoma, Chester Metcalf of Southern Indiana, and Arthur Dixon of Central Oklahoma have been outstanding in their ministry to these scattered members of our church. Under advice and counsel, many of them are moving into organized branches where these good L. D. S. families may receive and participate in the ministry of organized congregations.

Because of the restrictions on building materials, only one new church has been built, and that at Marlin, Texas; where James Allen is the faithful pastor. Most of our congregations are now free from debt. Many of our church groups have large building funds and will build churches as materials again become available: such places as Pensacola, Florida; Louisville, Kentucky; Brewton, Alabama; Texarkana, Arkansas; West Monroe, Louisiana; Olton, Texas; etc. Among some who will enlarge their church or make additions to their present plant are Mobile, Alabama; Houston, Texas; San Antonio, Texas; Tulsa, Oklahoma; Escatawpa, Mississippi; etc. Some rural churches will be moved into nearby towns, or will otherwise improve their location: such as McKenzie, Alabama; Calumet, Oklahoma; etc. Many congregations have sizable building funds but whose building plans have not yet been decided upon are Memphis, Tennessee; Dallas, Texas; Bayou Labatre, Alabama; etc.

A mission for the colored Saints is maintained at Pensacola, Florida. The local priesthood and the general church missionaries are always welcomed by these faithful members. They too have a sizable building fund.

There is a growing interest in Texas to bring our gospel to the Spanish-speaking people. There are distinct opportunities among the Mexican families along the Rio Grande Valley in San Antonio, and at and near Houston, Texas. I was taken recently by the pas-

tor and some of his zealous workers to the Mexican Mission near Houston, and had the pleasure of preaching for the first time in Spanish to that group.

Youth camps with general church personnel workers will be held in the Gulf States and in Oklahoma Districts this coming summer. Institutes for the youth are held in Southern Indiana and Arkansas-Louisiana District. Texas may attempt a youth camp also this year.

The ladies of the church must be given great credit for assisting in the growth of our church work. This has been particularly true during the war years. While their men were in war industries or in the armed services of the country, these devoted women have been most faithful. The corps of women workers at reunions is outstanding for quality, training, and culture. Their spiritual vision is also high. Sister Arthur Gage, Sister Aldon Utz in Southern Indiana; Sister Lucille Garrett, Sister Martha Alford in the Gulf States; Sister A. V. Arnold, Sister Albert Banta, Sister Burdette Root, Sister Earl Moore, Sister Clarence Wright in Central Texas; Sister E. F. Yerrington, Sister Ottis Stephens, Sister Leslie Kohlman in Central Oklahoma are but a few of the qualified and talented leaders among our women.

New missions and groups have been developed in Francisco, Indiana; Atmore, Alabama; Corpus Christi, Texas; Olton, Texas, etc.

We were very glad to have Apostle M. A. McConley associated with us in the field the first three months of this year. He is deeply loved by the people in this area, where he ministered years ago, and it has been a pleasure to minister with him to our people.

There are only four itinerant missionaries for all this territory, comprising most of the southern half of the United States. Seventy Maurice Draper is the missionary and district president of the Gulf States district (Alabama and parts of Florida and Mississippi); Elder Ammon Calhoun is the missionary for all the huge state of Texas (except the Panhandle) and the states of Arkansas and Louisiana; Seventy Glen Johnson has all of the state of Oklahoma and the Panhandle of Texas; while Elder Allen Breckenridge has the Southern Indiana district and the states of Kentucky and Tennessee. The states of Virginia, Georgia, North and South Carolina, and Florida has no missionary available at all, except as the apostle or the missionary from the Gulf States may visit in that area. We have several fine active groups at Tampa and Jacksonville, and the branch at Miami, Florida. There is a crying need for

more appointees. For one missionary to try to cover the state of Texas (as large as several of the other states) and then also Arkansas and Louisiana, and minister satisfactorily to our people is impossible. The health of the missionary is being hurt attempting to spread his efforts over such a large territory. Full-time pastors are also needed in some of our larger centers to care for their churches and expanding missions. We only have one pastor in the mission, Elder Leslie Kohlman at Tulsa.

I am confident that the Saints of the Southern Mission should in the coming years make a distinct and profitable contribution to the growth of the church, and the building of Zion.

Charles R. Hield
Apostle to the Southern Mission.

REPORT OF The Hawaiian Mission

By M. A. McConley

*To the First Presidency
and the General Conference:*

Through this report I extend greetings from the Saints of Hawaii to the church throughout the world. The Saints of Hawaii testify that the Spirit of God has been with them through the difficulties which the war brought to their shores. And they look forward with hope to the day when the restored gospel can go to all nations, bringing to all peoples the joy of Christian fellowship which has been theirs.

PRODUCT OF THE "MELTING POT" REFINED

Hawaii has long been termed the "melting pot of the Pacific" because of the fusing of many races which has been taking place there. Through this war, the product of the "melting pot" has been further refined and put through the fires of adversity and testing. We believe it has stood the test.

Some groups in America have seriously questioned the ability and willingness of the many races represented in Hawaii, to appreciate the freedom and liberty which our flag offers, and to be loyal to that flag should trouble come between us and the land of their forefathers. In World War I, the test as to loyalties was not so definite, as Japan was our ally. This time was a real test.

We point with pride to the Americans of Hawaii with Polynesian, Chinese, Japanese, Filipino, and other ra-

cial backgrounds. Both at home and on the field of battle, they demonstrated their loyalty by their devotion and sacrifice. And today the people of Hawaii from all races can rightly sing, with pride and meaning,

My country 'tis of thee, sweet land
of liberty.

Land where my fathers died . . .

We hope that the day is not far distant when Hawaii shall be granted statehood, for we believe she deserves it.

SMALL BUT IMPORTANT

No one questions the value of Hawaii from a military standpoint. But we believe it is of even greater importance from the cultural and religious angle, as a steppingstone to Asia. If we will but continue to give sympathetic and understanding ministry, the future of the church in Hawaii is a bright one. And ere long we shall develop a strong base from which we can extend our work to the outlying groups of islands further west and also to the Philippines, China, Korea, and Japan.

The mission is still in its missionary stage, with its best days yet ahead.

OPPORTUNITY KNOCKS

A few years ago, our work was confined mostly to the Hawaiians, and though continuous effort was made to spread it among the Chinese and Japanese, the going was very slow and difficult.

Today we have able consecrated workers among the Hawaiians, Caucasians, Japanese, Chinese and Filipinos. And the war has brought a change in the attitude of Orientals toward Christianity, especially the Japanese. If we will but take advantage of this opportunity, important developments are immediately ahead of us.

CONDITIONS OF HAWAIIAN MISSION

On Oahu

Our work was greatly circumscribed by the war restrictions. Many of our prominent workers, both men and women, were greatly hindered in their ability to serve or even to attend church. In spite of this handicap, additions were made by baptism, and added maturity and increased ability achieved by workers who could participate.

The financial condition of the churches in Honolulu was greatly strengthened, and with war restrictions

removed, greater progress should now be possible.

Elder H. F. Miller has lived in Honolulu and cared for the Mission while I was in the States in the spring of 1944. He has continued as district president and pastor during the inter-conference period, and since my return to America in August, 1945, has been in charge of the mission. His work was strengthened by his marriage in December, 1944, to Miss Eriel Fletcher of Toronto, who has proved a good helper in the mission.

The Work on the Big Island

Here the war pressure was less evident, and conditions more favorable for extending our work. Elder A. F. Gibbs and wife, appointed from last conference, have made their headquarters at Hilo. With the assistance of the Hilo branch and the missions at Halaula and Pahoa, progress has been made.

The missionary opportunities on Hawaii challenge us as never before.

THE MCCONLEYS

We arrived in Hawaii on this last trip on July 1, 1944. This was my seventh trip to the Islands. Though our labors were performed under some difficulty and handicap, yet we were blessed in our efforts.

Mrs. McConley's job as hostess at the mission house soon transformed it, giving it a "home touch" which was a morale builder to the hundreds of our service boys and girls and their friends who visited there, coming from 46 states. Brother Miller and I assisted more in the line of ministry.

To many of our boys, this was their last church contact before going into battle and their first contact after coming back, either whole or as patients in a military hospital.

The church in Hawaii was a revelation of international Christian fellowship to our service personnel and was a spiritual lifesaver in many cases. Some of our priesthood in uniform also rendered valuable ministerial service.

LOCAL WORKERS

To our local priesthood and their faithful associates, we express our thanks, and pray that their loyalty and devotion may continue.

NEEDS—VARIOUS

American Business and Professional

We need more business and professional men in this mission and suggest Hawaii as a fertile field in which local men (or women) engaged in business or professional work could

render valuable service in spreading the gospel. Schoolteaching and civil service both offer splendid opportunity in this direction.

Equipment

Building programs are sponsored and have the money largely in hand for enlarging and improving present churches, and building where we have no church of our own.

In Honolulu, permanent servicemen's quarters should be erected as soon as practicable, and the general church should assist in making this possible.

Literature

The church should seriously consider carrying out the Lord's instructions in *Doctrine and Covenants* 125:11—"It is the duty of the church to provide tracts in Scandanavian, German, Chinese, Japanese, and Portugese languages, and others, as the missions may require."

Tracts in Japanese are needed now for use in Hawaii and the way is opening for tracts also in Filipino. Translation of the *Book of Mormon* into Japanese should be commenced as soon as practicable.

OTHER LABORS

On my return from Hawaii in August, 1945, it was my privilege to labor briefly in Northern California, before going to Seattle for a visit. And by arrangement with Apostle Williams, en route from Seattle to Independence, I ministered at Portland, Boise, Hagerman, Salt Lake, Provo, Cheyenne, and Denver.

At the direction of the First Presidency I also made a trip through the Southern Mission. The privilege of renewing acquaintance with Saints in these fields was much appreciated.

FORWARD ALL

The world never needed our message more than now. What a challenge! What an opportunity! May we go forward with faith and confidence to the completion of our task is our humble prayer.

The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into two classes—openly bad and secretly bad.—Henry Ward Beecher.

REPORT OF

The Northwestern Mission

(Colorado, Utah, Wyoming, Idaho, Oregon, Washington, Montana, North Dakota, South Dakota, Minnesota, Manitoba, Alberta, Saskatchewan, British Columbia.)

By D. T. Williams

*To the First Presidency
and the General Conference:*

As a consequence of the appointments of the General Conference of 1944, I found myself in charge of one of the largest regional territories in the church. This territory, composed of twelve States in the United States and four provinces in Canada, is rich in possibilities for the progress of our work. This appointment has been, for me, one of the greatest challenges of my life. I have tried to respond faithfully to the demands made upon me under this heavy responsibility. I have, I hope, succeeded in doing so to the satisfaction of my Heavenly Father and my brethren who have imposed upon me this great task.

We have seen much in the territory by way of improvement in many respects within the last few years, and our experience, as we think, justifies us in looking forward to important achievements within the foreseeable future. The serious situation demanding a constantly enlarging attention is for more and ever more manpower to minister to the needs of our Saints' and to answer the increasing demands of our missionary work. Our missionary opportunities are ever on the increase, and it is a crying pity that we cannot do more than we have done in the past to match these needs with the necessary missionary staff. But this achievement is not to be realized through our lamenting the situation. We must be about the business of preparing men called of God for our increasing ministry. This demand is laid upon us by the Lord in sections 94: 3-5 and 85: 36-39 of our *Doctrine and Covenants*, not to mention a number of other items of interest in the revelations of God to the church along this same line.

Our branches are making preparation as best they can to provide the facilities for local missionary work by building new buildings, securing commodious buildings already built, or adding to the church structures they already have. Eighteen to twenty congregations in this regional territory have either established building funds or are in further degrees of preparation along these lines.

We have a number of young men who would like to take advantage of some opportunity which might be presented by the church for training with ministerial service to the church in view. There is a definite hope with a number that the church will provide some tangible evidence of concern along these lines. Certainly we cannot escape our responsibility in this connection if we pay heed to the advice and the counsel of the Almighty to his church in the past years since the Restoration Movement had its beginning.

I would like to urge upon the church the imperative need in this direction, and suggest that if we do not make a move in this direction soon, we will find our ministerial forces depleted and our people starved for spiritual bread. Perhaps we will have more to say concerning this condition to the conference at a later period. Please be assured of our continuing and vital interest in the deep and abiding things of the kingdom. We are always appreciative of your faith and prayers for our continued success.

REPORT OF

The Great Lakes Mission

By E. J. Gleazer, Sr.

*To the First Presidency
and the General Conference:*

I. TERRITORY

A. Organized Districts

This territory is composed of twelve districts, including some of the larger centers of the church. In Detroit alone, there are 2,500 members organized into 13 congregations. While Detroit is the largest branch numerically, it is followed closely by such branches as Flint, Port Huron, Toronto, and London. These in turn are followed by other city branches with a membership of about 400.

B. Rural Districts

Such districts as northern, western, eastern, and parts of central Michigan, together with Owen Sound, are composed mostly of rural communities. During the war, these districts were depleted numerically and thus handicapped, because so many of their members sought employment in the urban war centers. As a result of these factors, I have found it necessary to give the major portion of my time to the larger

centers; and the shortage of manpower in the church generally has made it impossible for us to furnish missionaries and other ministerial help to the rural congregations. Again, our concentration in the urban centers has determined that the appointees sent to this field be largely concentrated in these centers.

II. MAJOR ACTIVITIES

A. Reunions

From the first of July to the latter part of August, reunion activities are in progress in some part of this mission. A total of six reunions, among the largest in the church, require the services of many of the appointees in this field together with general church officers from Independence. The ministry of these men is supplemented by trained instructors in the mission who volunteer their time in making an outstanding contribution in departmental work. This evidences a fine spirit of co-operation between general and local officers, and this spirit of co-operation is also in evidence by the fact that with one exception these are joint reunions, sponsored by more than one district. This has a tendency to break down district provincialism and unify our people and their activities over ever-widening areas.

B. Other Gatherings

Following and in addition to the reunions mentioned, several institutes are conducted in the mission each year, at which a valuable contribution is made by the Department of Religious Education. Special speakers are supplied by the general church and by Graceland College for these conventions. Here again, in these activities, we have endeavored to unify as many districts as possible, which insures a more representative attendance with equality in manpower and time.

III. FUTURE POSSIBILITIES

This mission, with few exceptions, has made another record toward general church finances. We have also attempted to engage as many of the local priesthood as possible in rendering a much-needed ministry of spiritual re-invigoration in these troublous times. We believe this can be

best accomplished by enlisting our total membership in missionary endeavor, stressing the distinctive features of the Restoration Movement.

We have appreciated the contribution of all workers, both general and local, and without exception have received in our ministry wholehearted support.

E. J. Gleazer.

REPORT OF Australian Mission

By C. G. Mesley

*To the First Presidency
and the General Conference:*

The tragic and ruthless pattern of world events presents a grim background to our conference gathering and to this Australasian Mission report for the years 1944-45.

The church is in this chaotic world, and all too often are we caught up in the maelstrom of its life and death struggle. Men cry "peace" but peace has been taken from the earth.

Against this lurid world background, our chronicle of the little events of our everyday church life often seem insignificant and futile. Futile it is if in the events and activities recorded we have not wrought in harmony with the eternal pattern of God. Progressively working in harmony with his divine law and blessed by his presence we may be in the process of making an indelible contribution to the development of his kingdom plan. That this shall be our experience in Australia and throughout the church is our major hope and constant prayer.

We had hoped to be able to present an eight-year Australasian report to the delegates and visitors assembled at conference, but the transportation priorities of service personnel are daily restricting our plans to attend the 1946 World Conference. Our report was planned in the form of a comprehensive exhibit, "The Church at Work in Australia." Most of the material for this exhibit is now in the U. S. A. but the designer and arrangers are very much left in Australia. In the meantime, we present the customary written report for your information and helpful understanding.

THE GENERAL CHURCH PERSONNEL

The general church personnel in Australasia are first listed with their

appointments: Seventy A. V. Robinson, Lower Manning River area, in charge of Tuncurry, Wingham and Taree; Seventy H. Peisker, Sydney, acting mission president; Seventy W. J. Vaughan, western Australia.

Each of these three men have had to face and continue to face restrictions of services due to health factors but each of them continue valiant in the testimony of Christ.

High Priest C. A. Davies, Greater Newcastle branch; High Priest S. Jacka, Victoria district president; High Priest D. A. Alberts, mission bishop's agent.

These men are making their special contribution to the administrative work of the church in Australia.

Elder F. Potter, missionary to Adelaide; Elder A. R. Gunning, missionary in charge, New Zealand; Elder D. P. Mawby, pastor, John's River and youth leader, northern N. S. W. district.

In these men the church has an ever-increasing capacity and contributions of godly leadership.

High Priest A. J. Corbett, pastor to Isolated Saints; High Priest W. J. Hawthorn, active in secular work and in church interests; Seventy E. H. Davies, Westgarth.

Each of these three superannuated men is continuing to make a helpful contribution as time and energy permit. Their loyal co-operation is itself a benediction to all the Saints.

The contribution of the general church appointees in Australia is backed and made possible by the devotion and service of the local church leaders of districts and branches, without whose contributions and consecration, the church in Australia could not continue to progress. As we briefly chronicle their devotion, we express to each of them our appreciation for their fellowship of service.

MISSION HEADQUARTERS EXPANSION

High Priest D. A. Alberts now gives full-time efficient service to the work of the bishopric in the mission. This appointment, together with an ever-expanding service through mission headquarters, has compelled us to expand our staff there. Brother A. S. Frater continues to serve as mission director of religious education, statistician, managing editor of *The Standard*, and as manager of our board of publication. The board has employed Sister Valerie McLaughlin to publish and issue its splendid line of helpful brochures and care for all the sales, correspondence etc., in this department. Sister Valda Poole is employed as secretary and bookkeeper for the mission president and bishop's agent. Brother Paul Hen-

ricks serves as mission leader of young people and Sister Nance Parkes as mission leader of women in succession to Sister Blanche Mesley.

The tithes, offerings and oblations for 1944 represented the highest figure in mission history. The general church funds in Australia are ably managed by Brother Alberts, in harmony with the financial policy of the church.

STATISTICAL GROWTH

A considerable clearing through of our statistical records to set up an individual kardex system of statistical records has reduced our "statistical" or book membership, so that actual gains are not reflected in the total comparative figures of 1944-45, which were 3,228 and 3,269.

Our annual baptism averages for the past five years are 80. Of these, 44 per cent are children, 35 per cent young people and 21 per cent adults. The ratio of baptism to membership is 2.53 per cent which is the equivalent of the general church annual ratio.

Practically one third of our enrolled membership is on the isolated list on the un-attached file with a consequence of lowering baptism gains, tithe-paying, church attendance, etc.

SPECIAL EVENTS

The biennial mission conference of 1945 presented a splendid experience in spiritual and educational fellowship. It was the largest attended conference gathering and necessitated the hiring of the Drummoyne Astra Theatre to accommodate the crowds. All of the services of the conference were on a high level. The business transacted was extensive and concerned with the progress and welfare of the mission.

Tiona reunions for 1944 and 1945 each topped the previous reunions for attendance, finances, and extensive planning. High Priest C. A. Davies was in charge for 1944 and H. Peisker for 1945. Tiona Reunion Grounds, Ltd., the church member company that owns and manages the grounds, had the best years in their financial experience: There were over 700 campers on the grounds for the 1945 reunion. Every state in the mission was represented at this reunion, and three young sisters flew 1,400 miles from New Zealand to enjoy the reunion gatherings. A second mission reunion over the Christmas and New Year season has begun its concurrent session in Victoria. This year's successful meetings were held at Marysville up in the southern alps.

Youth camps and youth college activities are becoming firmly established in the mission. Brother Jacka pioneered

with J. Y. P. whose youth camp study sessions extended for a month. Nairne, S. A. and the northern N. S. W. camps have followed, and this year "Wandell College" at Greater Newcastle held its first week of camp sessions for youth.

MISSION SURVEY

Beginning early in 1945, a mission survey was personally conducted by teams of mission officers. A carefully prepared and detailed questionnaire was answered by the priesthood and leaders of the various branches in the presence of the survey team. The facts and recommendations for each district were carefully compiled and issued as a pamphlet. Then the facts of each of the four survey areas were correlated and compiled to serve as a source of missionwide figures and recommendations. These were issued to all the priesthood as a stimulus and direction for future activity.

The salient information of the survey will go out to all the members in a special publication entitled, "Burning Facts."

The results of this exhaustive mission survey will be presented to the joint council for policy-building recommendations on the future of the Church of Jesus Christ in Australia.

MISSIONARY TRAINING SCHOOL

This was held for seven months in 1944, with eight students in attendance. Brother Sorenson graduated from the school, and after six months in New Zealand has taken up his work as a general church appointee to Tahiti, with Sister Sorenson who is a trained nurse and Beth, their baby girl. A signal contribution of loving service and ministry has gone from Australia to Tahiti.

Don Swain and Ernie Walters left the school and enrolled in Graceland. Don Alberts serves as mission bishop's agent under appointment. Douglas Mawby serves as the two-year locally sustained appointee at John's River. The other three students serve in a local capacity. General church officers, Mrs. Mesley, and A. S. Frater were the faculty for this school.

GENERAL

Church buildings are planned in the immediate future at Bulahdelah, Guildford, N. S. W., and Carnegie, Victoria. Fremantle, W. A., has been organized as a branch and has established itself in the commodious building of historic Girton College, which it has purchased. Balmain branch has purchased a centrally located building site in Drum-

moyné for its future church home, and land has been donated at Port Kembla, and acquired at Laurieton, looking towards church buildings in these centers.

Seventy H. Peisker has been appointed acting mission president and will give the mission his capable and devoted leadership.

Our official farewells to Australia have been said. We leave the mission with many challenging tasks yet to be accomplished, yet with many good achievements as the result of the co-operative sharing of other leaders in an appointed leader's tasks; with many a heartache for the loved ones and friends from whom we must part, and with our lives enriched by the experience of service with Christ for eight years in Australasia.

Over 3,000 Saints join me in sending greetings to the conference, and with this report comes our prayers, theirs and mine, for a conference that again stands at the crossroads of our kingdom endeavor. May the way ahead be revealed and chosen in harmony with the great purposes of Almighty God.

REPORT OF

The European Mission

By Apostle Arthur A. Oakman

(Appointed in charge of European field at Conference of 1944.)

*To the First Presidency
and The General Conference:*

Since my appointment to Europe in 1938, there have been given to the succeeding conferences only brief reports touching the work to which I was assigned. I propose to give a more scopic report at this time which will bring report to the time I left the British Isles nine months after the appointment in 1944.

The present membership in the British Isles is 1,728. There has been a steady gain these last six years, although numbers which have accrued have not been very great. The average baptismal increase per year is about 30. It must be borne in mind that the war period has handicapped us very greatly and this increase has been made in a situation which is anything but favorable for missionary work.

In the realm of finances, amazing progress has been reported. The total income from all sources in 1938 was 503 pounds. In 1945 we shall have taken well over 3,000 pounds. It is to be understood that mere increase in

amount of money is no sure index to spiritual growth. Bishop Trapp has not been able to analyze his reports so as to give us relative figures of the number of people participating in 1945 as against 1938, but it is certain that the number has doubled.

The general outlook of the people six years ago was vastly different from what it is today. The zionic ideal was not then so much to the fore as it is now. This growth in understanding of the purpose of the church is, I believe primarily responsible for the increase both in the numbers participating and in the amount of money contributed in harmony with the law governing temporalities.

Bishop Trapp has rendered to the people of the British Isles a dignified, courteous, and able ministry. Like every other man in the country, he has, during the war had a treble responsibility thrown upon him in his secular affairs, and although called upon at times to travel in extremely difficult physical conditions, he has done this without complaining. He has presided at trials which have been anything but pleasant, and I have appreciated his support and confidence.

In relation to personnel, the picture has also undergone a tremendous change. There have been some losses through death, other losses have come through other causes; but it is amazing to observe how these losses have been replaced and how young and consecrated servants have been found to fill the breaches which have been made by these losses. One feature contributing toward this has been the emphasis made upon training young men for ministerial responsibility. Seven priesthood institutes have been held during the period under review, and the numbers attending and the quality of these institutes have been enlarged each successive time they have been held. Over eighty-five young men and women have been called in the service of their country to work with the armed forces. Some of these young men hold priesthood responsibility, and it is earnestly to be hoped that they will return and give their strength in the respective branches where they reside. In addition to this, long hours of work have been imposed on those remaining behind, and this, together with the physical strain imposed by wartime conditions, has made it both unwise and wellnigh impossible to require what normally would be asked from these men.

The main activity of the church in England has been devotional. The shad-

ow cast by the fearsome spectacle of Nazi tyranny has caused our people as never before to remember their devotions. While perplexity has abounded and in some places fear has dominated the heart and mind of the church, yet the gospel has proved to be a bulwark of faith and hope. Today our people are happy and grateful for the way in which they have been able to discern the hand of God moving to preserve both his church and what is worth preserving outside it.

INCREASE OF CHURCH BUILDINGS

Six years ago only one branch, Clay Cross, had deposited its deeds with the bishop or recognized the bishop in his stewardship in these matters. Coupled with this, the mission was heavily in debt. Farnworth owed 250 pounds; Beresford Road, 780 pounds; Enfield, 250 pounds; the building at Birmingham was a distinct liability, its being within the compound of the city's dilapidation area and was in line for being condemned. The buildings free from encumbrances were James Street Manchester, Sutton-in-Ashfield, and a small room at Warrington, the total value of which could be placed at 1,400 pounds. Today, the picture is vastly different. The mission is out of debt, all deeds, with the exception of James Street, are in the hands of the Bishop, and even here the bishop is one of the trustees; Gloucester has acquired a fine dwelling house and neat, serviceable hall valued at 850 pounds; the church at Enfield, valued at 2,500 pounds is clear of debt. At Nuneaton a brick workshop was bought, paid for, and converted into a church, and a fine vestry has been built. This property is valued at about 325 pounds. In addition we have acquired a mission headquarters valued at 1,500 pounds and have title to a property next door worth 900 pounds. In Manchester, the Beresford church has been freed from debt; and we have acquired at Wigan a large hall with seating capacity for 500, which also includes additional chapel accommodation and classrooms. This property is valued at about 650 pounds. At present the total value of these properties is in the region of 14,000 pounds. All this property is "Freehold." In addition to this, the church has acquired a modern bungalow at Sutton-in-Ashfield, the cash value of which stands at present in the neighborhood of 500 pounds. In Gloucester, London, Birmingham, Nuneaton, Sutton-in-Ashfield, Manchester, Wigan, and Farnworth we have properties which can be used, and should be used in all future endeavors as a basis around which constructive work can be accom-

plished. In regard to Birmingham, it is noteworthy that the people have at their disposal some 1,500 pounds which they are aiming to make into 10,000 pounds in order to erect a church which shall reflect our philosophy and idealism. As soon as possible after the war, work will be started on this project.

At Mission Headquarters I have endeavored to build up a suitable library which can be used by others of the general and local ministry as opportunity may permit. The library includes the 13th edition of the *Britannica*, the 26 volumes of the *Historians' History*, and a complete file of *Saints' Heralds* from 1874 until 1923.

Again there was no office equipment six years ago. Now we have all we need in way of office equipment, including a modern duplicating machine, typewriters, etc.

One feature of our work which has been most enjoyable and, at the same time, challenging, is the ministry we were called upon to render to the men and women from the United States and Canada who were serving overseas at the order of their respective governments. Apart from the physical side of this ministry—providing them with food and shelter—the spiritual aspects were indeed most uplifting. Over three hundred and twenty-five men came between 1940 and 1944. All of them behaved as gentlemen and what was most interesting was to observe how the zionic philosophy, its necessity as a redeeming feature of society to save the world from recurring wars, was being etched into their thinking. We made it an especial part of our approach to the European field to minister to these men, and consider it a privilege to have had the opportunity so to do.

During the period under review, we have acquired some printing equipment owned by the church and valued at 300 pounds and operated by Edward Parker of Nuneaton. He and his wife are very devoted to the church and are doing a splendid job in publishing the *Courier* every month, their labor being free, and portions of their home being turned over for the good of this work.

It is seriously to be entertained that someone with an M. A. degree be sent to Birmingham to preside over the Birmingham branch and also to assist in organizing a school for the young men of the mission and, in fact, appointees to Europe. He should be able to teach the German and Scandinavian languages, if such a one could be found, and although any beginning in such a venture would necessarily be small, the opportunity undoubtedly exists for this, and the equipment is available in Birmingham.

I can truthfully say that in every department of our endeavor the work in Great Britain is on a firmer basis than it was six years ago. The people are more Zion-minded, iniquity has been rooted out, the law governing temporalities has been more wholeheartedly complied with, standards of character and knowledge in the ministry have been pushed upwards. There remains the need that whoever shall occupy in Great Britain as the missionary in charge shall emphasize the evangelistic side of our work. The period under review has been one of reorganization and stabilization which have been in a large measure achieved. Younger men are in positions of leadership, and if the right lead is given, years of happy and fruitful labor lie ahead in the which will accrue to the church spiritual and temporal values.

The emphasis on the gathering must not be forgotten and has not been left out of account in our ministry; but unfortunately, between the years 1920 and 1930 what I consider unwise emphasis was made upon the gathering. People were told about the glories of America, its being a land flowing with milk and honey, about the advantages which would accrue to them if they moved from England, and consequently some men who otherwise might now be serving us as pastors, evangelists, and teachers in Great Britain are in America. While it is certain that if the emphasis before-mentioned is made, many families will be prepared for removal to the center place or the States, such a program of transfer should not be contemplated until there are at least five thousand members in Great Britain, and the removal of such families will not impoverish the work.

Of the work in Europe little is known. Letters have come from Holland and Scandinavia, but until the difficulties of travel are finally removed, a comprehensive report will not be possible.

I have appreciated the prayers and support which I know you have given me in my work in Britain, and the sympathetic consideration which you have extended to the various recommendations which have been made during the period of my stay there. I am deeply grateful also for the support of the good people of the mission, and express my gratitude for the splendid support given to me by my wife who, under trying conditions and in grievous circumstances and in the midst of sickness, never murmured nor complained, but with her prayers and encouragement enabled me to carry on. Above all, I am grateful for the support which I know has been extended to me by Him who called me, and shall ever be

grateful for the opportunity of ministering under his Spirit in my native land.

Since April, 1945, I was, by action of the First Presidency, associated with Apostle F. Henry Edwards in the Eastern Central States Mission, comprising Illinois, Missouri, and Wisconsin. Conditions in this field will doubtless be covered in his report, and the conclusions which are therein I find myself happy to endorse.

REPORT OF

Herald Publishing House

By C. A. Skinner

To the First Presidency and
and The General Conference:

We are submitting herewith a comparative balance sheet as of December 31, 1944, and May 31, 1945, together with a condensed statement of the changes of the net worth to which has been attested the signature of the Church Auditor, Lloyd L. Bland.

The comparison of the short period of January through May, 1945, to the entire calendar year of 1944 is because of a change in policy affecting the fiscal year of the Herald Publishing House. On October 25, 1944, the Board of Publication voted to change the business year from the calendar year to a fiscal year ending May 31. To effect this change, the books were closed on May 31, 1945. The figures of the audit made at that time are the ones used in the attached comparison.

The unusual large net gain shown for the 1945 period was the result of the sale of the new Inspired Version of the Holy Scriptures and other standard books which returned to the stock list in January after having been out of stock because of material shortages for most of 1944. After taking into consideration the unusual cause of this net gain in such a short period, the comparative figures still show that consistent progress is being made in the improvement of our financial status.

During the past two years we have been able to add several new books to our church literature, which has enabled us to improve our primary service to the people of the church; while at the same time, our financial condition is strengthened.

The net worth as of December 31, 1943, reported to the Conference of 1944 was \$109,588.05; the net worth as of May 31, 1945, was \$126,815.98, showing a net gain since last reported to the Conference of \$17,227.93.

The publishing house has continued throughout the war to serve not only the people of the United States and Canada,

Herald Publishing House Comparative Balance Sheet

		ASSETS	
<i>Current:</i>		December 31, 1944	May 31, 1945
Cash on Hand and in Banks.....		\$ 25,600.02	\$ 23,879.68
U. S. Government Securities.....		35,400.00	35,800.00
Accounts Receivable	\$ 7,780.08		\$10,763.49
Less Reserve for Bad Debts.....	406.60	7,373.48	538.17
			10,225.32
Inventories:			
Material and Supplies.....	\$ 6,301.41		\$ 5,006.00
Work in Process.....	12,616.62		3,017.82
Unbound Books	3,828.62		7,977.07
Own Completed Merchandise.....	6,844.32		13,469.64
Purchased Completed Merchandise	9,265.66		12,558.12
Quarterlies	5,754.57	44,611.20	7,159.67
			49,188.32
Total Current Assets.....		\$112,984.70	\$119,093.32
Fixed Assets—depreciated:			
Land and Building.....	\$22,850.53		\$22,029.33
Furniture and Fixtures.....	3,869.35		3,815.00
Machinery and Equipment.....	6,550.68		6,343.78
Total Fixed Assets.....		33,270.56	32,188.11
Other Assets:			
Foreign Receivables—Reserved	\$ 2,258.55		\$ 2,655.54
Postage and Utilities Deposits.....	139.00		139.00
Prepaid Insurance, Postage and			
Supplies	1,905.23		7,978.08
Total Other Assets.....		4,302.78	10,772.62
		<u>\$150,558.04</u>	<u>\$162,054.05</u>

LIABILITIES AND NET WORTH

Liabilities:			
Trade Accounts Payable.....	\$ 4,149.62		\$ 7,150.11
Customers' Credit Balances, Etc.....	4,938.45		2,123.86
Accrued Sales and Payroll Taxes.....	1,192.57		1,065.09
Other Payables	5.19		667.63
Total Liabilities		\$ 10,285.83	\$ 11,006.69
Deferred Credits:			
Unearned Subscriptions	\$22,826.46		\$20,201.50
Deferred Merchandise Sales.....	71.20		
Reserves for Contingencies.....	3,271.21		4,029.88
Total Deferred Credits.....		26,168.87	24,231.38
Net Worth		114,103.34	126,815.98
		<u>\$150,558.04</u>	<u>\$162,054.05</u>

CHANGES IN NET WORTH

Balance December 31, 1943			\$109,588.05
Add:			
Net gain for the year 1943.....			4,515.29
Balance December 31, 1944			\$114,103.34
Add:			
Net gain for the five month period.....			15,181.57
			<u>\$129,284.91</u>
Deduct:			
To provide for contingent expenses.....	\$ 2,190.69		
Retroactive wage increases—1943-1944.....	278.24		2,468.93
Balance May 31, 1945			<u>\$126,815.98</u>

I have examined the balance sheet of the Herald Publishing House as of December 31, 1944 and May 31, 1945, have reviewed the system of internal control and the accounting procedures of the house and, without making a detailed audit of the transactions have examined or tested accounting records and other supporting evidence, by methods and to the extent I deemed appropriate. On October 25, 1944, the Board of Publication approved a change in the accounting period from a calendar to a fiscal year basis ending May 31, 1945. Detailed reports of examination have been made to the First Presidency for the two accounting periods.

In my opinion the accompanying balance sheet presents fairly the position of the Herald Publishing House at December 31, 1944, and May 31, 1945, and the results of its operations for the seventeen month period then ended.

LLOYD L. BLAND,
Church Auditor.

but to serve as well as possible under wartime conditions our foreign missions in England, Australia, and New Zealand. Due to the fact that money cannot yet be transmitted from these countries, we have sizable balances which are held in reserve by the bishops in the respective territories. Due to the uncertainty of transfer, these funds have been partially reserved on our books.

It should be noted that adequate cash is on hand for the payment of all liabilities, and liquid assets consisting of Government Bonds and Notes are being constantly increased to provide reserves for replacement of equipment and machinery as the need may arise.

THE BOARD OF PUBLICATION,
By C. A. SKINNER, *President.*

REPORT OF Department of Statistics

By C. L. Olson

March 1, 1946.

*To the First Presidency
and the General Conference:*

Herewith we present the statistical report for the years 1944 and 1945 as follows:

TABLE I. *Summary of Changes in the Total Enrollment of the Church from January 1, 1944 to January 1, 1946.*

Total Enrollment January 1, 1944	130,024
Baptisms in 1944	2,531
Transfers from the unknown	44
Reinstatements	5
Gains by correction	24
Total Gain	2,604
Deaths during 1944	1,207
Withdrawals during 1944	37
Expulsions during 1944	7
Losses by correction	17
Total Loss	1,268
Net gain during year 1944	1,336
Total Enrollment January 1, 1945	131,360
Baptisms in 1945	2,491
Transfers from the unknown	42
Reinstatements	7
Gains by correction	25
Total Gains	2,565

TABLE III. Changes in Church Membership during the year 1944 by Individual Stakes, Districts, Missions, etc., showing the number of baptisms in each, together with gains and losses by transfers, deaths, withdrawals, expulsions, the net gain or loss, and the enrollment at the beginning and end of the period.

NAME	GAINS				LOSSES				NET Gain	NET Loss	Enroll. Jan. 1, '45
	Enroll. Jan. 1, '44	Bap-tism	Trans-fer	Trans-fer	Death	With-dr'l	Expl.	Enroll. Jan. 1, '44			
City of Zion	7,689	253	399	162	100				390		8,079
Far West Stake	3,381	92	87	61	47	1	1		69		3,450
Holden Stake	2,184	62	98	96	19				45		2,229
Kansas City Stake	3,660	105	238	310	37					4	3,656
Lamoni Stake	2,219	38	61	48	30				21		2,240
Stake Totals	19,133	550	883	677	233	1	1		521		19,654
Alabama-Gulf States	3,268	64	66	75	15				40		3,308
Arkansas and Louisiana	1,210	19	9	35	5					12	1,198
California, Northern	2,778	41	173	154	27				33		2,811
California, Southern	4,063	58	258	117	27	2			170		4,233
Colorado, Eastern	2,410	32	59	101	9					19	2,391
Colorado, Western	404	9	8	15	8					6	398
Idaho	743	26	12	9	5				24		767
Illinois, Central	939	21	6	11	8				8		907
Illinois, Chicago	1,024	23	83	63	8				35		1,059
Illinois, Nauvoo	1,072	12	13	14	6		1		4		1,076
Illinois, Northeastern	845	11	14	28	9					12	833
Illinois, Rock Island	1,958	48	62	51	18				41		1,999
Illinois, Southeastern	1,381	39	13	28	12				12		1,393
Indiana, Northern											831
Indiana, Southern	974	11	18	27	2						974
Iowa, Des Moines	1,951	42	59	92	22					13	1,938
Iowa, Northwestern	2,333	24	42	65	19		1			19	2,314
Iowa, Southwestern	2,047	42	66	64	37				7		2,054
Kansas, Northwestern	434	3	7	13	3					6	428
Kansas, Southwestern	788	11	29	32	6		1		1		789
Kentucky and Tennessee	919	8	58	36	3				27		946
Maine	1,231	31	4	3	14				18		1,249
Massachusetts- So. New England	1,127	18	12	16	12				2		1,129
Michigan, Central	2,264	48	50	47	36				15		2,279
Michigan, Detroit-Windsor	3,041	105	115	117	23	6			74		3,115
Michigan, Eastern	1,164	32	41	50	15				8		1,172
Michigan, Flint-Pt. Huron	2,452	94	153	187	23				37		2,489
Michigan, Northern	1,575	34	11	46	15					16	1,559
Michigan, S. and No. Indiana	3,058	84	79	56	30		1		76		3,134
Michigan, Western	744	10	29	18	7				14		758
Minnesota	971	7	38	44	13					12	959
Missouri, Rich Hill	1,008	17	55	29	5				38		1,046
Missouri, St. Louis	1,725	33	35	43	18				7		1,732
Missouri, Southern	992	10	17	57	2					32	960
Missouri, Spring River	2,251	42	112	154	32	1			33		2,218
Montana, Eastern	272	3		11	1					9	263
Montana, Western	742	5	5	15	8					13	729
Nebraska, Central	478	6	1	6	1						478
Nebraska, Northeastern	1,446	38	34	69	12					17	1,429
Nebraska, Southern	651	8	11	18	8					7	644
New York	626	22	11	5	8				20		646
N. York & Philadelphia	1,962	34	28	55	20					13	1,949
North Dakota	538	18	9	20	3				4		542
Ohio-Kirtland	2,259	39	74	92	16				5		2,264
Ohio-Northwestern	754	12	27	33	13					7	747
Ohio, Southern	2,602	54	93	119	25				2		2,604
Oklahoma, Central	2,844	33	72	73	8				24		2,868
Oklahoma, Western	1,053	11	38	38	20					59	994
Oregon, Portland	1,424	30	87	45	17		1		54		1,478
Pennsylvania, Pittsburgh	703	19	14	10	8		1		14		717
Texas, Central	1,418	32	26	25	8				25		1,443
Texas, Southwestern	657	14	2	6	1				9		666
Utah	478	3	19	22	5					5	473
Washington-Seattle	1,464	25	74	68	11				20		1,484
Washington-Spokane	892	14	33	24	2				21		913
West Virginia	1,233	29	39	56	13					1	1,232
Wisconsin, Northern	625	9	70	120	16	8				65	560
Wisconsin, Southern	685	24	20	14	6				24		709
Alberta	719	17	8	7	3				15		734
British Columbia	534	8	22	17	3				10		544
Chatham	1,118	33	12	24	17				4		1,122
London	1,095	20	20	13	16				11		1,106
Owen Sound	1,601	42	46	68	26					6	1,595
Toronto	2,515	46	35	23	37				21		2,536
Saskatchewan, Northern	710	13	30	22	3				18		728

NAME	Enroll. Jan. 1, '44	GAINS			LOSSES			NET Gain	NET Loss	Enroll. Ja. 1, '45
		Bap- tism	Trans- fer	Trans- fer	Death	With- dr'l	Expl.			
Saskatchewan, Southern	420	1	4	5	2	1		3	417	
District Totals.....	89,662	1,771	2,770	3,070	831	28	5	607	90,269	
Unorganized Terr'y.....	3,162	55	130	178	22	6		21	3,141	
Sub-Totals for United States and Canada.....	111,957	2,376	3,783	3,925	1,086	35	6	1,107	113,064	
Foreign Missions:										
Australasia	3,240	50	2	2	35			15	3,255	
British Isles	1,703	77		3	36	1	1	36	1,739	
Denmark	16								16	
Germany	720								720	
Hawaiian	704	28	7	7	8			20	724	
Holland	272								272	
Isle of Pines.....	89								89	
Jerusalem	27								27	
Norway	82								82	
Poland	87								87	
Society Isles	1,779		2					2	1,781	
Sweden	77								77	
Switzerland	12								12	
Foreign Totals	8,808	155	11	12	79	1	1	73	8,881	
Totals for Membership properly enrolled	120,765	2,531	3,794	3,937	1,165	36	7	1,180	121,945	
Suspense Files	8,936		415	211	42	1		161	9,097	
Disorganized File	323			5					318	
Sub-Totals	9,259		415	216	42	1		156	9,415	
GRAND TOTALS	130,024	2,531	4,209	4,153	1,207	37	7	1,336	131,360	

TABLE IV. Changes in Church Membership during the year 1945 by individual Stakes, Districts, Missions, etc., showing the number of baptisms in each, together with gains and losses by transfers, deaths, withdrawals, expulsions, the net gain or loss, and the enrollment at the beginning and end of the period.

City of Zion.....	8,079	258	452	224	76			410	8,489
Far West Stake.....	3,450	76	70	242	54			150	3,300
Holden Stake	2,229	67	167	213	23			2	2,227
Kansas City Stake.....	3,656	85	271	154	34	2		166	3,822
Lamoni Stake	2,240	43	87	55	21	5		49	2,289
Stake Totals	19,654	529	1,047	888	208	7		473	20,127
Alabama-Gulf States..	3,308	53	81	88	25			21	3,329
*Arkansas & Louisiana	1,430	29	14	20	6			17	1,447
California, Northern....	2,811	48	174	138	28			55	2,866
California, Southern....	4,233	88	368	311	44	1	1	100	4,333
Colorado, Eastern.....	2,391	23	62	80	39			34	2,357
Colorado, Western.....	398	4	23	17	1			9	407
Idaho	767	6	16	31	7			16	751
*Illinois, Central	1,004	25	13	7	11			20	1,024
Illinois, Chicago	1,059	38	76	117	5			8	1,051
Illinois, Nauvoo	1,076	6	8	14	11			11	1,065
Illinois, Northeastern..	833	6	35	11	2			28	861
Illinois, Rock Island....	1,999	50	72	92	17			13	2,012
Illinois, Southeastern..	1,393	7	69	59	15			2	1,395
*Indiana, Northern	831	16	274	50	25			215	1,046
Indiana, Southern	974	21	64	72	22			9	965
Iowa, Des Moines.....	1,938	45	83	98	16			14	1,952
Iowa, Northwestern....	2,314	41	37	81	34			37	2,277
Iowa, Southwestern....	2,054	42	40	37	31			14	2,068
Kansas, Northwestern	428	3	2	11	2			8	420
Kansas, Southwestern	789	14	29	13	5			25	814
Kentucky & Tennessee	946	12	16	25	12			9	937
Maine	1,249	21	2		8	2		13	1,262
Massachusetts-									
So. New England.....	1,129	25	19	18	12			14	1,143
Michigan, Central	2,279	61	53	53	24			37	2,316
Michigan,									
Detroit-Windsor	3,115	80	107	307	31	9		160	2,955
Michigan, Eastern	1,172	10	38	32	13			3	1,175
Michigan,									
Flint-Pt. Huron	2,489	44	115	129	17			13	2,502
Michigan, Northern	1,559	34	84	115	21			18	1,541
*Michigan, Southern	2,303	33	80	328	24			239	2,064
Michigan, Western	758	11	33	19	13			12	770
*Minnesota	1,000	21	34	34	12	1		8	1,008
Missouri, Rich Hill....	1,046	15	50	71	13			19	1,027
*Missouri, St. Louis.....	1,675	34	66	85	18			3	1,672
Missouri, Southern	960	24	42	66	10			10	950
Missouri, Spring River	2,218	53	132	71	23			91	2,309

Deaths during 1945.....1,326
 Withdrawals during 1945 36
 Expulsions during 1945.... 9
 Losses by correction..... 9

Total Losses1,380

Net Gains during 1945 1,185
 Total Enrollment January
 1, 1946 132,545

TABLE II.—Tabular Comparison of the Number of Miscellaneous Reports Received during the Years 1944 and 1945.

Type of Report	Number in 1944	Number in 1945
Transfers	4,180	4,939
Baptisms	2,531	2,491
Blessings	2,233	2,009
Marriages	1,220	1,319
Deaths	1,207	1,326
Ordinations	308	327
Divorces	130	177
Withdrawals	37	36
Silences	36	15
Deaths in Unknown File	20	24
Expulsions	7	9
Licenses Restored	9	16
Licenses Surrendered....	3	6
Reinstatements	5	7
Branches Organized.....	2	3
Branches Disorganized..	6	2
Totals	11,934	12,706

See also attached Tables III and IV which give detailed figures by Stakes and Districts.

THE DEPARTMENT OF STATISTICS,
 By C. L. Olson.

REPORT OF The Patroness Society

By Mrs. William Bath

To the First Presidency
 and The General Conference:

The Independence Patroness Society met Friday, January 18, at the Nurses' Home, 1215 W. Van Horn, and the report for twenty-one meetings shows that 850 pieces have been finished and 305 hours spent in the linen room at the hospital. The society contributed \$300 to furnish Room 318. We have had very little new material the past two years but have made Mayo wrappers, lap sheets, tonsil wrappers, and large mattress pads from new material. Many pieces have been made over from used material, and kitchen aprons were made from large flour sacks.

We have lost in death three faithful workers: Mrs. E. L. Kelley, president

emeritus; Mrs. H. L. Loosemore, president from 1918 to 1940; and Mrs. Vida Morgan, who spent many hours service in the linen room at the hospital.

Several letters and cards have been answered, and donations of money and linens have been sent to the hospital. We are hoping that material will soon be available for needed supplies.

We wish to thank all workers whose unflinching efforts help our hospital to answer the call for the care of the suffering.

Mrs. William Bath,
President.

REPORT OF

The Presidents of Seventy

By E. Y. Hunker and R. E. Davey

To the First Presidency
and The General Conference:

Since the 1944 General Conference, the Presidents of Seventy have been in the field of missionary labor and administration, in addition to their other responsibilities. We have maintained correspondence with the members of the quorum and have thereby endeavored to stimulate, encourage, and inform as best we could.

The Council of Presidents of Seventy felt a deep need to meet as a council at least once between General Conferences, and did so convene for a session beginning on January 5, 1945, concluding on January 9. Our deliberations were helpful and profitable to us and permitted our formulating a more definite program for the members of the First Quorum of Seventy for the 1946 General Conference. We likewise gave serious study to the matter of the work of the seventies and to the problems confronting us in the rehabilitation of the quorums.

The addition of nine new members to the quorum during the 1944 General Conference provided one of the more hopeful and helpful steps in beginning the rehabilitation of the seventy. The pressure of the war needs and the demand for and drain upon our young men throughout the country, as a matter of course drained the ranks of the church of many potential young appointees. Now, with peace declared and with the return of many fine young men of the church, we feel hopeful that there will be an increasing of appointees for the general ministry of the church. It is to this hoped-for group of men that the Presidents of Seventy are looking with expectation that the work of increasing the number of the Seventy will materialize through their qualification.

NAME	Enroll. Jan. 1, '44	GAINS			LOSSES			NET Gain	NET Loss	Enroll. Jan. 1, '45
		Bap- tism	Trans- fer	Trans- fer	Death	With- dr'i	Expl.			
Montana, Eastern	263	6	1	3				4		267
Montana, Western	729	10	10	48	8				36	693
Nebraska, Central	478	7	4		3			8		486
Nebraska, Northeastern	1,429	31	30	33	9			19		1,448
Nebraska, Southern.....	644	13	10	11	6			6		650
New York	646	10	12	15	10	1	2		6	640
New York and Philadelphia	1,949	30	26	39	21				4	1,945
North Dakota	542	13	4	13	6				2	540
Ohio, Kirtland	2,264	39	44	64	21	1			3	2,261
Ohio, Northwestern....	747	13	7	28	10				18	729
Ohio, Southern	2,604	62	38	43	23			34		2,638
Oklahoma, Central	2,868	50	57	148	23		1		65	2,803
Oklahoma, Western	994	17	33	141	17				108	886
Oregon, Portland	1,478	44	124	73	10			85		1,563
Pennsylvania, Pittsburgh	717	7	5	4	4			4		721
*Texas, Central	1,211	14	27	40	6				5	1,206
Texas, Southwest	666	8	13	21	3				3	663
Utah	473	5	7	18	1				7	466
Washington, Seattle....	1,484	37	106	114	12			17		1,501
Washington, Spokane..	913	39	102	74	19			48		961
West Virginia	1,232	12	22	28	14				8	1,224
Wisconsin, Northern....	560	11	22	24	3	6				560
Wisconsin, Southern....	709	20	18	28	7			3		712
Alberta	734	12	28	24	9			7		741
British Columbia.....	544	9	30	13	2			24		568
Chatham	1,122	7	15	14	15				7	1,115
London	1,106	29	26	31	18			6		1,112
*Owen Sound	1,554	23	6	15	11			3		1,557
Toronto	2,536	43	48	40	25	2		24		2,560
Saskatchewan, Northern	728	24	38	54	11				3	725
Saskatchewan, Southern	417	3	3	17	1				12	405
District Totals	90,269	1,691	3,327	3,918	925	24	3	148		90,417
Unorganized Terr'y....	3,141	50	130	94	22			64		3,205
Sub-Totals for United States and Canada.....	113,064	2,270	4,504	4,900	1,155	31	3	685		113,749
Foreign Missions:										
Australasia	3,255	85	1	5	63		3	15		3,270
British Isles	1,739	32			15	5	3	9		1,748
Denmark	16									16
Germany	720				1				1	719
Hawaiian	724	23	3	12	7			7		731
Holland	272									272
Isle of Pines.....	89									89
Jerusalem	27									27
Norway	82	1			8				7	75
Poland	87									87
Society Isles	1,731	80	2		31			51		1,832
Sweden	77									77
Switzerland	12									12
Foreign Totals	8,881	221	6	17	125	5	6	74		8,955
Totals for membership properly enrolled	121,945	2,491	4,510	4,917	1,280	36	9	759		122,704
Suspense Files	9,097		672	214	45			413		9,510
Disorganized File	318		20	6	1			13		331
Sub-Totals	9,415		692	220	46			426		9,841
GRAND TOTALS	131,360	2,491	5,202	5,137	1,326	36	9	1,185		132,545

*As of January 1, 1945, the following changes were made:

Pleasant Hill, Illinois, branch, with a total enrollment of 57, was transferred from St. Louis District to Central Illinois District.

Fort William, Ontario, branch, with a total enrollment of 41, was transferred from Owen Sound District to Minnesota District.

Shawnee, Texas, branch, with a total enrollment of 232, was transferred from Central Texas District to Arkansas and Louisiana District.

Southern Michigan and Northern Indiana District was divided into two districts, one to be known as Southern Michigan District, the other Northern Indiana District. At the close of the year 1944, the combined district had a total enrollment of 3,134. Of this number, 2,303 were enrolled on Southern Michigan District, and 831 on Northern Indiana District as of January 1, 1945.

This explains what may seem to be a discrepancy between the closing figures of 1944 and the beginning figures of 1945 for the various districts involved in these changes.

After much careful and prayerful study, the Presidents of Seventy feel that the only sound and safe method for rehabilitation of the seventy is clearly set forth in the basic law of the church as contained in the revelations accepted by the church in the course of the existence and experience of the Restoration Movement. We therefore earnestly request of the membership of the church their sincere and earnest support in prayer, labor, and a continuing and increasing of observance of the whole law of God, temporally and spiritually, that more laborers may be sent forth into the harvest.

It is with high hopes that we look to these times as the period when the church may be liberated from many of the hindrances that heretofore have obstructed our advancement and progress in the great and glorious work of preaching the gospel to the nations and moving rightly toward the building of Zion.

May the Spirit of God so permeate the entire church that we shall in unity and power promulgate the cause of righteousness the world so much stands in need of.

The Presidents of Seventy,
E. Y. HUNKER, *President*.

R. E. DAVEY, *Secretary*.

REPORT OF

The Church Physician

By A. W. Teel, M. D., Ph. D.

*To the First Presidency
and The General Conference.*

It is with extreme regret that I realize that I shall be unable to attend the General Conference this year. A great amount of professional duties and unavoidable circumstances will prevent me from doing so. I realize that I will miss the joy of the personal contact with many of my co-workers in the Christian faith. Although I have given much advice to members and nonmembers of my church, have met many of them professionally and socially, and have answered many inquiries through the means of correspondence, yet, I always long to reach out to larger fields. Is it not wrong to judge that which we know not of? This thought has come to my mind as I review the many phases of life with which the church deals.

OUR HUMAN SITUATION

This world of ours has become a very specialized one. Affairs of science must of necessity be left to the scientists. The problems of education must be left to the educators. The economists and the bankers have their specialized departments. And so it goes all through the business, the educational, religious, and professional lives of our nations throughout the world. These divisions have many subdivisions and classes. Thus the

church must also assume its role as a specialized organization and as such, it would be well for it to allot a very large subdivision to the church physician.

Never in the history of the church has there been as great a need for the church physician as to the present. I myself, have had a great yearning for the power to turn the minutes into hours, so that the time at my disposal which I devote to the work of the church might become lengthened indefinitely.

In these days when the world is striving to retain its hard-won peace, the question becomes of greatest importance: Why life and what is it for? Job says "life is wind." James declares it is a "vapour which appeareth for a little time and then vanisheth away." Is that all there is to it? Think of life first physically—how wonderful the human body; what honor God gives us. Let us straighten our frame and follow God's original injunction—"subdue the earth and have dominion over it."

Life is both physical and spiritual. It is God's great school wherein we are being fitted for an existence higher than this, and eternal. Christ said, "Life is more than meat. . . . I am come that you might have life and that you might have it more abundantly." The abundant life is spiritual. It is dedicated to God by choice and not by force. Moses said: "I set before you life and death . . . choose life." Jesus said: "How oft would I have gathered you as a hen gathereth her chickens beneath her wings but ye would not." He said again: "I am the way, the truth and the life, no man cometh unto the Father [life] but by me." . . . "He that followeth me shall not walk in darkness but have the light of life." Do we have that light?

DESTRUCTIVE FORCES

The destructive forces of the physical universe create a serious problem for many of us. A calamity like an earthquake or a destructive hurricane or a flood when thousands of helpless human beings are ruthlessly destroyed, raises serious doubt in many minds as to the goodness and justice of God.

There are also a number of ills which result from the failure of nature to respond to man's labor. For example, seeds that have been sown for food are destroyed by droughts, floods, or insects. A field of corn or wheat may be turned into a barren waste overnight by the flood waters of a mighty river or an army of grasshoppers. Or the destructive boll-weevil comes and turns into despair all hopes for a bountiful cotton crop.

Perhaps it would help a bit if we would remind ourselves that the very forces of nature which bring disaster are also among our most helpful educators. Man must study these forces in order to master them. The more he studies them, the more deeply does he enter into their secrets.

Experience teaches us that by far the larger portion of the sufferings that man endures at the hands of his physical environment are due to his own neglect, carelessness, or imprudence. They are due to a thousand causes which turn things preventable and innocent into things that are hurtful or even deadly.

After men have deliberately gone at cross purposes with an orderly world, would not divine interference be extremely harmful? Miracles worked to stay nature's destructive course would arrest the progress of mankind, and we would find ourselves amidst a static world. If the stormy sea were subdued every time the lives of men were threatened, we might never have any dreadful tales of shipwreck or other disasters of the deep, but just as surely we would never have produced ships like the "Normandie" or the "Queen Mary."

Many of the ills that man suffers result from acts of his personal will. They fall within the realm of man's deliberate choice. Sin is a deliberate transgression of the law of God. We transgress it when we treat others unjustly. The crimes and vices which besmirch human history must be reckoned with as deliberate transgressions of the law of God. Even war, and all the suffering and tragedy associated with it, comes within this category. If man had been created without the power of doing wrong, there would have been no ability to do right. Where there is no room for choice, there is no virtue to be attained.

Every person who becomes a parent faces the problem which God faced when he created the universe. Whatever justifies the responsibilities the parent dares to undertake when he becomes a parent, justifies God in making a universe of free moral agents. Through the exercise of his freedom of choice, man brings joy and comfort to himself and others, or he brings disaster and suffering.

HUMAN RESPONSIBILITY

There is still another group of ills which are even more perplexing. There are ills which result from pestilence and disease and which bring suffering and death to millions. Why is all this permitted in the world if God is really what we have been taught to believe that he is?

Before we attach too much blame to God, we should pause and see if God is really at fault, or if it is man's shortsightedness. Such ills are usually traceable to man's carelessness in permitting breeding places for disease germs. A milk supply or drinking water becomes contaminated through carelessness, and a whole community is swept with an epidemic of typhoid. It is quite apparent that most of our troubles in this category are traced directly to man himself. His disregard of the most elementary laws of health brings suffering upon himself and his fellows, though oftentimes he does not realize it.

We ought—all of us—to be using our bodies vigorously and healthfully because it gives us pleasure. But many of us have got so out of the way of that sort of thing that it is idle to approach them with a counsel of perfection. It has always seemed to me that there should be something to think about in the idea that diet, rest, and right living in general, can be looked upon simply as a business proposition, to be considered in terms of profit and loss. Let's try it from this strictly practical, utilitarian angle and see where we come out.

Let us regard health and longevity and vital energy as commodities—which nature hands us free of charge when we are born; but which she allows us to retain in later life only as we pay interest on the loan. Fall down on the interest, and Nature, looking out through a little grated window in the Bank of Health, is likely to foreclose. Usually, she does this slowly. She may do it through obesity, or slowly accumulating blood pressure, or slowly thickening arterial walls, or slowly degenerating heart, kidneys, or liver—the slow onset, in other words, of those degenerative diseases chiefly associated with middle age. Such slow cracking down is preparatory to foreclosure, but being slow, it gives the man time to wake up, come to his senses, and get busy.

Most of us are prone to eat as we please, drink as we choose, and defy all the laws which govern the human body; then when nature demands a payday in the form of sickness, the cry is, "I hope I am not going to be

sick long;" "Get me out as soon as you can"—so that the cycle can be repeated.

PREVENTIVES OF ILLNESS

A generous use of dairy products is essential. Instead of half a pint of milk a day, which is the present average throughout the country, each of us should use at least a quart, either as a beverage or in foods.

There are dietary properties in the leafy parts of vegetables that differ entirely from the properties of potatoes and the root vegetables such as beets and turnips. Eating leafy vegetables in liberal quantities provides the body with invaluable substances, which it cannot secure in adequate amount from milled cereals, potatoes, and the muscle cuts of meat such as beefsteak, ham, and roasts. They are of great advantage also because they leave a bulky residue which aids the intestine to empty.

We must all eat frequently of raw vegetables and raw fruit to be certain of having in our diet the vitamins that protect against scurvy. Raw cabbage, raw tomatoes, and oranges are particularly valuable for this purpose.

After a man has provided himself with the minimum of these essential foods, he can make life pleasant by eating what his appetite calls for. The great danger now is likely to come from overeating. However, the minimum allowance of milk, vegetables, and fruit should crowd out of his meals a considerable part of the meat, bread, and potatoes he has been in the habit of eating.

THE FUNCTION OF PAIN

Why is physical pain permitted? It does not require a scientific mind to realize the beneficent ministry of pain. For one thing, pain is the body's danger signal. It is an indication that something is wrong and needs attention. A man develops trouble in his spine, and this causes acute pain. His physician sends him to the dentist. An X ray reveals an abscessed tooth, or sinusitis, one or both, and a specialist is consulted. The tooth is extracted and, with it, the source of infection is removed. Soon he is well again.

It is not always as simple as that, yet it is surprising how often prompt attention to these warning signals saves us from serious trouble. To ignore them may mean protracted illness, irreparable trouble, or even death. It is folly to blame God when indiscretion or failure to heed warning signals is at the root of our trouble.

CONSIDERING DEATH

Here is a man able in imagination to wing across the centuries long gone by, to fathom the problems of life today and to forecast the future and lay the foundations for a new world. Here is a creature able to think in terms of infinity who has had measured out to him a pitiful allotment of threescore years and ten. The awful tragedy of death is a hard matter to explain, especially when one is snatched away in the very blossom of youth. Mortal minds wonder why the young die.

But even when all of this has been said, why should death seem such an awful thing? Death enables us to realize the meaning of life. Time takes on new value; love becomes nobler; men think of themselves more worthily when they see that "the night cometh when no man can work." Friends and families live in a tender light when we know that the sun shines but for a season. Death bids men live in earnest. It adds glory and grandeur to life. "Oh, death, where is thy sting?"

We should always keep in mind that time and eternity are one. Life, its meaning, purpose and discipline, can never be understood purely on the basis of an existence which begins with birth and ends with death. That which appears to us now as an evil may appear, when the veil has been lifted and our understanding is more complete, only as a discipline better qualifying us for our immortality. An immortal life is so vast that the prelude to it may have either a joyful and happy setting, or be intermingled with the tragic situations of a mighty drama.

No burdened soul can stand long within the shadow of the Cross of Christ without making a grand and glorious discovery. When we come to understand the meaning of that Cross and see God working out his purposes of redemption on Calvary, then we come to know something of the heart of God and his attitude toward all the suffering and death in the world. "Thanks be unto God that giveth us the victory through our Lord Jesus Christ."

PRACTICES THAT DESTROY HEALTH

Juvenal, in his Fourth Satire, said: "A sound mind in a sound body, is a thing to pray for." Thus we find that even the ancient philosophers knew the value of health. For thousands of years, however, man did little about the matter scientifically.

Yet even we moderns are singularly tempted to turn to untried nostrums instead of to a consideration of the laws of nature, where our bodies are concerned. Every hour of the day, and most of the night, we have dinned into our ears by the radio the merits of this nostrum or that cure. Some of the suggestions are little short of criminal. We hear radio announcers telling us to drink all the liquor we want, and eat all the indigestible food we can hold, then take a pill or a powder and forget all about it.

Such abuse of the body that God gave us, is sinful. We know that we should not overburden our digestive system, then numb its feeling and stimulate its activities by some chemical. Yet that is exactly what we are urged to do.

Even the beasts of the field know better, when they have eaten enough to satisfy their appetites, they cease eating. Man makes a glutton of himself, and then wonders why he is faced with the breakdown of his bodily functions before he reaches middle age. Let us learn from our animal friends. They eat in moderation, they live out of doors, they take plenty of exercise, they do not worry.

THE MENTAL FACTOR

Modern science tells us that most physical ailments are directly traceable to wrong thinking, that we can worry ourselves into insanity or a nervous breakdown, that we can envision some bodily disease until we actually develop it in ourselves. "Love thy neighbor," is an unselfish preachment, it bears rich dividends in the health of the individual. Look about you at the persons with disagreeable dispositions, are they healthy? By their own meanness, they have brought upon themselves the pain and discomfort they have sought to bring others. They will excuse themselves by saying that their afflictions make them disagreeable, that they suffer so that they cannot always be pleasant and cheerful. Yet we have thousands of illustrations in life of persons suffering from some accident, bedridden or confined to their wheel chairs, who are cheerful, filling the lives of all about them with joy and peace. Emerson said: "Give me health and a day and I will make the pomp of emperors ridiculous." This thought was expressed by

Gray when he said:

"Rich, from the very want of wealth,

In heaven's best treasures, peace and health." If you have health, conserve it, value it above wealth. With health you may achieve wealth; wealth can never buy health once it has been squandered. Isaac Walton said: "Look to your health; and if you have it and value it next a good conscience." And Sterne, in his *Sentimental Journey*, petitioned: "Grant me but health, thou great Bestower of it, and give me but this fair goddess as my companion and shower down thy mitres, if it seem good to thy Divine Providence, upon those heads which are aching for them."

The rules for healthful living are those of common sense. You know what agrees with you, you know how much sleep you require each night, you know how much exercise you should take without overtaxing yourself. You know that a burst of anger disturbs your digestion, you know that hate upsets your bodily balance, you know that worry not only causes loss of sleep, of appetite and weight, but also so disturbs the mind that it is incapable of solving the problem that is causing the worry.

Do you know the scientific explanation of the bodily disturbances that follow a burst of anger? Anger or fear causes the adrenaline glands to pour their fluid into the bloodstream, it is a powerful stimulus, enabling great feats of strength, amazing agility, for short spaces of time. But such exertions are inevitably followed by a reaction, depression sets in, the normal balance of the glandular functions of digestion, and of the mental processes are destroyed. Do you know dogs bite those who are afraid of them, but do not molest those who do not fear them; that bees sting those who are afraid, yet allow other people to put their hands in the hive? Again the answer lies in the adrenal fluid. Fear forces this into the blood stream, to animals and insects it has a powerful odor, and they bite or sting in retaliation for the affront that has been given their olfactory nerves.

LOSS OF RELIGIOUS STANDARDS

Today, as never before in the history of man, the fundamental institutions of his social life are being challenged. The home feels the impact of economics, the highly developed and overwhelming call to urban excitement, overcrowding, and family disintegration.

Many children are brought up to believe that there is no God, and that the Holy Bible is just another book of tales and lies. Their toys are anti-religious. The child's toy blocks have hideous cartoons of Christ, instead of pictures of animals, fruits, and flowers as are found on blocks children have in America.

The godless servants of Satan, their leaders, do not make any secret about their plans to destroy belief in God. They have declared over and over again that they will fight to the end to banish the name of God from the entire world.

Do our people in this grand country of ours realize that everything which they cherish—their Christianity and freedom to worship, their homes and children, their freedom of speech and literature, and last, but not least, their very health is being quietly devoured by this enemy which is scattered to all four winds, in every town and city in our nation and doing their work well under many disguises, and byways and means which the unthinking person does not suspect. Wake up, my beloved friends. The responsibility rests with you and you and You. Do not leave it for the other fellow!

PROTECTION OF YOUTH

Already the young of our nation are being taught *not* to worship God, to partake of the sexual demands of free love, spreading disease and sorrow in its wake. Are you parents awake to this fact? How little you know about your own children!—Do you not think that you might spare a little time from your clubs, your sports, your social activities, or your business to become acquainted with your boys and girls? Learn to like the things that **THEY** like! Forget **YOUR** own desires for a while.

Have you gone on any camping trips with them lately? Have you shared their favorite sports and games, not *yours*? And most important of all—have you thrown wide the door of hospitality in your home and let the teenagers crowd into it? What difference if they do make so much noise that your ears almost split? What difference if the place looks as though a cyclone had struck it? For the fun which they get out of having their own parties without grownups "butting in," they will gladly fix things in order when it is time to leave. Far better this than your not knowing what dive they may be haunting, what harmful company they may be in.

Oh, the joy and the honor that is yours, parents, in these grand citizens of tomorrow. It is you who need the reforming, not your children. Give to them the love, health, and wisdom that is theirs under a Christian government. Do not let them possess you, but you possess them.

While making out this report, I was hastily called in consultation with Dr. Charles Grabske and other members of the staff of the Sanitarium because of the serious illness of our dearly beloved President of the Church, Dr. Frederick M. Smith. I found that everything was being done that was humanly possible. Since leaving him, I have been saddened by a telegram informing me of his death. I treasure his memory as a friend and co-worker for Christ. "Blessed are the pure in heart: for they shall see God."

During my brief stay in Independence, it afforded me great pleasure to visit the Sanitarium and see the many improvements. Sister Copeland took me through, and while it has been my good fortune to have visited some of the best hospitals in the United States, this institution compares favorably with the very best.

The nurses, Miss Copeland, and the staff of physicians treated me with the very greatest courtesy, and I found them attentive and capable while in their line of duty.

A. W. TEBEL, Ps.D, Ph.D, M.D.
Church Physician
Los Angeles 14, California
March 23, 1946

REPORT OF

Society Islands Mission

By F. Edward Butterworth

*To the First Presidency
and the General Conference:*

Detailed reports of the work of this mission have been forwarded to the Presidency each month. I have no doubt that they are delayed considerably by the congested conditions of the railway system in America and the scarcity of shipping here at Papeete, Tahiti.

MISSIONARIES ARRIVE

Brother and Sister Sorensen, with their little daughter, Beth, have arrived after eight days on the sea, having come originally from Australia and more recently from New Zealand. We anticipate with pleasure our labors together in this mission. They have been well received by everyone and are now giving their time to the study of the language.

MISSIONARY OPPORTUNITIES

Since the arrival of the Sorensens, we shall have more time to devote to the missionary work of the mission. Heretofore, the church has been the only source of activity in the low coral islands other than the dances. However, movements are now under way to build theaters on all of the larger islands. This will greatly affect the income of the church and what is more serious, the spiritual advancement in this mission, since most of the difficulties of immorality can be traced to the theaters. Therefore, we desire to lay plans to cope with this situation.

MISSIONARY NEEDS

This mission should be given consideration in respect to more native missionaries. These men can be self-supporting if necessary, but it is important that we have more help in ministering to the low coral islands in order that the Saints shall be kept in touch with the church teachings and that they shall be stimulated to remember their duties to the general church and to themselves. We find our desires for traveling in this mission limited by our incapacity to minister to all the distantly scattered islands.

HOUSES OF WORSHIP

The mission is fairly well supplied with new buildings, but we have plans for two more new buildings in the office now. One will be built at Avatoru, Rairoa, and the other at Kaukura. The full expenditures are carried by the local group under the direction of the mission representative. We have permitted these two branches to build since they are our largest and most loyal branches in responding to the needs of the mission.

BRANCHES

There are nineteen active branches of the church here. Some islands are only inhabited at certain periods of the year. When the people assemble at these islands for their work of diving for pearl shell or of making copra, a temporary branch is organized, only to

be disorganized after their work is finished.

MEMBERSHIP

The total membership is accurately stated as 1,831, according to a recent survey. There is a steady increase throughout the mission. However, we are deeply concerned with the fact that it is mostly children who are being baptized. We are also making plans which we expect to increase the number of adult baptizms.

FINANCIAL STATUS

All necessary information is in the hands of the Presiding Bishopric and Presidency. We commend all the devoted Saints who have remembered their duty to the Lord. It is difficult to teach the natives our budget system, however, most of them pay a tenth of their earnings.

FUTURE OUTLOOK

There have been tremendous strides made toward the developing of these native Saints by the foreign missionaries who have so loyally given of their time and talent; however, we have laid the groundwork for a new endeavor which we shall attempt this next year. The order of our church school services will be changed so we may give more time to separate and intensive classwork. Class instructors will be appointed by the one in charge. In reality, we have plans of organizing the branches of this mission on the same basis as the church school activities throughout the church.

We shall ever be grateful to our Heavenly Father for having been sent to this challenging mission. We meet daily many problems which are too difficult for us to handle alone, but we find comfort and consolation when we petition our Heavenly Father.

May the direction of the Master be present in all the sessions of the General Conference.

Seventy F. Edward Butterworth
Box 44
Papeete, Tahiti,
French Oceania

Business is religion, and religion is business. The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character.—Maltbie Babcock.

REPORT OF

Credentials Committee

To the First Presidency and
General Conference of 1946:

The Credentials Committee herewith presents the following report. The credentials blanks, as sent to us from the various district, branch, stake, and mission secretaries, show the following selected as delegates to the General Conference from their respective jurisdictions:

AUSTRALIA:

Northern New South Wales District, 565: C. G. Mesley, G. G. Lewis, John Blackmore, Walter Johnson, A. L. Loving, Mrs. A. L. Loving. One delegate in excess.

Southern New South Wales District, 1,165: C. G. Mesley, Blanche Mesley, Gordon Mesley, E. Walters, Don Swain, G. G. Lewis, Mrs. Edith Lewis, W. Patterson, J. Blackmore, H. I. Velt, Mrs. H. I. Velt. One delegate in excess.

Victoria District, 512: C. G. Mesley, Mrs. Blanche Mesley, G. Mesley, Ernest Walters, D. Swain, G. G. Lewis. One delegate in excess.

Adelaide Branch, 135: C. G. Mesley, Mrs. C. G. Mesley. One delegate in excess.

Brisbane Branch, 253: Blanche Mesley, Edith Lewis, Hilda C. Loving. One delegate in excess.

Freemantle Branch, 26: C. G. Mesley, G. G. Lewis. One delegate in excess.

Perth Branch, 56: G. G. Lewis.

BRITISH ISLES:

Northern District, 750: Arthur Mayne, James Barrington, John W. Worth, John Coggan, Peter S. Whalley, Molly Whalley, A. T. Trapp, A. A. Oakman, J. W. Rushton, F. H. Edwards, P. Hanson. Four delegates in excess.

Southern and Midland District, 750: P. S. Whalley, Mrs. M. Whalley, Charles Cousins, Mrs. Charles Cousins, John Coggan, John Worth, T. E. Worth, A. T. Trapp, A. Oakman, J. Rushton, F. H. Edwards, P. Hanson, H. Voas Meredith, Doris Oakman. Seven delegates in excess.

CANADA:

Alberta District, 736: Mrs. E. Larmour, Mary Shaw, D. T. Williams, Joseph Yager, David Larmour, James Menzies.

British Columbia District, 572: Charles Bruder, Herbert H. Stanbridge, Mrs. Bryce Phillip, Mrs. Henry Piedt, Charles M. Stanbridge.

Chatham District, 1,118: Jessie Atkinson, J. C. Dent, Margaret Dent, Harry Engle, E. J. Gleazer, Sr., A. R. Hewitt, Helen Kelly, Anna Leverton, W. R. Leverton, Verna Lindsay, Lottie Shaw.

London District, 1,113: A. W. Sheehy, Mrs. A. W. Sheehy, W. A. Alford, Mrs. W. A. Alford, S. S. Moore, Mrs. S. S. Moore, George Njeim, Albert Cordery, Mrs. Albert Cordery, Ellen Brown, Winifred McCoy.

Owen Sound District, 1,557: Percy E. Farrow, Edmund J. Gleazer, Sr., Alex. Cadwell, Mrs. Wave Cadwell, Benson Belrose, Sr., George T. Furness, Mrs. George Furness, Alvin Dobson, Mrs. Clara Dobson, Aubrey Mason, Burford Rydall, Mrs. Bur-

ford Rydall, Mrs. William Rutledge, Thomas Burley, James Morrow.

Toronto District, 2,561: E. J. Gleazer, Sr., George Njeim, James L. Bavington, William J. Bavington, Percy E. Farrow, Clara Farrow, Wm. I. Fligg, Alice Fligg, Blanche Hewitt, Doris Hewitt, Julia Keen, Frederick C. LeFeuvre, Elsie LeFeuvre, Faye McLean, Robert J. Needham, Blanche Needham, Alfred C. Norris, J. Leslie Prentice, Luella M. Prentice, John F. Sheehy, Mrs. J. F. Sheehy, Velma Shepherdson, Fern Smith, Leslie Trimm, James A. Wilson.

Northern Saskatchewan District, 723: D. T. Williams, J. H. Yager, James S. Menzies, Mrs. James Menzies, G. A. Jordan, Mrs. G. A. Jordan, Mrs. James Cornish.

Southern Saskatchewan District, 405: James S. Menzies, Mrs. T. Ireland, Mrs. E. Jensen, Elaine Carson.

Winnipeg, Manitoba, Branch, 288: Mrs. Irene Gosling, Mrs. Glada Coombe.

DENMARK: No report.

GERMANY: No report.

HAWAII:

Hawaiian District, 728: Howard F. Miller, Emma Kaawakauo, Emmiline Ching, Emma Broman, Yoshimori Miyashiro, Eriel Meller, David Ohara.

HOLLAND: No report.

ISLE OF PINES: No report.

JERUSALEM: No report.

NEW ZEALAND: 140: C. G. Mesley, Mrs. C. G. Mesley. One delegate in excess.

UNITED STATES:

ZION AND THE STAKES:

City of Zion, 8,489: Julius Abegg, G. M. Appleman, Mrs. Pauline Arson, Mrs. F. E. Baker, Carrie M. Ballinger, Mrs. A. C. Barmore, Mrs. R. G. Blackburn, Robert Bopra, Ephraim Brown, Mrs. Flo Burton, J. E. Campbell, Mrs. Iva Chrestensen, C. G. Closson, Glenn B. Closson, Iven Clotheir, W. L. Cowman, L. F. P. Curry, G. Leslie DeLapp, Donald DeTray, Mrs. John Eastes, George Fowler, Evan A. Fry, Gerald Gabriel, Clyde Gault, Clair Green, Mrs. Agnes Hartman, Amos T. Higdon, Bernard Hurshman, M. C. Jacobsen, J. S. Kelley, Alexander Klein, Mrs. Grace Krahl, Chester D. Kramer, William LaGrece, Mrs. Robert Lacy, R. J. Lambert, Leonard Lea, Mrs. George Leigh, H. L. Livingston, Albert P. Luff, Blair McClain, Mrs. J. T. McCormick, R. Lyle McFarlane, Lawrence Martin, Eugene Miller, Mrs. C. A. Mills, Mrs. H. V. Minton, Catherine Nichols, Arthur A. Oakman, Mrs. Wallace Peterson, Mrs. Ruth Powell, Vernon A. Reese, Gordon L. Resch, Ammon Roberson, Henry Schaefer, Mrs. Robert Sherman, C. A. Skinner, A. Blakeslee Smith, Elbert A. Smith, Frederick M. Smith, Glaude A. Smith, Israel A. Smith, Mrs. Israel A. Smith, Thelona Stevens, D. R. Snively, Mrs. Liburn Snow, C. O. Spangler, Henry Stahl, James W. Stobaugh, John A. Taylor, Thomas Thatcher, G. E. Tickemyer, Howard C. Timm, Mrs. Howard C. Timm, Mrs. H. I. Velt, John Wade, W. E. Wakeman, Mrs. W. E. Wakeman, Charles S. Warren, Mrs. Arthur Welch, Flossie Whiting, Ray Whiting, Roy Wyatt, Robert Young.

Far West Stake, 3,300: Emery E. Jennings, Milo Burnett, O. W. Okerlind, Earl T. Higdon, Archie B. Constance, Orman Salisbury, Mrs. Earl T. Higdon, Mrs. O. Salis-

bury, Mrs. Milo Burnett, Raymond B. Jensen, James F. Bowman, Mrs. Robert Farnham, Joseph Albus, Robert P. Hampton, Robert S. Farnham, Mrs. James F. Bowman, Norman Hinderks, J. E. Hovena, Mrs. Josephine Campbell, Mrs. Archie Constance, J. L. Bear, Mrs. Raymond Jensen, Mrs. Evan Ehlers, Henry Hampton, G. F. Hedrick, Ethel Swails, Elmer Hampton, Henry Hamann, Roscoe Hampton, Mrs. Robert Hampton, Abe Heinrichs, Velva Hampton, I. M. Ross.

Holden Stake, 2,227: T. A. Beck, Mrs. T. A. Beck, James C. Daugherty, Levona Gard, Ward A. Hougas, Mrs. Ward A. Hougas, E. P. Darnell, Nelson O. Gard, D. R. Hughes, Fred Scarcliff, Frank C. Sherwood, J. T. Smith, H. B. Thompson, Roy E. Weldon, Mrs. Perry L. Hiles, Perry L. Hiles, Fred Cousins, Russell Huffman, Robert E. Burgess, Robert W. Hawley, Clair E. Weldon, Lynn Weldon.

Kansas City Stake, 3,822: Mrs. Fred Baldwin, Mrs. Tillie Bootman, Mrs. Geo. Bowser, Mrs. Dorothy Brown, R. J. Crayne, Mrs. R. J. Crayne, E. E. Crownover, Mrs. E. E. Crownover, Wayne Eckard, Mrs. Donald L. Graham, Frank Hawkins, Mrs. Maurine Higdon, H. A. Higgins, Mrs. H. A. Higgins, Mrs. Wayne Jennings, Blair Jensen, Mrs. Blair Jensen, James F. Keir, C. B. Kramer, Charles G. Lewis, George G. Lewis, Mrs. George G. Lewis, E. W. Lloyd, Mrs. Eva Mawhiney, Lyle B. Moneymaker, Mrs. Ross Moore, Mrs. Leland Peterman, Mrs. C. C. Peterson, Mrs. Lewis J. Richards, S. S. Sandy, Mrs. Lloyd Siebert, J. C. Stuart, L. Wayne Updike, James Van Biber, Orville Weedmark, August Witte, L. B. Wolf, Walter Zimmerman.

Lamoni Stake, 2,289: John W. Blackstock, A. David Blair, G. N. Briggs, M. G. Brooks, James B. Burdick, Roy A. Cheville, Eugene E. Closson, Verne L. Deskin, Clara C. Engle, Roscoe O. Faunce, A. R. Gilbert, E. J. Gleazer, Jr., Mrs. E. J. Gleazer, Jr., William S. Gould, J. A. Gunsolley, Lewis E. Landsberg, John P. Lane, Herbert C. Lively, James Mortimore, Mrs. Morris E. Mortimore, Jerry C. Runkle, Harold Tabor.

ALABAMA:

Gulf States District, 3,327: Edward R. Barlow, Alice Garrett Barlow, Odessa Barlow, Verona Cooper, Mrs. Mary L. Mader, Mrs. Myrtle Gowey, John C. Gowey, Mrs. A. Rasmussen, J. C. Barlow, Sr., Mrs. J. C. Barlow, Sr., Glen Barlow, Nettie Alford, Marjorie Barnes, Mrs. Vida Booker, M. L. Draper, Mrs. M. L. Draper, Franklin Steiner, E. N. McCall, Mrs. E. N. McCall, J. S. McCall, Joyce Mattingly, A. D. McCall, Jr., Doris Crawford, Virginia McQueen, J. G. Barnes, Mrs. J. G. Barnes, R. W. Mattingly, Mrs. R. W. Mattingly, George W. Hall, Mrs. G. W. Hall, A. D. McCall, Sr., Lula Jernigan, Elizabeth Einfinger.

ARKANSAS:

Arkansas and Louisiana District, 1,449: C. R. Hield, T. B. Sharp, Arthur Cook, A. C. Calhoun, Tom Emde, Ralph Ziegenhorn, A. E. Ziegenhorn, Dale Edwards, Mrs. A. E. Ziegenhorn, Mrs. T. B. Sharp, Bill Carr, Mrs. Vivian Carr, Mrs. Arthur Cook, Mrs. I. V. Rosser.

CALIFORNIA:

Northern California District, 2,808: Edwin C. Burdick, Heman H. Davis, Alma C. Andrews, Laurence A. MacDonald, Russell Ralston, Douglas P. Wright, David C.

Elliott, John Moffett, Herbert E. Walker, George W. Howell, Mrs. Ona Andrews, Mrs. Lura Howell, Celia May Schall, John Dowker, Mrs. Evelyn Wright, Mrs. Etta Walker, Mrs. Emma Appel, Mrs. Ida Moffett, Mrs. Elva Petz, Herman Thorman, Mrs. Ruth Thorman, J. Camron Stuart, Mrs. Alta Stuart, Homer Gatchett, Mrs. Irene Gatchett, Mrs. Monnie Minear, Walter Davis, Mrs. Emilie Bruhns.

Southern California District, 4,330: John W. Rushton, Louis J. Ostertag, Madeline Ostertag, John Blackmore, Nellie Blackmore, Fred A. Cool, Martha Cool, Dr. A. W. Teel, Mrs. A. W. Teel, Charles Fry, Roy F. Hewes, Glen E. Holmes, H. R. Blakeman, Mayme Blakeman, Margaret Wickes Jones, Albert Carmichael, David B. Carmichael, Lillian Kingsbury, Clarence Spaulding, Felix G. Hacker, Opal Hacker, R. H. Peterson, Nelson VanFleet, Virgil L. Lum, Mrs. Virgil L. Lum, Harry O. Sacry, Flossie Sacry, Clyde Rockwell, Nellie Rockwell, R. C. Leibold, Jesse R. Johnson, Jack Craig, Gertrude Kirkpatrick, Wilber Gillen, William J. Moyle, Alice Moyle, James Boren, Eveline Boren, Nell Crum, Annando Kramer, Peter Whalley, Mollie Whalley, Mrs. R. H. Peterson.

COLORADO:

Eastern Colorado District, 2,345: Arthur E. Stoft, Mrs. Arthur E. Stoft, George M. Krahl, Mrs. George M. Krahl, W. W. Hield, Mrs. W. W. Hield, Herbert M. Scott, Mrs. Herbert M. Scott, Malcom B. Barrows, C. A. Ralston, J. D. Curtis, W. W. Poe, Mrs. W. W. Poe, W. A. Reynolds, Mrs. W. A. Reynolds, Otto Anderson, Steve Bullard, Mrs. Steve Bullard, Walter Lutz, J. R. Graybill, Conrad E. Graybill, Mrs. Pauline Roberts, Mrs. Gladys Reynolds.

Western Colorado District, 395: Elwin R. Vest, Mrs. Elwin R. Vest, Clarence B. Wallis.

IDAHO:

Idaho District, 753: D. T. Williams, D. B. Sorden, Mrs. Jessie Wilson, Philip Wilson, Jane Park, Richard Price, T. B. Jackson.

ILLINOIS:

Central Illinois District, 1,028: O. C. Henson, Guy Lewis, Henry Phillips, Arthur Henson, E. E. Thomas, William Guthrie, Grace Henson, Mrs. John Shotton, Joe Williams, Fred McKane.

Chicago District, 1,054: H. T. McCaig, Mrs. H. T. McCaig, A. O. Skinner, Mrs. Violette Jones, Joseph E. Baldwin, Paul M. Frisbie, Ray Zinser, R. W. Smith, Mrs. R. W. Smith, Hattie K. Bell.

Nauvoo District, 1,065: Harold D. Smith, Wm. H. Gunn, Cloda M. Gunn, Zorabelle McKiernan, Robert Atkinson, Mabel Atkinson, J. E. Vanderwood, Bertha Vanderwood, Fredk. Kunz, Myron LaPointe.

Northeastern Illinois District, 842: Russell Rogers, Vida Rogers, Earl Rogers, Beatrice Rogers, Aurilla Moore, L. O. Wildermuth, C. M. White, Mrs. M. O. White.

Rock Island District, 1,991: L. W. Stiegel, Helen Stiegel, Leslie Davis, Clarence Beil, E. J. Lenox, Sylvia Lenox, John Stiegel, Winifred Stiegel, Inez Martens, E. R. Williams, Nora Williams, Ellen Blake, J. O. Dutton, Mrs. J. O. Dutton, Warren Hinkle, Frances Hinkle, Victor J. Witte, Helen Witte, Marion White.

Southeastern Illinois District, 1,396: F. Henry Edwards, E. A. Theys, Alma Theys, Pearl Coonce, Glenna Jackson, Ollie Jack, Dr. W. E. Phillips, Mabel Phillips, Emma

Coonce, Clyde Simmons, Cora Henson, Emsley Lowry, Eula Lowry, Opal Rhime.

INDIANA:

Northern Indiana District, 1,042: Glenn Cease, Mrs. Glenn Cease, Paul Starr, William Hardy, Robert Walter, Mrs. Robert Walter, Melvin Johnson, Mrs. Melvin Johnson, Jesse Dexter, Mrs. Forest E. Myers.

Southern Indiana District, 966: A. W. Gage, H. W. Burwell, Chester Metcalf, Clark Glenn, Allen Breckenridge, Mrs. Edna Gage, Mrs. Nita Burwell, Mrs. Rose Metcalf, Mrs. Jane Breckenridge.

IOWA:

Des Moines District, 1,961: Frank A. Fry, Zeta Fry, C. B. Hartshorn, Stephen Robinson, Nora Robinson, Zaide Hartshorn, Clyde McDonald, Zula Dalbey, Lucy Orr, Ralph Wicker, F. T. Mussell, Henry Castings, Guy R. Fowler, Asa Smith, Victor Lents, Charles Lehman, Llewellyn White, Harry Myers, Twyla Rollstin.

Northwestern Iowa District, 2,270: Wm. R. Adams, Ruby Adams, Elvin Baughman, Catherine Baughman, Chester Davis, Floris Davis, LaJune Griffin, Francis Harper, Bessie Harper, Guy R. Johnson, Eunice Johnson, Blair Richardson, Jennie Richardson, Chas. Smith, Chas. Skinner, Roy Shumate, Eldon Edwards, Velva Edwards, Walter Weldon, Janette Weldon, Earl Yeagers, Myrle Yeagers.

Southwestern Iowa District, 2,065: V. D. Ruch, Zelma Ruch, Roscoe Davey, Mabel Davey, O. A. Currie, Blanche Currie, Grace M. Kellogg, Carrie M. DeBar, C. D. Hunt, Louise Hunt, Lee E. Landon, Irene Turpen, M. A. Smith, Elizabeth Smith, Beth Davis, P. H. Heuermann, Elmer Johnson, Paul M. Hanson, Sadie Hanson, Emma Spanswick.

KANSAS:

Northwestern Kansas District, 426: Kenneth L. Gamble, Mary Teeters, Louis P. Hancock, Helene A. Hancock.

Southwestern Kansas District, 817: D. J. Williams, Mrs. D. J. Williams, E. L. Sheppard, C. S. Gose, Jas. J. Wilson, Ralston F. Jennings, Dean Holder, Ronald E. Manuel.

KENTUCKY:

Kentucky and Tennessee District, 937: Curtis L. Ross, J. L. Brien, B. F. Ross, Mrs. B. F. Ross, Mrs. Earl W. Grigg, Mrs. Ina Cramer, Freida Coltharp, Alma Harrison, Jeff Weston.

MAINE:

Maine District, 1,254: John Garver, Geo. Lewis, John Sheehy, Almer Sheehy, Albert Scherer, William Smith, Warren Chelline, Benjamin Carter, Reed Holmes, Mrs. Willis Foss, Mrs. John Garver, Willis Foss.

MASSACHUSETTS:

Southern New England District, 1,143: Myron C. Fisher, Sr., Florence Fisher, Sanford Fisher, Agnes Fisher, Myron C. Fisher, Jr., Katherine Fisher, Barbara Sears, Beatrice York, Reed M. Holmes, Elsie Garlick, Benjamin W. Leland.

MICHIGAN:

Central Michigan District, 2,353: B. H. Doty, Christie Doty, Winnie M. Hulbert, Beatrice Cook, Emma Rosevear, Elaine Rosevear, Benjamin Ouderkirk, Emma Ouderkirk, John Wylie, Ella Wylie, L. E. Grice, Lena

Grice, Frank Sly, Isabel Sly, E. J. Gleazer, Merle Howard, Floyd Burt, Thelma Burt, George Locke, Myrtle Locke, Grace Dewey, Flossie Dewey, Leora Gussman.

Detroit-Windsor District, 3,044: Don O. Chesworth, Alice Chesworth, David Dowker, Carl Carlson, Jennie Dowker, Gladys Booth, George Booth, Alma Grant, Glada Crinzi, Reva Grant, Richard Wood, Arthur Karpelas, Eldon Osborn, Verlyn Karpelas, Muriel Wood, Noble Gault, James Pycoc, Earl McIntosh, Mabel Osborn, Elizabeth Pycoc, Bess Carlson, Ezra Miffin, Mrs. E. Miffin, Asa Jones, Herbert Voltman, Wilbert Wood, Dorothy Booth, Ruth Wood, Irene Brent, Della McIntosh.

Eastern Michigan District, 1,189: Mrs. Gilbert Booth, Mrs. H. C. Muir, H. C. Muir, Mrs. Eldon Winters, Eldon Winters, Mrs. John Booth, John Booth, Mrs. Ernest Diem, Ernest Diem, Mrs. Willard Dukert, Willard Dukert, William Bowski.

Flint-Port Huron District, 2,507: J. J. Ledsworth, Mrs. Bertha Ledsworth, Dr. L. O. Brockway, Mrs. Hazel Brockway, Harry Simons, Mrs. Ruth Simons, Jack A. Pray, Mrs. Helen Pray, Arthur Lively, Arthur Slater, Mrs. Doris Slater, James McBride, Frank Bailey, Mrs. Stella Bailey, Otto Berndt, Mrs. Myrtle Berndt, Paul Bacon, Mrs. Lucille Bacon, Frank Feske, Elizabeth Denman, William Joplin, Leo Riegler, Alfred Streling, Charles C. Whitford, Mrs. Elizabeth Whitford.

Northern Michigan District, 1,536: William Peacock, Mrs. William Peacock, Roy Reynolds, Mrs. Roy Reynolds, Roy Newberry, Mrs. Roy Newberry, Mrs. Leda Babbitt, Allen Schreur, Mrs. Sarah Schreur, Mrs. Gilbert Wells, Mrs. Mary McKinnon, Mrs. Claudia Nicholls, Elmer Parkes, Mrs. Lucy Parkes, Mrs. Ella Nulph.

Southern Michigan District, 2,078: Edward R. Carter, Emily Carter, Alva J. Dexter, Eva Dexter, J. Chas. Mottashed, Elmer C. Evans, Garnet Smith, Leah Smith, Mrs. Elmer Evans, Everett Berndt, Margaret Berndt, Effie Tubbs, Merrill Champion, Elber McMichael, Olive McMichael, Glenn Foster, Myrtle Foster, Laura Smith, Louise Evans, Nellie Mottashed.

Western Michigan District, 749: Harry L. Doty, Mrs. Vera Doty, Ray Dick, Mrs. Etta Dick, Amos Burge, Mrs. Cora Burge, Mrs. Francis Baker.

MINNESOTA:

Minnesota District, 1,014: Mrs. Mamie O'Neil, Julius Stabnow, Hans S. Olson, Mrs. Laura Olson, Lester Whiting, J. Fred Sumption, Floyd Whiting, Wesley Elvin, Dudley Moody, Kenneth Wolfe.

MISSOURI:

Rich Hill District, 1,042: Mrs. Ola Allen, John Deller, Mrs. John Deller, A. M. Davis, C. C. Martin, Mrs. C. C. Martin, William Patterson, Lee Quick, Wilbur Smith, Melvin Ingram.

St. Louis District, 1,670: Arthur Oakman, F. Henry Edwards, Frank McDonald, Winsome McDonald, Prosper Carl, J. R. Grice, J. E. Nicholson, Fred J. Mottashed, Oneda Archibald, Edward Goetz, Alice Grimes, Mrs. H. DeLany, Oma Ford, Benjamin Clark, Irma Campbell, Pearl Archibald, Celeste Nicholson. One delegate in excess. Southern Missouri District, 952: H. H. Wiggins, Eugene Theys, Mrs. B. L. Tinker, J. A. Phillips, C. W. German, C. B. Freeman,

F. H. Edwards, Mrs. J. E. Cleveland, B. L. Tinker.
Spring River District, 2,308: Mrs. A. M. Hogan, B. F. Kyser, Mrs. B. F. Kyser, F. M. Bishop, Mrs. F. M. Bishop, Mrs. Roy Heller, Mrs. T. W. Bath, Mrs. C. H. Hobart, J. D. Anderson, A. J. Jones, C. D. Wilson, Mrs. C. D. Wilson, W. J. Breshears, Mrs. W. J. Breshears, Clifford Browne, Sr., William Patterson, Earl Phillips, Mrs. Earl Phillips, George Doubledee, George O. Pearson, Mrs. Geo. O. Pearson, Mrs. Harry Shank, Mrs. Curtis B. Pearson.

MONTANA:

Eastern Montana District, 268: J. F. Curtis, W. R. Hillman.
Western Montana District, 688: H. B. Lorraine, Clarence Norwood, Helen Norwood, Harvey Eliason, Helen Eliason, Wilma Carlson.

NEBRASKA:

Central Nebraska District, 488: John Schrunk, Mrs. Ruth Jones, Mrs. Zada Payne, Mrs. J. O. Ballantyne.
Northeast Nebraska District, 1,450: B. M. Anderson, Audentia Anderson, Bertha Hulmes, Albert Loving, Hilda Loving, Mary Mitchell, R. Melvin Russell, Odessa Jensen, Carl T. Self, Lila Livingston, Albert Livingston, Mary Rudkin, Donna Mae Olson, Hilda Anderson.
Southern Nebraska District, 653: Mrs. F. W. Black, Mrs. Alvin Hathaway, Mrs. George Weller, Francis T. Schrunk, Grover Wall, Mrs. W. H. Allen.

NEW YORK:

New York District, 646: Earl V. Wagner, William Shea, F. C. Mesle, George Landes, George Lewis, John Garver.
New York and Philadelphia District, 1,953: E. Leroy Squire, Ethel C. Squire, Howard M. Mousley, Martha L. Mousley, Charles W. Harris, Adeline M. Harris, Clara Z. Hoxie, Charles V. Graham, Ethel L. Graham, Samuel Worrell, Kathryn Worrell, Clifford E. Webb, Dorothy L. Webb, Richard J. Hawkins, Phebe Fowler, Ferguson Dillon, Ray L. Hurst, Robert A. Carr, Arthur Edwards.

NORTH DAKOTA:

North Dakota District, 543: Leonard Loberg, Mrs. Fred Weidling, Mrs. John Rotzien, Mrs. Bertha Graham, Mrs. Elnora Anderson.

OHIO

Kirtland District, 2,283: Charles J. Wilcox, Mrs. Chas. Wilcox, T. Evan Thomas, Mrs. Martha Parsons, John W. Banks, Paul W. Webbe, Mrs. Paul W. Webbe, Mrs. Ann Holland, Wesley Evans, J. Herbert Talbot, Mrs. J. Herbert Talbot, Casimir Nikel, Glenn Bishop, Richard Baldwin, Mrs. Richard Baldwin, Samuel Balsler, Mrs. Samuel Balsler, Mrs. Lillian Limrick, John Carlisle, Mrs. Gertrude Crowthers, J. F. Wildermuth, B. Scott Liston.
Northwest Ohio District, 672: Ben Ferguson, Wanda Ferguson, Virgil J. Billings, Helen A. Billings, Alvin Wadsworth, Marjorie Wadsworth.
Southern Ohio District, 2,640: W. E. Roush, C. W. Parker, Earl Caldwell, Floyd Rockwell, Mae Rockwell, Ezra Rockwell, Mrs. Frances L. Cornwell, Charles McCray, S. E. Dickson, Ida Dickson, Margaret Barker,

Helen Lents, Donald V. Lents, Nelle Swanson, L. G. Holloway, Margaret Crosier, John Crosier, Annabel Hunter, Jean Hunter, Mrs. Effie Hunter, Richard Hunter, Sr., Virgil Billings, Helen Billings, G. G. Lewis, J. F. Garver, Mrs. I. P. Woods.

OKLAHOMA:

Central Oklahoma District: No report.
Western Oklahoma District, 885: Ralph F. Wilt, L. A. Johnson, Lemuel D. Dyke, Glenn C. Limb, Harlin V. Armstrong, Aralee T. Armstrong, Donald G. Elwell, Albert G. Bergen.

OREGON:

Portland District, 1,661: J. L. Verhei, Effie Verhei, Miles S. Whiting, Clara Whiting, Harry S. Fry, Jr., Ardath Fry, Philip W. Moore, Lois Moore, F. E. Chapman, Royce Chapman, W. Wallace Smith, Rosamund Smith, Leonard G. Hoisington, Helen Hoisington, Pearl Bosshardt, Hazel Chapman.

PENNSYLVANIA:

Pittsburgh District: No report.

TEXAS:

Central Texas District, 1,204: A. V. Arnold, J. E. Wilder, Preston Wheeler, Ammon Calhoun, A. Andes, C. W. Tischer, Crete Arnold, Catherine Wilder, Lorayne Wheeler, F. L. Arnold, Mabel Arnold, Chattie Everett.
Southwest Texas District, 664: Carl F. Wheeler, Rouss Eastham, Carley Wheeler, Mrs. H. E. Winegar, Mrs. Fred Smith, Mrs. Imogene Jarvis.

UTAH:

Utah District, 468: Ann Land, Daniel B. Sorden, Gladys Sorden, James D. Wardle.

WASHINGTON:

Seattle District, 1,500: Eugene A. Davis, Adolph Lundeen, C. Houston Hobart, Mrs. Jessie Earl, Eleanor Sprague, A. C. Martin, Mrs. Eva Lundeen, Claude Wheeler, Clark Davis, Ken. Sheffer, Paul Duvick, Clarence Johnson, Mrs. Alice Phipps, Mrs. Melva Crum, Roy Chapman.
Spokane District, 933: H. E. Constance, Mrs. H. E. Constance, H. E. Chapman, Mrs. H. E. Chapman, H. C. Hight, Mrs. H. C. Hight, J. F. Curtis, Mrs. J. F. Curtis, Alice Morse.

WEST VIRGINIA:

West Virginia District, 1,240: Robert E. Rodgers, Samuel M. Zonker, Mrs. Samuel M. Zonker, Clyde Zonker, George Clark, Clyde S. Rice, Mrs. Clyde S. Rice, Ralph Fleming, Mrs. Ralph Fleming, Mrs. Alberta Hoffner, May R. Griffin, L. G. Holloway.

WISCONSIN:

Northern Wisconsin District, 556: E. Y. Hunker, Harry F. Steede, Mrs. Harry F. Steede, Mrs. Archie Lafferty, Mrs. John R. Darling.
Southern Wisconsin District, 711: Harry Wasson, Leda Colbert, Robert H. Brigham, Floyd Griswold, Ormond Kimball, Cleo Kimball, Frank Mussell.

BRANCHES IN UNORGANIZED TERRITORY:

Bisbee (Arizona) Branch, 58: T. R. Davis.
Douglas (Arizona) Branch, 30: D. K. Larmour.
Phoenix (Arizona) Branch, 189: Maben T. Speer.

Tucson (Arizona) Branch, 93: Mrs. Girsell Taylor.

Miami (Florida) Branch, 88: E. G. Fisher.
Topeka (Kansas) Branch, 121: Mrs. Marie Phelps.

North Platte (Nebraska) Branch, 168: Laverne Sivits.

In a few cases indicated above, the districts have elected more delegates than they are entitled to and in each case this will be handled in harmony with General Conference Resolution 831.

Subject to the foregoing, the committee recommends that the persons listed above be seated as delegates in the Conference and be given the right of voice and vote in all deliberations.

Respectfully submitted,
THE CREDENTIALS COMMITTEE,
C. L. OLSON
LLOYD L. BLAND
A. B. TAYLOR

REPORT OF

Archaeology Committee

The former Society for Archaeological Research was terminated by General Conference action in 1944, and a committee was chosen to take its place.

The committee seeks to carry on much the same type of work as the society did. (See the society's report in *Saints' Herald*, May 9, 1942.) In general we could say that the Committee is for the promotion of study and research in American Archaeology, especially as such has bearing on claims of the *Book of Mormon*. These objectives may be classified more in detail as follows:

1. To collect data (pictures, slides and movie film) of archaeological value, which may assist our priesthood and members in affirming the truths of the *Book of Mormon*.
2. To establish a select library for archaeological study.
3. To obtain and keep a file of trustworthy archaeological publications.
4. To keep informed about expeditions, discoveries and excavations in possible *Book of Mormon* areas.
5. As information from archaeological research becomes available, to prepare material for publication, providing proofs of the *Book of Mormon*.

It is in harmony with these aims that Apostle Charles R. Hield, and Roy Weldon of the committee, accompanied by Brethren C. Ed. Miller, of the Graphic Arts Bureau, and Walter Weldon, made a trip the early part of 1945, into Mexico. They visited many places of archaeological interest in the states of Hidalgo, Vera Cruz, Tobasco, Yucatan, Campeche, Chiapas, Oaxaca and Puebla. They were able to visit and take colored pictures of ruins at Tenayuca.

Tula, Papantla, Matacapam, Keban, Sayil, and Palenque—places where none of the members of the committee had been before. The committee is most anxious to obtain a full file on the various important archaeological sites in Mexico, Central and South America. An expedition was under consideration to Piedras Negras, Yaxchilan, and Tikal, but it has not been thought wise to go at present.

In the two years that have intervened between the conferences, we have given attention also to visual aid in the presentation of various aspects of the *Book of Mormon* as a record of the ancient Americans. An exhibit of the work of a number of the brethren who are active along this line will be provided in the room of the High Priest's Quorum in the Auditorium at this conference. Roy Weldon, of the committee will be in charge of the booth. Slide pictures (2 x 2), with lectures to accompany some sets of archaeological sites, may be obtained at low cost. Each week day, Monday through Saturday from 4:30 to 6:00 p. m., lectures with colored slides will be given in the choir room by Roy Weldon, Harold I. Velt, and Charles R. Hield.

The committee takes great pride in the publication of Apostle Paul M. Hanson's book last summer, *Jesus Christ Among the Ancient Americans*. It is to be hoped that in the future, others of the church may qualify to write and have published additional works in the archaeological field.

A worth-while book appearing lately is *The Origin and History of the Mayas*, by Dr. M. Wells Jakeman. The extensive bibliography is especially valuable. Dr. Frank C. Hibben has published his report of the expedition sponsored by the University of New Mexico, in the Gallina River country in northern New Mexico. The article can be found in the scientific journal, *American Antiquity*. Other articles on this same theme by this writer have been printed in the *Saturday Evening Post*, December 9, 1944, and April 7, 1945; also the *Reader's Digest* for September, 1944. Two articles entitled "The Language and Writings of the Book of Mormon," by President Israel A. Smith in two October issues of the *Saints' Herald*, 1942, are well worth a place in one's library.

While deciphering of the Maya hieroglyphics may not be fully made in the life time of any of us, yet it is hoped that the committee may lend incentive to study and research, which may result some day in the deciphering of more of the many inscriptions that

are available for study in the museums and among the ruins. We are confident some of these hieroglyphics when translated, will corroborate the *Book of Mormon* story.

The committee is most interested in accumulating all material that may shed light upon the probable locations of leading *Book of Mormon* sites. It is hoped that a *Book of Mormon* map may in time be prepared.

It is understood that part of the new library room in the Auditorium may be set aside to house books, magazines, pamphlets, etc., relating to archaeology. Here those who are interested in *Book of Mormon* archaeology may come and find the best that is available on the subject. It is hoped also to have publications on the Indian races of Mexico, as well as of North, Central and South America.

Any persons contemplating a trip to Mexico, or other archaeological area, and who wish to assist in the accumulation of our knowledge of the ancient cities, their religion, customs, etc., may be able to do the committee, and therefore the church, a service if they will contact the committee before they go. There are always new pictures and other information needed.

The committee desires to obtain bulletins from many of the foreign countries as they are published, which deal with possible *Book of Mormon* ruins. Also bulletins from such organizations as the Carnegie, Smithsonian, and Peabody Institutes, numerous State and private universities, museums, etc.

While it is impossible for our people to do original excavations, because of the cost and the time involved, yet we can keep closely in touch with what is done by various governmental and private institutions. Huge masses of ruins, like those at Matacapam, visited by our company in February, 1945, await excavation. Constant information bearing on these ruins should be maintained, so that when the expenditure of vast sums of money makes visible these cities, we may photograph and study them.

The committee was very deeply grieved to lose by death one of its number, Sister Inez Kinney, who died in July, 1945. She was an ardent *Book of Mormon* student, and had made trips into Mexico, Central and South America. This faithful and enthusiastic worker will be greatly missed.

Charles R. Hield,
Chairman
Louise Sheldon,
Secretary
Paul M. Hanson
Roy Weldon
Harold I. Velt.

REPORT OF

North Atlantic States Mission

By John F. Garver and G. G. Lewis

*To the First Presidency
and the General Conference:*

In reporting on our labors and conditions in the North Atlantic States Mission, we are happy to say the cordial relationship marking our association from the beginning has continued during the past two years, and we have reason to believe it has encouraged a like spirit among our confreres throughout the field of our labors. And there is in the main, fellowship among the Saints, and a growing determination towards strengthening of the church in its ministry for the salvation of mankind.

Need in a number of centers and districts for additional appointees to care for the interests of the church and its people has long since been apparent to many in these places, as to ourselves. We have, in consideration of the circumstances, endeavored to make it clear such demands can be met only as qualified men are available; and that other missions, as this one is, are under the same need, so that not all can be soon supplied. For the most part, so far as known to us, these good people and ministers are reasonable in their expectancy for themselves, and in many instances rendering a fine service to the cause "entrusted to all."

The cessation of hostilities taking from some centers, Cleveland in particular, Saints and workers laboring in plants theretofore turning out war materials, has in these places laid a heavy load on those who remain. All devoted ones free to do so, serve faithfully, however, and live in hope of a better day.

Too much can hardly be said for the few men under appointment and their families serving with us in this mission. Nothing other than diligence, good will, and Christian living have marked their life and characterized their efforts. And the support given them by Saints and friends has been on a like level. All this and these are appreciated, and each is commended in well doing.

The future is a matter of concern to many, as well may it be. Such look to the church for light, lead, and organization of its forces toward a functioning Zion, and its ministry in their life and in the life of their children. What shall the answer be?

J. F. Garver,
G. G. Lewis.

Name	Sermons Preached	Times in Charge	Times Assisted	Other Services Attended	Total Services	Baptized	Confirmed	Assisted Confirm	Ordained	Assisted Ordain	Children Blessed	Assisted Bless Children	Administer to Sick	Assisted Administer	Marriages Performed	Patriarchal Blessings	Visits Administer	Sacrament
Arnold, A. V.	13	91	70	393	579	—	1	1	1	1	6	3	106	—	3	18	138	3
Baldwin, R.	202	85	111	119	517	2	4	1	2	2	11	—	121	—	3	52	256	23
Barker, W. H.	83	27	12	130	252	—	2	2	—	—	12	1	15	1	7	7	—	—
Booth, G. H.	87	17	86	228	418	1	6	4	3	—	4	2	57	2	—	106	11	—
Burnett, M.	84	3	50	138	275	8	7	4	—	—	10	—	171	—	7	93	90	2
Carmichael, A.	164	—	11	197	372	—	4	—	1	—	—	1	41	20	—	25	54	—
Curtis, J. F.	307	—	—	288	595	28	27	—	—	—	10	—	86	—	—	135	—	—
Dawson, W. H.	73	65	129	320	572	—	7	1	1	—	14	2	299	11	2	45	480	64
Dickinson, C. A.	19	16	5	169	209	—	3	3	1	—	3	1	17	2	1	10	32	—
Dillee, A. K.	25	8	19	271	323	1	3	4	—	—	4	2	26	—	—	16	—	—
Dillon, Ed	15	10	—	95	120	—	5	6	—	—	4	6	60	—	2	2	—	—
Dyke, W.	8	23	27	304	360	—	—	2	—	—	5	2	99	—	—	2	1119	—
Fligg, W. I.	138	16	19	236	409	—	5	5	1	—	5	—	92	—	—	115	—	—
Griffiths, G. T.	40	10	5	165	220	—	12	5	—	1	4	—	30	—	—	23	—	—
Gunsolley, J. A.	42	22	15	454	533	—	3	—	1	1	5	—	92	—	—	38	—	2
Higgins, H. A.	101	13	48	119	281	2	2	1	1	—	6	1	34	—	4	37	19	1
Hopkins, R. V.	79	47	64	231	421	3	13	16	8	9	21	16	1464	140	9	251	—	—
Martin, A. C.	37	10	42	108	249	—	2	—	—	1	10	7	31	1	—	9	—	—
Matthews, J. E.	No record	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Roberts, F. W.	52	24	—	143	219	—	1	—	—	—	—	—	54	6	1	12	6	9
Scott, R.	26	6	—	No Record	—	—	2	—	2	—	—	—	No Record	—	—	—	20	—
Smith, E. A.	122	35	78	125	360	—	—	—	—	—	18	4	91	35	3	111	—	—
Smith, F. A.	27	31	—	260	318	—	5	—	—	—	4	—	88	—	1	32	—	—
Whiting, R.	404	68	41	184	687	42	30	7	—	—	8	3	249	2	1	119	2039	3
Worth, J. W.	87	119	8	115	329	—	—	—	3	1	2	—	40	4	—	31	215	—
	2247	618	840	4532	8618	87	144	62	25	16	166	51	3363	224	44	1280	4479	115

REPORT OF

The Order of Evangelists

January 1, 1944 to December 31, 1945

By Elbert A. Smith and A. V. Arnold

To the First Presidency and The General Conference:

Attached please find the consolidated ministerial report from the Order of Evangelists, for the two years ending December 31, 1945.

There are at this time 27 members, two of them being located in Australia, one in England, and one in Canada, the remainder being in the United States. Reports from 25 members show the following activities:

Two thousand two hundred forty-seven sermons preached; 8,618 services attended; 1,289 patriarchal blessings given; 4,479 pastoral visits made; 87 baptisms; 144 confirmations; 25 ordinations; 166 children blessed; 44 marriages performed; 3,363 administrations to sick.

In addition to the above, thousands of Saints have been counseled and ministered to, and many have expressed regret that they were unable to accomplish more.

We regret to report that since last General Conference we have lost through death, Gilbert J. Waller, born November 9, 1859, ordained an evangelist, March 22, 1933, and died in San Francisco, January 26, 1945. For many years Brother Waller was the mainstay

of the work in Hawaii, and in recent years has rendered a fine service in California.

Also Brother Frank B. Van Fleet, born August 24, 1862, ordained an evangelist, May 13, 1934, died in Ontario, California, June 28, 1944. Interestingly, Brother Van Fleet was of the second generation to serve in the order, his father having been Patriarch Nelson Van Fleet. During his period of service as evangelist, Brother Van Fleet did a wonderful work in Southern California, ministering in a great many homes. We have also lost from the order, Brother William Patterson, whose resignation was tendered to the last General Conference in order that he might re-enter pastoral work. He is now president of Spring River district.

Additions to the order since last General Conference are: Brother Arthur W. Gage, born March 17, 1881, ordained an evangelist November 11, 1945. Brother Gage has served as pastor at Indianapolis for many years, and is continuing to work in that territory. Brother A. V. Arnold, born June 29, 1883, ordained an evangelist April 9, 1944, having served as pastor of the Houston branch at Houston, Texas. Brother Arnold is now acting as secretary of the Order of Evangelists.

The statistical report does not reflect all of the activities and ministry rendered by members of the order, who despite advanced years and other limitations have in their office as spiritual fathers, ministered to the people, counseling, comforting, and strengthening many as opportunity afforded. If time

and space permitted, it would be interesting to incorporate letters from many of the brethren, reflecting their continued interest in the onward progress of the church and their faith in the ultimate triumph of righteousness and the establishment of Zion.

The momentous times now confronting the world call for greater faith and consecration of the Saints to that unfinished task which has been assigned us, the building of God's kingdom here upon earth, and it is our prayer that in a spirit of humility, meekness, and unity, we shall all labor together with God to accomplish his purpose in us.

Yours in gospel bonds,

ELBERT A. SMITH,
Presiding Patriarch.

A. V. ARNOLD, *Secretary.*

REPORT OF

The East Central States Mission

By F. Henry Edwards

To the First Presidency and The General Conference:

At the General Conference of 1944, I was assigned to Missouri, Illinois, and Wisconsin in association with Elder Clyde F. Ellis. A year later Brother Ellis was transferred to the Great Lakes Mission, and Elder A. A. Oakman joined me in the East Central States field. My association with each of these brethren has been pleasant and profitable. Brother Ellis was kind, wise, just,

and able, and the deep and widely shared grief at his passing reflected the respect and affection in which he was held by the Saints of this area. Brother Oakman's many gifts and deep devotion have won him, also, the high and warm regard of the people of this field. His ministry has been one of light and power.

It has been our privilege to labor with a loyal and able group of appointees, and where these brethren or a sufficient number of experienced and devoted local ministers have been available, the work has gone forward very satisfactorily. This has been most notably true in the two major centers of this field outside the stakes, Chicago and St. Louis. Yet even here many opportunities have had to go unimproved because of lack of leadership. In other centers lack of appointee guidance and want of local ministerial power have placed the work in serious jeopardy. Indeed, the most insistent need in the central field, as in others, is for appointees and local ministers who can guide the Saints in the way of the kingdom and lead in planting the work firmly in old and new centers of endeavor. This need is mandatory.

The church has done well in raising the standards of the appointee ministry. But the needs of the field are so urgent that this emphasis on quality must be fully balanced by eager and continuing efforts to discover and train potential spiritual leaders.

We wish to restate the conviction, born of experience, that branches should be large enough for stability and small enough for intimate fellowship and widely shared participation. In harmony with the first of these needs, we have centered much of our appointee missionary effort in promising branches and missions in an endeavor to build them to the efficiency level. Because of the shortage of missionary help, this has reduced ministry in new openings to a minimum. In harmony with the second of these needs, we have made special efforts to build new branches where our local strength has permitted. The branch at Flora, Illinois, and the thriving mission at Maywood (Chicago), Illinois, are examples of this endeavor.

The metropolitan areas of this field are important. "Chicagoland" and the Fox River Valley, Greater St. Louis, Rock Island-Moline-Davenport; Peoria, Illinois; Springfield, Missouri; Milwaukee, the Joplin territory, and similar regions call for long-time expansion programs for which we shall need trained leadership. Scarcely less important for us are the more thinly populated regions where we have been struggling to maintain a foothold, and where our people have been steadfastly loyal despite our inability to send help during the past

decade and a half. The work in Northern Wisconsin should be safeguarded through special efforts at LaCrosse and Eau Claire, and we should continue our attempts to stabilize the work in central and southeastern Illinois by special attention to Decatur, Taylorville, Springfield, Peoria, and Mount Vernon. Educational centers such as Iowa City, Iowa; Madison, Wisconsin; and Pittsburg, Kansas, also have special claims on our help.

No branch is fully organized until it has a church home. We have been very happy to note the steadily growing proportion of branches in this field who own their own church buildings and whose earlier holdings are being remodeled or extended to provide better worship, educational, and recreational facilities. The Rock Island district Saints have done specially good work in this connection. Sometimes, as at LaCrosse, Wisconsin, and Aurora, Illinois, the effort to secure a church home has been attended by a very considerable sacrifice. We feel that such sacrifice is fully warranted in the results ensuing. But we also feel that the general church must prepare to give more specific leadership in the houses of worship field. It is particularly desirable that the branches in this central region shall be well housed.

With a few pleasant exceptions, departmental work in the branches and districts of these three states is not as vigorously administered as we would like. This has been due, in part, to the absence of many young men and women and to the engrossment of others in war activities. We hope and expect to see this situation greatly improved in the near future.

The exercise of the spiritual gifts has caused us some concern in two directions. A marked lack of wisdom has sometimes been apparent in this connection, and, possibly because of this, we have found that men and women who might have brought rich spiritual blessings to the Saints have been slow to rise to their opportunities and responsibilities. There is need for wise and patient instruction and administration here. Scaremongering through "prophecies" of dire disaster must be held in check. Such "messages" center the attention on physical fears instead of enlightening the Saints concerning their rich spiritual obligations and privileges.

The work in the stakes will be reported through the stake officers, but we feel called on to make one basic comment on the work of the gathering. In our opinion, the very fact that Zion is the goal of all our earthly striving means that the process of gathering should show the church at her best. This has not been so. Despite frequent warnings and

pleadings on the part of general officers from the beginning, there has been much indiscriminate rushing together, and the tempo of this unprepared physical gathering has been quickened in this region in recent months. Branches and missions which need help have been left to struggle unaided, while some of those gathering have permitted their unwise zeal to push them to almost certain disillusionment. We feel very strongly that the gathering should be highly selective, and that while the coming together of His people is evidently very near to the heart of our Heavenly Father, the Saints should be admonished with kindness and yet with firmness that this gathering should proceed in full harmony with the requirements for consultation laid down in the law.

It is a great privilege to be actively engaged in so great a cause. May the grace of the Lord Jesus Christ fit us each and all for the work to which we are called.

F. Henry Edwards.

Visiting Our Church

My favorite interest is to visit the different branches of our church, and observe the form of services conducted in them.

Having been a member of the Central Church at Los Angeles, California, for twelve years, I am justifiably proud of the spirit of reverence prevailing there, assuring me that I come to the "House of the Lord" to worship.

When visiting the neighboring branches at Pasadena, Lennox, and San Bernardino, California, as well as when following the call to worship on the various reunion grounds, I experienced the same happy feeling of being at my own Church.

Last winter I visited my husband's family and friends in the states of Kansas and Missouri, and had the privilege of attending services at the Stone Church while in Independence. There also I recognized the sanctified and most hallowed spirit present in administration and the congregation during the morning service. During my visit to the Stone Church, I was shown the Sunday school and kindergarten classes in session. Their system is the finest I have seen anywhere, in schools or other churches, and worked out to the smallest detail.

I left Independence with the knowledge that we have the very best there is, if we care to make use of it.

At the present time I am making my home in Salt Lake City, Utah, and am pleased to find the same "good administrative" service spirit here. I was especially pleased some weeks ago, when young James D. Wardle, taking complete charge of the ten o'clock service, conducted it in a most able manner. Through his efforts and leadership, and the splendid co-operation of the young people, there is considerable activity in the music department, which is greatly appreciated by everyone.

I hope to have the opportunity of visiting many more branches of our church in the future and become friends with the Saints who worship there.

ANN L. LAND.

58 E. Truman
Salt Lake City, Utah

BULLETIN BOARD

British Columbia District Convention

The British Columbia district held a convention in Vancouver church on February 8, 9, and 10, with Apostle Williams in attendance. The convention was substituted for the previously announced church school institute.

On Friday evening the Daughters of Zion served a supper in the lower auditorium of the church. This was followed by a musical program sponsored by the Zion's League.

At 10 o'clock Saturday morning, Apostle Williams conducted a class study on "Missionary and Reclamation Work of the Church." At 3 p. m. he spoke on the "Responsibilities of a General Conference Delegate," and was again the speaker at the evening service.

Following the 9:45 worship service on Sunday morning, Apostle Williams delivered another fine sermon. Lunch was served at the church, after which members of the priesthood met with Apostle Williams, and the women met with Bishop Lassiter for special services. At 3 p. m. representatives of the district assembled for a business session. Five delegates to General Conference were elected, and the names of Floyd Butterfield, Chester Gregory, and Herbert Stanbridge were presented for ordination to the office of priest, Allan Coats to the office of teacher, and Jack Blain to the office of deacon.

In closing, a vote of thanks was given the Vancouver Saints for their hospitality to the visiting members.

—Isabel Duckworth, reporter.

Requests for Prayers

A. N. Skinner of Hyer, West Virginia, wishes the Saints to remember him in their prayers.

Prayers are requested for Mrs. Lizzie Henson of Dixon, Illinois, that she might be healed, if it is God's will. Mrs. Henson is in very poor health.

Engagements

McCormick-Graybill

Mr. and Mrs. Vivian W. Graybill of Kansas City, Missouri, announce the engagement of their daughter, Eullaine Frances, to Keith J. McCormick, son of Mr. and Mrs. John M. McCormick of Independence, Missouri. Miss Graybill is a student nurse at the Independence Sanitarium.

Welch-Mahurin

The engagement of Eva Mae Mahurin of Nevada, Missouri, to Robert Charles Welch of Rich Hill, Missouri, has been announced. The wedding is to take place in April.

WEDDINGS

Mitchell-Larson

Elaine Larson, daughter of Mr. and Mrs. Elmer A. Larson of Portland, Oregon, and Richard Mitchell, ARM 3/C, U. S. Navy, of Minneapolis, Minnesota, were united in marriage on December 26, 1945, at the First Church in Portland. The double-ring ceremony was solemnized by Evangelist Walter H. Barker. A reception was held at the home of the bride's parents. The couple took a

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

honeymoon trip to the Oregon beaches and spent a week at Oakland, California. Mrs. Mitchell was a member of the 1945 class of graduating nurses from the Independence Sanitarium.

Ketterman-Mahurin

Joyce Marie Mahurin of Nevada, Missouri, and J. P. Ketterman of Harwood, Missouri, were united in marriage on January 10.

Abbott-Hargan

Ruth Lorraine Hargan and Charles E. Abbott were united in marriage at the Reorganized Church in Philadelphia, Pennsylvania, on March 9, Pastor C. V. Graham officiating. A reception was held in the lower auditorium following the ceremony.

Wilcox-Chanski

Frances Cie Chanski and William Wilcox were united in marriage on January 20 at Kirtland, Ohio. Elder Arnold Ourth performed the ceremony.

Lindval-Lanning

Helen Lanning, daughter of Mr. and Mrs. Charles Lanning, and Frank Lindval were married at Kirtland Temple on February 15. Pastor John Banks performed the ceremony.

Adams-Billert

Lucille Billert and Sgt. Leslie F. Adams of Dallas, Texas, were united in marriage on January 20.

Births

Mr. and Mrs. Ivan Holmes of Independence, Missouri, announce the birth of a daughter, Anne Lyne, born January 27, at the Independence Sanitarium. Mrs. Holmes is the former Mary Elizabeth Gooch.

Mr. and Mrs. Joseph Enge announce the birth of a son, Mark Raymond, born March 5. The baby is a granddson of the late N. C. Enge.

Mr. and Mrs. Harold Lewis of Dallas, Texas, announce the birth of twin daughters, Donna Lou and Diana Sue, born February 26. Mrs. Lewis was formerly Lois Billert.

A son, Larry Dean, was born March 8 to Mr. and Mrs. J. C. Mayfield of Dallas, Texas. Mrs. Mayfield is the former Lucille Cooper.

Our Departed Ones

DOUGLAS.—Etta May, was born April 15, 1874, in South Butler, New York, the daughter of David and Almada Haywood, and died February 24 at her home in Elkhart, Indiana. She was married to Bruce B. Douglas on March 27, 1921, at Wascotua, Michigan. She was a member of the Reorganized Church for over twenty years, and served as a church school teacher in Mishawaka branch much of that time.

She leaves her husband; three daughters: Mrs. Thomas Muldoon, Mrs. Walter Mac Kercher, and Mrs. William Clark, all of Long Island, New York; three sons: George and David Main of Elkhart, and Charles Main of Lansing, Michigan; two sisters: Mrs. Inez Harney, Rochester, New York; and Mrs. Bertha Holm, Miami, Florida; and seventeen grandchildren. Funeral services were held at the White Funeral Home in Elkhart; Elder S. A. Barrs officiated. Burial was in the Rice Cemetery.

ROSE.—Mable Shafer, was born in 1917 at Detroit, Michigan, and died March 10. In 1936 she was married to Cletis Rose; two daughters were born to this marriage: Phyllis, three, and Mary Margaret, born March 9. She became a member of the Reorganized Church in 1939.

Besides her husband and two daughters, she is survived by her mother, Mrs. Mable Shafer; two sisters: Mrs. Bette Belleganti, and Mrs. Mary McDonald, all of Norwayne; and three brothers: Fred, Henry, and Jack Shafer of Detroit. The funeral service was conducted by Pastor D. O. Chesworth at Wayne, Michigan. Interment was at New Hudson.

SMITH.—Talbita, died at Alamosa, Colorado (date of death not given) at the age of sixty-five. She was a member of the Reorganized Church for many years, and although she was seldom able to attend services because of ill health, she was always glad when church friends came to visit her.

She is survived by one son, Ray Smith of Portland, Oregon; six daughters: Mrs. Louise Herzberg of Santa Barbara, California; Mrs. Walter Jakway, Mrs. Norman Foltz, and Mrs. W. B. Lumpkins of Hollywood, California; Mrs. D. E. Maynard of Durango, Colorado; and Mrs. Russell DeSalvo of Alamosa; three stepchildren: Mrs. Hattie Wiselquist of Denver; Mrs. Eula Carlson of Iowa; and Harry Smith of Oxford; and fourteen grandchildren. The funeral service was held at the Hood Mortuary at Durango.

SEARLES.—James Madison, son of Isaac and Mary Searles, was born on a farm in Indiana in 1870, and died March 3 after nearly four years of failing health. He moved to Missouri as a boy, and spent the remainder of his life there. He was a carpenter by trade and assisted in the construction of many homes and buildings in Kansas City. He was baptized a member of the Reorganized Church in 1944.

He is survived by his wife, Cecil, of the home at Gallatin, and one son, Don, of Kansas City.

KELLY.—Sadie Halstead, died February 25 at the home of her daughter, Mrs. Edna Jay of Hamilton, Ontario, at the age of sixty-four. She had been in failing health for some time. She was a member of the Reorganized Church at Hamilton, and had been a devout worker in the women's department.

Besides her daughter she leaves two grandchildren, Maxine and Cameron; two brothers: Thomas Halstead of Rochester, Michigan, and George Halstead Raynor of Portland, Oregon. Services were held at the Robinson Funeral Home, in charge of Elder James Wilson of Toronto. Interment was in Glandford Cemetery.

JONES.—Betty Jean, was born in Council Bluffs, Iowa, on January 22, 1933, and died, after two months of illness, at the Jennie Edmunden Hospital in Council Bluffs on March 11, 1946. She was a student at the Longfellow Grade School, and a member of the Reorganized Church, having been baptized on June 2, 1941.

She is survived by her parents, Mr. and Mrs. Harold Jones; three brothers: Herman, Clarence, and Dwayne; three sisters: Rosalee, Bernice, and Wauneta, all of Council Bluffs; her grandparents, Mr. and Mrs. Arthur Ruby of Crescent, Iowa, and Mr. O. L. Jones of Council Bluffs. Services were held at the Cutler Funeral Home in Council Bluffs with Elder R. D. Ruch in charge. Interment was in the cemetery at Crescent, Iowa.

JEFFRIES.—Richard McClain, was born October 17, 1867, and passed away February 27. He was married to Annie Hailey; four daughters and one son were born to this union. He became a member of the Reorganized Church when a young man, and was ordained a priest in 1894, and an elder in 1901. He was a faithful servant to the cause he loved so well, and labored in Far West stake for many years. The last year of his life was spent in intense suffering; he was cared for during this time by his wife and daughters. Elder E. W. Lloyd was in charge of the funeral service, assisted by Elders Floris Hands and A. Lloyd Seibert.

MARSHALL.—Dorence Delmont, was born August 31, 1861, at Vanburen, Michigan, and passed away at his home in Long Lane, Missouri, on February 19. He was baptized into the Reorganized Church on January 7, 1903, at Commins, Michigan.

He is survived by his wife; five children: Mrs. Roy Zimmer of Gladwin, Michigan; Ralph of Rogersville, Missouri; Wilbur of Midland, Michigan; Ella and Howard of the home; seven grandchildren, and one great-grandchild. Funeral services were held February 25 in the Benton church, eleven miles east of Buffalo, Missouri, Elder Francis M. Bishop of Springfield officiating. Interment was in the Benton branch church cemetery.

MORGAN.—Elizabeth, youngest daughter of John and Eliza Lewis Morgan, passed away at the Independence Sanitarium on January 29, where she had been confined as a patient for five weeks. Her parents preceded her in death when she was a very young child. She received her degree in education from the University of Iowa, and was a teacher in the public schools of Kansas City, Missouri, for the past twenty-two years, where she was recognized as doing outstanding work in her chosen field with young children. She is survived by two sisters: Mrs. Mary Jane Powell of Berier, Missouri, and Sarah Ann Price of Des Moines, Iowa; several nieces and nephews, and a host of friends.

The Saints' Herald

Volume 92

April 13, 1946

Number 15

The General Conference

Beginning Activities for Saturday and Sunday

Conference Reports

(Continued)

What Is Religion?

By Chris B. Hartshorn

The Story of the Restoration

By Evan A. Fry

Remember Now Thy Creator

By Ernest E. Crownover

The Saints' Herald

P. S.

Volume 92

April 13, 1946

Number 15

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* GOOD FRIDAY

What is good about "Good Friday"?

It is a memorial of the day that they crucified our Lord. To beat the race with the setting sun, the Romans were prepared to break his bones. But merciful death won the contest, so they left him with only a spear wound in his side.

There would have been no Easter without Good Friday. The great chasm between physical or mortal existence and eternal or immortal life would still be impassible. "Put up thy sword . . . if my kingdom were of this world, then would my servants fight."

Good Friday—the birth pains of the kingdom of heaven.—C. B. H.

* IMPROVEMENTS IN THE AUDITORIUM

Since the last General Conference, there has been a careful and well-planned program of developing the office spaces of the Auditorium. In the northwest corner, second level, a group of rooms has been finished to provide offices for the Statistician, the Auditor, the Director of Farm Lands, and the Director of Church Institutions. To the visitor, these offices appear modestly and attractively arranged, providing comfort for the officers and security for their records.

Additional improvements have been made in the local church offices, northeast corner, third level (foyer), for the pastor and bishopric, with a general reception room, records rooms, and conference rooms.

* SERVING THE CONFERENCE

Experience has taught church officers much about their task of providing for the comfort and convenience of delegates and visitors. In spite of the furniture shortage, among many others, a considerable amount of furniture has been collected for the social center where many can rest between classes and meetings. In the pre-conference days, competent workers are busy with their carefully managed preparations. This conference will be as well served as any large gathering can be by a small staff. The regular employees will be supplemented by many volunteer workers of the organizations of Independence.

* CHANGES YOU WILL NOTICE

The most striking improvement the visitor will notice in the vicinity of the Auditorium will be found in the grading and landscaping that has been done on the two areas to the west and the northwest of the building.

First the big power machines moved in, "fulfilling prophecy" as one observer said, quoting Isaiah 40: 4—

"Every valley shall be exalted
Every mountain and hill shall be made low."

They smoothed the earth out to make a foundation for a fine, gently sloping lawn.

Then the planters came, dug holes, and began putting in clumps of bushes and evergreen trees that have already effected a transformation. By the time another conference meets, the lawn will be established, and trees and bushes will be settled in their new home. It is a fine thing to have this pretty park here, in the center of the city, a refreshing bit of nature for the health of the people where nobody can run up another apartment building or hot dog stand. This is a much-needed step toward "Zion the Beautiful" of which President Frederick M. Smith wrote in his song.

* STABLE PRODUCT

Speaking of inflation and
The changes war can bring,
It seems to me religion is
About the only thing
That hasn't been affected . . . it's
Tax-proof 'n' ration-free,
And, although the cost of living
Has increased tremendously,
You can go to church on Sunday
—No priority required—
And listen to a sermon, and
Be just as much inspired
As you were before Pearl Harbor,
Yet the price is just the same,
You can give a lot . . . or nothing
And they'll still be glad you came.
If you're planning for the future
—When the war is over—let
Me recommend religion as
The best investment yet.

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

All checks for the church should be handled according to the following directions received from Bishop G. L. DeLapp:

"Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives. In each such case, a receipt will be issued by the financial officer receiving the contribution.

"If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

"This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital."

EDITORIAL

Israel A. Smith Is New President of the Church

The Auditorium
Independence, Missouri
Saturday, April 6, 1946

By unanimous vote of the General Conference, delegates and ex officios voted at 4:04 p. m. today by a show of hands, and visiting members participated upon invitation of the presiding officer, without a single visible dissenting vote, to approve a motion calling Israel A. Smith to become President of the High Priesthood and President of the Church.

The representatives of the church, visitors, and friends sat in a body approximately five thousand in number as Israel A. Smith formally announced to the General Conference, as required by church law, the death of President Frederick M. Smith, the completion of the prescribed duties of the Quorum of the First Presidency by its remaining members, and relinquished the chair of the conference to the Quorum of Twelve as the Second Presidency of the church, represented by Paul M. Hanson, President of that quorum. This action was taken to provide an officer to be in charge of the conference during the selection of a new president of the church. Brother Israel then retired.

Apostle Hanson called Elbert A. Smith, the Presiding Evangelist, to the stand to deliver a message to the church. The Presiding Patriarch (an alternative title) is authorized by the law, under such circumstances, and is qualified spiritually, to receive such a message and to deliver it to the conference. On March 20—the day of the decease of the late President F. M. Smith—



ISRAEL A. SMITH

Brother Elbert had received a message making known the will of God to the church and designating Israel A. Smith as the one intended to succeed to the vacant office. The text of this message will be given to the church when it is officially released as a part of the conference minutes. It is a document containing wisdom and counsel for the church and all its members.

Apostle John W. Rushton was presented, and reviewed the bases of succession in the church, and in consequence of the message, the church law, and other considerations, nominated Elder Israel A. Smith to be designated and ordained as President of the High Priesthood and President of the Church.

Apostle John F. Garver was called to the chair, and introduced a group of high officers of the church who seconded the motion. The officials so speaking were: E. Y. Hunker, Senior President of Seventy; Apostle Paul M. Hanson, President of the Quorum of Twelve; R. E. Davey, of the Council of Presidents of Seventy; Presiding Bishop G. L. DeLapp, President of the Aaronic Priesthood; Ward A. Hougas, President of the Quorum of High Priests; Apostle M. A. McConley, representing the church in the Pacific Ocean areas; and Apostle Arthur A. Oakman, representing the European Mission. During all these addresses, the auditors received a tremendous impression of the power and unity of the General Conference and the church. Apostle Garver then recognized the following members from the floor, who also spoke in support of the motion: Elder Garland E. Tickemyer, pastor of the Stone Church and assistant to the Presidency; Elder J. E. Vanderwood, a veteran missionary of the church; and Elder Gomer T. Griffiths, formerly President of the Quorum of Twelve.

Apostle Garver put the question to the voting body of the conference, and then to the visitors. In both instances the response was unanimous. Brother Garver declared Brother Israel Smith to be elected President of the Church.

Apostle Hanson then resumed the chair and named the following officers to escort the president-elect, who had retired to his office during these procedures, to the chair: M. A. McConley, G. L. DeLapp, Ward A. Hougas, and Percy E. Farrow. As they did so, the conference rose to its feet to honor the new President. As President Israel approached the stand, Apostle Hanson asked him if he had a message; he assented, and delivered a short address. At the close Apostle Hanson announced that the ordination of Brother Smith would take place Sunday morning at 9:30. L. L.

CHALLENGES

By Norma Anne Kirkendall

1

HAVE YOU EVER envisioned the "upper room"? There thirteen men had met for a purpose which only one fully understood. Yet, for each it was a solemn occasion. They could sense the importance of the hour, for Christ's words made them realize that something vital was about to occur. From the first, the meeting was Christ-centered, and we find the message recorded in the Gospels. They were given a new rite to follow, and the ritual was fraught with the silence of humility. That first communion was shared in the quietness of kindred love.

Our sacrament of communion was designed to perpetuate that original meeting in the "upper room." But look at the atmosphere—pages of hymbooks turn, whispers are heard, the Sunday school paper or quarterly rattles, and everyone watches his neighbor as he is served. Sometimes it is necessary to remove the chewing gum in order to taste the wine. In such circumstances it is probable that few people are actually in communion with God or their fellow men.

The ritual of communion has become so much a habit with most individuals that they have lost the original meaning. After all, the communion service is only a symbol of what one should feel the whole month, not just the first Sunday. If one attends only this service, it is sure he does not realize its value, for true communion goes on *all* the time among God's children.

Next communion Sunday, make it a period of real communion between God and yourself.

2

I guess I'm word conscious. Words, their meanings, and how to use them, intrigue me. The other day I was thinking about words which give a feeling of inadequacy and failure, and I made the discovery that many of these words begin with the letter "d." Notice: dirt, disorder, discord, desecration, doubt, difficulty, danger, deceit, dread, destruction, drink, debt, despondency, delinquency, disbelief, disease, divorce, death, and damnation.

These words are linked together not only by their beginning letter, but by a common gender of meaning. If one of those conditions is present, it seems to beget another. Dirt and squalor may easily bring disease. Difficulty and discord often bring divorce. Doubt and disbelief may even lead to final damnation. All of these are negative words, conditions from which men should go. The positive ideas would include the "h" words, as: harmony, hope, honor, honesty, humor, humanity, humility, home, health, happiness, and heaven.

3

Children's prayers are heartfelt, and a child does not seek to prepare high-sounding phrases. Little Sue was speaking, "Dear God, I thank you for the grass, and flowers, and trees—and, oh, I just don't know what else, but we do thank you."

Each Sunday at junior church these children pray. One day they held special prayers for an invalid woman, and that day she walked for the first time for many years. Coincidence possibly, but those children are persuaded that their prayers were answered, and they pray in the faith that whatever

they ask will be done. This is childlike faith.

When Joe said, "I don't think God will listen to me," he knew that he had not been a good boy and that he did not deserve an answer to his petitions.

If a child learns when very young to pray his true feelings, not some prepared prayer, that child will continue to pray through the years. Margaret said, "I like to pray because it's just like talking right to God."

4

I was doing a little actual shopping and more window shopping, and I had stopped to gaze at a display of shoes displayed in a store. Just then I heard animated voices and looked up to see three men passing. Nothing unusual about three men walking along the street: Well, one was a Negro, the second a Chinese, the third a Jew. They were arm in arm.

What a wonderful thing it will be when the nations represented by these men are also arm in arm. And certainly our country is the spot where such friendship should start.

We, of the United States, are: one third of a million Indians; one third of a million Oriental, Filipino, and Mexican; sixty million Anglo-Saxon, ten million Irish; nine million Slavic; fifteen million Teutonic; five million Italian; two million French; four million Scandinavian; thirteen million Negro; one million each, Finn, Lithuanian, Greek.

5

I've seen giant grapes from Oregon, giant peaches from Missouri, giant gardenias in Mexico, giant pansies in Ohio. All of these were grown by special processes, and resulted only after long months of tedious trying for perfection.

Great results always come only after such hard work. Often discouragements and utter failure threaten success, but success does come and with success, recognition.

What Is Religion?

By Chris B. Hartshorn

[T HAS BEEN OFTEN said that "man is a religious animal." Another variation reads, "Man is incurably religious." This generality deserves some further thought, lest we jump to wrong conclusions.

What does a man have to believe or do to be religious? This leads directly to a definition of terms. After consulting many authorities, we have evolved that which seems to us a satisfactory definition. *Religion* is "a system of beliefs and practices by which man recognizes a supreme power in the universe which is higher than himself, and with which he tries to establish favorable relations."

This definition puts the entire emphasis on a relationship between God and man. The history of religions shows that mankind has always recognized this higher power and through various means endeavored to please and obtain favor from deity. The way men regard the supreme power in the universe, and their concepts of what is required of them in their efforts to please him, gives rise to and perpetuates many religious groups and denominations.

Growing side by side in the world today are eleven great religions. All but two were personally founded, and all but two were in existence before Christianity. The oldest organized religion still living is Judaism, which was founded by Moses who lived 1290-1170 B. C. It was the religion under which our Lord was reared in Nazareth. Its sacred literature is still largely accepted by Jesus' followers. The major part of our Bible is the gift of Judaism.

A Christian View of Religion

James, the Lord's brother, gave an excellent definition of the term, *religion*:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." —James 1:27. This is a religion of doing kind things and of self-discipline. Social morality, which is the essence of the gospel of Jesus, is entirely foreign to five other great religions. Most all people respect the ethics in social relations which enable us to mingle in civilized groups, but these ethics are not inspired by their religious teachings in many instances.

Dr. S. M. Zwemer, an American missionary and faculty member of an Arabian university, discussed this phase of religion in a chapel lecture in Drake University. He said that the three cardinal virtues of the Mohammedans, corresponding to the Christian virtues of *truth, honesty, and morality*, are these: 1. *courtesy*—they must be polite and say pretty things to their guests or associates. 2. *patience*—to show anger or other forms of impatience is very bad. It is difficult to insult them so that they lose their composure if they are at their best. 3. *hospitality*—this code requires the Arab to entertain the guest or even the stranger who comes to his dwelling. However, there is a three-day limit on such hospitality. At the end of this time he may graciously bow his guest away, then mount his camel, overtake, and rob him. Such conduct would not violate his religious scruples.

The fact that some of our traders and business men, claiming to be Christians, have done similar things, though in a neater and more dignified way, has adversely affected missionary work in foreign fields. It is regretfully true

that every religion has its Judases. However, judged by its fruit as well as by its teachings, Christianity stands head and shoulders above the other ten religions.

The Oriental Religions

One admirable quality of the Oriental mind is its ability to endure self-discipline for the sake of its religious principles. Hunger, poverty, and even physical torture are submitted to with complacency. Here we are apt to find men struggling with ideas rather than things or human relations.

The Taoist says, "Only quiet nonstriving is successful."

The Buddhist says, "All suffering will cease upon suppression of desires."

The Jain says, "Knowing patience is the highest good, a monk should meditate upon the law."

The Hindu religion teaches that by bringing oneself and his desires under complete control, he may overcome the consequences of all error and be rewarded by advancing into a superior state at death. To him the idea of salvation is synonymous with annihilation; the final absorption into the cosmic spirit.

Buddha declared, "Those whose minds are disgusted with a future existence, the wise who have destroyed the seeds of existence, and whose desires do not increase, go out like a lamp."

Some may question that these are religious concepts. True religion is not a matter of getting people to believe as they did not formerly believe, but of getting people to behave as they do not now behave. From the Christian point of view that argument is sound, but it rules out nearly two thirds of the God-fearing peoples of the earth. We must not do that. It is our duty to understand them and to help them to see light in our light, and truth in Christ's

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Conference Sunday Morning

The Ordination of President Israel A. Smith

Israel A. Smith was ordained as President of the High Priesthood and as President of the church in the large conference room of the Auditorium, Sunday morning, April 7, before an audience that filled to its limits the seating capacity of seven thousand for which it was designed, while hundreds unable to find seats were standing in halls and doorways.

The service began promptly at 9:30 with Dr. Roy A. Chevillie in charge of congregational singing, and President L. F. P. Curry, who read the call to worship, in charge. The invocation was given by Apostle E. J. Gleazer, and the Scripture reading was by Apostle John W. Rushton. Apostle M. A. McConley made the announcements.

Apostle Arthur A. Oakman sang with power and spiritual feeling the hymn, "O Master, Let Me Walk With Thee."

The charge was given by the Presiding Patriarch, Elbert A. Smith, who made it a kindly, wise, comforting message.

Apostle M. A. McConley announced that the ordination would be performed under the hands of Paul M. Hanson, John W. Rushton, Ward A. Hougas, and G. L. DeLapp, with Apostle Hanson acting as spokesman for the group. The ordination prayer began about one minute after 10 a. m.

President Israel A. Smith was then invited to address the huge gathering, and made a brief statement of his desire to obey the will of the conference, and of his knowledge that the call to the office was divine.

The service of ordination was concluded at 10:15 a. m. and the congregation was invited to remain in order for the communion of the

Lord's Supper which was to follow immediately.

The Communion Service

In an atmosphere of quiet rejoicing, the people remained in their places for the communion service. Not far away, the Stone Church was also filled to overflowing with a crowd gathered for a similar service, and there were hundreds between the two buildings, on the sidewalks, and in the foyers who were not able to enter.

President Israel A. Smith was in charge of this service. L. F. P. Curry gave the call to worship, Elbert A. Smith the invocation. The oblation prayer was by Bishop G. L. DeLapp, and President Curry made the talk on the sacrament. Apostle Paul M. Hanson pronounced the prayers of blessing on the emblems.

A beautiful feature of this service was the choral music rendered by two groups, the main choir in the loft at the south end of the conference room, directed by Franklyn S. Weddle, and the echo choir in the balcony at the north end of the room, directed by Paul N. Craig.

A large body of the local ministry participated in the serving of the bread and wine to the huge congregation, and accomplished their work with splendid dignity, quietness, and order, a difficult task under any circumstances.

The pastoral address was given by Apostle Paul M. Hanson, and the benediction was by Frederick A. Smith.

Outside, the weather was perfect, the day beautiful, and the many people assembled seemed very happy, thoughtful, and quiet. To see all these fine people, realizing that they have the same faith, the same ideals, even though one does not know all of them personally, creates a great feeling of fraternity and respect. One is grateful for the church

that gives them a common bond.

Already it seems that the Auditorium is too small for the great throngs that wish to gather into it on conference occasions, and one cannot help wishing that in the days when it was built it could have been made to accommodate the ten thousand for which it was originally desired. Yet church people are thankful that we have it as it is, so useful on these occasions when no other building could serve our needs.

Further report of the later procedures of the Conference will be given in our next issue. L. L.

An Expression of Thanks From the Family of President F. M. Smith

Since it is impossible for us to express our thanks to all who remembered our father, President Frederick M. Smith, in their prayer, or to the many who sent us expressions of sympathy after his passing, we are making this general acknowledgment of our indebtedness, and trust that every individual and group who stood by us so loyally will accept this statement as voicing our deep personal gratitude.

Mrs. F. Henry Edwards
Mrs. Edward J. Larsen

Admonition to Great Men

If the great man who, from the pulpit,
Stirs us into thoughts of better things,
Fires us with a zeal to forge ahead,
Sets bells to ringing in our hearts,
Is not himself a paragon of virtue,
Or human, stoops to laugh—or pray—with us,
Not in high sounding phrases which bounce
With a loud clatter from the sounding board
Of heaven,
But praying with a simple humbleness of heart,
If he smiles not, with patience, on the little
people
Who are his church—nor wins them to his way
With friendly evidences
Of his shining, glorious doctrine of Truth,
Knowledge, and Happiness
Applied to every day,
Then he has failed, and bitter disappointment
Lies, galling, on our tongues.
He had better have been like us, the little
people,
Common and unheard,
Than great and magic-tongued,
With feet of clay.

—Louise Wrigley.

Remember Now Thy Creator

A Message for Young People

By Ernest E. Crownover

DURING YOUTH, life is so full of joys and disappointments, of learning and doing, of such exciting activities which are so interesting that the teen-ager is breathlessly busy each day from arising to retiring. Life is a really thrilling thing, and must be lived with youth's gusto or it is not fully savored. No one would be so cruel as to rob youth of its rich joys, and those who have lost their youth beckon again and again to memory those fond recollections of days which can only return in images of the mind.

Boys and girls are tremendously busy learning how to live within and with others. The lessons come hard upon each other. Readjustments to new ideas are often necessary before the last lesson is fully grasped. Youth is like a tree in full bloom, and it does not yet appear what the fruit shall be. Youth take their ideas from parents, teachers, books, and friends. And like a fish-net, impressions of all kinds are likely to be captured and many both good and bad retained.

FORTUNATE INDEED is the boy or girl with wise and thoughtful parents who have, themselves, retained a youthful zest for facing life's problems and opportunities. Such parents can lend essential understanding to the venturing youth. As the young venture out into life, it is well that they select their course under wise guidance from parents, teachers, and pastor. Now let us discover the fields wherein each of these three are peculiarly fitted to advise.

First, the parents. Parents are mature—the drives and passions of youth are under control and have been given thoughtful direction into chosen channels. Unfortunately there are some parents who tend to become impa-

tient that their sons and daughters delay such maturity. Parents, once having been themselves young, and now having gained maturity, are one important step ahead of the teen-ager, and have added the sometimes unpalatable lessons of experience which youth lacks. Parents are in position to advise with knowledge at least in the field of how best to grow into maturity and select certain traits of character along the way. And since they love their children with a boundless love, they will most certainly give the best of advice. So it is well to give careful consideration to parental counsel about choice of friends, suitable or unsuitable means of entertainment, hours of arising and retiring, choice of leisure-time activities, and be amenable to their general ideas of deportment. The clothing and food they lavish upon you, the shelter they provide, the time and care and concern they invest in you, and the life they have joined to give you, are all the guarantee you need to be sure they will not mislead you. Rather, that they are determined you shall have life's richest and most priceless treasures; and you may depend upon it, they will be working and rejoicing, sorrowing and praying to that end. So heed your parents, for they love you too much to give you anything less than all of the best they have.

Your teachers by training and experience are best equipped to guide you into academic and vocational skills, and to assist you to prepare for life's cultural and economic demands. Teachers are familiar with the theory and practice of preparation for and achieving the more successful life, and are sincere in the desire to develop youth's best qualities. Your

teachers are your friends, not your taskmasters.

Your pastor stands between you and God, but will step aside as quickly as he gets your attention upon God. Your pastor is called of heaven to minister to you the gifts of the spirit and the blessings of the gospel. Take to him your moral and spiritual problems. He has knelt at the throne of grace, and been given an answer to your needs. And more than that—he it is who can show you how to take parental and school counsels, and add to them the character and nature of a divine being to gain for yourself a type of life which by its very nature is undying; is eternal. Your pastor is your ever-dependable liaison with your Savior. God has authorized him to minister His spirit and His life to you, and has blessed him to that purpose. Ask your pastor about the path to God's throne of mercy, forgiveness, and salvation. He can tell you about it, for his steps have worn deeply the way.

One more thing. Under your pastor's guidance, meet God for yourself. You are entitled to a personal experience with your creator. He awaits the opportunity to grant you his spirit. While you are young—while life's full measure of opportunity is before you, remember that God made you and gave you life, and that by his grace only you retain it. Consecrate the boundless qualities of your youth to the purposes of eternal right. Dedicate your soul to those things which are clean,

(Continued on page 11.)

THE RESTORATION

By Evan A. Fry

THE EVENTS of the Restoration are inseparably bound up with the experience and life of one man—Joseph Smith, the nineteenth century prophet. Joseph Smith was born December 23, 1805, in Sharon, Vermont, and was given his father's name. While in his tenth year, he moved with his family to Palmyra, New York, and some four years later, moved again to Manchester, New York. During the second year of the residence at Manchester, or the 15th year of Joseph's life, the events leading up to the Restoration began.

In the spring of this year (1820) the several churches of the community of Manchester united in a great revival service. This was a period of great and deep religious feeling. Revivals were common and popular all over the nation, and religion was a much discussed subject, the source of endless argument and debate and discussion. This revival stirred the feelings of young Joseph. He desired the fellowship of some religious body. His family was divided, some of them preferring one sect, and some another. If the friendly, co-operative spirit of the revival had continued after the meetings were closed, it is possible that Joseph might have joined some church, and been more or less happy therein. But when the meetings closed, and it came time to divide up the converts, all manner of strife, and bickering, and argument, and dissension arose over the division of the converts who had confessed Christ in the union meeting. Each minister, and each sect freely criticised every other minister and sect, and attempted to prove by every possible sophistry and argument that everyone else was wrong.

In the midst of such confusion

and dissension, it is small wonder that a boy not yet fifteen and totally inexperienced in religious matters should be confused. Even his own family was divided. The ministers he knew offered small help, for each by using his own interpretation of Scripture could prove that his doctrine and his church were right. What could an inexperienced lad of only fourteen do?

IN HIS PERSONAL ACCOUNT of those days, written later in life, Joseph Smith tells us that while laboring under these difficulties, he was one day reading in the first chapter of James, when he came to the fifth verse: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." Those words appealed to him with such emphasis that he resolved to test the promise, and see whether it was true. Certainly his own wisdom was insufficient to solve his problem. His family could not help him; the ministers to whom he had talked only confused him more. Accordingly, on the morning of a bright spring day, he went into the woods near his father's home, and for the first time in his life attempted to pray vocally, stating his need in simple, boyish language, straightforwardly, and with naive faith that he would be heard.

As he prayed, a pillar of light appeared directly above his head, which descended until it rested upon him. Above him in this shaft of light, he discerned two personages, whose brightness and glory defied all description. One of them spoke, calling him by name, and turning to the other, said "This is my beloved Son; hear him." Joseph again put the question which had brought him to this se-

cluded spot: "Which of the sects is right? Which one shall I join?" The answer astonished him, for he fully expected to have one or the other pointed out to him. The reply was, "Join none of them, for they are all wrong; and their creeds are an abomination in my sight."

Joseph further displayed an absolute simplicity and naivete by telling his experience to one of the ministers whom he had previously consulted. Then a very strange thing happened. The several ministers of the community who had previously been engaged in a very bitter attempt to prove *each other* wrong suddenly became very much aroused at the insignificant lad of fourteen who claimed that Christ had told him they were *all* wrong, and they united to persecute him—just as the religious leaders had united in persecuting each new reformer and each new sect which had arisen since the 16th century, when those reformers asserted that old religious forms were wrong.

Joseph joined none of the churches, and continued his daily life as normally as possible until September 21, 1823. During this time not a single person made a kindly attempt to reason with him, or to convince him of the error of his ways. He was shunned, ostracized, persecuted. The pious desires of nearly four years before had been partially forgotten, but nothing could dim his memory of that heavenly vision. On this September night, he felt the desire to pray, and to receive from God some assurance of his standing with him. As he prayed from his bed, a light appeared in his room, growing brighter and brighter until a glorious, glowing personage

5. The Story of the Restoration

stood just above the floor beside the bed. This messenger said that his name was Moroni. He told Joseph that God had a work for him to do; that his name should be had for both good and evil among all nations, kindreds, and tongues. He told Joseph of a book—the *Book of Mormon*—written on golden plates, giving an account of the ancient inhabitants of America, and in vision showed him the hiding place of those plates. He quoted Old Testament prophecies, including the third and fourth chapters of Malachi, the eleventh chapter of Isaiah, and a portion of the second chapter of Joel.

After a rather lengthy period of instruction, the messenger departed, but returned later a second and a third time to repeat the same words as before, so that there should be no mistake about the way they were impressed on Joseph's memory. When the messenger left the third time, daylight was beginning to enter the room. That day Joseph told his father of the experience, and received his opinion that it was of God. He went to the hill which had been shown him in vision, and opened the stone box in which the golden plates were hidden, but was told that they should not be taken out until he had waited and proved himself.

In 1825, Joseph Smith went to work by the day for a Mr. Josiah Stool, who was trying to locate a mythical Spanish silver mine. While engaged in this task, he boarded at the home of Isaac Hale, where he met and married the daughter of the family, Emma Hale, rather against her parents' opposition, on January 18, 1827. On September 22, 1827, the anniversary of his first visit to the spot, he was permitted to take the *Book of Mormon* plates from their hiding place, and to begin

their translation with the help of his wife, Martin Harris, and Oliver Cowdery.

AS THE STORY of the *Book of Mormon* unfolded, Joseph Smith came to a passage concerning baptism for the remission of sins. In an attempt to find out exactly what was required of them, he and Oliver Cowdery again repaired to the woods to pray. While they prayed, a messenger from heaven again descended in a cloud of light, laid his hands on them, and conferred upon them the priesthood of Aaron, which carries with it the authority to officiate in baptism and other outward ordinances. The messenger said that he was John the Baptist, and that he was acting under the direction of the apostles, Peter, James, and John, who would shortly provide for the conferring of the higher or Melchisedec priesthood. He then instructed that Joseph should first baptize Oliver, then Oliver baptize Joseph; and then each should ordain the other in the same manner. It was a new and supremely joyful experience.

These two collaborators now found that their minds were enlightened as to the interpretation of formerly baffling passages of Scripture. They discussed their interpretations with their acquaintances and friends. Joseph's brother, Samuel, came to visit, remained to discuss religion, and was baptized. The next month, another brother, Hyrum Smith, and David and Peter Whitmer were baptized. Many others came to inquire and to dispute religion, and some found their interest leading them to baptism. All were anxious to experience the promise of John the Baptist that the higher, or Melchisedec priesthood should be conferred, and again it was made the subject

of special prayer in the home of Peter Whitmer, Sr. The word of the Lord came to them again, instructing them that they should ordain each other as before—but not until the church had been formally organized, and their ordination approved by the common consent of the body they were to serve. In this meeting they observed the communion of the Lord's Supper.

ON Tuesday, April 6, 1830, six young men met in the home of Peter Whitmer, Sr., at Fayette, Seneca County, New York, for the purpose of formally organizing the new church according to law. The date for such organization had been set in a revelation given several months before, which also gave instruction concerning the form of organization, the duties of the several officers, and the manner of observing the ordinances and sacraments in the church that was to be. Provision was made for a quorum of twelve apostles. Duties were outlined and specified for elders, priests, teachers, and deacons, and provision made for regular conferences—and all this, remember, before the church was even formally organized.

At the organization meeting on April 6, 1830, the assembled baptized members were asked whether they would accept Joseph Smith as first elder, and Oliver Cowdery as second elder in the church. With the consent of the body, and in obedience to the divine command previously received, they ordained each other in the same manner as they had conferred the Aaronic priesthood before. The Lord's Supper was served, and then Joseph and Oliver laid hands on each of the other members for the gift of the Holy Ghost, which came upon them in power. The

Spirit pointed out others who should be called and ordained, some of whom were not even present at the meeting. And thus was begun the church which was formed not by the hand of man, but at the command of God, through the ministry of an angel as foretold in the 14th chapter of Revelation. By the following June, there were 30 members who met in the first semi-annual conference, and the church entered upon a period of expansion and growth.

Let us note what was restored by this series of events, and check it with the things which had been lost in the apostasy. First, there was restored the authority of the priesthood, which had been lost because of transgression. Second, although the organization was as yet incomplete, there was restored the complete pattern of church organization as it was found in the New Testament church, with apostles, prophets, elders, priests, teachers, deacons, etc. There was a restoration of doctrine in its original purity, as a result of new interpretations of Scripture, and new light thrown on old doctrines by the teachings of the new *Book of Mormon*, which had been printed the month before the church was organized. The simple, but meaningful ordinances and sacraments of the church were restored.

We wish to call your attention to one more point—namely, that whenever God has been about to begin an important work, he has used angelic ministry to announce and to initiate that work. When Moses was called to lead the children of Israel out of Egypt, it was through angelic ministrations. When God was ready to prepare the way for the advent of Christ, an angel foretold the birth of John the Baptist; another angel made the annunciation to Mary that the Messiah should be born to her. In the light of John's vision of another angel flying through

the midst of heaven, having the everlasting gospel to preach to earth for the last time, and in the light of Daniel's vision of the stone cut out of the mountain without hands, which should break in pieces all earthly kingdoms, and grow until it filled the whole earth, we believe it reasonable to accept Joseph Smith's story of the Restoration, which came to him through the ministry of angels, to complete the work of the reformers, and to set up the kingdom of God on earth in the latter days.

What Is Religion?

(Continued from page 5.)

truth. In any conflict of ideologies, truth will always ultimately win over error.

In the early existence of Jainism, Shinto, Taoism, and Confucianism the records show that they recognized no supreme deity, but have since accepted one or more gods. Hinduism, Sikhism, and Zoroastrianism worship many gods and other objects. Not one of these religions holds out the hope of a future life beyond the grave. We concur with the Apostle Paul, "If in this life only we have hope in Christ, we are of all creatures most miserable."

The founding of three of the great Oriental religions is credited to men who had no idea of starting such movements. Confucius thought of himself only as a teacher and political reformer. Mahavira, founder of Jainism, like Luther and Wesley, died in the communion which he sought to reform. Lao-tse, founder of Taoism, was known as a philosopher. It took 600 years for his disciples to venerate and elevate him to saintly rank.

The Divinely Revealed Way

Christianity is not the only religion which has established itself on the teachings of sacred Scrip-

tures. Each of the other ten has one or more books which it accepted as sacred and to some extent divinely inspired. Much of it grew up centuries after the death of the founder. Mahavira, Gautama, Lao-tse, and Nanak, founders of Jainism, Buddhism, Taoism, and Sikhism, respectively, are by the sacred books of their own faiths, associated with miraculous births or other supernatural events. But these claims are made only in their later literature written hundreds of years after the alleged events.

We do not commonly associate the ideas of war and physical violence with religion. Yet in the scriptures and practice of five of the world's living religions we find warfare lauded. Chief among these is Mohammedanism. In the Koran we read, "Verily God loves those who fight in his cause." "Fight strenuously against the misbelievers and hypocrites, and be stern toward them." Judaism, Zoroastrianism, Sikhism, and Shinto have similar teachings. Contrast this with Christ's teachings: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."—Matthew 5:39. "Put up thy sword . . . if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."—John 18:11, 36.

Soon the drama of the first Easter will be relived in song and story. No other teaching affords so much of hope and comfort as the doctrine of immortality. In our sacred Scripture, the *Doctrine and Covenants*, God declared, "This is my work and my glory to bring to pass the immortality and the eternal life of man." This is in harmony with the teaching of Saint Paul, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

Contrast this with "The Law of

Karma" which involves the doctrine of reincarnation. As a penalty for sin and fleshly desires, men's spirits are reborn and sent to earth to suffer through another existence. This may be in the form of man or beast depending on the upward or downward trend of the previous existence. The only release the Hindu, Jain, and Buddhist can see from this endless cycle is to finally suppress the evil inherent in them and be worthy of the annihilation of the spirit, which is man, or to lose all conscious identity in the cosmic spirit of the universe.

Today suffering Asia needs food for its war-starving millions. But it also needs the hope of religion, the hope of our Lord and Savior, Jesus Christ.

Remember Now Thy Creator

(Continued from page 7.)

wholesome, constructive. Accept the responsibility, not only for individual righteousness, but also judiciously and with discretion influence others for good. Here indeed can youth find a zeal and satisfaction in life which is the essence of what youth really desires.

Now, while the morning sun shines full upon you, take the light of His spirit into your soul and march unafraid into the limitless vistas of constructive living, of soul saving, of laying hold upon eternity. His spirit will lead you through each day.

It is harder to avoid censure than to gain applause; for this may be done by one great or wise action in an age. But to escape censure a man must pass his whole life without saying or doing one ill or foolish thing.—Hume.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—Colton.

Experiences Among the Indians

By Hubert Case

BROTHER P. R. BURTON and I held cottage meetings among the Omaha Indians for three months at one time about the year 1919. At the closing Sunday session of that great series, we baptized twenty-five and blessed twenty babies, the last two being little boys about five or six years old who came forward and knelt at our feet to be blessed. I never saw a more beautiful ordinance. Then at 2:00 P. M., while near the water's edge, we administered the Communion to about four hundred Indians, to many of them for the first time.

A GOOD CUSTOM

Another event worthy of emulation by all people was a custom among the Indians in their council meetings that I have attended. These Indians never make a negative speech; nor do they even refer to a speech another has made. All are affirmative. Each man who speaks tells what he believes. I would to God that our people could learn this lesson and speak affirmatively in our conferences. As I heard Brother Joseph say one time, there were no negative speeches in the School of the Prophets.

Another interesting custom among the Indians is their inviting the ministers of the various churches who labored among them to meet at Watonga, Oklahoma, once a year and tell from an affirmative standpoint what their respective churches believe. Then they would ask the ministers why they could not agree when they believed in the same Bible and the same God, and why they could not unite. General U. S. Grant, at the close of the Civil War, said to the churches, "Send your missionaries to the various tribes, one church to each tribe, as a means of ending Indian wars," and this certainly worked, for we had very few Indian wars after that. Only occasionally an outbreak occurred against the white people for breaking the Indian treaties and killing all their game. That is where the buffalo and all the game the Indians prized so highly as a means of livelihood disappeared.

Another interesting fact is that they have been taught and trained by key men to follow the leader. The first great Indian I ever baptized was Leonard Tyler, the leading medicine man or spiritual advisor of five thousand Cheyennes. He asked me not to baptize any Indians until the leaders heard the gospel, prayed over the matter, and decided to join the church. He had heard me preach one sermon and said he had gone to that little church over on the hillside for thirty years, but the first time he had ever felt the Spirit of God burn

in his heart was when he heard me preach that sermon. He said, "I am going to join this church because God has shown me it is true." Also, he said that I should not ask him to be baptized until he had taken time to pray over the matter. Two years later I baptized him and one of the leading chiefs and his wife, and the next Sunday I baptized nine more. This continued for several years, until I had baptized one hundred and fifty of them.

The Indian agent told me the reason these Indians thought so much of me was that I was the only missionary who had ever gone into their homes. He also said the biggest mistake the missionaries ever made among the Indians was to display their oratory; for the Indians were the best orators he had ever heard. Permit me to say here, the best orator I ever heard in my life was a fullblood Indian of the Choctaw Tribe, United States Senator Robert L. Owens. When he was running for the Senate, Ex-Governor Haskell was running against him. Haskell spoke for an hour and thirty minutes in the courthouse in Kingfisher, Oklahoma, and harangued his opponent all the time he was speaking. Immediately following, Mr. Owens arose' greeted his audience, spoke about forty minutes and never referred to his opponent but told what he himself stood for. He won the whole country and was elected by the greatest majority a United States senator ever had in the State of Oklahoma.

The simplicity of the gospel in power and the demonstration of the spirit will captivate the Indians anywhere. Using their own language, they say, "We are starving to death for the Comforter." So the blessing of their children and the healing of their sick, and the outpouring of the spirit among them in some of these great meetings has done more good than anything else in their lives. For all of their spiritual advisors like Leonard Tyler, who have held the sacred traditions of their tribes, have told them that there was a time when they had prophets and seers among them as the Bible describes, and that is the reason the *Book of Mormon*, giving a full history of God's dealings among them through their prophets and seers, completely tallies with their traditions. For their traditions state that they once had a sacred book among them which was buried.

(Continued on page 31.)

ADVENTURES IN LATTER DAY SAINTISM

These Things We Can Do in Our League

The Intrinsic Values of an Education

By Raymond E. Troyer

"I will study and get ready and maybe my chance will come."—Lincoln.

EDUCATION is an investment that is the most important and the most secure of all investments. Too often young people are anxious to leave school and demonstrate their independence by earning their own way. They fail to look into the future and see what is in store for them when economic crises come as they are sure to do. They also fail to recognize that material possessions will perish and that those characteristics of the soul which can be developed through education are eternal.

Young Latter Day Saints have imposing reasons for continuing their education and training. They need to prepare for a life of service to their families, their church, and zionic communities. Founded upon ignorance, Zion will never grow or even survive, hence the church depends upon you for the development of your mind, your training, and your knowledge. It depends upon your abilities and consecration to its service for greater progress.

Last year, adult education classes in Milwaukee were conducted on a 24-hour a day schedule. Hundreds of people were going to school at two, three, and four o'clock in the morning, trying to become more efficient at some task. The demand for an education, even at this sacrifice, was so great that a waiting list had to be kept. In most cases, those people were obtaining a better education for somewhat selfish reasons. How much greater should be the motivation of the children of God for an education, so that they can help in the realization of his purposes in mankind.

TOPICS FOR TALKS OR DISCUSSION

1. The process of becoming cultured is the process of becoming educated.
2. A comparison of the process of culture among plants in the garden and the process of culture among Christian people.
3. The effects of education upon our social, economic, cultural, and religious life.
4. An education that provides personal enrichment versus an education that

develops complacency, self-centeredness, and inconsistencies.

5. Ways that the local church can help in the education of its members.

6. Our particular need for an education to serve the church. The kind of an educational program needed for the development of Zion.

PROJECTS

1. A panel discussion can be held on the topic: The educational needs of the people of Zion. The church cries for young people whose minds have been filled with knowledge that does not become antiquated with the latest advances in technology and science, whose originality has been encouraged, whose imaginations have been cultivated and whose intellects have been trained in painstaking thought. It calls for those whose minds and spirits and characters have been enriched by an intimate contact with man's richest inheritance, truth, wherever it may be found.

2. Every Zion's Leaguer would profit by study of the booklets, *Investing in Yourself*, by Ruth Strang, and *Time on Your Hands; Choosing and Using Recreation*. Each sells for twenty-five cents, and may be purchased from the National Education Association, 1201 Sixteenth Street, N. W., Washington 6, D. C.

3. The *Saints' Herald* for January 5, 1946, contains a number of excellent articles on education which can be studied or reviewed. This material could well form the basis for a good panel discussion.

4. Have each member write on a sheet of paper, "The Things I Would Like to Get Out of Life." Read and discuss these. See what part education must play in attaining the values and goals expressed by your Zion's Leaguers.

5. The following 16-page Personal Growth Leaflets are valuable sources of help. They may be obtained for one cent each from the National Education Association (Minimum order, 25 cents.)

- (1) Your Life in the Making.
- (2) Your Mind in the Making.
- (7) Your Personality in the Making.
- (9) The Planning of Your Life.
- (11) The Tenth Generation.
- (31) Shall I Go to College?
- (32) Shall I Attend a Junior College?
- (33) The College of the Future.
- (35) How to Study.
- (58) Education to Promote the General Welfare.

6. Have someone borrow a copy of *Education—an Investment in People* from your local chamber of commerce and make a report on this study which was made by the United States Chamber of Commerce.

7. An interesting discussion could be built around the theme, "The Education Needed by the Zionic Homemaker."

8. A pamphlet, *American Education in Transition*, should prove valuable. This may be obtained free by writing to Education Department, The New York Times, New York City.

THINKING ABOUT COLLEGE

Members of your League are living in the most astounding period in the history of mankind. The role each plays in this period will be determined by himself—his philosophy of life, his vision, his capacity to work and understand, and his motivation. He alone will determine if his service will be best because of extensive preparation or only an inferior product.

Chancellor Wilbur of Stanford university recently challenged a graduating class with this statement: "It will take all of our men and women of training and good will and of understanding to get the human family out of the mess that it is in."* The problems in this generation will continue to be more complex and more crucial than man has ever faced before, and the greater will be the opportunity for a practical application of zionic living.

Abram S. Hewitt once said: "If I were to have the choice of \$1000,000,000 or the pleasure I had in my college days and the pleasure I have had as a result of my education, I would quickly choose the latter." I have heard similar statements made by hundreds of Gracelanders, and others, who have continued their education. They value

those college years above anything else that is within their imaginations.

TOPICS FOR TALKS OR DISCUSSION

1. The increasing importance of a college education. This might include a comparison of education needed for success by our grandparents, our parents, and those of our own generation.

2. The determining factors in deciding if one should attend college for four years. It is generally agreed that not everyone should attend college for four years. However, many who should attend do not and others who could more profitably spend part of the time in other types of training, take a four-year college course. This deserves serious consideration.

3. Scholarships available in institutions of higher learning. There are many scholarships awarded every year on the basis of student need, scholastic and achievement ability, competition, and recommendation by school authorities. Information about these can be obtained from your high school principal or guidance officer.

4. The advantages of a large school and those of a small school.

5. The advantages of living in dormitories while attending college, and those of living at home or with relatives.

PROJECTS

1. Members of our Zion's Leagues should be like the mountain climber, choosing the surest and most direct path that leads onward and upward. As he receives help from the ones who have gone on ahead, so we can profit from advice of people who have made a success in life. Invite your high school principal or some business person to talk to your group about education. A program of several numbers can be arranged, with the parents invited as special guests for that night. Refreshments can be served, or better yet, the topic is important enough for a well-planned banquet, either for the local Zion's League or for the district.

2. Find out what colleges and universities are located in your state and the fields in which they are especially noted.

3. See what information your library or school offices contains about colleges and universities.

4. Have someone from a Veteran's Service Bureau tell about the provisions for education of the returning service people.

5. Have some college student or

graduate tell about his or her school.

6. Have some members visit a nearby college, business school, or trade school and report their experiences.

REFERENCES

Selected references which may be found in your high school or public library are:

Bennett and Hand, *Beyond High School*

Clarke, *Life Planning and Building*

Crawford, et al, *Living Your Life*

Davis, *How to Choose a Junior College*

Eastburn, et al, *Planning Your Life for School and Society*

Endicott, *One Hundred Guidance Lessons*

Erickson and McColloch, *The Graduate Looks to the Future* (This may be ordered from McKnight & McKnight Co., Bloomington, Ill., for 48 cents.)

Hill and Mosher, *Making the Most of High School*

Jenning, *Leadership and Isolation*

Myers, et al, *Planning Your Future*

Ruch, et al, *People Are Important*

Strang, *Investing in Yourself*

*From "A Mind Not Used Is a Mind Abused," by R. L. Wilbur. *School and Society* 58: 81, 82, August 7, 1943.

LETTERS

The Faith of a Little Child

We moved to Weskan, Kansas, from Goodland in September. The ranches are large here, and homes are rather far apart. Our nearest neighbor is two miles from us.

One day in late October my husband went to Goodland in the truck to get another load of things and on the way back the fan went through the radiator. He borrowed a car to come home. The following morning it was necessary for me to drive our car while he took the other, since we didn't know whether or not repairs could be obtained for the truck.

Jared, our eight-year-old son, goes to a consolidated school. The bus brings him home at 4:30, and I told him we would be home by then.

When my husband began working on the truck, he found he could get everything he needed and it would not take long to fix it. We wanted to come home together because it was snowing and the tires were bad. By mid-afternoon, however, I thought I'd better start, so our little daughter, Jewell and I left in the car.

Kenneth said he should be able to leave in an hour. The snow covered the windshield so fast I had to go slowly. When we got to Kanorado, which is twenty-two miles from home, the road had become so slippery I decided to go to a filling station and call the Weskan school to have them leave Jared at the neighbor's. I could not get through, neither could I call back to Goodland. It was dark when Kenneth came by. He left the truck there, and we made our way slowly toward home.

In the meantime Jared came home and found a cold house with no one there. He started to cry, but thought that wouldn't help matters any so he did his chores, and since it was beginning to get dark, he decided he wouldn't stay there. He put on extra clothing, tied a handkerchief over his mouth because it was snowing and the wind was cold, and, saying a prayer for protection, left the house.

When he got to the end of the grove of trees a quarter of mile from the house, he felt someone was with him, and he knew it was his guardian angel. From then on he felt no fear. By the time he had gone half way it was very dark. The moon hadn't come up and the clouds were heavy. Suddenly a light shone above and a little behind him. He looked up quickly, thinking at first it was the moon breaking through the clouds. The road was no longer dark, since the light extended to the edge of the road, a little behind and a little ahead of him. He could easily see his way uphill and down. There was nothing but fences and prairie on either side. He saw the long shadows of a coyote on the bank. He shouted at it and it ran away. The light brightened the road until he saw the neighbors' light from the window.

"What did you think the light was?" we asked. "Oh, I just thought it was the light of my guardian angel," he said.

The neighbors took him in and gave him his supper, and in about half an hour we arrived. We had been hoping and praying he would go there. I was nearer tears than he was. He had walked two miles in the storm. We shall always be thankful for the protection he had.

MRS. KENNETH P. INGRAM,
Weskan, Kansas

A Comparison

I have heard much concerning the mechanism of railroad engines, and have often marveled how the individual parts are designed to work together. This morning I began comparing the Saints to the various parts of a locomotive. It has always fascinated me to see the engines as the trains come in; sometimes two are used to pull a long line of cars. A few years ago when my husband was studying to become an engineer, he met with others in a class to discuss the mechanism of the locomotives which he knew someday he must be able to control. He soon learned the importance of keeping all parts in working order so that performance could be perfect.

The church must be maintained the same as an engine. As mechanics strive to keep a motor operating efficiently, so must the priesthood strive to keep the membership from becoming wayward and weary. If the fireman fails to keep the steam up, the train is delayed; so it is with the church if its membership becomes slack in its work. If we are in tune with the Master, we can be warned of dangers that lie ahead—a warning which may save the entire train. Each small part of the engine must work with the other parts; so it is with the church. Each member has a job to do, even to caring for the hymnbooks and dusting the seats.

The Saints at Chillicothe feel that God is with their leaders. They ask the prayers of others that they may continue to work together in harmony and someday have a church home in which to worship.

CLBO VANCE GRAY.

Route No. 1
Chillicothe, Ohio

General Conference Reports

REPORT OF Far West Stake

By Emery E. Jennings and
Earl T. Higdon

*To the First Presidency
and The General Conference:*

We are happy to be able to make a report of the many accomplishments that have been achieved in the church work in the Far West Stake for the two year period of 1944-46. These attainments were made possible through intelligent planning, hard work, and co-operation of the stake presidency, stake bishopric, stake high council, stake evangelist, pastors, supervisors, and scores of leaders, plus a fine response from hundreds of Saints who reside among the twenty-four congregations in this area.

In making any report, we recognize there is always the danger of overstating what actually has been done, and, therefore, we shall be conservative in describing our activities for the last twenty-four months.

STAKE PRESIDENCY AND HIGH COUNCIL REORGANIZED

The Joint Council and General Conference of April, 1944, appointed Emery E. Jennings to Far West Stake as stake president, which necessitated a reorganization of the stake presidency and stake high council. This was done at the fall stake conference of 1944. James F. Bowman and Orville L. Moffet were asked to serve as counselors in the presidency, and the following high priests were asked to serve as stake high councilmen: Robert S. Farnham, Archie B. Constance, David W. Gamet, Robert P. Hampton, Alec Jensen, James A. Thomas, William E. Twombly, John Ruoff, and Garland Snapp. Immediately the reorganized quorums assumed the responsibilities that are imposed upon such officers.

SURVEYS MADE AND OBJECTIVES DETERMINED

In harmony with General Conference action of 1944, we made intensified studies and surveys of the congregations and areas which are most likely gathering points, namely; Stewartsville and Maple Grove, Cameron, Bedison, and Guilford.

The information amassed from these surveys and from other studies, clearly showed that we needed to give our attention to a well-planned immediate and long-time stake objective program, around which we could formulate a worth-while program for the priesthood, departmental leaders, and lay members. Therefore, early in 1945, the stake quorums and councils for the various departments met again and again in prayer, study, and discussion, in developing objectives for their respective departments. The stake presidency and stake bishopric, department of religious education, department of women, young adults, and Zion's League, completed their work and a "Five Year Program" with pertinent objectives, which were presented and unanimously approved by the stake quorums, and unanimously supported by the stake reunion conference of 1945. Subsequently, the objectives for each department, with suggested ways and methods to achieve them, were printed in booklets and made available to our people to be used as guides for the next four years. Undergirding the departmental goals, are the administrative objectives, which give unity and strength to the complete five year program.

EVANGELISM AND RECLAMATION

Missionary work and the reclaiming of indifferent Saints have been united in one general program. Our conferences, rallies, retreats, and reunion programs have given a great deal of emphasis to these needs, and the general results have been favorable. During the year of 1944, we baptized 92 persons, and in 1945, we baptized 76 individuals. Our church attendances have steadily increased in most of our congregations for the three main Sunday services, and weekday prayer meetings. Cottage meetings were held; series of gospel sermons were presented. We have stressed the need for our people to intelligently and boldly bear personal testimony of the divinity of our work, and we have encouraged our Saints to utilize every missionary opportunity.

FINANCE

The teaching of the financial law has been regular and consistent. The law has been stressed from the pulpit of each congregation every three months; a gift service has been planned in most of our congregations each December;

and a Stake Inventory Day has been set aside each January. The priesthood have been encouraged to comply as well as the laity. Consequently, the results have been gratifying. For the two years, 1944-45, the Saints of Far West Stake have contributed to the general church in tithes, offerings, and oblations, \$64,527.33. This sum represents the highest amount ever contributed from the Saints of Far West stake for any two-year period.

In 1945, seventeen and eight-tenths per cent of our people filed inventories and statements, while twenty-six per cent of the Saints were tithepayers. This showing is considerably better than 1944, and indicates a steady growth in understanding of, appreciation for, and compliance to the financial law.

BUILDING PROGRAM

Two church buildings have been purchased, one at Osborn, Missouri, and one at St. Joseph, Missouri. The building at Osborn is of frame construction, and has a seating capacity of one hundred and twenty-five people. The St. Joseph building is of brick construction and will seat three hundred persons. It has several good classrooms, large lower auditorium, and a very fine parsonage that is attached to the main building. The Third St. Joseph, Missouri, congregation will worship here.

The church building for the Second St. Joseph congregation was destroyed beyond use by fire in February, 1945. Plans have been completed, and the Saints of this congregation have begun the erection of a new building. It will have a seating capacity of two hundred and twenty-five. It will be of brick and masonry construction with adequate classrooms, a full lower auditorium, and an up-to-date kitchen.

Also, the congregation at Hamilton, Missouri, has purchased one-half block of ground and has plans almost completed to start the construction of a church that will have a seating capacity of one hundred and twenty-five.

Other groups are setting up building reserve funds, looking forward to the construction of new edifices.

ORGANIZATION OF MISSIONS

We organized two missions in 1945, one at Kearney, Missouri, and one at Osborn, Missouri. The Saints living in and around Kearney worship in a school building near the small town. We believe that in a comparatively

short time, this group will develop into a good-sized congregation. We were fortunate to purchase a church building at Osborn. For several weeks, the Saints in this community have been repairing the building, and it will be ready for occupancy in a few weeks.

YOUNG ADULT GROUP ORGANIZED

Our surveys strongly indicated the need for an organization that would give direction to our young adults from the ages of twenty-five to forty, approximately. A stake young adult supervisor and a council of ten members were elected. This council with the assistance of the stake supervisor and stake presidency, developed a five-year program with objectives. This program was printed in a booklet and made available to the young adults of the stake. Two rallies have been held. The response has been good, and this organization is providing inspiration and leadership to a very large percentage of our membership.

RECORDS

During the two-year period, a consistent effort has been made to bring the membership records in each branch throughout the stake up to date. Our decrease in stake membership, as shown by the statistical report, is the result of a general cleaning out process of our stake records of old deaths and transfer outs.

THE GATHERING

The work of the gathering has continued at a rather steady rate. During the two-year period, approximately eighteen (18) families have moved in to the stake. We have been made happy as we welcomed these newcomers, and introduced them to the work of the church under a stake form of organization. We believe for the most part, these incoming Saints have become fairly well adjusted to their new environment, and are happily engaged in church and community activities.

It is possible for the work of the gathering to be accelerated, and yet remain within the boundary of sound assimilation. We are mindful of the instruction given to the church by revelation, that only those who meet certain qualifications are to gather, and those, not in haste. One of the stake objectives is to develop an appreciation of the problems related to the gathering, and set up the means whereby those who gather may be instructed, cultivated, and assimilated in the activities and program of the stake.

REUNION IMPROVEMENTS

The financial operations of the two reunions during 1944 and 1945 were very satisfactory and in line with the established policy of reunion operation, the net gains were transferred to the reunion building fund. We have made a substantial increase in the reunion building fund during the two-year period, bringing the total of that fund to an amount of \$14,139.19. Our building plans are completed, and as soon as materials and labor are available, we shall start building on our new reunion grounds.

LOOKING AHEAD

Our stake has been objectified; our priesthood, supervisors, leaders, and workers are being trained. We have a stake five year program, our 1946 schedule is complete, and plans for priesthood, women's conferences, Zion's League, and young adult activities, stake-wide preaching services for the several departments, financial days, council meetings, reunion dates, and other activities.

We have administrative machinery to assist financially and to supervise eligible and worthy Saints as farm tenants and in vocational enterprises and in securing an education. These are the initial steps, and will give us needed training and experience to better and more intelligently administer future zionic undertakings.

We look toward the day when we must come to grips with the problems of economic stewardship, the organization of the storehouse, and the consecration of surplus, whenever the general church deems it advisable to actually begin.

A WORD OF APPRECIATION

We have enjoyed laboring with each other, with the priesthood and lay members of the stake, and with the general church officials. We have achieved many fine and worthy goals. We have seen and felt the presence of the Holy Ghost in our council sessions and worship services. We are appreciative for the time, money, and effort that scores of good individuals have given in service the last two years.

We know these are times of vital issues which must be faced with confidence and faith in one another, in the power of the Holy Ghost, and in the love of our Heavenly Father.

Emery E. Jennings,
Far West Stake President
Earl T. Higdon,
Far West Stake Bishop

REPORT OF

Lamoni Stake

By E. J. Gleazer, Jr., and
Lewis E. Landsberg

*To the First Presidency
and The General Conference:*

Any purposive activity is directed toward something. It soon became apparent to those selected to provide the leadership for this stake that for their own good, as well as the interests of the membership in general, a study must be made of the purpose and function of stake organization. High Council committees brought their findings to sessions of the council, presidency, and bishopric to which other men were invited who had a background of stake experience. A study of stake history against a background of current conditions resulted in the preparation of a document setting forth, as far as the work in this part of the church is concerned at least, a definition of stake organization, and requisite conditions for stake functioning—social, economic, personnel, organic structure, etc. President Frederick M. Smith, Apostle Paul M. Hanson, and Bishop G. Leslie DeLapp approved the final draft of the document in an all-day conference with the stake officers, January 28, 1945.

A comparison of the ideal stake or the "pattern" for a stake with existing conditions soon made evident a difference. That "difference" became the long-time program of development for the stake.

BUILDING A UNITY OF EFFORT

Stake organization presupposes a unity of effort and harmonious relationship of its congregational units. These measures have contributed to this end:

1. Stake Sundays—Members of the presidency, bishopric, and high council have visited every branch in the stake at least once a month during the two-year conference period. Stake officers profited by learning to a greater extent the needs and problems of the branches, and the branches came to see that they were integral parts of the stake. This activity will continue.
2. A Stake Newspaper—*The Stake Record* has been published for two years for the purpose of informing all branch members and nonresident Saints of stake activities. Twelve hundred copies of the paper are mailed each month to the homes of all church members in the stake. The paper is financed through the stake budget.

3. Quarterly pastors' Meetings—Pastors of the sixteen congregations have met every three months for a day of study and planning. Not only has there developed a fraternity among the brethren, but out of a co-ordinated study of the stake and its needs, a unified program has been made possible. Quarterly meetings have now been superseded by the Lamoni Stake pastors' and priesthood school which meets semi-monthly.
4. Regional Meetings—The value of interbranch visitation has been recognized. At least twice a year arrangements are made for a congregation to meet with one or more other congregations in an all-day meeting. Cultivation of better farm-village relationships through such meetings led to nationwide publicity through one of the popular farm magazines. As an annual event, Lamoni branch members visit in an organized way seven neighboring rural congregations. The following Sunday the seven rural branches participate with the Lamoni Saints in a Harvest Festival service.
5. Stake Reunion—The reunion is looked upon not as an isolated unit in the year's work but as a part of a larger year-around program of education, evangelism, and fraternity. Generally, therefore, the reunion is concerned definitely with the work of the stake and representation from every branch is sought for. For the past three years the locale of the reunion has been the beautiful campus of Graceland College and the inspiration and skill gained under the tutelage of general church and stake officers has made its influence felt in every congregational unit.
6. Stake Budget—Another step toward building an integrated stake was taken with the establishment of a stake budget. The expense of transportation on stake Sundays, the stake newspaper, certain missionary expenses, and much of the cost of the reunion is met through the annual budget with branch allocations which are approved by the conference.

EDUCATION FOR THE GATHERING

The influx of nearly one hundred fifty persons from fifteen States and Canada during the two-year report period clearly emphasizes the need for educational work designed to make the period of adjustment a short one and the transitional experience a happy one. Accordingly there has been incorporated into the program

of the stake a semiannual series of four class sessions for all persons who have "gathered" during the preceding six months' period. Class topics include:

1. History of the stake
 2. Purpose and function of the stake
 3. Immediate and long-time objectives
 4. A picture of the stake with introduction of personnel
- Seventy per cent of the newcomers to this area have been participating in the classwork and as a climax to their studies have been publicly presented to the Lamoni community.

RELIGIOUS EDUCATION

In the organization of the educational phase of stake activity there have been these developments:

- a. A high council committee was appointed to initiate a program of religious education for the stake. This committee's report was called "A Compilation of Quality for the Schools of Lamoni Stake" and was published in the stake paper as a basis for further steps to be taken. Among those steps have been the appointing of a board of religious education for the stake, the purchasing of a library of all current materials published by the Department of Religious Education, and the holding of an institute in every branch for the purpose of strengthening the church schools.
- b. The vocational agriculture instructor of the Lamoni schools has been appointed agricultural education chairman for the stake and has assisted in the development of demonstration plots and in building up a file of study materials pertinent to the agricultural industry of the stake. Provisions have been made for a close working relationship with the Lamoni Fair committee in exhibiting the youth projects of crops and livestock at this annual event. Organization of Four-H clubs has been encouraged in several rural communities. An adult school, which is to become an annual affair, has been organized through church support and under the auspices of the Lamoni public school.

PRIESTHOOD ORDINATION AND TRAINING

During the past two years several men have been ordained to the priesthood. The year 1945 included in its activities twenty-four study sessions for stake priesthood as well as a four-day institute, reunion classwork, and a week-end Yuletide Conference. Included in subjects for consideration have been techniques of pastoral work and personal counseling, min-

istry to various age groups, stake organization and purpose, and the distinctive responsibilities of Aaronic and Melchisedec priesthood offices. This program of education formed the foundation for the stake pastors' and priesthood school which was set up in the early months of 1946.

CHURCH BUILDINGS

Most of the church buildings in the stake are in good repair, and several branches have begun funds for basements or other improvements. Lamoni's building fund continues to grow, and other steps have been taken toward the day of construction. With the general church appropriation of \$30,000.00, there is now on hand more than \$92,000.00. A contract was signed with the architectural firm of Bloomgarten and Frohwerk of Kansas City, and plans are developing toward the blueprint stage. The Lamoni branch maintained a high level of general church contributions while also raising \$27,000.00 for building purposes.

FINANCIAL LAW ADHERENCE

A growing understanding and desire to comply with the financial law has been observed. Inventories and tithing statements have increased by one hundred per cent in the past two years. Sixty-five per cent of priesthood members are complying with financial law as contrasted with forty per cent at the time of our last report.

ECONOMIC DEVELOPMENTS

The membership of the stake, especially in the Lamoni region, have given their support and direction to a number of projects which are yielding economic returns. March 1, 1945, marked the date for the launching of a cattle improvement program which includes not only educational measures, but participation in an Artificial Breeding Association. More than eighty farmers are co-operating in this program. A community cannery has been developed in Lamoni. Hospitalization has been made possible on a community-wide basis under the Blue Cross plan and through the sponsorship of the church. Several hundred individuals are included in the plan.

EVANGELISM

A study group has been organized at Leon which meets semimonthly. A new mission promising sustained growth is the Riley Center mission seven miles west of Lamoni. However, though the opportunities are excellent, capable missionary personnel is limited, and the demands upon the time of the two full-time appointees to the stake, the bishop, and stake president are such as to limit extensive

evangelistic operations by them. It is hoped that the training of priesthood and the appointment of another full-time worker to the stake will result in a stronger missionary program.

OUTLOOK

Stake presidency and bishopric, the high council, sixteen pastors, and departmental workers have served in an atmosphere of congeniality and with full support from the membership of the stake. The responsiveness of those they lead heightens the seriousness of leadership tasks for those upon whom this stewardship rests. It is their hope and intention to build a take of Zion representative of the One who leads us all.

E. J. GLEAZER, JR.
LEWIS E. LANDSBERG.

REPORT OF

Kansas City Stake

By Blair Jensen and L. Wayne Updike

*To the First Presidency
and The General Conference:*

During the interconference period, Kansas City Stake has moved along as have other stakes and districts in the church quite in line with conditions forced upon us by the war economy. With the Saints everywhere, we rejoice in the termination of conflict and the return of our boys to us. (We were fortunate in-so-far as the loss of life in consideration of the number of our men in service.) Nevertheless we are aware that every gold star anywhere is symbolic of the deep grief and mourning of many relatives and a host of friends. It would seem that out of such harsh experiences we would be more diligent in telling the story of the gospel, but the fact remains that during the past year in Kansas City Stake, our baptisms were lower than the preceding year. Our pastors join us in this feeling of urgency, and we believe that there are signs of awakening sufficient to warrant the conviction that baptisms will be increasing.

The income of the stake has generally followed the economic conditions extant. In 1944 the total of tithes and general church offerings was \$36,826.61. In 1945 this increased to \$44,101.71. In addition the college day contributions amounted to \$789.97, of which \$436.85 was for furnishing the new dormitory. Our principal effort has been directed toward the necessity of keeping the law. In 1944 the number of people who complied with the initial step in stewardship accounting was 351. In 1945 this number increased to

469. While there are still a great many who evidently have not been converted to this primary aspect of stewardship, yet we are repeatedly impressed by the spirit of consecration and devotion which motivates a large part of our church membership in the stake.

In local funds the income of the stake was \$22,386.15 in 1944 and \$25,091.53 in 1945. In the disposition of these funds, we have attempted to strike a balance between our desires to increase the building fund to a consequential amount and our interest in improving our houses of worship as rapidly as prices and availability of materials would permit.

In 1944 the addition to the building fund was \$10,005.21. In 1945 the amount was \$12,334.92. During these same years the expenditures for building maintenance and equipment were \$2,045.57 in 1944 and \$2,962.40 in 1945. Our places of worship include nine churches and one building which has been remodeled for use as a church. The Marlborough and Van Brunt congregations each meet in a rented building.

We are not unmindful of the fact that some of our stake income has been attributable to the war-born prosperity, but we also feel that the attitudes and quality of life which direct this money into the church are indications of a type of strength which is more important than monetary and which is essential in an ever-widening range.

During the interconference period, a sizeable number of Saints moved into our area. Many of them are planning to stay, and to this end are doing all in their power to secure jobs that are permanent. Those who have been interested enough to make themselves known to the congregations have been a very fine class of people. Their contributions have been appreciated very much. Many others evidently were members in name only in their home areas, and they have been members in name only in our stake.

We note also a trend evidenced by many of our families to move out into suburban areas on all sides of Kansas City and buy homes. This concentration is noticeably strong in North Kansas City, Missouri, and in Johnson County, Kansas. In such fields there exists the opportunity for evangelism which should result not only in gaining new members but in building up new congregations as well. In spite of the fact that many families reside a greater distance from their church home, we find that the past year has been one of increased attendance at Sunday morn-

ing services. To date, in 1946, this trend is definitely continuing. It undoubtedly is to some extent influenced by returning veterans who not only attend themselves, but their presence makes it possible for members of their immediate families to be in attendance. These brethren, who were active when they went away to the wars, have continued their church activity immediately upon their return. A goodly number, who were mere boys when they left, return to us now as men and are giving themselves immediately to church responsibility with an interest and maturity beyond reasonable expectancy.

To the Saints of the general church everywhere, we can pledge the Saints of Kansas City Stake as a group devoted, dependable, and willing at every turn to assist in any way indicated the forward movement of the church of God.

Blair Jensen,
For the Stake Presidency
L. Wayne Updike,
For the Stake Bishopric

REPORT OF

The Quorum of High Priests

By Ward A. Hougas

*To the First Presidency
and The General Conference:*

We present herewith our report of the quorum activities for the Conference period now drawing to a close.

The Conference of 1944 saw the introduction of a number of topics in the quorum discussions which opened fields of study and research. At the close of the Conference four committees were appointed which have labored in the interim, collecting data and developing their thought in such a way that the program for the present conference rather automatically resolves itself into further consideration of these important questions.

Added to this is the interest in such fields of activity as the adaption of evangelistic methods of present-day needs, the matter of ordinations, and so forth.

The Conference period has not been marked by any particular development other than that of the development of our program for this Conference. Elder Blair Jensen, one of our counselors, has continued to live in Kansas City and has been available for consultation. Likewise, Brother Emery Jennings, our secretary, has been in St. Joseph, and we have maintained considerable contact with him. Brother Sheehy, our other counselor,

has been far removed, and thus has not been available for consultation.

We have had correspondence with many of the members of the quorum and have attempted to assist where we were able to.

We note that our average age is becoming very high which means that our ordinations are not keeping the pace with our advancement in ages.

It is the desire of the quorum to function in such a way that it may truly make a worth-while contribution to the work of the kingdom. Whether or not our understanding of this responsibility is complete enough to make this possible is at times questioned, and we are, therefore, giving considerable time and attention to the matter of the place of the quorum in the general church setup.

We expect to maintain a booth this year, as usual, which, we trust, will serve as a headquarters for the quorum and will, also, be something of a service center to many others who may need such help as the members of the quorum may be able to offer.

Our members stand in important positions all over the church. This gives added responsibilities, and it is our hope that in some way we may serve them in such a manner as will bring them not only encouragement but practical help as well.

The grim reaper continues to exact a heavy toll from our membership each year, and the passing of these noble warriors of the kingdom brings to us something of a sense of challenge that we, too, may as efficiently and willingly continue in service.

We are hopeful. We believe that we see possibilities before us which are worthy of the best that we possess.

We face this Conference solemnly and, yet, expectantly, desiring that steps may be taken which will definitely offer encouragement to every laborer in the kingdom.

WARD A. HOUGAS,
President of the Quorum.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.—Henry Ward Beecher.

All the means of action—the shapeless masses, the materials—lie everywhere about us; what we need is the celestial fire to change the flint into transparent crystal, bright and clear.—Longfellow.

REPORT OF

First Quorum of Seventy

By Maurice L. Draper

*To the First Presidency
and The General Conference:*

At the General Conference of 1944 the number of the first Quorum of Seventy was increased by the ordination of nine excellent men. They have added in a great measure to the missionary effectiveness of the quorum, and carry a high percentage of the statistics here reported on their reports to the quorum. We are hopeful that the strength of the quorum will be further increased through the call and ordination of many more such fine ministers.

As of the date of this report, 26 of the 52 members of the quorum are serving as General Conference appointees, many of the others are taking advantage of the abundant opportunities to do work locally in branches and districts, and 6 are retired or superannuated. This latter group renders yet a most valuable missionary ministry. As stated by Brother Hubert Case, superannuated at the last conference, and now laboring as conditions of health permit, "Independence is my best field so far." He has demonstrated this by baptizing 49 during the past two years, although almost half of that time was lost because of a heart attack. This same spirit is characteristic also of other superannuated ministers.

Of the entire number of 52 members and 6 superannuated and retired ministers, 40 of the regular members and 5 of the superannuated and retired men have reported. These reports indicate that the men under appointment are not only serving as missionaries, but when occasion requires it they serve also as pastors, district presidents, and assistants to the apostles in charge of their fields. Sometimes these duties, particularly those of presiding work, become necessary because of a shortage of personnel in all branches of the appointed priesthood. We share with all the quorums the hope that the time will soon come when our ranks will be sufficiently filled with men of all callings so that the men of the seventy can give increasing attention to the *first* duty of the office—that of directing and conducting the missionary functions of the church.

Among the superannuated men there are some who are serving as guides at the Auditorium and at Nauvoo. There are also men of the regular quorum membership who are serving the church in these places by receiving our visitors

and telling them the story of the Restoration as they come to Independence, Nauvoo, and Kirtland.

Special activities of the seventy in addition to their regular work are noted from the reports of the men. Some of these activities are: Church school teaching, Boy Scout committee work, reunion committee work, indexing the *Saints' Herald*, correspondence regarding "Mormonism," selection and production of literature on special subjects, presiding over men's clubs, directorship of credit union, directing radio programs, religious education in the public schools of the Territory of Hawaii, guide work at the Auditorium, Nauvoo, and Kirtland, and in many incidental activities too numerous to mention.

The First Quorum of Seventy joins the rest of the church in prayers for a General Conference rich in spiritual blessings, and great in prophetic power, and that the cause of the kingdom may be advanced, we pledge ourselves to the service of Christ.

Activities	Appointed	Superannuated and Retired
Sermons preached	7,870	334
Times in charge of services	2,384	96
Times assisted in presiding	1,420	88
Other services attended (a)	5,957	371
Total number of services attended (b)	17,631	889
Baptized	527	55
Confirmed	337	50
Assisted to confirm.....	182	35
Ordained	54	1
Assisted to ordain.....	23	
Children blessed	254	14
Assisted in blessing children	87	11
Administered to sick.....	3,856	782
Assisted in administration (c)	564	200
Marriages solemnized	82	3
Branches organized	1	
Groups organized	3	
New openings effected.....	23	
Discussions held	373	
Pastoral visits and missionary visits	13,783	30
Acted as member of court	8	
Administered Communion	312	8
Cases of difficulty adjusted	65	2
Cases submitted to court....	24	
Acted as usher.....	95	
Furnished material relief..	40	
No. tracts distributed (reported) about	8,500	many
No. house to house calls..	5,902	1860
<i>Herald</i> subscriptions	many	2
Books sold	many	many

MAURICE L. DRAPER, *Secretary*

REPORT OF

Central Missouri Stake

(Formerly Holden Stake)

By Ward A. Hougas and
Theodore A. Beck

*To the First Presidency,
and The General Conference:*

Our report is given this year under a new name—that of Central Missouri Stake. This action was taken by the Stake Conference held on March 1, 2, 3, 1946, after having been approved by the First Presidency. Such new designation seemed wise in view of the fact that headquarters have not actually been at Holden for many years. The territory has been enlarged, also, to the point that any name other than one of general designation would be ambiguous. It was the unanimous decision of the conference that such change should be made.

The activities of 1945 marked, in many ways, the beginning of a new era for the stake in that general appointees were able to give full time to the tasks of both the presidency and the bishopric. During the latter part of the year, we also had the services of a general appointee missionary. From this combination the stake had a right to expect a measure of increased activities. In this anticipation we do not believe that the stake has been disappointed.

Besides the full-time appointees much strength of ministry has been forthcoming from the local ministry. Especially is this true of the high council, now composed of eleven members, and the group of loyal pastors and others throughout the stake. Some have given service in a way which challenges the respect and admiration of all.

The average attendance at the various services increased nine per cent during 1945. This increase was especially noticeable in the midweek prayer services—a factor which may point towards increased strength in all activities in the future.

Baptisms increased about 300 per cent during the year. This total is still very low and should be increased very materially during the present year. Sixty-seven were baptized last year, and have been credited to the groups as follows:

Bates City, 11; Warrensburg, 9; Harrisonville, 8; Marshall, 7; Knob Noster, 6; Atherton, 5; Lee's Summit, 5; Buckner, 4; Cross Timbers, 3; Blue Springs, 3; Holden, 3; Post Oak, 3.

Five congregations had no baptism. More work needs to be done in the near future, looking towards the programming of a more continuous schedule of activities for the various congrega-

tions. Individuals need to be enlisted in the active work of contacting both members and nonmembers as a forerunner of intensive missionary efforts by the stake missionary and qualified local men. Brother James C. Daugherty, our stake missionary, is doing good work but needs more local support on the part of both officers and membership. Brother E. P. Darnell, of the stake high council, is serving as missionary supervisor for the stake and carries the major portion of the responsibility of the work of directing these forces.

During the past year a new congregation was organized at Buckner. After less than a year of organized life, they are developing into a fine congregation with an average attendance crowding towards the half-hundred mark. The group at Clinton was also added to the stake, but no organized movement has begun there. They are, at present, worshipping with the Post Oak congregation fourteen miles distant. The Cross Timbers group in Hickory County was also added to the stake and are functioning nicely under the direction of Elder Roy Tilden, as pastor. The group at Osawatimie, Kansas, was given to the Kansas City stake and is now functioning with them.

Group activities in nearly all congregations have shown a definite increase during the past year and contributing to the rising interest that is becoming apparent at most all points.

In January of this year, a series of priesthood consultations was held by the stake presidency assisted by two members of the stake high council. One hundred thirty-four men were contacted, and a very fine series of interviews developed.

GENERAL FUNDS

There was a very pronounced trend upward during the years of 1944 and 1945 in the income of tithes, general, and special offerings to the general church and its affiliated institutions, such as Graceland College, the Independence Sanitarium and Hospital, the Oblation Fund, and Bequests.

The last five years—the years of war, higher wage and higher prices for farm products—have reflected in the definite increase in income each year, 1945 reaching an all-time record for Central Missouri stake of \$30,927.57. In fact, the 1944 income of \$18,954.37 was an all-time record up to that date. The low year during the last seventeen-year period was 1935 with an income of \$3,383.69 which was in the midst of the depression and drouth years. The average income for the past seventeen years was \$9,081.06, while the average income for the last two years was \$24,940.97.

There has also been a marked increase in inventories filed in the last two years, nearly 100 per cent increase.

STAKE FUNDS

The stake activities are financed on a budget basis, each congregation contributing its share. The reunion and young people's activities were self-supporting. There was a balance on hand December 31, 1945, in the Stake Funds of \$2,179.81. Out of this an amount of \$1,000.00 has been paid toward Central Missouri Stake's share of the Gardner Lake Project.

BRANCH FINANCE

In addition to the fine record that the Saints of Central Missouri Stake have made for themselves in the past two years, in contributions to the general church and toward stake activities, without an exception, there has been definite improvements made in their local situations. The following will not give in detail everything that has been done, but it will give an overall view.

Blue Springs, Buckner, and the Pleasant Hill-Harrisonville congregations have each purchased new buildings in which to meet. Lee's Summit, Post Oak, and Sedalia have made real improvements to their buildings, both inside and out. Marshall, Lexington, and Warrensburg have either redecorated or made other extensive changes on the interior of their buildings. Grandview (Missouri), Atherton, Bates City, and Knob Noster are working on plans and some have already started to improve their buildings. Jefferson City, Bates City, and Warrensburg are raising funds to buy or build. Jefferson City sold their building. The building funds on hand, looking toward improving the facilities for church and church school in several of the congregations, will range from \$500.00 to \$5,500.00.

Another improvement which we think should have recognition is that each congregation in the stake has, in the last two years, started operating on the budget system, which has helped to create balances on hand ranging from \$50.00 to \$800.00.

THE GATHERING

There has been a large influx of families into the stake in the last two years. Some have started in businesses, others placed in employment, with the majority having settled on farms. It has been encouraging to see a number of our returned servicemen with their families settle in the stake and enter into the

(Continued on page 30.)

News OF THE CHURCHES

NOTICE

Many correspondents are expressing the regret of their congregations over the passing of President Frederick M. Smith. We appreciate these kindly memorials, but lack of space will not permit us to publish all of them.

Detroit, Michigan

City Pastor, D. O. Chesworth

The Detroit branch, representing eighty-three and one-third per cent of the Detroit-Windsor district in membership, operated the thirteen congregations throughout the metropolitan area in 1946 registering increases in attendance despite a seven per cent decrease in branch enrollment caused by the postwar exodus and loss of unknown members through transfer.

A number of the ministry has turned in annual reports of priesthood participation. This procedure has been resumed after a lapse of seven years. Priesthood quorum sessions in the district have created much interest among branch members.

Departmental activity has increased splendidly; six active young adult groups have been organized, with plans being made for the seventh. Most of the congregations and missions have organized Zion's League groups; two have senior Leagues caring for the needs of the older young people. Orioles and Blue Birds are now functioning under the city-wide direction of Gertrude Gault.

The men's club of Detroit has continued to grow under the capable leadership of Roland Arnold and his committee; average attendance is approximately 125. The men and boys attending the father and son banquet greatly enjoyed the address by Elder John Sheehy of Toronto.

While in Detroit, Elder Sheehy was guest speaker at various young adult meetings and at several of the congregational services.

The women's department continues to make a splendid contribution under the direction of City Leader Ena Slasor and her corps of assistants.

Detroit branch contributed \$38,815 to the general church in 1945. The local income totaled \$26,697; the two figures combined not only show an increase over 1944, but are the highest on record.

The colored Saints of Northfield Mission have registered an increase in attendance at the February preaching services of over 100 per cent as compared to last year. A choir has been organized to sing at the Sunday morning services, which are held at the Dean home, 15459 Log Cabin, in Detroit.

Without exception every congregation and mission show promise for the future. During the past four years, Lola Valley congregation has led in missionary participation. Eighty-six people have been baptized in this mission; they are now preparing a study for future reference.

An inspirational worship service was presented at a combined meeting of the women's groups of Lola Valley and Plymouth held February 28. City pastor D. O. Chesworth addressed the group in a sermon on the home.

Union prayer meetings are held every three months in the three areas of the city; they have proved very successful. The most recent one was conducted at Down River.

Detroit Saints were blessed by the ministry of Apostle E. J. Gleazer in his participation in the Detroit-Windsor district conference.

March 8, 9, and 10 are the dates set for the activities of the Zion's League convention to be held at Central Church. Under the direction of Elders Richard Wood and Arthur Karpeles, League activities have been greatly promoted, and an increasing interest is being manifested by the young people.

Harold McAllister has been assigned pastor of the Royal Oak congregation.

Baptisms for the year totaled seventy; one member was reinstated. Although this is a decrease as compared to the previous year, the adult quota was maintained; the absence of children of baptismal age is responsible for the loss. A recent survey of the last 500 members to be baptized shows that one per cent has passed away, twelve per cent have moved, and sixteen per cent have become inactive. Thirteen per cent of the children and twenty-one per cent of the adults are reported as inactive.

The Detroit branch "Bulletin" is edited each month by Merle Boyd, secretary of the branch. She has a representative of the branch contribute an editorial for each edition. The sale of church literature in Detroit has increased noticeably with the advertizing sponsored by the "Bulletin."

—D. O. Chesworth, reporter.

Lamoni Stake

Oland Congregation

Pastor, Roy Kopp

Cadet Nurse Phyllis Sharp, home on vacation, and Russell Keen, discharged veteran, were honored at a party recently. The evening was spent in playing games; sandwiches, cake, and fruit salad were served as refreshments.

Leora Hoffman, young people's leader, was hostess at a waffle supper held February 17 honoring Jim and Jack Braby who have since moved to a different community. Mr. and Mrs. C. E. Braby were given a surprise party by their friends on the evening of February 25; fifty were present to bid them farewell.

The women of Oland congregation held a food sale on Saturday, February 23; the money cleared on the project will be added to the basement fund.

The children, under the direction of Mrs. F. J. Sharp, presented the worship service on Sunday morning, February 24. Harry Lorange gave the 11 o'clock sermon; Kathryn Tabor and Roy Kopp sang a duet.

—Vera E. Blair, reporter.

Enfield, England

Pastor, D. A. Oakman

An outstanding prayer and fellowship meeting followed the December Communion service. Many inspiring testimonies were given, especially by the young people, and the Spirit of God was felt by those present.

On the evening of December 23, Pastor T. E. Worth planned a lovely service, including carols, appropriate scripture readings, a short address, and special music. A Christmas party for the entire branch was held the last of December; many were present to enjoy this event.

The announcement made by Pastor Worth at the end of November that he had been appointed to the American mission field for two years came as a surprise to most of the Enfield Saints. Brother Worth and his wife will most certainly be missed for the many ways in which they have ministered; the branch has been greatly benefitted as a result of their labors. The annual business meeting was held on Saturday, January 19, at 3:30 p. m.; Elder F. O. Davies and J. H. Coggan were present, with T. E. Worth in charge. In his pastoral report, Brother Worth stated that the past year had been one of steady progress, and much good had been accomplished. In other reports, a note of hopefulness was sounded that, with increased opportunity of planning activities made possible by the cessation of war, the coming year would be one of even greater progress.

The most important item on the agenda was the election of a local minister to act as pastor. At the beginning of the meeting, the Saints were reminded of their responsibility to choose for the welfare of the work in Enfield. Four nominations were made, but two nominees declined. On ballot the result was in favor of Elder D. A. Oakman, a lifetime member of the branch. All other officers were sustained for the ensuing year as follows: Sister R. Worth, secretary and recorder; Sister L. Oakman, publicity agent and librarian; W. Sykes, historian; Dover A. Judd, director of music; Sister N. Wicks, women's leader; Sister V. Worth, director of religious education; W. Lawrence, treasurer; Sister R. Worth and F. W. Judd, auditors. At the end of the meeting, the new pastor presented the retiring pastor with a monetary gift on behalf of the branch.

On the following Sunday morning, Elder Davies spoke on the coming forth of the kingdom of God. The evening service, besides being the occasion of the farewell address of Brother Worth and induction of Pastor Oakman, was in commemoration of the forty-third

anniversary of the organization of the branch. In his address, Brother Worth paid tribute to the stalwarts of the early days, and to everyone who had contributed to the work in Enfield. He also thanked the members of the branch for their co-operation during the three and a half years he had labored in Enfield, and for their gift to him. He urged a rededication to the work of the church that the desires of the pioneers of forty-three years ago might be realized. Elder Oakman, when called upon to speak, said that the pastorate was a position he had not sought. His desire was that unity of the faith might be attained and the major objective accomplished, which, in his mind, was the leading of those outside the church to the work of Christ.

Three forum discussions have been held; Elder Dover Judd led the ones on "Healing the Sick" and "Truth as We See It." Elder F. O. Davies was in charge of the discussion on "Revelation." These forums have been highly educational.

At the business meeting held by the women's department, Sister N. Wicks was sustained as leader. The blessing of improved health which she received last year has enabled her to minister more fully in this office. Activities scheduled for the department are as follows: a monthly study of the *Doctrine and Covenants*; a monthly study of Old Testament prophets; reading of books; general meetings including worship services, poetry, music appreciation programs, and the singing of favorite hymns. At one meeting Sister Wicks gave an illustrated lecture on "Made Do and Mend." As clothing coupons are still a problem, this lecture was of great interest.

Much good is being accomplished through the work of the church school. The older scholars were taken to St. Paul's Cathedral for their annual treat last year. An award service was also held, at which prizes for good attendance were presented. Children who were evacuated from London continued corresponding with those who stayed and upon their return began attending classes. Several of the children, although not of Latter Day Saint parentage, are interested in becoming members. Sunday morning classes are now an established feature of the religious education program.

In spite of war difficulties, members of the Zion's League continued to hold varied and interesting programs throughout the year. These included social evenings; a series of *Book of Mormon* character studies, talks from visiting speakers; picture appreciation services; a ramble; literary and musical programs; group discussions; and an illustrated lecture on "Old Enfield." Special speakers during the year were J. Barrington from Manchester who spoke on the building of Zion; John White, U. S. A., who spoke on Grace-land College; and James Renau whose talk was on his experiences in the Army.

The following officers were elected at the League business meeting held in February: Rose Worth, president; William Judd, vice-president; Lillian Carr, secretary; and Francis Castle, treasurer. Frank Judd had served as president since the inauguration of the

League at Enfield, but last year reached the age limit for membership; a letter of thanks was sent to him for his willing and devoted services. Rose Worth served as vice-president for a number of years. Only once were League services canceled during the war. Now that the "black-out" has been lifted, meetings are held every Thursday evening during the winter months.

Although at the beginning of 1945 scheduled programs were considerably hampered by war conditions, the Orioles, under the leadership of Sister M. Maloney, participated in various activities during the year. In early June they did an excellent piece of catering work at the Arts and Crafts Exhibition, turning the small schoolroom into a cafe, appropriately called the "Oriole Nest." The girls decided to bear all expenses incurred, and the total intake netted over seven pounds. This money was handed over to the main fund.

When the branch librarian asked for volunteers to clean the library in preparation for the district conference, the Orioles willingly offered their services. Under the direction of the librarian, they sorted and covered the books. At the conference, they were asked by the women's department to help with the catering. This they did by preparing tables, serving, and clearing up after the meals, and helping wherever they were needed. A thanksgiving party was held after VJ-day; a brief service preceded the social part of the program which enabled the girls to enter into the fun and games with hearts made glad by worship.

Several new girls have attended since summer and were initiated into the group during October. Badges for handcraft, knitting and cycling were presented, together with several armlets for first rankers. Attendance at this group now averages sixteen each week. In two and a half years the girls have raised over 1,000 pounds (approximately \$4,000) for war savings.

The Blue Bird group in Enfield is also progressing. Betty Worth has served as leader of the group for some time. Twelve girls attend regularly and show much enthusiasm in the activities, which include practical lessons in homecraft, the study of a children's "Life of Christ," learning hymns, dramatic work, and educational recreation. Parents are contacted, and their support of the work in the homes is encouraged. The most recent activity was an initiation service, during which the director of religious education gave a talk. —Lily E. A. Oakman, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Apostle Charles R. Hield and M. A. McConley visited the Escatawpa congregation on February 6. Missionary M. L. Draper spoke on the evenings of February 10, 17, and 24.

A children's prayer service was held under the direction of Hildred Thomas and A. N. Barnes; the theme was "Love."

Aubrey Canfield of the Marine Corps is spending a thirty-day furlough with his parents in Escatawpa.

—Mildred Thomas, reporter.

Sacramento, California

Pastor, Myron E. Schall

The January Communion service was in charge of Pastor Myron Schall. The theme for devotional services during the month was "The Search for God Through a New Vision." Preaching services were conducted by members of the local priesthood, concluding on the evening of January 27 with a symposium of three young men, Robert Nephew, John Gann, and Reuben Cline, assisted by the pastor. A short business meeting was held after the branch dinner on January 18.

The northern California district conference convened at Sacramento on February 2 and 3, opening with a devotional service at 9 a. m. Saturday, in charge of Apostle John W. Rushton. Bishop E. C. Burdick and Apostle Rushton conducted classwork the following hour. A business session was held in the afternoon, at which delegates to General Conference were appointed, and the names of seven young men were presented and approved for ordination to the priesthood. In the evening a pastors' conference was held; a program and social hour were sponsored by the young people.

Pastor Myron Schall was in charge of the 9 o'clock Communion service on February 3. Elder Robert Bishop gave the Communion talk, and Apostle John Rushton the pastoral address. Hazel Damron of Tulare sang a solo. Apostle Rushton spoke at 11 o'clock. An anthem by the conference choir, directed by Edna Burdick, and a solo by Homer Gatchett of Berkeley provided a musical background for the sermon. Meals were served on both days by the local women's group under the supervision of Marjorie Damitz.

The midweek prayer services during February were in charge of Elder Laurence MacDonald. An effort is being made to stimulate greater interest and increase attendance at these meetings.

Annual filing day was observed on February 10 with a special service at 11 o'clock. Virginia Winsor and Marjorie Damitz sang a duet, preceding Bishop E. C. Burdick's sermon. District President Laurence MacDonald also gave a short talk, after which the financial statements were brought to the altar. A prayer of acceptance was offered by Bishop Burdick; the hymn, "Consecration," was sung, and Pastor Schall pronounced the benediction. The evening speaker was Elder L. A. MacDonald.

The Zion's League sponsored a valentine banquet on the evening of February 14. The program consisted of readings and songs. Virginia Winsor, Leroy Burdick, Marjorie and Herschel Damitz, and a chorus composed of five couples contributed to the musical portion of the program. Barbara Honeychurch was the reader, and Phillipa Gann, the pianist.

The League has a basketball team that has been successful in the majority of games played; the boys have displayed the same fine spirit of sportsmanship in losing as in winning.

The young people meet in a study

class at 6:30 on Sunday evenings; Robert Nephew is the teacher. An adult class is held at the same hour.

William Kemple was the morning speaker on February 17; Jabez Elam spoke in the evening. Guest soloist Muriel Anderson of Auburn sang at the morning service.

Joy Lynda, infant daughter of Clarence and Olive Harman, was blessed by Elders Myron Schall and Laurence MacDonald at the 11 o'clock service on February 24. Before the blessing, a solo was sung by Edna Burdick, and the pastor spoke briefly of the significance of the ordinance. Elder Schall also gave the sermon. The evening message was delivered by Evangelist W. H. Dawson. The social hour which followed was sponsored by the women's department.

At the Communion service on March 3 three young men, Leroy Burdick, Herschel Damitz, and Harold Rolfe, were ordained to the office of priest. Edna Burdick sang "Organize My Church and Kingdom," and Bishop E. C. Burdick gave the charge to the membership and the candidates. Ministers officiating in the ordination were Bishop Burdick, Elder Laurence MacDonald, and Evangelist W. H. Dawson. Pastor Myron Schall presided.

—Lena Swaney, reporter.

Miami, Florida

Pastor, H. P. Kelley

Miami branch is enjoying the visits of many Saints from all parts of the United States. Those visiting in Miami are invited to contact the pastor and to attend services at the church located at 3901 Northwest 27th Court.

New members moving to Miami are Elder and Mrs. N. L. Booker, Mr. and Mrs. Paul Zellers, Everett Merrill and family, and Edna Cochran.

A large tent with full equipment, including a loud speaker, was donated by Lester Tankersly for use in a series of meetings which lasted three weeks. Elders N. L. Booker and H. P. Kelley were the speakers.

Six hundred eighty dollars have been added to the building fund. Miami Saints are looking forward to the time when they can have a larger and more centrally located church to accommodate the increasing number of members and visitors. At present the building is frequently filled to capacity, making the addition of extra seats necessary.

A Christmas program was presented by the church school under the direction of Sister F. Booker. Each teacher was responsible for the participation of her class in the program. Christmas offerings exceeded the goal which had been set.

Eight new members were added by baptism to the congregation on December 30; they were Joseph Cromer, Lester, Gladys, Jean, Joan, and James Tankersly, Shirley and Gilbert Lewis, Jr. They were confirmed at the evening service by Elders N. L. Booker and H. P. Kelley.

Recently returned after months of foreign service are Delbert, Joseph, and

George Adams, Robert and Lawrence (Buddy) Bates.

After a period of inactivity due to the war conditions, the Zion's League, under the direction of E. G. Fisher, and the women's department, with Wreatha Bates as leader, have again resumed their work. The Leaguers recently sponsored a wiener roast on the beach; thirty were present to enjoy the outing. The women meet twice a month at the church for study and once a month at the home of some member for luncheon. Each woman is working on an individual project to raise money for the building fund. A bazaar has been planned to be held near Easter.

—Evert Adams, reporter.

Cash, Michigan

Pastor, Eldon C. Winters

The church building, which was in the process of being remodeled, was destroyed in a windstorm on April 4, 1945; the loss was covered by insurance. A special branch meeting was held immediately in which plans for a new church home were drawn up by the building committee and presented to the general church officials for approval. Work on the new church began in July, and should be completed by spring. The new building is to have some definite Latter Day Saint features; the large front window will contain the church seal; a baptismal font will be on the main floor, and the three church books will be on the altar. While the new church is being built, meetings are held in an empty house loaned to the branch by Brother Frank Fetting.

Elders D. O. Chesworth, John Booth, and Aubrey Murray were present at several priesthood meetings held during the year to give advice and answer questions arising in the group. Many attended the priesthood clinic held in Port Huron under the direction of Apostles E. J. Gleazer and F. Henry Edwards.

On September 9 the church school held its annual election of officers. Harvey Maedel was re-elected leader. The branch business meeting was also held in September; Eldon Winters was sustained as pastor.

The women meet every other Thursday. They recently purchased dishes for the new church kitchen, and donated \$125 to the building fund. On the last Sunday of each month a special building fund collection is taken.

At the morning service on November 4, Eldon Winters was ordained to the office of elder and Harvey Maedel to the office of priest. A Thanksgiving service was held on November 22.

A Christmas program composed of songs and readings was presented on December 23 at the 11 o'clock service.

A pie social was sponsored by the women's department on February 1; \$108 was cleared from the sale of the pies. On February 12 the Senior League held a valentine party. Several of the Saints from Cash heard the sermon given by Apostle Gleazer in Sandusky on February 19.

Douglas Lee, infant son of Mr. and Mrs. Harold Decker, was blessed at the February 3 service.

—Mrs. Gladys Jacobs, reporter.

Chatham, Ontario

Elder Harry A. Engle, Pastor

On Sunday evening, January 20, Chatham Saints had the privilege of having as their special speaker, Frank Shuefelt, of Detroit. Brother Shuefelt gave a very interesting illustrated sermon on church history, and Sister Shuefelt, who assisted him by handling the slides projected on the screen, sang a very beautiful solo, "The Garden of Prayer." This visit from Brother and Sister Shuefelt was much appreciated.

An all-branch pie social was held Thursday evening, February 24, and proved to be a success. The evening's activities opened with a song fest; Marnie Neal was at the piano. "Dr. I. Q." Wayne Gibson and his able assistant, Gordon Pritchard, conducted a very lively quiz contest, the jack-pot question being won by V. E. Pritchard. The colorfully wrapped pies, baked by the ladies, were sold by William Tucker, a very capable auctioneer. The proceeds from this evening of pleasant fellowship are to be used in purchasing paint for the exterior of the church.

On Sunday, February 3, Bishop J. C. Dent of London preached at the 7 p. m. service; Chatham Saints welcomed this fine speaker again to their church home. Bishop Dent chose for the central thought of his evening sermon "Let all these things be done in order."

A valentine party was held Wednesday evening, February 13, by the junior Zion's League in the church basement. Active games and contests followed by a distribution of valentines and lunch provided an excellent social evening for February.

On Thursday, February 14, a valentine "hot supper" was sponsored by the women's department of the branch; many of the Saints took advantage of this splendid opportunity to eat a delicious, home-cooked meal. The ladies worked diligently to make their contribution the success it was. Under the leadership of Margaret Dent and her assistants, Margaret Rapley and Helen Kelly, the women have been holding their meetings regularly twice a month and have been enjoying special lectures on "Planning the Zion Home," given by the Pastor.

"Study" was the theme used by the junior church for the month of February; Elder Engle also used this theme for the text of his sermon on Sunday evening, February 24. As requested, junior church and junior high age groups were represented at this service. John Bowan is junior supervisor.

On January 27 an inspiring prayer service was held at which spiritual and prophetic words of guidance were given through the pastor to those who gathered that Sunday morning to worship God. This spirit prevailed at a special ordination service held Friday evening, February 22, when Brother J. V. Dent was ordained to the office of elder. A music prelude was played by Marnie Neal, and the invocation prayer was offered by Elder D. O. Chesworth, Detroit city pastor. Apostle E. J. Gleazer then read from the eighty-third section of the *Doctrine and Covenants*, and spoke regarding the ordination of

Brother Dent, giving a personal testimony concerning the evidence of the divinity of this open call which came to the local Saints during the prayer service of January 27. Bishop J. C. Dent of London, elder brother of J. V. Dent, gave the charge to the congregation. Brother J. V. Dent then approached the altar, and Pastor H. A. Engle delivered the charge to him. Brother Dent signified his desire to accept the call to the office of elder and took his place on the rostrum for ordination by Apostle E. J. Gleazer, assisted by Bishop J. C. Dent and Elder H. A. Engle. Bishop Dent then welcomed Elder J. V. Dent into the priesthood of the Melchisedec order. Apostle Gleazer spoke for a few minutes following the ordination service; the benediction was given by Elder Chesworth.

—Gladys Ferguson, reporter.

McGregor, Michigan

Pastor, Alma Campbell

Members of the women's department met at the home of Sister Elton Rich for their Thanksgiving meeting. A lovely program was arranged by Mamie Booth, leader of the department; the younger women of the group were special guests. The Christmas party was held in the John Smith home. The women invited their husbands to attend. A social hour and potluck dinner followed the program. The young people met at the home of Brother and Sister Smith the following week for their Christmas party. On Sunday, December 23, the church school presented a program at 10 o'clock in place of the regular class period. Recitations and songs by the young people were directed by Winnie Rich and Reva Stolicker. Brother G. M. Booth gave the sermonette, after which Santa distributed gifts and candy.

On February 10 Elder John Rodgers visited the group and delivered the 11 o'clock address. A quartette composed of Elton Rich, John Mills, William Stolicker, and Alex Moore sang "Jesus Is Calling"; Sister O. J. Campbell was the accompanist.

On February 17 Martha Jean Campbell was confirmed by Elders Alma Campbell and Trayton Rich. The service, which was arranged by Jennie Booth, consisted of songs, a consecration poem by Winnie Rich, and a sermonette by Frank Trigger. Martha Jean, the daughter of Mr. and Mrs. O. J. Campbell, was baptized January 20 at the Valley Center Church by Elder John Booth of Sandusky.

The young people held a valentine party at the Herbert McFarlane home.

The branch is happy to welcome back Clifford Rich, son of Elder and Mrs. Trayton Rich, after thirty-nine months of service.

Several of the group have been attending the leadership study class which is being sponsored under the leadership of Elders John Booth and John Rodgers. Two of the classes were held in the McGregor church.

Members of the branch gathered at the home of Mr. and Mrs. Thomas Campbell on the evening of March 1 for a surprise party, welcoming them into the group. Mrs. O. J. Campbell

sang, "A Song of Welcome," after which the newcomers were presented a gift from the group. The social hour was followed by a potluck supper.

William Stolicker was in charge of the regular monthly branch social held in February; the January social was canceled because of bad weather.

Twelve more members have been added to the church school roll in the past few months.

—Marion Campbell, reporter.

Humber Bay, Ontario

Pastor, F. C. LeFeuvre

Members of the congregation joined with the representatives of other churches in the community service held January 11 during the week of prayer. Pastor F. C. LeFeuvre was privileged to offer one of the prayers.

A banquet for the returned servicemen was held in the lower auditorium of the church on Monday evening, February 18. The women's department served a delicious turkey dinner to the eighty people attending. B. H. Hewitt, former pastor, acted as master of ceremonies; a short program, featuring songs by Thelma Beach and a reading by Mrs. MacNaughton preceded the talk given by Elder John Sheehy, pastor of the Toronto church. A two-minute silence was observed in commemoration of Roy Bertram and Walter Doyle who were killed during the war. Pastor LeFeuvre gave a personal message of welcome to the returned servicemen; the gratitude of the men was expressed by Norman Pycoc. All the veterans stood at attention while the assembly sang "Praise God From Whom All Blessings Flow."

—Mabel Whitworth, reporter.

Buffalo, New York

Pastor, W. O. Simpson

The November Communion service was well attended, and the spirit was present in power. Preceding the service, Mrs. Catherine Pickering was baptized by Pastor W. O. Simpson; Elder Paul Braman and Pastor Simpson officiated at the confirmation.

Apostle George Lewis was present at the December Communion service, bringing a message of encouragement. Roberta Marie, infant daughter of Richard and Jeanette Harris, was blessed by Pastor W. O. Simpson and High Priest P. L. Weegar. Mr. and Mrs. Harris have just returned from Columbia, Georgia; Mr. Harris served as a warrant officer at Fort Benning for four years.

Each Wednesday night, after a session of prayer and testimony, different members of the priesthood lead the group in a study period. In November Dr. Weegar chose the *Doctrine and Covenants* as the subject for study; Harold Van Buskirk, who was in charge for the month of December, chose the financial law. Elder George Shaefer taught the class in January using a comparison of the Bible and *Book of Mormon* as a lesson theme, and Elder Paul Braman led the discussion on parliamentary law in February.

Evangelist William Fligg of Niagara Falls, Ontario, was the morning speaker at the December 16 service. The evening meeting had to be canceled because of a snowstorm. Brother Fligg is expected to visit Buffalo again on March 17.

Elders Clifford Spillsbury of Niagara Falls, New York, and Arnold Ware of Niagara Falls, Ontario, were also recent guest speakers.

Members of the men's club sponsored a venison dinner on the evening of December 11; Vern Whitehead, who had just returned from deer hunting in Canada, provided the meat.

A valentine party was held in the home of Florence Kennedy on the evening of February 12. A Saint Patrick's party is scheduled for March 8.

Following the Communion service on March 3, Elder Casimir Nickel of Cleveland, Ohio, delivered an interesting sermon. He spoke again in the evening on "Contrasting Views of a World Order." A group of the Saints from Niagara Falls were present to hear Brother Nickel's message.

Donna Marie, infant daughter of Wilfred and Mary Clatworthy, was blessed by Pastor Simpson and Elder Nickel at the morning service.

—Edith Braman, reporter.

Memphis, Tennessee

Pastor, J. Adelbert Withee

At the annual branch business meeting an election of officers was held with Elder J. Adelbert Withee being retained as pastor.

The Saints have been privileged to have Lieutenant and Mrs. A. O. Crownover worship with them for the past few months. Lieutenant Crownover delivered three sermons during the month of January.

Two new members have been added to the congregation; they are Carolyn Mitchell and Elizabeth Gravenmire who were baptized on November 18.

Special music at the Sunday services has been furnished by Mrs. Kenneth Ross, Mrs. Adelbert Withee, and Gary McCully, S 1/c.

The young people have organized a Zion's League with Lois Overcast as president. The League is beginning the study of "Preparation for Marriage and the Building of Zion Homes."

The women's department, under the leadership of Mrs. H. E. Mitchell, is working devotedly to raise money for the building fund. An old fashioned box supper was held on February 14; the amount cleared was very gratifying.

Apostle M. A. McConley and Allen Breckenridge visited the branch in February. The three evening services they conducted were well-attended.

A farewell party was given for Elder and Mrs. Earl Grigg and family on Saturday night, March 2. Their leadership will be missed in the Memphis congregation, but the good wishes of everyone go with them as they leave for their new home in Independence.

—Rita Wells, reporter.

Salinas, California

Pastor, LeRoy Harris

Despite inclement weather, the annual business meeting held February 6 was well attended. The following officers were elected: LeRoy Harris, pastor; Kenneth Richmond and Gerald Bradley, associate pastors; Clyde Kettner, director of religious education, junior League leader, and treasurer; Grace Kettner, director of women and branch historian; Bessie Richmond, director of music, branch clerk and auditor; Clydene Kettner, book steward; Kenneth Richmond, bishop's solicitor; Winnifred Leonard, publicity agent; LeRoy Harris, Clyde Kettner, and Joel Kinnee, finance committee.

The meeting was held at 701 South Main, with Apostle John W. Rushton and District President Laurence MacDonald in charge.

—Winnifred Leonard, reporter.

Sherwood, Oregon

Pastor, R. E. Chapman

The Sherwood mission has just concluded an eventful and profitable winter. The high lights of the season were the marriage of Donald Shutz and Rolena Price in February, and the bazaar sponsored by the women's department.

The women meet every other Thursday at the church or some home; nonmembers are frequently active in these meetings. The Zion's League was reorganized in the fall, after being disbanded because of summer work. The young people held several parties and invited other Leagues of the district to participate in them. Nonmembers are also active in the League.

A new church is needed greatly, and funds for this purpose are being raised as quickly as possible.

Prayer meetings are again being held every other Wednesday evening, and services are held on Sunday nights during the winter months.

Houston, Texas

Pastor, W. P. Odom

During the month of February the Saints in Houston were privileged to have a series of services in which Apostles M. A. McConley and Charles R. Hield, Missionaries Warren Chelline and Ammon Calhoun participated. Brother Chelline held meetings each night for a week on the theme, "Ye Are Called to the Work." Apostle McConley presented an inspiring sermon on Sunday morning, February 10, in which he discussed nationalities, speaking of the Hawaiian people in particular. This was appropriate for "Brotherhood Week." Brother McConley showed pictures of Hawaii on Sunday evening. Apostle Hield showed his interesting and instructive slides taken in Central America to the Mexican colony at Pasadena, Texas, one evening, and to the branch the following evening. Brother Calhoun's sermons were greatly appreciated also.

Twenty persons from Houston attended the district conference in Dallas.

The Saints were happy to have L. W. Kohlman, pastor of the Tulsa branch, visit them for a few days in January.

Fred Banta, recently discharged from the Army, was a visitor on Sunday, March 3.

An impressive Communion service was held in March, beginning with the confirmation of Ealie Diamond, an ex-serviceman, and the ordination of Frank Freeman to the office of elder.

Autie McBride was also recently baptized. She and Mr. Diamond are both members of a newly-organized young people's class taught by Sister Dagmar Root. This class is growing constantly and is studying the improvement of family life.

The women meet twice monthly at night, and once a month for a luncheon. Genevieve Wright is their leader.

The Zion's League, under the direction of Bessie Mitchell, meets on Sunday evenings at 7 o'clock. Individual members are taking turns planning devotionals. A play was given for the congregation one Sunday evening. Various social activities have been held for the League.

—Reta Vandell, reporter.

Louisville, Kentucky

Pastor, James B. Welch

The loss of Elders Ed Williams and Floyd Deal has thrown a heavy load upon the local priesthood, but under the able leadership of Pastor James Welch the branch is making progress. Attendance has increased and the building fund is approximately \$4,500. This money will be used to enlarge the church.

The resignation of Brother Jackson, who has assumed other responsibilities, and the departure of Dan Stacy for Graceland left the church school without a director or assistant director. Robert Burwell and Elmer Kreutzer, recently returned from overseas service, were elected to carry on this work.

Members of the women's department are meeting monthly during the winter under the leadership of Catherine Ganafer. Through their efforts over a hundred dollars have been added to the building fund in the past four months.

Servicemen who have recently received their discharges are James Kreutzer, Henry Chapman, Leroy Oliver, and Wallace Jackson. Bob Johnson and Wesley Kreutzer have been called into service.

Many of the young people attended the youth retreat held at Bedford, Indiana, in January. Warren Chelline's contributions were largely responsible for the success of the retreat.

Byron Constance of Omaha, Nebraska, is attending the V-12 school at the University of Louisville. He has been a great help in the activities of the young people of the branch.

The Leaguers have had charge of the evening service on the last Sunday of each month, and are also sponsoring an early morning prayer service on every first Sunday of the month. They held a box social at the church in February.

Recent visiting speakers have been

District President Chester Metcalf and W. O. Robertson, bishop's agent. The groups at Vine Grove, Kentucky; and Dry Run, Indiana; are being served by the local ministry.

—Mrs. Nita R. Burwell, reporter.

Denver, Colorado

Pastor, Herbert M. Scott

Members of the Denver branch attending the prayer services have enjoyed a fine spirit. Those coming to the meetings are asked to fast and pray throughout the week for some one person in particular who is ill. Themes for the services have been based on the spiritual gifts.

Speakers for the month of February were G. F. Walling, E. J. Williams, C. L. Bruno, H. M. Scott, C. A. Jacks, and J. O. Conklin.

Members of the choir are rehearsing for the Easter oratorio, "Olivet to Calvary." Mrs. W. F. Kemp, choir director, gave a valentine party at her home on February 14 for the group.

Rabbi Kauvarnon, at the request of the women's department, spoke on "The Case of the Jewish Commonwealth in Palestine," on the evening of February 19. Refreshments were served at the close of this excellent lecture.

A church-sponsored basketball team plays other church teams every Tuesday evening.

Over \$2,600 is now in the building fund; the organ fund totals \$750. A site for the proposed building has been selected and an option taken on it.

—Mildred Sheehy, reporter.

Burbank, California

Pastor, R. C. Chambers

In recent months the Burbank Saints have enjoyed the ministry of R. C. Chambers, R. H. Evans, C. H. Strader, E. E. Spencer, and E. C. Kent of the local congregation, and visiting speakers G. F. Walling, Carl Ruoff, R. C. Liebold, H. R. Blakeman, W. B. Richards, District President Louis J. Ostertag, Bishop David Carmichael, W. J. Nieckles, S. E. Dixon, and Dr. A. W. Teel.

The meeting place has been changed to the Women's Club House at Sunland.

A Christmas program consisting of music, readings, and picture worship was presented on the evening of December 23.

The recent outstanding social event was the celebration of the fiftieth wedding anniversary of Pastor and Mrs. R. C. Chambers. It was a delightful and touching occasion when these two were re-wed in a beautiful ceremony with H. R. Blakeman as the officiating minister. A reception followed the ceremony; many lovely and practical gifts were presented by members of the congregation to the couple.

An all-day meeting was held on January 20; W. J. Nieckles was the morning speaker, and Louis J. Ostertag the afternoon speaker. The men's club planned and served luncheon. The women, under the direction of their leader, Edna Skinner, and district

women's leader, Madeline Ostertag, completed organization and made plans for future activities. It was decided that monthly luncheon meetings should be held at the homes of various members.

The first meeting at Sunland was a Communion service; since the building is not available in the morning, church school is scheduled for 1 p. m. with worship at 2, and an evening prayer service at 7:30.

The Saints are pleased with their new church home. Blossoming trees and distant mountains are visible through the windows; the quiet beauty of the surroundings is conducive to worship. It is with thankfulness and hope for the future that they enter this new field, praying that they may bring a blessing to the people of Sunland.

—Aleta Spencer, reporter.

London, Ontario

Pastor A. W. Sheehy

Raymond Neal, director of music, started orchestra rehearsals on February 4. The newly-organized orchestra has fifteen members.

Helena Lott, supervisor of the junior church school, conducted an appropriate worship service at the official opening of the church annex (new home of the junior church school) on Sunday, February 3. Sister Lott was assisted by Marie Njeim, Peter Alford, and David Sheehy.

Howard Brown and David Sheehy were baptized on Wednesday, February 13, by Pastor A. W. Sheehy.

Besides contributing \$3,400 in the annex drive, members of the London congregation gave \$1,002 in tithing, and \$321 to the local treasury during January making it the most outstanding month for financial contributions in the history of the London branch.

The Sunday evening service on February 17 was dedicated to boyhood. The entire service was one of tribute and honor to the boy scout movement. The London branch troop and pack had seats of honor in the first two pews. Scouters assisting in the service were Frank Gray and Fred Mitchell. Ron Armstrong, scoutmaster, had the challenging task of directing the boys. The scout and cub leaders are Ron Armstrong, Doug Shaw, Mary Drew, Harold Skinner, and Fred Mitchell.

Gertrude Wilson, assisted by Dorothy Tomlinson, Margaret Douglas, Marjorie Smith, and Nina Stanlich will direct the activities of the girl guide troop which was organized February 21.

The Zion's League executive committee, comprised of Bill Moore, Margaret Douglas, Dorothy Tomlinson, Elaine Bean, Charles Tomlinson, Parker Alford, Fred Mitchell, Doug Shaw, Bruce MacGregor, Alvin Marshall, Helena Lott, and Floyd Skelton, spent Sunday afternoon, February 17, in the pastor's study making plans for the spring, summer, and fall activities.

The women of Ontario district are sponsoring a shower for the Independence Sanitarium and Hospital. Beulah Cordery of St. Thomas is in charge of collecting the articles and sending them to the Sanitarium.

Bremerton, Washington

Pastor, A. W. Lundeen

A worker's conference for all church school workers was held at the Harry Turner home on February 14.

About thirty-five Bremerton Saints attended the district conference at Seattle on February 17. Pastor and Mrs. A. W. Lundeen celebrated their twentieth anniversary in the church at this conference.

Apostle D. T. Williams favored the Bremerton Saints with two fine sermons on the nights of February 18 and 19. The gist of his two talks was "World ills and their therapeutics."

The young people of the Charleston Presbyterian Church invited Mr. and Mrs. Lester Bryant to their youth meeting on Sunday night, February 24, to discuss some of the fundamental beliefs of the Reorganized Church. The meeting was informal, and the question and answer method was used. The Presbyterian pastor was also present. On February 24, Elder Heaman Davis of Sacramento, California, was guest speaker at the Bremerton branch. His sermon topic was peace.

On February 3 Pastor Lundeen began a series of Sunday evening lectures, using a chart he recently prepared. The chart begins with Adam and ends with eternity, and proves, by prophecy, the relationship of the Bible to the *Book of Mormon*.

The Zion's League was host to the young people's society of the Charleston Presbyterian Church on Sunday evening, March 3. An interesting program was presented, with Billy Bryant in charge. Pastor Lundeen stated briefly some major beliefs of the church, and tracts were passed out at the close of the meeting.

—Lester L. Bryant, reporter.

Brockton, Massachusetts

Pastor, J. E. Megathlin

Brockton branch is again becoming progressive after a decline in activity during the war years. Pastor J. E. Megathlin and his faithful helpers are responsible for holding the congregation together during the crucial period.

Several new members were added to the group as a result of Albert Scherer's ministry. Brother Scherer spent much time visiting among the people of Brockton, holding special services and giving talks in the homes. Four young people, Cadorath, Evelyn, Audrey, and Ronald Leonard, were baptized at the Onset reunion grounds in August and September. District President Reed Holmes was present for the confirmation service. Evangelist Fred Roberts, Albert Scherer, and J. E. Megathlin assisted in confirming the new members.

David Wright, infant son of Beatrice and Earl Wright, was blessed on December 9 by Elder Scherer. On the following Sunday, Mr. and Mrs. Wright were baptized in Boston by Albert Scherer. Following the service, the Brockton Saints enjoyed a basket lunch in the church vestry. A confirmation service was held in the afternoon.

A covered dish supper was held in January at the home of Pastor and Mrs.

Megathlin; the arrangements were handled by Polly Hoxie. The social activity for February was a spaghetti supper at the home of Vesta and Harold Leonard. Visitors from Providence and Attleboro were present for this gathering.

The women of the church, under the direction of Polly Hoxie, meet every Wednesday evening.

Guest speakers during the past few months have been George Sinclair of Boston, Ray Bradshaw of Attleboro, and Herman Chelline of Providence.

—Mrs. Earl Wright, reporter.

Rosedale, British Columbia

Pastor, A. J. Lockyer

The annual drama festival of the British Columbia district Zion's Leagues was held in Rosedale on March 3. There were three groups in the contest. The judges awarded the cup to New Westminster, with favorable comment on the performance of Vancouver and Rosedale.

The contest was held in the Rosedale United Church hall. Rosedale branch has plans under way for the enlarging of the church, and the building of an auditorium in which such functions may be held in the future.

The gift of prophecy was manifested through District President S. G. Clark at the March Communion service. A message was given to three young men present at the meeting, which contained counsel and encouragement for all in the congregation. Lunch was served by the women's department in the United Church hall. The gathering did much to inspire the Saints to new devotion and greater activity.

The branch has two missions in which the news of the gospel is being presented to those who have not yet heard it.

Apostle D. T. Williams was a recent visitor.

The reunion, which will be held at Silver Lake in July and August, is being anticipated with pleasure.

—C. W. Stade, reporter.

Ottawa, Ontario

Pastor, A. E. Caldwell

Elder George Njiem conducted a missionary series, from November 18 to 25. These services were well attended and much appreciated by the branch. A few nonmembers were in attendance during the week, and groundwork was laid for further missionary endeavor.

On December 18 a varied program composed of songs, recitations, a Christmas quiz and a short playlet, was presented. At the close of the evening, Santa gave the children gifts and candy. Gifts were also exchanged by the adults so that everyone was remembered.

Elder A. E. Caldwell was sustained as pastor at the annual branch business meeting on January 16.

The Zion's League had a sleigh ride on February 1. After the ride Leaguers returned to the church where lunch was served in the basement.

District President W. J. Bavington preached at the evening service on February

17, using "Take My Yoke Upon You" as his theme.

The women's department is making an effort to collect a bundle of clothing to send to needy Saints in Europe.

A "Herald in Every Home" project sponsored by the Zion's League has met with success. Ten new subscriptions have been received in two months. This more than doubles the number of *Heralds* which previously came into the branch. One month of the project remains.

A conscientious effort is being made by the branch librarian, Grace La Madeleine, to equip the library with all the newest church literature so that it will be at hand for the use of workers.

—Marie Farrow, reporter.

Chicago, Illinois

First Chicago Congregation

Pastor, Lyman Jones

"Reminiscent of Courageous Personalities" was the theme for February. Pastor Lyman Jones built his Communion message around the outstanding personality of Jesus. Paul Deaver sang, *a capella*, "Sweet Little Jesus."

Speakers for the month were Elders Lyman Jones, Paul Frisbie, D. M. Wiesen, and H. T. McCaig.

Sally Anderson sang two solos on Sunday, February 10. Prior to Paul Frisbie's sermon, Ruby L. Henson read Lincoln's "Gettysburg Address." The choir sang the anthem, "Thou Wilt Keep Him in Perfect Peace."

Prayer services were held at the church four times during the month. Study classes met at the homes of Lyman Jones, D. M. Wiesen, and C. E. Huntley.

Raymond Cole, Robert Beaudette, and Leo Callaci have received their discharges from military service.

The Friendship Guild gave a valentine party at the home of Mr. and Mrs. B. W. Henderson. A delicious dinner was served to approximately thirty people, and was followed by colored pictures and games. Mrs. Betty Fisher and Mrs. Evaline Webb were hostesses to the guild in February.

The Leaguers held a valentine party at the church; the evening was spent in social activity and games. Special decorations adorned the lower auditorium. The young people meet each Friday evening at the church.

Velva Castins and Anna Johnson were hostesses to the North Side Circle of women in February. Mrs. Lyman Jones was hostess to the Ssenippah Guild.

Choir rehearsal is held at the church each Thursday evening. D. M. Wiesen is director of music.

—Velva E. Castins, reporter.

Central Congregation

Pastor, J. E. Baldwin

Chicagoland district conference was held at Central church on January 27 with Bishop Livingston and Apostle Lewis as visiting ministers. About 100 were in attendance for the first meeting of the day, which began at 9:30. Brother Livingston conducted a class at the regular church school session, and was also the speaker at 11 o'clock.

Other speakers in January were Elder Luther Troyer and Pastor J. E. Baldwin. The theme for January was "Why Did Jesus Come?"

The theme for February was "Without Vision the People Perish." Pastor J. E. Baldwin was in charge of the February Communion service, and Elder Luther Troyer presented the thoughts for the service. The speakers for February were Elders J. E. Baldwin and Frank R. Shank.

Ray Zinser was the speaker at the Zion's League meeting, February 10. Tom Beil talked to the Leaguers at the February 17 meeting. Both young men are newcomers, and are attending the University of Chicago.

The Eight O'clock Circle met at the home of Mary Jane Epperson in February. The need for suitable furniture for the children's group was presented at this meeting, and the circle voted to buy chairs and a table for the children's church school classroom. Some of the funds will be raised by members who are selling cards and gift wrappings.

Diane Cochran, eight-year old daughter of Mr. and Mrs. James Cochran, was baptized by her uncle, Elder R. T. Cochran, during the morning services on February 24. She was confirmed March 3 by Elders J. J. Oliver and J. E. Baldwin.

The monthly district priesthood meeting was held at Central church on February 25. Preceding the meeting, dinner was served to twenty-two members of the district priesthood.

The choir, under the direction of Leslie Epperson, is continuing its regular practices on Friday night.

Audrey Barker, former instructor in home economics at Graceland, has joined her husband, Walter, who is a student at the University of Chicago. Irma and Tom Beil and Mr. and Mrs. M. C. LaMasters are also making their home in Chicago.

Central congregation is fortunate to have such a large number of active young people contributing their talent to the branch service. The music department has been strengthened lately by the active participation of Opal Brackenbury, Dorothy Mills, Tom Beil, Richard Blandin, and Mary LaMasters.

—Mrs. Frank R. Shank, reporter.

Lincoln, Nebraska

Pastor, Francis T. Schrunk

The thirty-seven servicemen of Lincoln branch were honored at a special service on the evening of February 3. Many of the men are still in service, but those who were not able to be present were represented by members of their families. They were welcomed by Pastor Francis Schrunk; Arthur Davis gave a response for the servicemen. The program included solos by Mrs. Clarence Williams and Mrs. Clarence Cheasbro; a poem by Virginia Lewis; talks by Mrs. John Tabler, representing the congregation; Mrs. George Mechling, president of the women's group; Charles Friese, who spoke for the church school; Clarence Williams, representing the priesthood; and Francis Schrunk, pastor. Refreshments were served to the eighty people attending this special service.

The Zion's Circle sponsored a covered-dish dinner at the church on February 22. The proceeds were added to the building fund.

The George Rawlins family was honored with a farewell dinner at the church on March 5. The Rawlins, who are moving to Independence, have been active workers in Lincoln branch and will be greatly missed. Mary Rawlins will remain in Lincoln with friends until she finishes her schoolwork.

—Vinton Wright, reporter.

St. Louis, Missouri

Pastor, Frank McDonald

Joe Nelson, Orin Bowers, Rosaleene and Dannie Coumerilh were in charge of the League program in February. League attendance is steadily increasing each month.

Servicemen who have recently received their discharges are Tommy Woods, Clyde Knussmann, Donald Hughes, Lester and Philip Schaefer, and Joe Hartmann.

The branch celebrated its eighty-second anniversary on February 7 at the church. Various members gave short talks concerning happenings in the church, and Mrs. Clarence Archibald read a full account of its development. Mr. and Mrs. Archibald have had this history made into booklet form, and have presented copies of it to some of the members of the congregation.

The young adult group met at the home of Ruth Davidson for a valentine party in February. Many of the returned servicemen were present on this occasion, and everyone enjoyed the spirit of fellowship.

The district conference held February 17 began with a prayer service in charge of Pastor Frank McDonald, assisted by District President Nicholson, and Apostles Arthur Oakman and F. H. Edwards. Apostle Edwards delivered the 11 o'clock sermon. Special musical numbers for the service were provided by Mathel and Elde Archibald, and the choir, with Jane Schulte as soloist. Meetings for the priesthood and department of women were held at 1:30. Apostle Oakman spoke at 2:30, after which a short business meeting was held for the election of delegates to General Conference.

The women meet regularly at the church each month for a luncheon, devotional, and class study; Pastor Frank McDonald is the teacher. A monthly meeting is also held in the homes of various members. Each group in the branch is studying the book, *God Our Help*.

—Mrs. Opal Nelson, reporter.

Young Adults of St. Louis

Sponsor Dinner for Veterans

The young adult group sponsored a dinner in honor of the returned servicemen and women on the evening of February 26. This occasion proved to be one of the high lights of the branch's social activities. It was planned to increase class attendance, to renew old friendships, and to provide an opportunity for meeting those recently moved into the branch.

Charles W. Johnson, president of the group, acted as official host, assisted by Clarence L. Archibald and Tom Goff, sponsors of the employment and housing programs.

Pastor Frank McDonald gave the pastoral welcome, the blessing on the food, and the official welcome to the returned service folk. He urged them to attend all services and partake of the fellowship afforded by the church.

A few moments of silence was observed in the early part of the evening's program in respect to the two young men who gave their lives in service for their country. Others, who are convalescing in hospitals, were also mentioned.

Ruth Davidson sang "Welcome Home" at the beginning of the evening; later she and Tom Goff sang the popular "Just Because It's You" as a duet.

Clarence Archibald, in his talk, quoted excerpts from the speech of General Patton when he addressed the American soldiers on the eve preceding the "battle of the bulge,"

impressing upon them the importance of teamwork. Brother Archibald used this idea of inspiring the young people to accomplish results through teamwork in Christian warfare.

Brother Johnson's ready wit kept the program highly entertaining.

Tom Goff gave a talk, informing the youth of his efforts to be of service to them, pointing out to them the determination true Americans possess when convinced their cause is just.

After dinner, the host called upon all who had returned from service to give a short review of their military experiences. Most of them preferred to refer to their experiences modestly, mentioning only those incidents which afforded the listeners a laugh. Each expressed his gratitude for a safe return and the chance of again becoming an active part of the congregation.

Independence, Missouri

Stone Church

Pastor, Garland E. Tickemyer

When the sun disappears below the horizon, it is not set; the heavens glow long afterward. When a good and great man dies, the church and community are still luminous with the influence of his beneficent life, although he may have passed out of sight. Such may be said of our beloved, departed President Smith.

Members of the Stone Church congregation, still feeling the pangs of separation from their leader, came in large numbers to the services held March 24, to receive comfort and assurance. Pastor G. E. Tickemyer spoke at 8:15 a. m., and Presiding Evangelist Elbert A. Smith at 11 o'clock, bidding the Saints to be courageous and go forward. The floral tribute paid to President Smith was beyond anything Stone Church has ever witnessed. The flowers were shared with the congregation by the family to adorn the pulpit at the Sunday services.

All social activities in the city will be canceled until after General Conference in respect to the deceased president.

—Grace Krahl, reporter.

Eden Heights

Pastor, John A. Taylor

Attendance at Eden Heights continues to grow. On Sunday, March 31, a record high of 181 attended church school. The cradle roll class, which normally contains eight, registered an attendance of twenty-four.

Under the competent direction of Pastor John Taylor, the grounds have been landscaped, and grass seed planted.

Anne Lynn, infant daughter of Mr. and Mrs. Ivan Holmes, was blessed at a recent service.

The Zion's League, under the supervision of Guy Hurshman, held a chili supper in the basement of the Morgan home. Regular meetings are held at 6 o'clock every Sunday evening.

The choir gave a concert on March 31. Assisting in the program were Mildred Minton, marimbist, and Nina Maloney, reader.

The women's department, under the direction of Sister Lesh, holds regular meetings for work and study.

Recent speakers have been Cecil Talcott, Richard Weaver, E. C. Byrne, Henry Schaefer, Albert Boog, Harvey Minton, Max Thorne, Gomer T. Griffiths, and J. A. Gunsolley. Brother Booz also sang a solo at one of the services; other soloists have been Hubert Mc-

Carty, Edith Badder, Melba Troyer, and Charles Dell.

The two adjoining lots east of the church have been purchased for extra parking space and recreation.

—Mrs. M. E. Moorman, reporter.

Kirtland Temple

Pastor, John W. Banks

The Zion's League was in charge of the service presented January 27 in the evening. Talks were given by Scott Liston and William Rimes, and a summary by Pastor John Banks. T. Evan Thomas offered the invocation and gave the scripture reading. An original hymn, "Prayer of Youth," written by John Martin, was sung by Dorothy Buck; a male quartet composed of Scott Liston, Clyde Ebeling, Harrison and William Davies, sang "Now the Day Is Over." Kathryn Moore and Grace Ebeling were the accompanists.

The League sponsored a pancake supper on January 24, clearing \$50 for the organ fund.

Over 175 friends of the Arnold Ourth family gathered together for a farewell dinner on January 29. Following the meal a program was given which included talks by John Banks, Casimir Nikel, and Earl Curry; vocal solos by Dorothy Buck, Ruth Lyman, and Mildred Williamson; poems written especially for the occasion by John Curry and Martha Parsons; violin selections by Virginia Warner; and songs by a trio composed of Ruth Burt, Kathryn Moore, and Mildred Allen. Sister Ourth, a pioneer in the establishment of the junior church in Kirtland, was presented gifts and flowers by the children on the Sunday morning before she left. Dorothy Davidson has been selected to take her place. Elder Ourth preached his farewell sermon on January 27. The family is moving to Nauvoo.

The second class completing the first-year leadership training course was presented certificates at a special service held January 13. A charge to the class was given by Pastor John Banks, and the address by William Webb, director of leadership training. In keeping with the service, the trio sang "Dedication." Those receiving certificates were Iren Flack, J. E. and Dorothy Davidson, Mary Lewis, Ella Manross, Marie Howard, Alma Curry, Mabel Soldner, Martha Parsons, Mabel Isenburg, T. Evan Thomas, Scott and Betty Liston.

On Thursday, January 10, the women's department held its semi-annual birthday luncheon in the Chestnut Room. Forty members enjoyed the covered dish luncheon and program that followed. Those participating in the entertainment were Martha Parsons, Dorothy Davidson, Elizabeth Thomas, Faye Neville, Grace Ebeling, Ruth Burt, Mabel Soldner, and Isabell Biggs.

Alma Curry invited members of the young women's department to meet at her home on February 5 for a talk on zionist homemaking by Elder Curry. On February 25 the women prepared and served dinner to the Lake County chapter of Red Cross workers preceding the annual drive.

The installation of the new Hammond organ was observed by a special service of music with Reginald Merrill, organist at Steinway Hall in Cleveland, and William Davies, bass soloist, on February 3. Over 400 people attended the recital.

Preceding the February Communion service, Karen Elizabeth, infant daughter of Mr. and Mrs. Orville Moore, was blessed by Elders George Neville and William Webbe. John Myers IV, son of Mr. and Mrs. John Myers III, was blessed at a January service, Elders John Banks and Joseph Biggs officiating.

—Elizabeth Thomas, reporter.

Boston, Massachusetts

Pastor, Reed M. Holmes

"Brotherhood," the theme for February, was carried out in the Communion service. Pastor Reed Holmes read the call to worship, and Elder John Foster gave the invocation. Ruth Alice Briggs sang "Abide With Me" preceding the pastoral address; Elder Sanford L. Fisher offered the benediction.

Pastor Holmes was in charge of the "branch program" on Sunday evening. Plans for surveys to be sponsored in conjunction with the presidency and bishopric were presented. A processional by the choir was followed by a Bach chorale; Richard Porter gave the Scripture reading, and several numbers were sung by the choir and a quartet. Sanford Fisher gave the closing prayer.

On Sunday morning, February 10, Pastor Reed Holmes was again the speaker, assisted in the service by E. H. Fisher and Wallace Carter. The choir, with John Foster as soloist, sang "The Lord Is My Light." A vesper service was held in the evening. James Houghton, soloist, accompanied at the organ by Herbert Irvine, sang several selections, and Pastor Holmes presented the message.

The Study Group met at the home of Myron Fisher, Jr., in Lexington for the annual "mystery friend" party on Friday evening, February 15. The women's department sponsored a bridal shower for Grace Clark Calvarese at the home of Alta Cardinal in Allston on Monday, February 4. Another bridal shower was held for Mary Cardinal at the home of Audrey Hardy on February 25. The Leaguers enjoyed a skating party on February 21, followed by a buffet supper at Ralph Hardy's; the evening closed with a group discussion and community singing.

The worship service on Sunday morning, February 17, opened with a call to worship given in unison by the congregation, and the hymn, "Come, Tell the Story." Gomer Condit gave the invocation. After the Scripture reading, the choir, with Dorothy Holmes as soloist, sang "New Every Morning Is the Love." Sanford Fisher delivered the sermon, and John Foster pronounced the benediction.

"Hobby night" was held in the evening. Grace Calvarese read the call to worship, with Delmar Hill giving the invocation. Muriel Cardinal presented the Scripture reading, after which Ralph Power sang a solo. Pastor Reed Holmes gave the sermonette, "Time on Our Hands." A display of hobbies was presented by the following: "A Display of Practical Arts," Geraldine Porter and Myron Fisher; "I Read Books for Fun," Agnes Fisher; "Sports in Leisure Time," Ralph Power; "The Fine Arts," Arthur Beverage. Richard Porter offered the benediction.

—Helen M. Black, reporter.

Service News

The church service flag at Nevada, Missouri, contains sixteen blue stars and one gold one. M/Sgt. Lyle H. Tilford was killed in action on December 16, 1944, in Germany. He is the son of L. H. Tilford of Colby, Kansas, and the brother of Lt. Richard Kelso of Nevada.

John Wesley Werst, seaman first class, has been listed as missing in action in the south Pacific since April 12, 1945. His family request the prayers of the Saints for his safe return.

Phoenix, Arizona

Pastor, Paul W. Bear

Phoenix branch has been fortunate in the past two months in having a number of guest speakers. Apostle John Rushton spoke on Wednesday, January 23. The other visiting ministers in January were David Larmour and George Doubledee. February brought timely sermons from Dr. Andes of Wickenburg, Arizona, and Stanley Fout, recently of Coeur D'Alene, Idaho.

Brother and Sister James Page were also visitors in February. Brother Page was guide at Nauvoo, Illinois, for several years. He gave three illustrated lectures on the history of church people and their work at Nauvoo. Those of the local priesthood to occupy the pulpit have been Paul Bear, Keiso Tsuji, E. D. Robertson, Harry Sheffer, and Basil Higginbotham.

Soloists for these services were Frances Dusan, Gloria McLees, Bob Rose, David Larmour, Georgia Speer, and Shirl Sheffer.

Mr. and Mrs. Ernest Harrell and Mrs. Richard Harrell were baptized on January 20 by George Doubledee; they were confirmed at the evening service. New members, transferring from other places, are Mr. and Mrs. Jausma and children from Alto, Michigan; Mr. and Mrs. Harold Skelton and family of Fairfield, Illinois; Mr. and Mrs. Henry Dizney and their two sons from Decatur, Illinois; Mrs. Ballard from Independence, Missouri; and Mr. and Mrs. Babcock of Tulsa, Oklahoma. Edward McSherry has moved to Gallup, New Mexico, where his family will join him later.

At the January business meeting, it was voted to institute a pledge card system in the building fund campaign, and a goal of \$5,000 for 1946 was set. Direction of the campaign was placed in the hands of Maben Speer; with the help of a volunteer committee he has set the pledge system in action. Calendars with an architect's sketch of the proposed new church were given to every family to serve as a reminder in making payments promptly. Most of the activities of the departments of the branch are motivated by the building fund drive.

Each Friday evening is family recreation night at the annex, and offerings dropped into the "grub stake" can be added to the fund.

The women again deserve much credit for the work they are doing. The plan was to buy a \$25 series "F" bond for the fund each month, but the response was so encouraging that the number has been doubled. The women have also purchased dishes to add to the cupboards.

Top honors go to members of the junior church department, under the leadership of Keiso Tsuji and Lellia McLees, for the very fine banquet they planned and served in observance of their second anniversary on February 15. The net profit from the project was over \$56. The juniors sold and collected tickets, and helped serve the meal.

The Leaguers must be given credit for part of the success of the banquet, because of their gift of a new steam table with pans, which made the serving much easier. The League continues to be very active; at present the *Doctrine and Covenants* is being studied each Sunday evening. Pastor Paul Bear is supervisor of the class, but the lessons are presented by the members themselves. One person tells the historic background of the revelation under study, another gives the high

points of it, a third summarizes it, and then all discuss what it means to present-day Saints. A prayer service is held every third Sunday of the month. These meetings are well attended and participation is very good; many of the younger children attend and take part.

The return of John Senter, Jr., from the Army has added another active member to the League. Albert Barrington and Elwood Smith, now in the Navy, are expecting discharges soon. The four Leaguers at Graceland are Leonard Speer, Elva Barrington, Donald and Basil Higginbotham.

On Sunday, January 27, representatives from Phoenix, Tucson, Bisbee, and Douglas met in Tucson and selected the leaders to organize the plans for the fifth Arizona reunion. Apostle John Rushton and David Larmour are the reunion directors.

—Shirl Winn Sheffer, reporter.

Tabor, Iowa

Pastor, Lester Hunt

Frances Birkby and Louise Dunsdon returned to Graceland College the first of the year after vacations at their homes. Dean Myers, a discharged serviceman who served in the south Pacific, and his wife are also students at Graceland, entering at the beginning of the second semester.

Thorton Dunsdon, a veteran, has taken a position at the Sanitarium. Kenneth Dunsdon has also returned from overseas service.

On February 10 Lester Hunt, pastor of Tabor branch, was ordained to the office of elder.

R. M. Russell, pastor of the Omaha church, was guest speaker on February 17, choosing "The Holy Spirit" as his sermon topic.

The March 3 Communion service was in charge of Pastor Lester Hunt. The theme of the meeting was "Testimony of God"; the Spirit was present throughout the service.

Peter Herman and Orris Currie of Council Bluffs were visitors at Tabor on March 17; Brother Currie was guest speaker. A basket dinner was served at noon, followed by a round-table discussion at 2 o'clock.

Norma Birkby, a student nurse at the Independence Sanitarium, received her cap at the capping exercises held in the Stone Church on February 24.

—Morton Birkby, reporter.

San Bernardino, California

Pastor, Hunter C. Ferguson

Edgar Miller and Fred Savage were ordained priests, and tribute was paid to Elder Charles Fry in a special service held March 17. Elder L. J. Ostertag, district president, delivered the message of the morning and was the evening speaker also.

Brother Miller was ordained under the hands of Elders Charles Fry and George Wixom; Brother Savage was ordained by Elders Louis Ostertag and George Hansen. Elder George Dexter, associate pastor, gave the tribute to Brother Fry. George Scott sang "I Gave My Life for Thee," and the choir, under the direction of Edith Green, sang "God So Loved the World." Pastor Hunter C. Ferguson, who was in charge of the service, gave the charge.

March 8 was the fiftieth anniversary of Brother Fry's ordination to the office of priest. He was baptized sixty years ago on March 29. Ordinations of Brother Fry in their order have been: priest, elder, seventy, high priest, coun-

selor to the president of the high priests' quorum, member of the high council of the church, and bishop. He has served also as an assistant general conference secretary, member of the board of auditors, and editor of *Zion's Ensign*.

Elder James Page, former missionary and now a resident of Nauvoo, visited the branch and spoke on February 24. Other speakers have been Charles Fry, Hunter Ferguson, George Wixom, George Dexter, George Hansen, Walter Morey, Fred West, Charles Landon, Wilson Ritchie, and Fred Savage.

The first veteran to join the Zion's League is Kenneth Willis, formerly of Central Los Angeles branch.

—Wilson Ritchie, reporter.

Gary, Indiana

Pastor, D. H. Smith

The theme for Sunday, January 6, was "The Path of Prayer to Achieve Personal Righteousness." The Communion service was in charge of Elder D. H. Smith.

"I Will Seek Learning By Study and Also By Faith" was the theme for January 13. Hattie K. Bell, district director of religious education, gave a talk and presented awards to those who had completed the first quarter of the Bible study class. Twelve persons enrolled in the class, and eleven finished the course. Elder D. H. Smith was the speaker at the 11 o'clock service. Brother and Sister Wheeler sang a duet on this, the last Sunday for them in Gary branch. They moved to Lamoni, Iowa, where Brother Wheeler, who has served as superintendent of church school and musical director for the branch, is attending Graceland. Sister Wheeler was vice-president of the women's department, and served on several committees. At the close of the service, a gift was presented to them in appreciation of the good work they had done in Gary.

The out-of-town speakers for the month of January were Lamont Mair and Estey Smelser, both from Hammond, Indiana.

A business meeting was held in the home of C. C. Werner on January 25. David Evans was elected church school superintendent; Dorothy Smith, musical director; and Don Rhodes, church school secretary and treasurer.

No services were held January 27 because of the all-day meeting in Chicago.

The February 3 Communion service, with Elder Dennison Smith in charge, was well attended. Elder Robbins, who was a visitor in Gary for several weeks, gave the Communion message, and Elder D. H. Smith, the pastoral address. Elder J. E. Baldwin, district president, was the evening speaker.

The theme for the month of February was "Footprints on the Sands of Time."

The theme for Sunday, February 10, was "Footprints of Godly Lives." Elder Robbins was the morning speaker, and Elder T. Cochran, from Central Church in Chicago, spoke in the evening.

"Footprints of Truth" was the theme for February 17. Elder A. H. Tomlinson delivered the morning address. A duet was sung by Dorothy Smith and Mary Jo Andrews at the evening service. Elder J. E. Baldwin, district president, was the 8 o'clock speaker.

"Footprints of Heroes" was the theme for February 24. A solo was sung by Vida Rhodes. Elder Kenneth Lusha, a member of the district presidency, was the morning speaker, and Elder R. W. Smith, also of the district presidency, spoke in the evening.

—Thelma Conrad, reporter.

San Antonio League Reunion

Past and present members of the San Antonio, Texas, League met in the Sky Room of the Plaza Hotel on February 1 for a reunion. Some had been absent from the branch for more than five years. Dinner was served at 8 p. m., after which Theodore Darow took charge of the program. Time was taken for reminiscing and renewing old acquaintances. Those who organized the first League in San Antonio and the present group of Leaguers were united in the desire to continue serving in such ways as they could. It was unanimously agreed by the forty attending the reunion that another should be held on February 1, 1947, at the same place. Officers were elected for the coming year.

—Maurine Webb, reporter.

New Bedford, Massachusetts

Pastor, Abram Law

The New Bedford branch is progressing despite the fact only a few Saints attend.

Several social activities have been held including a Halloween party sponsored by the Robbins sisters, a Christmas party given at the home of Isabel Law, and a valentine party at which Elder Albert Sherer was in charge of the games and Bethia Law the refreshments. On Sunday evening, December 23, a Christmas candlelight service was conducted by Pastor Abram Law.

Bethia Law is now in charge of church school activities. The women's department, under the direction of Priscilla Jacques, has contributed generously toward repairing the church and providing other necessities.

Six members of the New Bedford branch attended the district conference. Recognition of progress made by the branch was given by the district officers and repeated to the home congregation by those attending.

Captain Milton Delano has received his discharge from service; his brother, Captain Leonard Delano, was home on leave recently.

—Lois Robbins, reporter.

Brentwood, Missouri

Pastor, David Cooke

The annual business meeting was held September 16. David Cooke was re-elected pastor; Irvin Bushbaum, superintendent of church school; Altha Dayton, primary director; Bee Nelson and Mary Kennedy, young peoples' leaders; Viva Dickerson, director of music, Pat Dayton, publicity agent; and Gertrude May, women's leader.

The women's department gave a chicken supper on September 27 netting \$100 for the building fund. They also gave a bazaar in November, from which \$200 was cleared. The women bought collection plates and a set of kitchen utensils for the church. At Christmas they made up a gift of money, food, and clothing for a needy family in the community.

John R. Grice spoke on September 28. At a later service David Cooke was ordained to the office of elder by Brother Grice and Elder C. J. Remington.

An installation service for the new officers was held in October. Visiting speakers during the months were Gomer Malone, and returned servicemen Oliver Braun and Jewel Orr, who spoke on their war experiences while overseas.

In November Irvin Bushbaum was called to California on business. Upon his resignation, Naomi Langguth was elected as church school superintendent.

On December 21 the children's department gave a Christmas play. Gifts were presented to all the children.

The church sponsored a clothing drive for the needy in other countries on January 30. John Grice was again the speaker on February 7.

Returned servicemen are Oliver Braun, Jewell Orr, Claude Oliver, John and Herman Gillespie, Armon DeMarger, Richard Walker, and Charles Remington.

—Pat Dayton, reporter.

Columbus, Ohio

Second Columbus Branch

Pastor, Donald V. Lents

The February Communion service was in charge of Pastor Donald Lents, assisted by Elder E. C. J. Swanson. The evening speaker was Elder C. H. Hamilton, pastor of Third Columbus Branch.

One of the regular family night dinners was held on the evening of February 7, with members of the women's department as hostesses. Following the dinner, Vera Hunter presented an interesting program in the main auditorium.

On the morning of February 10, C. B. Hartshorn and Kenneth Graham of Independence were visitors. Brother Hartshorn brought the morning message; Pastor Lents spoke in the evening.

Members of the women's department met with their leader, Nelle Swanson, on the evening of February 14. Following the business meeting, Ena Kramer read a paper on the life of Abraham Lincoln and Virginia Moler on the life of George Washington. Lepha McMillin told of the origin of the Washington and Lincoln memorials in Washington. Florence Morgan and Josephine Brush were the hostesses.

Elder A. E. Anderton of First Branch spoke at the 11 o'clock service on February 17; R. E. Madden delivered the evening sermon.

Pastor Donald Lents was the morning speaker on February 24, and the Zion's League presented its monthly service in the evening. Robert Brush, recently discharged from the Army, talked on the life of George Washington, and Dr. Margaret Barker on the life of Lincoln. Mary Yoder and Jean Hoelscher sang a duet; appropriate poems were read by Martha Swanson and Jean Hoelscher.

The Leaguers hold meetings every Friday night. On February 22 they repeated the play, "Don't Darken My Door," for the Eastern Star group;

proceeds were added to the League treasury.

Hazel Gribben is arranging the Easter music to be given by the choir.

The priesthood has met in regular class study. The church school is sponsoring a pre-baptismal class.

—Ethel E. Kirkendall, reporter.

Ladysmith, Wisconsin

Pastor, H. Steede

Missionary E. Y. Hunker gave a series of inspiring sermons at Ladysmith in July; he also spoke at the women's meeting, and presented some illustrated lectures. Special music was provided for the services by Inez Rich, Zion Steede, Romaine Lafferty, and Donnabelle Atwood. Elder Hunker officiated at the blessing of Jackie and Joyce Lamoureux on Sunday, July 22.

Lyle Steede, SK 3/c, who served eighteen months in the south Pacific, and Pfc. Darrell Lafferty who served in France, Germany, and Austria, were home on furlough recently. Another member of the congregation, Harry Steede, Jr., is now in service; he has just completed his basic training at Great Lakes.

Lorraine Lewis, who has been serving as group treasurer and solicitor, has moved with her husband, recently discharged from military service, to Forrester, Illinois.

Brother Hunker was a welcome visitor again in January. He delivered four sermons and was in charge of the January Communion service during his stay.

Howard Steede has returned home and is serving the congregation as church school director.

Members of the women's department meet twice a month and are studying *An Introductory Study of the Book of Mormon* by C. B. Woodstock and Sylvia McKeage.

Mr. and Mrs. Wilbur Ihde and Mr. and Mrs. Donald Rich are enjoying an extended wedding trip in the southern states and Mexico.

—Esther Hewitt, reporter.

Fort William, Ontario

Pastor, Anson A. Miller

The Fort William Saints are quite encouraged with the results of their efforts in establishing a building fund. Although there are only forty-one members enrolled, \$740 were contributed in 1945, making a total of \$2,000 to be invested in Victory Bonds for the fund.

Ada Carlson of Barnum, Minnesota, was at the Lakehead from December 30 to January 1 in the interest of the Zion's League. Her visit was greatly appreciated.

Missionary J. H. Yager was in charge of the evening's activities at the annual branch dinner party held January 22 at the pastor's home. Brother Yager conducted a series of cottage meetings from January 22 to 30, speaking every night except Saturday.

—Mrs. Mary Miller, reporter.

Conference Reports

(Continued from page 19)

various stake activities.

As we look into the future of the Central Missouri Stake we are encouraged with the prospects for continued growth and development in all fields of activity.

"General Progress" is probably the term which should be applied to the work of the stake at large. This is due very much to the fine response on the part of the people to the leadership of the official personnel.

We humbly acknowledge the fine support of the Saints to all the activities in the stake and pray for guidance for the tasks before us.

THE CENTRAL MISSOURI STAKE,
Ward A. Hougas, *President*
Theodore A. Beck, *Bishop*.

REPORT OF

The Music Department

By Franklyn S. Weddle

*To the First Presidency
and The General Conference:*

Our work as appointee to the Music Department of the general church began July 1, 1944. Before this appointment and before assuming the duties of General Music Director, we assisted in the music for the Church of the Air broadcast in the early spring of 1944 and also assisted in arranging the music for the 1944 General Conference as well as preparing the performance of the Mozart *Requiem* at that conference. We also prepared and conducted the 1943 *Messiah* performance. Immediately following Conference in May, 1944, we had a May Festival at which time the *Requiem* was repeated.

One of the first activities of the Music Department was to establish a mailing list of local and district choristers and send out a suggested list of anthem material for use in the local branches. A later and more comprehensive list was sent out again last fall. The list contains suggestions for all grades of choirs and for all kinds of choirs, from the regular mixed choir to a ladies' choir, and for junior choirs. This list is available by request to those whose names are not yet on our mailing list.

We have appeared a number of times as lecturer on various subjects musical, and gave a series of lectures sponsored by the Department of Music.

We have assisted at two music institutes at Graceland College, and attended

two reunions this past summer.

We held a Choir Directors' Clinic in January, 1945.

The music for two years of campus meetings was provided and arranged by us.

The Independence Little Symphony Orchestra was organized as an outgrowth of the orchestra assembled for last Conference, and has grown considerably since then. On that occasion we had 14 out of 30 players, and 16 were hired from Kansas City. Now we have 37 players and are hiring only one for our performance this conference. The quality of work is improving as well as the size. The orchestra accompanied the *Messiah* in 1944 and besides gave a concert in the May Festival. This season, 1945-1946, we are playing four concerts besides the *Messiah* accompaniment last December, and this year's Conference appearance.

The Messiah Choir gave the *Messiah* again last December, two performances, one at the Auditorium, and a broadcast over the Columbia network from KMBC. We received many fine letters from all over the United States following the broadcast.

We held another May Festival last spring, at which time it was augmented to four concerts. The Independence Music Club, the Chorus, the public schools, and the orchestra were the performing organizations. At this time the Community Music Association of Independence was organized. This is a community organization and is already making its influence for a higher culture in music felt in our community. We feel that the church should support a community effort such as this, so we are assisting it in every way possible. The association is sponsoring a May Festival again this year. The Independence Music Club, the orchestra, the public school music department, a piano ensemble concert through the assistance of the piano teachers of Independence, and a church choir festival will feature this year's festival.

In the fall of 1944, we instituted instrumental class lessons. The response was disappointing, only 15 boys and girls availed themselves of this opportunity. We were unable to find teachers, so had to do it personally. We have tried to induce the public schools to make class lessons available to 4th, 5th, and 6th graders and are hoping this will be possible next fall. If not, we are going to try it again, this time we will have more teachers available and will expect a bigger enrollment because we can now secure greater publicity for the project.

We have spent considerable time on the Stone Church organ project, and a

very fine instrument has been secured. We were very materially assisted by Evan A. Fry, Bethel Davis, Robert Miller, Irene Wolfe, and Paul Craig.

The music for the past two Nauvoo Memorial Services was arranged for by this department.

We have helped secure musical instructors for the various youth camps for the Religious Education Department and help at the Zion's Religious Education Institute in 1944, as well as the Kansas City Stake Institute in that year, and again last year.

We have also held institutes in church music at Des Moines, Iowa, and Springfield, Missouri.

We have endeavored to assist by correspondence, a great many people throughout the church who have written in regarding musical needs and problems.

Looking ahead, we hope to continue our activity in community music. There is a wonderful opportunity for making Independence a better place in which to live through this medium.

We are planning, with the help of some of the organists of the church, to issue a list of acceptable organ music for use in the church, with the view of improving that phase of our music.

The anthem lists will be improved and extended from time to time and more material for junior choirs made available.

The church has a need for a young people's hymnbook, a project which we hope we can get under way very soon.

We are gradually accumulating material for a new *Saints' Hymnal* which we hope will more adequately meet our needs, and which will include hymns in some of the categories that are rather meager in the present book, i. e., Palm Sunday, baptism, confirmation, ordination, the Lord's Supper, blessing of children and others.

We envisage a continually improving quality in the music we use for worship as a result of the efforts of this department. We desire to serve to the best of our ability and urge the co-operation of the Saints and pastors in the accomplishment of our joint endeavor.

Franklyn S. Weddle.

Morality without religion is only a kind of dead reckoning,—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observation of the heavenly bodies.—Longfellow—*Kavanaugh*.

The first forty years of life give us the text; the next thirty supply the commentary on it.—Schopenhauer.

BULLETIN BOARD

Notice of Appointment of Bishop's Agent, Minnesota District

Notice is hereby given of the appointment of Frank Parsons, 3617 Noble Avenue, North, Robbinsdale 12, Minnesota, as bishop's agent of the Minnesota district, succeeding Wesley Elvin, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of April and each succeeding month thereafter to Brother Parsons at the above address.

We take this opportunity of expressing our appreciation to Brother Elvin for the years of service that he has rendered in this field.

We have also appreciated the support given by the Saints to Brother Elvin during the period of his service, and take this opportunity of commending Brother Parsons to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
C. A. SKINNER.

Northeastern Illinois District Religious Education Conference

The two-day religious education conference of the northeastern Illinois district was held at Plano, Illinois, on March 16 and 17. Activities and services were planned by Roberta Gregory, district director of religious education, assisted by other officers of the district. Leaders worked together to achieve a constructive and unified program on the theme, "This We Could Do."

After a brief assembly period, the first scheduled activity took place at 2:15 p. m. Saturday. Following the opening hymn and invocation, Roberta Gregory told of meetings planned and goals to be attained, after which classes were held. Those interested in children's departmental work assembled in the lower auditorium. Irah Nelson, supervisor of children, discussed the importance of education through visual aids.

Elder Marion Blakely, supervisor of Zion's League, addressed the young people following a short worship period and group discussion. Roy Settles presided at a sample League meeting, after which a program was presented by his group. Matters of interest to young people were then discussed.

A class for the women's department was held under the supervision of Vida Rogers. Topics discussed were organization, officers and their duties, procedure during meetings, helps for program planning, and study materials. Ione Sanderson gave a talk on financial activities to be sponsored by women's groups, and told of some of the achievements and goals of the Aurora group. Magzona Fewell and Celia Olsen gave reports on social activities in the women's department, citing varied and successful activities held in Mission branch during the past year. Group discussion followed, after which items were displayed which typified projects and activities promoted by the women of several branches.

An elaborate and comprehensive display of materials and aids to better teaching was shown in the lower auditorium.

After an excellent supper provided by the Plano women, Elder Martin Blakely showed slides of points of interest in the westward journey made by early Saints; a program followed. Elder Arnold Settles led the group games in the lower auditorium, the last feature of a busy and enjoyable day.

Sunday's activities began at 9:30, the first service being a devotional. Elder Russell Rogers gave the talk, using "The Call to Learn" as his theme. At the service which followed, Mrs. Mabel White conducted a class demonstration period in which she explained the value of visual aids. The requirements of good teaching were elaborated upon at the discussion held at the end of the period.

Church school was conducted at 10 o'clock in the lower auditorium for the junior department. A junior church service followed with Irah Nelson in charge. A short talk on the gospel ladder, stressing the first principal, faith, set the theme of the hour. The service was worshipful and enthusiastically participated in by the children.

At 11 o'clock Dr. Dwight Davis delivered a message on the subject, "No Respector of Persons."

The conference reconvened at 2 o'clock with a beautiful and inspiring musical service. Mrs. M. Malmberg, guest organist, and Bernice Blakely, pianist, presented a half-hour recital. The selection of music and its rendition helped to create an atmosphere of reverence for the service which followed, the theme of which was "Behold An Open Door." After various musical selections and readings, Dr. Davis presented the talk.

The conference gave to all who attended a storehouse of ideas, and the realization of a common purpose. A feeling of unity and the desire to achieve the benefits of consecrated action toward the goals outlined for the church keyed each service.

—Vida Rogers, reporter.

Our Departed Ones

CHUNING.—Anthony Leroy, son of Mr. and Mrs. Roy W. Chuning, was born February 24, 1939, at Fortescue, Missouri, and passed away in the Missouri Methodist Hospital in St. Joseph on November 30, 1945. His babyhood was spent on a farm near Fortescue, after which he went with his parents to Wichita, Kansas, returning to Fortescue just before he entered school in 1944. He was in his second year, an intelligent and friendly student, when death came. Among his relatives and playmates he was known as "Tony." During his last severe trial, when the days and nights were filled with intense suffering, the doctors and nurses who cared for him said that Tony was one of the best patients they had ever had.

Besides his parents he leaves his grandparents, Mr. and Mrs. George Chuning, and Mr. and Mrs. Marion Cooper, and his great-grandmother, Mrs. Sadie Chuning. Funeral services were held in the Methodist Church at Fortescue, Elder Milo Burnett of St. Joseph officiating. Burial was in Catron Cemetery near Fortescue.

MCDONALD.—Lawrence Walter, was born in Dawn Township in October, 1887, and died February 4 at Petrolia, Ontario, of a heart attack. As a young lad he was employed in a saw mill and had the misfortune of having his left arm caught in a saw which amputated it just below the elbow. In spite of this handicap, he was able to work almost as well as anyone with two hands. For twenty-four years preceding his death, he was sexton of the Hillsdale Cemetery; he was active in sports events and always willing to give assistance to any good cause. He was a faithful member of the Reorganized Church. In 1911 he and Nancy Thorpe of Chatham were united in marriage.

He is survived by his widow; three sons: Walter of Detroit, Lloyd and John of Petrolia; two daughters: Mrs. John Taylor of Petrolia, and Mrs. Wilfred Hunter of Ingersoll; three brothers: Albert and George Scott of Beekton, Alberta, and James Scott of Hudson, Michigan; two sisters: Mrs. Elizabeth Wilson of Penticton, British Columbia, and Mrs. George Kilgus of Detroit, Michigan. Services were held at the McDonald home conducted by Elder Stanley Phillips, assisted by Elder A. W. Freer. Interment was in the Hillsdale Cemetery.

MUCEUS.—Peter, was born at Porsgrund, Norway, on July 6, 1871, and died February 5 at Lamoni, Iowa. He came to Chicago from Norway when he was twenty-one, later moving to a farm in Wisconsin where he first heard the gospel. He was soon baptized, and held in succession the offices of priest, elder, and seventy. On one of his Wisconsin missions, he met and later married Emma Shaver. In the summer of 1901, he and his wife were sent on a mission to Norway, where they remained until the fall of 1916. During this time he was editor of the *Sanhedren's Banner* (Truth's Banner); he, with the able assistance of Apostle Peter Anderson, translated the *Book of Mormon* into Danish. He and his wife and five sons settled in Lamoni after their return to the States; here he did local church work and taught religion and Norse at Graceland College. Two of his better-known students are E. Y. Hunker and V. D. Ruch. He went as a missionary to Scandinavia two different times, and returned from the last mission with impaired health. His disability slowly increased, and death came after many years of illness.

He leaves to mourn, his wife; four sons: J. E. of Lamoni; H. S. of Provo, Utah; B. K. of Dayton, Ohio; and F. K. of Sedro Woolley, Washington; seven grandchildren, and many friends. One son, John, preceded him in death in 1934.

FREEL.—Mabel Edith, daughter of Fred and Nettie Tingle, was born in Runnells, Iowa, on April 3, 1905, and passed away at her home in Des Moines, Iowa, on December 5. Her mother and a brother, Forrest, preceded her in death. She was united in marriage to Ralph L. Freel on November 26, 1925; to this union two children were born. On August 5, 1917, she became a member of the Reorganized Church.

She leaves her son, Ronald, and daughter, Jean, of the home; her father and stepmother of Runnells; two sisters: Mrs. Gladycie Parks and Mrs. Harriett Sellers of Des Moines; and one brother, Everett Tingle, of Runnells.

ROGERS.—Joseph, son of Frank and Eran Rogers, was born August 28, 1867, at Vancleave, Mississippi, and died March 16 at the home of Walter Mansfield, Pascagoula, Mississippi. He was baptized a member of the Reorganized Church on November 28, 1892, and attended the Vancleave branch for fifty-three years.

He is survived by six daughters: Irene Cunningham of Moss Point, Mississippi; Ila Mansfield and Fannie Ladiner of Pascagoula; Daisy Scott and Iola Brown of Mobile, Alabama; and Alice Lavanhouse of Texas; two sons: George of Bilotti and Roth of Mobile. His wife, Nettie, and two sons, Ratliff and Lee, preceded him in death. Funeral services were held at the Vancleave church with Elders A. N. Barnes and A. G. Miller officiating. Burial was in the Ward Cemetery.

ROGERS.—George Watson, son of Frank and Eran Rogers, was born November 3, 1871, at Vancleave, Mississippi, and passed away March 14, at his home in Gulfport, Mississippi. He united with the Reorganized Church early in life, and was ever a faithful, conscientious member.

He leaves his wife, Donna; one son, Walter E. of Gulfport; and two daughters: Olive Newport of Fairhope, Alabama, and Mildred Clark of South Carolina. Services were held at the Raymond Funeral Home in Gulfport. The sermon was given by Elder A. H. Miller, assisted by A. N. Barnes. Interment was in the Colville Cemetery.

GOODE.—Stella Emma, died at her home in Independence on February 13 at the age of sixty-three. She had been ill for several months. A faithful member of the church, she also belonged to the Home Beautiful Club, and was a charter member of the Laurel Club. She is survived by her husband, Andrew H. Goode, of Independence; one daughter, two sons, two brothers, and a sister.

Experiences Among Indians

(Continued from page 11.)

Our most successful methods of working with the Indians were cottage meetings, giving them a chance to ask questions and to talk. Besides that they are greatly honored when a white man comes into their home to visit and teach them God's way, the better way of life. They love pictures and charts. The very simplest means of teaching they want to see and hear. They love to hear Bible stories and they love dramatization, especially if they can take part in acting those lessons of life. I am convinced these methods are best for any people. The South Sea Islanders are so like the Indians in that they are very happy when we can have an entertainment in which they take part to dramatize the story. We had a very fine example in Coleman, Michigan, of the effectiveness of the story type of teaching. Brother Burt Turner, our pastor there, told Bible stories for one year instead of preaching. At the end of the year, a vote was taken to see whether to continue the Bible stories or preach, and the vote was unanimous for him to continue the stories; for he filled the house—something that had not been done for years. While I was in Detroit, we had such small Sunday night crowds, and I asked that every Sunday night for a year a story be dramatized taken from the church history. We filled the house to the standing room and did a work never to be forgotten.

LETTERS

Lest We Forget

Many times we forget the commandments of God and go astray. Many times, also, we forget to thank him for the blessings he bestows, yet we know that if it were not for him we should be as nothing. When the Israelites forgot God and his commandments, they suffered much; the same can happen to us. All that we have gained may be lost through disobedience and ungratefulness; this is explained in Psalm 100. We should "Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." FRANKIE CLARK.

Route 2
Cameron, West Virginia

A Testimony of God's Love

I was born February 12, 1877, in Leinfeld, Germany. I was baptized as an infant into one of the prominent faiths, and confirmed in 1891. In 1892 I came to America and made my home in Ann Arbor, Michigan, continuing in the faith of my fathers. In 1908 I became a victim of tuberculosis; I was not much enlightened about the dealings of God, and since I had been taught that the age of miracles had passed I went to the doctor for treatment. In the spring of 1909 I became very much depressed about my condition, but God sent a messenger who told me that I would be well again. New hopes arose, and soon I was able to do light work. In 1926 something happened which caused me to depart from the faith to which I had sworn allegiance. I was a teacher in the church, but one day the minister said "Miracles are past," and I asked him how he could say that when the Bible proved that they were not. (Mark 16: 16-19). I asked him if he did not believe the Bible, and he replied that I could no longer teach for him because I was teaching another doctrine. I became acquainted with other faiths, but they also had doctrines which were unsound, so I refrained from joining any of them. One day as I was working in my yard, a man approached and asked if I wanted a telephone; I talked to him about the gospel, and he told me about the Reorganized mission that had been holding meetings on Main Street. I began attending them, and Elder W. E. Leland gave me the church books to read; I read them and thought they were marvelous. I was baptized on August 13, 1933, and consider it a great privilege to belong to the church that

(This space for Address Label.)

M
Donald Harvey
Yarrington Apt
Lamoni Iowa
h Bish

Christ restored in the latter days. I am thankful for the hope of a Zion that will be established because God has said it would be. I know that Jesus lives, and that Frederick M. Smith is the true leader of his people. Last summer I had to undergo an operation; there was not much hope for my recovery, and no elders were present to administer to me, but I dreamt that I received administration and immediately began to get better. I am now able to work. I have felt that I should write this letter of God's love for me.

M. G. WILD.

118 East Washington Street
Ann Arbor, Michigan

A Member for Sixty-three Years

I have been a member of the Reorganized Church for sixty-three years, and have never doubted that it is the true gospel of Christ. In my younger years I was isolated from church privileges, but I attended meetings of my faith in my dreams at night. Another spiritual experience I was permitted to have occurred one Sunday morning while I was preparing for church. Wondering if I were worthy of worshiping with the Saints, I knelt and asked God; at that very moment the Spirit came upon me and seemed to raise me to my feet. I was so happy that words cannot express the joy I felt. I was healed of pneumonia through prayer, and have been blessed many times. I am not able to attend church anymore, but would appreciate visits from any of the Saints who might care to call on me. I live eight miles from Carrollton, Ohio, with my son, Ollie Richards. IDA ALEXANDER.
Bowerston, Ohio
Route 1

Words of Encouragement

Referring to the editorial in the *Herald* of March 2, Brother Irby Mundy, 2439 Cleveland, Kansas City, Missouri, writes this encouraging message: "I'd hate to think that your efforts and mine, and those of many others, haven't brought fruit in bringing about Zion. You see and hear the things your ears are in tune to hear, etc. Independence is Zion to me. It is by far the most spiritual and most religious town or city I have visited. Thanks a lot for the article."

Brother Mundy's work has taken him into all parts of the country, and he has had an opportunity to see the way people live in different places. He is a good observer, and we are thankful for his message.

I would like to tell of one trial of my life and then how the comforter came to me. I was facing the task of laying away in the grave a little daughter. It was the third little grave holding flesh of my flesh. My sorrow was so great I felt I could not go through it.

I said to my father, who was with me as in all my trials, "Dadda, I just cannot go through this without help." He answered, "I am here with you." "Yes," I said, "I know, but I must have more than human aid." At that time I was very bitter. I could not see why I must yield up my only one when I saw so many children not even wanted, well and full of life, while my little darling lay cold and still, her blue eyes closed. I felt to rebel against God's rulings. Yet, as I said those words, "I must have more than human help," I felt a presence by my side. From that moment all through the funeral of my child I felt that peace, and for days after when I awoke in the morning and when I lay down at night, it continued to be with me.

I can truly say that Jesus sent me a comforter.

Many times I have rejoiced in the gospel of Christ. The years have passed, and now I have lived my allotted time. I have found one can rely on the promises of God. If we seek to know his way and walk therein, riches greater than this earth can give are ours. To be able to see God's hand in all things and have faith to believe that the light will break through the darkest cloud, and to know that joy will come with the greatest trial, to know that God rules, is greater than earthly riches, and we can have this faith if we try to increase our faith until we can know that God is, and that his Son will send us the comforter.

I hope I can do something to help those who are striving to find strength and comfort in this great church.

Your sister in the gospel bonds,
EMMA SMITH KENNEDY.
Independence, Missouri

Importance of the Book of Mormon

I am truly rejoicing in the light of the great Latter Day gospel. I was baptized at the age of thirteen, and purchased a *Book of Mormon* when I was still a very young man. I had always been fond of western novels, and when I started reading the *Book of Mormon*, it seemed another such story to me. It was not until I had reached the age of fifty-two that my eyes were opened, and I came to understand fully what the message of the *Book of Mormon* was. If others desiring to know of its truthfulness will seek the Lord in earnest prayer, he will give them a testimony. Many church members do not appreciate it as they should. God has given it to us as the new covenant; it contains the fullness of the everlasting gospel. My prayer is that everyone will someday read and understand it as I have been permitted to. W. W. SNELL.
Lamb Road Route No. 1
Kansas City, Kansas

On Obedience

My testimony is that God will come to the aid of those who humbly petition him for help, but they must first do all they can for themselves. There are many, however, who give little heed to his counsel, and therefore fail to receive the needed blessing. He has said, "When ye do what I say, then I am bound; if ye do not, ye have no promise." To obedience, we must add sincere faith and repentance.

In view of the fact that conspiring men in the last days will adulterate that which passes through their hands so as to make it injurious, it would be well to watch all that we buy. If, however, we do become ill, we do not need to remain that way. Many Saints can testify that they have been healed. Even the destroying angel will pass by all who have made themselves worthy of such a great and wonderful blessing. God does and will fulfill every promise he has made to his people.

C. C. RANDALL.

517 East Maple
Columbus, Kansas

Requests for Prayers

Prayers are requested for Blanche Morris of Rich Hill, Missouri. Sister Morris has been seriously ill for some time.

Mrs. Martha J. Harpold requests the prayers of the Saints for her family.

Mrs. Martha McAlister of Alva, Oklahoma, requests the prayers of the Saints for her husband, Clyde, who is in very poor health.

The Saints' Herald

Volume 93

April 20, 1946

Number 16

The First Presidency Is Completed

An Editorial



PRESIDENT ISRAEL A. SMITH
ORDAINED APRIL 7, 1946

The Meaning of Easter

By Ernest E. Crownover

Christ Is Risen

Christ is risen, Christ is risen,
Angels sang the glad refrain.
Telling news of life immortal,
O'er and o'er, and o'er again.

Through the years and down the ages,
Ring the echoes of that song;
Bringing joy to saint and sinner,
Those who would to Christ belong.

Bringing comfort, peace, and healing,
To the souls who lost their way;
Now they sing the song revealing,
Christ the Lord arose today.

—ERMINA PERKINS KEARNEY.

The Saints' Herald

P. S.

Volume 93

April 20, 1946

Number 16

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

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This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Your Life for the Christ

(Dedicated to the memory of our late, beloved Prophet, President Frederick Madison Smith.)

"Straight is the path," the Lord hath said,

"And narrow is the way;"

And few there be that wish to tread,
And turn their hearts away.

Oh, let not thou be one of those,
Whose only thoughts be sin;
For surely as the Christ arose,
Your heart he wants to win.

Oh, let him come into thy life,
And free thy soul from sin;
No longer then can evil strife,
Hold tight to thee within.

The bonds of Hell are now cast down,
The Devil's pow'r destroyed;
Upon thy head a jewel crown,
And ways of the Christ employed.

—ROBERT J. YORK.

* EASTER

The robins proclaim: "He is risen!"

The cardinals sing: "We agree!"

Then a chorus of birds, from all places is heard:
"Let us rise; let us fly; let us see!"

A message of peace comes from heaven
To earth's nations distressed since the war,
Resounding aloud to the meek and the proud:
Lift Him high, let Him draw from afar!"

—R. E. HUBRICHT.

* THE BIBLE still inspires men and women to the greatest deeds of valor, generosity, and Christian kindness.

Mrs. Aaron Engle of Santa Ana, California, a fine faithful member of the church, spent part of a visit here as a patient at the Independence Sanitarium and Hospital, and like most others who have the privilege of going through a sick-spell there, was very grateful for the excellent care given, and wanted to do something for the nurses. Having so strong a love of the Inspired Version of the Bible, and having received such great comfort and help from reading it, she thought nothing would be better than to present to each student nurse a copy of it.

Imagine the pleased surprise, the lifting of eyebrows, in the offices of the Herald Publishing House, when Sister Engle's order for one hundred copies, leather bound, thumb-indexed, at \$6.25 per copy, was received! We have been used to passing them out one at a time, or at most in twos or threes for a family. But a hundred! This was a new experience.

The presentation of the Bibles to the members of the student nurses' class took place Wednesday evening, March 27, in the beautiful reception room of the Nurses' Home (the old Sanitarium building). Elders Vaughn Bailey and Jess Holsworth, who had helped Sister Engle in deciding on the gift, participated in the service. A quartette of nurses contributed special songs.

Sanitarium officials, Miss Gertrude Copeland, Superintendent, and Nelle Morgan, Director of Nurses, were present. Chaplain R. V. Hopkins gave a talk on the Inspired Version. Sister Engle had written each nurse's name in a book and autographed it. Some who already had copies of the Inspired Version chose other books, and every nurse received a gift. It was a fine and notable occasion.

Unfortunately, Sister Engle could not be present. Her son, Dr. Roger Engle, had just ten days' leave before he had to embark on the west coast for service in the Philippines. It was her last opportunity to be with him, and so they drove west together. She will return for the conference. She is a member of the family which gave Glauud Roger, the early missionary to Australia, to the church.

It was a pleasure to participate in this meeting, which will be long remembered at the Sanitarium as well as at the Herald Publishing House.—L. L.

* A FINE TRIBUTE to be paid to a church member was this one that came in a recent obituary concerning Brother George Watson Rogers: "His main hobby was paying his tithing."

EDITORIAL

The First Presidency Is Completed

Apostles Garver and Edwards to Presidency

A revelation given to the church through President Israel A. Smith, given first to the quorums of the priesthood for consideration, and after approval by them presented to the General Conference on Wednesday, April 10, called two members of the Quorum of Twelve to be counselors to President Smith: Apostle John F. Garver and Apostle F. Henry Edwards. The full account of this procedure will be contained in the conference minutes, which are expected for publication in next week's issue of the *Herald*.

The revelation was unanimously approved by the conference, and the conference directed that it should be incorporated into the law of the church and published in the *Doctrine and Covenants*.

In the same message, D. Blair Jensen, of the High Priests Quorum, was called to be a member of the Quorum of Twelve. When the business session was closed, an ordination service was held immediately, and the ordinations were effected.

Brother Garver was ordained by Apostles John W. Rushton and G. G. Lewis, Ward A. Hougas, President of the High Priests, and Bishop G. L. DeLapp, President of the Aaronic Priesthood.

Brother Edwards was ordained by Apostles M. A. McConley and E. J. Gleazer, Ward A. Hougas, and G. L. DeLapp.

Impressively the two counselors were conducted to the presiding officer, Israel A. Smith, who welcomed them warmly and invited them to be seated in chairs beside him, thus en-

tering them immediately into their duties.

The ordination of Brother Jensen was performed by Apostles D. T. Williams and Charles R. Hield, who then escorted him to section of the platform where the Twelve are seated, where he was welcomed by the members of the quorum, and took his seat to begin his service with them.

Thus is brought to completion one of the most important actions of the Conference, which began on Saturday, April 6, with the election of Israel A. Smith as President.

Both Presidents Garver and Edwards had served in the Quorum of Twelve since 1922, and had given years of service in the ministry before that. Recognized, according to the statements of their brethren of the Twelve, as two of the ablest in that quorum, they bring with them the promise of excellent service in aiding President Israel A. Smith in his work.

The New President

A few words about President Smith will be welcomed by the many church members who have not had an opportunity of meeting or seeing him. Older members, whose experience enables them to judge, say that he resembles his father, Joseph Smith III, who was President from 1860 to 1914. This comparison is the highest of compliments and promises well for the peace and welfare of the church under his administration.

Years of experience in legal work, as well as in church work with his father and with others, have devel-

oped in Brother Israel a friendly manner in getting along with people. From personal observation in working under him since his coming into the Presidency as a Counselor, we have found him always kindly, pleasant, and reasonable; ready to listen, quick to sympathize, and ready in helping where help is needed. It is Brother Israel's habit to confer much on questions, to accept competent counsel, and to make judicious decisions without undue delay. We believe that the administration of church affairs will proceed upon the principle of "common consent" which is a basic part of the church law, and which operated from the beginning of the organization.

The Future of the Church

The position of the church at the present time is most promising. It seems likely to the observer that no good work that has been begun will be allowed to lapse. With increased strength and vigor, as well as unity of spirit and understanding, the administrative detail of church work will be conducted in an expeditious manner, and many things that, because of unavoidable circumstances, could not be accomplished heretofore, will be done.

The church has every reason to be grateful for its new administrative personnel, and to be hopeful that much good will be realized.

It seems also to this observer that the people of our church today have broader intellectual horizons and, among many, deeper and stronger spiritual foundations than at any previous time in the past twenty-five years. Those who go into the homes of the people, who engage in pastoral work, and thus meet conditions at firsthand, know this to be true. The desire and demand for progress in the direction of fulfilling the social and economic ideals of the church, as well as the spiritual and ecclesiastical objectives, is also very strong and growing stronger. The church will take note of this trend.

L. L.

Impressions of the Conference

Thousands of People

Ten thousand people. Happy. Pleasant. Most of them smiling. Well dressed, too, with neatness and substantial quality in their clothing. A fair mixture of young and old, parents and little children, like a community, with not much segregation according to ages. You can say "hello" to almost anybody, and get a smile and a greeting in return. It's like a reunion, only there are more people—many times more—and the tent is huge and made of brick, steel, and concrete. These are healthy, clean, wholesome folk, the kind you would like for neighbors and friends the year around.

Crowded classes, crowded meetings. There isn't space enough for them. Classrooms are too small, the Auditorium is too small, the streets are too small. Try to go a hundred feet in any direction, and you must stop to greet at least four old friends, besides dodging to keep from bumping, or getting bumped into, by some pleasant stranger who looks like a person you really ought to know.

A Negative Virtue?

The city person who is used to encountering tobacco smoke wherever he goes, finds this crowd refreshing and pleasant. Ten thousand people, and no cigarettes! No clouds of smoke, no litter of butts about the door, no ropy cigars, no reeking pipes. No smell of liquor. No jaundiced eye and dead-pan expression as a man tries to get a "lift" out of his smoke—and looks as if he needs it!

Are these negative virtues, and therefore condemned by your intellectuals? Think of the clean air, the clear floor, the pleasant surroundings. If these are negative virtues, they are good ones and happy ones. In fact, it seems to us

that the positive virtues do not have a chance until the negative virtues have cleaned house for the soul. There must be some things a man will *not* do, before what he *does* can amount to much. Negative virtues are like your supplies of anti-septic, gauze, and plaster in your bathroom. They are your first-aid kit of character! This conference is well supplied on that score.

The Mood

This conference began under the shadow of the death of President Frederick M. Smith so shortly before it began. But it did not remain in the shadow. Fortunately the remaining leaders chose to go ahead with the plans, as "Brother Fred" would have wanted it. It was no disrespect to the dead; rather, it was respect to his living principles.

There was no tension, no fear at the beginning of this conference. It was peaceful—a natural peace, because there was no background of difficulty and difference. Sorrow had united us. Our people have plenty of individual opinion, as one can learn in a few minutes of conversation. But when the vote is taken, they consider the matter settled, and the minority pitches in and helps the majority with its work. Why not? Tomorrow, minority may be the majority, and the help will be reversed.

The mood of this conference was probably expressed best in the prayer offered at the beginning of a business session—"O Lord, we are very thankful for the great blessings already received, and we pray Thou wilt prepare us to make the best use of them, and to be ready for those that are yet to come."

Ready

This conference is ready with faith and confidence to accept the new leadership, and to undertake whatever plan or work may be offered. The people are ready and

willing to go forward. They are anxious, but not impatient. They are serious, but not impassive. There has not been a better opportunity in many years for the church to go forward with the power of a unified people.

Tolerant

Here is something that is symbolic. A noted preacher used the phrase, "The divine principle of evolution." Ten years ago it would have been provocative. Twenty years ago it would have caused trouble. Thirty years ago it divided other churches, and greatly worried the people in ours. But tonight, the people sat and heard it, understanding it too, without a flicker of disturbance. Of course they know that the principle of evolution is a part of the natural order, but that it is only one of many, and that there are others equally important, and some more important. You can't make a fight over evolution today. People have grown up. You can't put a person out of the church for an idea, but you can certainly have a lively and interesting time discussing it.

Perhaps we are too tolerant, especially of the wrong things. But tolerance has kept many fine people in the church, and has kept them working together.

L. L.

"Look for the good things, not the faults. It takes a good deal bigger-sized brain to find out what is not wrong with people and things, than to find out what is wrong. The little man often actually rates his capacity by the number of things he can find the matter. The valuable fellow is the one who finds what isn't the matter and gives it a pat on the back."—*Gold Nuggets of Thought*.

The creed of the true saint is to make the best of life, and make the most of it.—Chapin.

The Meaning of Easter

By Ernest E. Crownover

THE CHRISTIAN WORLD has come to regard Easter as an occasion for fashion parades, gentle rabbits, and rousing hunts for rainbow colored eggs. No longer a holy day, it has deteriorated into a holiday. The children are delighted by the day's festivities, and the parents are glad to spend a day in casual affairs.

It was not this way that first Easter morning when the gates of death were opened for all humanity, and the ascendant star of some previous thirty-three years became an incandescent sun holding all human relations with each other and with God in orbit by the power of one law, the law of right. No, it was different that first Easter morn, for after the three days of dark and smothering doubt, the dawning of truth began in the minds of the disciples when Jesus stood before them. This was not the Jesus of prophecy, but the Jesus of fulfillment. And in the resurrected Jesus, now ever living, the gospel of life should never die. The supreme achievement of creation, man, wrought in the image of God, had long been spiritually dead. When Jesus came forth from the grave he brought forth with him a vast concourse of sons and daughters begotten into life—purposefully begotten, brought forth into the opportunity of unity in a household of faith, Jesus himself the chief cornerstone. Now men might not only appear in the image of God, but grow also into his likeness.

AS COMPREHENSION began to stir in the minds of the disciples as a result of the receiving of a new gift, the gift of the Holy Ghost, they began to grasp the purposes of God and his Son. In the remembrance effected by this gift, they saw from the vantage point of new spiritual heights that Christ had set an objective before mankind, and had charted the course for its attainment. Eternal life is the goal, and obedience to Christ through the gospel is the only pathway.

This was acceptable to his followers, and they marched through the disagreements and

failures of the following decades to such success that ten of the original twelve apostles met death by violent hands, so like Christ's was their ministry, and so alike the general reaction of the people to it. Whereas before this time men died without hope, being under the law, they now died in Christ. And they came to see death as but a doorway—the entrance to an enlarged sphere of existence and activity.

THE FIRST EASTER called men to the assumption of a new life—a life glorious in concept, practical in all aspects, and divine in nature. God has "gone all out" in his plan to effect man's salvation. The book of life is open. It is a publication of glad tidings. The publisher is God. The copyright is in the name of the cross, and the flyleaf states that the work is dedicated to the proposition that all righteous men, by the grace of Calvary, shall be transformed into newness of life.

At this new Easter season, we, too, would see Jesus. But if we would see Jesus, we must see him through the eye of the soul, and soul-vision comes after the tempest of storm, after the scourge of fear, after the whip of despair. Soul-vision comes only to the worthy, and the finite veil is drawn away not after the first hour of prayer, nor the second hour, but the hours which follow after. Jesus is seen by a light which is inside the soul, and the love we hold for our fellow man is the fuel of this lamp. The flame of the lamp of righteousness cannot be extinguished; its fuel flows forever from the bosom of the Son of God. No man who carries this lamp in the one hand, may carry sin in the other hand, for sin gives off a deadly fume which darkens the soul and blinds the eye, and stills the still small voice of hope.

HE WHO WOULD SEE JESUS must look upward to the high cross, for this generation has again lifted him up; again he wears the crown of thorns. And before he may be seen on his tree, the seeker must bear with him the means of taking the Savior down, and must bear for him a new crown of authority. For he cannot be seen unless given authority to rule in the finder's life. Neither may he be observed if the seeker stands before the cross alone, for somehow he may be discerned only when the seeker has brought his brother to stand by his side.

And where may his cross be found? Out by the highway, or perhaps near the byway. Mayhap just next door. Certain it is that he is close by—and he has been nailed there so long! Who is too busy to go find him? Who will have more time tomorrow, and will explain to God's son that today held too many other things for time to be found to wait upon him? Nay, his was a personal death—he died for *you*. And his was a personal resurrection—he returned from the grave that *you* might live again. Today is a day for taking down crosses; tomorrow another will have taken him down, and your life will be left desolate. Then fly to the cross, he awaits you there.

EASTER means for all that the principles for which Jesus died became eternal with him. Under his supervision, mankind may proceed into newness of life. He will grant to the worthy the spirit of heaven which leads into all truth, and gives the gifts of wisdom, knowledge, and understanding of his law. His gospel is the power of God for our salvation. Let it take hold; nowhere may such happiness be found as in the temple of the holy one. The blessings of the gospel and the gifts of the spirit minister to every need, and give us power to become the sons of God. When the angels rolled the stone away from Jesus' tomb, the light of God's heaven flooded that sepulcher, converting it into a cradle of new life for all men. God took heaven's greatest disaster and turned it into creation's climactic victory. Every day is Easter to the spiritually

awake. Man was born out of the heart of God, and his home shall be with God forever.

Yes, Easter means all this. Easter is at the center of our being. Today is a day for hunting Easter crosses. How busy are you today?

Acquaintance

John Wesley, restless in his spiritual night,
 Prayed devoutly for a sweet surcease,
 And Jesus grasped his hand.
 Illumined with ageless love,
 Transcendent in his Christian age,
 He crowned the concept of fraternal power,
 Attained to godlike lineage,
 And said, this is enough for me,
 This dear companionship with Christ
 Full answer to my prayer.
 Someone fashioned differently
 A larger vision could contain.
 I pray for peace, and thank thee, Lord.
 Spare the nobler pain.
 And Wesley sang with melody released
 From Heaven's home.
 The sanctuary of song gave up
 Its secrets to the Wesley men.
 Pure remembrances of Christian hope
 They fanned from its residual spark.
 Man and brother caught on fire
 A sickened world, and stabbed to strife
 The hopeless pilgrim mind.
 Crusades awoke within the private heart.
 The Wesleys rang a deeper, richer note,
 And set their hands to mold at earthly clay,
 Heaven's vital warmth pulsing
 Their glorious day.
 None since Luther knew so bright a light.
 John Wesley knew, as none
 Since John Beloved
 His Christ for brother.
 And yet his song and word revealed
 A greater knowledge of the Christ
 He would not know,
 But yielded to another.
 After him would come, he said,
 Someone who would further dare
 And greater Christian wisdom share. . . .
 Someone like Joseph Smith,
 Of restless soul,
 Who on Cumorah's lonely hill,
 Would take the Christ
 For comforter and friend,
 Embrace Him too for guide.
 His task assigned,
 Walk with Jesus hand in hand,
 But travel in travail,
 Misread, maligned. —Cleo M. Hanthorne.

The General Conference

Recapitulation

WITH THE PAPER shortage preventing the publication of a *Conference Daily Herald*, we are condensing the story of General Conference for use in our weekly publication. Last week's issue told of the opening of the business sessions on Saturday morning, of the election of Israel A. Smith as President of the Church on Saturday afternoon, of his ordination on Sunday morning, and of the great communion service throughout the rest of the morning.

Sunday, April 7-14 Concert

The afternoon activities began with a half-hour concert by the Little Symphony Orchestra of Independence, directed by Franklyn S. Weddle. The first number was the beautiful "Concerto for Two Pianos, in E flat," by W. A. Mozart, with Pauline Turner and George Miller as guest artists. The second part was a group of three seventeenth century Dutch tunes. The Little Symphony Orchestra includes musicians of all groups of the city, and is achieving a reputation for its excellent performances.

Memorial Service

Following the concert, a memorial service was held before a huge gathering in tribute to those who had died in the inter-conference period. A moving, sincere tribute was paid to the late Bishop Benjamin R. McGuire, by Apostle John W. Rushton. Memories of the late Apostles J. A. Gillen and Clyde F. Ellis were related by Apostle Paul M. Hanson. Apostle D. T. Williams read a resolution in honor of Apostle Clyde F. Ellis, prepared by a committee under the direction of the General Conference. Former Apostle J. F. Curtis read a statement prepared by another committee in honor of former Apostle J. A. Gillen.

Apostle J. F. Garver read a statement, which will appear elsewhere in our publication, in honor of the late President Frederick M. Smith.

To this service the Stone Church Choir contributed three appropriate and beautiful selections, "Tenderly, Tenderly," by N. W. Smith; "Remember Now Thy Creator," by Adams; and "There Is a Land Beyond the Setting Sun," by Smeeton.

Evening Concert and Preaching Service

There was an evening concert from 7:30 to 8:30 at the Auditorium, which featured a vocal solo by Josephine Mader, violin selections by H. Neil, and anthems by the Walnut Park Choir.

Afterward there was an evening preaching service, in which Apostle John W. Rushton was the speaker, taking for his text, "This gospel of the kingdom shall be preached in all the world, and then shall the end come." Brother Rushton examined the meaning of the word *end* in this usage, as to whether it referred to a catastrophe caused by convulsions of nature, or a catastrophe brought on by the sins and transgressions of men. Salvation will be found in man's reach for God, and God's reach for man—"God and man have business with each other."

Monday, April 8

Monday forenoon established the pattern of classes, lectures, quorum sessions, and departmental meetings in which the principal educational and leadership work of the Conference is conducted. Many of these meetings are related to some of the fine displays and educational exhibits for which conferences are now noted. Details cannot be given, except as various groups make post-conference reports and findings on their work.

The business session for Monday was very short. The reports to the General Conference in the *Herald*

for April 6 were received and spread upon the minutes, subject to the further action of the conference. Explaining that the quorums had urgent work, President Israel A. Smith brought this session to an early close. A feature of this program was a vocal solo "Great Peace Have They," (Rogers) by Hazel Scott (Mrs. J. Adelbert) Withee.

The evening service at the Auditorium consisted of the graduation exercises of the class of 1946, Independence Sanitarium and Hospital School of Nursing, with Bishop G. L. DeLapp as the speaker.

Tuesday, April 9

At the business session this afternoon, Bishop G. L. DeLapp read a letter from Arthur H. Gibbs of the seventy, who is located at Hilo, Hawaii, where the recent tidal wave caused great destruction. Brother Gibbs reported that there was no loss of life among church members, and no very serious injury. Property damage is small, though about thirty persons are homeless. Brother Gibbs indicated the help that is needed, and Brother DeLapp added the comment that steps are being made to furnish it. In Waikiki there was damage to the church school.

President Israel A. Smith, who was in charge of the meeting, presented a recommendation from the Presidency for the ordination to the office of Evangelist the following men: John R. Grice of Port Huron, Michigan; John E. MacGregor of London, Ontario; Benjamin H. Hewitt of Toronto, Ontario; and Richard Jones of Chatham, Ontario. A number of church and local officers spoke in favor of the men recommended, and they were all approved by the vote of the Conference. Brethren Grice and Jones were present, Brethren MacGregor and Hewitt not at the Conference.

Pays Tribute to President F. M. Smith

NOTE: The following is the text of the statement prepared by a committee appointed by the Presidency under the authority of the General Conference, expressing the tribute of the conference to the late President Frederick Madison Smith, and read before the General Conference at the memorial service in the Auditorium on Sunday afternoon, April 7.—Editors.

To the General Conference of 1946:

In obedience to the charge which you have given us, your committee appointed for the purpose of preparing a memorial tribute to our late beloved President of the Church, Frederick Madison Smith, and for the purposes of expressing our common grief at his passing, beg leave to present this statement:

We express our gratitude for the many years that President Smith served the church. From the date of his baptism on July 20, 1883, he held membership in the church sixty-two years and eight months. From the date of his ordination as elder on July 12, 1897, he served in that office forty-nine years and eight months. From the time that he was ordained as his father's counselor on April 18, 1902, he was identified with the First Presidency for a period of nearly forty-four years. His service as President of the Church lacked but a few weeks of completing thirty-one years. These milestones in his life help to remind us of the debt of gratitude that we owe to him.

Of all his many labors in behalf of the church and its people, of his many acts of kindness and consideration for people in all walks of life, in and out of the church, from the humblest members as well as officials, it would be impossible to give an account here; for in addition to all those benefactions that are known, there are countless instances locked in the memories of individuals, some of whom, like him, have

passed to their eternal reward. It is well known that he inspired in multitudes of people, and especially in the minds and hearts of those who were privileged to serve with him and under him, an enduring personal affection and an everlasting gratitude.

In the midst of our sorrow at his passing, we take comfort in remembering the principal works which he performed for the church; and as time goes on, and as smaller and less consequential matters are forgotten, his contributions will stand out in bold relief against the great background of the history of the church, enduring as a living monument to his memory, imperishable in the minds of men.

President Smith made a valuable contribution to the present and the future of the church in preparing it for the needs and the duties of the modern age. He foresaw the necessity of training and education for the young, and particularly for the ministry of the church. He freed the young from restrictions that often impeded them in their efforts toward progress, and encouraged them to prepare themselves for greater service to the church and to society. He saw the importance of dignity and beauty in our church buildings and in their services, and he labored long in behalf of the improvement of church work, church institutions, and church buildings. It may be truly said, that he freed our minds and lifted our eyes to the far horizons of knowledge, and that he set before us goals for the achievement of which another generation may be occupied in attaining.

While much that he hoped for was not accomplished in his life time, he set our feet upon a path from which there is no turning back, and upon which we shall continue to go forward in time to come. Among the greatest legacies he left us must be counted the splendid tasks and purposes upon which he

set us to work.

Although these tasks are unfinished, there is a sense in which his own particular work was complete. He had worked until he could work no more, until the fires of his tremendous energy had burned low, until his rugged frame and his indomitable spirit were broken. He had given until everything he had was exhausted. And in his passing the church witnesses the end of an era, and the beginning of a new one.

How often his voice, ringing strong and clear, gave fresh hope and courage to this people, in the Conference, in the pulpit, and through his pen. How often when our attention was diverted, he pointed us again to the great ideals; how often when we forgot, he reminded us of the first things which are meant eternally to be first!

We extend to the family of our departed President our most sincere and heartfelt sympathy; we extend to the church at large our concern and our care; and to the kind friends and fellow citizens of this community, our thanks for their sympathy and understanding in this time of trial.

Let us remember the great words that he gave us—words that will never die: "Our program is to zionize the church, and evangelize the world. Let us go forward." And we, our children, and our children's children will sing his words, "Zion the beautiful beckons us on."

Our grief is assuaged by the faith that he shared with us, the trust in an eternal hope, and in a Heavenly Father's love. To God we commend his soul, and to this people a faithful and imperishable memory.

THE COMMITTEE.

"You will always have to live with yourself, and it is to your best interest to see that you have good company—a clean, pure, straight, magnanimous companion."—Orison Swett Marden.

The Ordination of President Israel A. Smith

Transcripts of the Charge, Ordination Prayer and Response

At the Auditorium, Independence, Missouri
Sunday Morning, April 7, 1946

Charge to Israel A. Smith

By Presiding Evangelist Elbert A. Smith

IN GIVING THE charge to Brother Israel, who is about to be ordained to the Presidency of the Church and the High Priesthood, my mind reverts to the statement made in the *Book of Covenants*, Section 122, "The burden of the care of the church is laid on him who is called to preside over the high priesthood of the church, and on those who are called to be his counselors."

Brother Israel, that statement might sound ominous—the burden of the church is laid on you and those who are or shall be called to be your counselors—were it not that you have associated with you, to help carry that burden, the various quorums and orders of the church throughout the standing ministry and the general church officers, beginning with the second presidency, the Quorum of Twelve; and it will be one of your responsibilities, and a task for which you are fitted, to endeavor to unite all the body of the ministry to help you carry that burden, that they may be united in spirit and so far as possible, in unity of understanding and of purpose.

It has pleased God to call you to this office which puts you under commitment to him; and the church, represented here by the Conference, by a wonderfully unanimous voice has approved that call, and their confidence puts you under commitment to the church in the presidency of the church. This warm responsive love that goes out to you, which will increase, should be a source of real satisfaction to you. As you understand the work of the presidency through study and observation and by experience, it is unnecessary

to give you a charge in detail, but these two things I would stress; that you should maintain your contact with God and move out with dignity in this office, being guided by his Spirit, and when necessary give to the church the word of revelation. This is your right, and you may seek and you shall find; you may ask and it shall be answered. The second admonition is to maintain your touch with the people, first with the priesthood with whom you must work and upon whom you must depend, but also with the body of the church, the common people, walking among them and ministering to them in the spirit of kindness and patience, as well as firmness.

And may God bless you, is my prayer.

The Ordination Prayer by Apostle Paul M. Hanson, President of the Quorum of Twelve, assisted by John W. Rushton, senior Apostle of the Quorum, Elder Ward A. Hougas, President of the High Priests' Quorum, and Bishop G. Leslie DeLapp, President of the Aaronic priesthood.

Brother Israel, as servants of Jesus Christ, we lay our hands upon your head and ordain you President of the High Priesthood and the Church of Jesus Christ.

The age in which you have been called to so occupy is one upon which the eyes of the prophets even from very ancient times were focused. They saw the present latter days—gross darkness covering the minds of men; God exiled from life; distress of nations with perplexity; men's hearts failing them for fear of the things coming on the earth and desolations upon Babylon. The church has never existed in a period

of time when the ministry belonging to your calling was more needed than in the present age.

The Lord's work, inaugurated through the Prophet Joseph Smith and others, remains to be carried forward to a glorious consummation. The prophets of old saw God moving in his pavilion and bringing forth his church out of obscurity and out of darkness, "clear as the moon, and fair as the sun, and terrible as an army with banners," as it has been brought forth in our age. That work remains to be executed until all that was intended by the Lord's proceeding to do such a marvelous work shall have been fulfilled. And they and others have sensed that the work so divinely started, would go forth even as the stone cut out of the mountain without hands would roll forth until it filled the whole earth.

As God was accessible to your predecessors in the office to which you are now being ordained, so, if you incline your heart in faith and humility to him, the way will be opened for the forces to be expressed leading to the church performing its work as divinely destined.

In a day when there was much to discourage, after iniquity had entered the church as a flood, your father found God accessible and received from him special directions resulting in a reorganization of the church and an unfurling of its banner afresh and unstained to the world. As, without an exception, all who have presided over the church of the living God have found him ready to bless and guide, so, as you seek him, your experience shall be of a like kind, and the joy resulting from such relationship will overflow from your heart and life to many, even in remote parts of the earth.

Heavenly Father, may the gifts from heaven, belonging to the office of President of the High Priesthood be thy servant's, richly to enjoy,

qualifying him as Prophet, Seer, and Revelator in presiding over the whole church. May thy servant be in possession of the spirit of wisdom; may there be a continuing deepening of understanding of thy will relating to the church and its welfare. Touch his heart with thy power, inspire his mind, and may his ministrations be attended by divine grace.

Lord, during his presidency may peace come to the church as a cherishing fountain, an era of uninterrupted progress, all ranks of the ministry greatly blessed spiritually; and wherever there may be those who hold covenant relationship with thee who have become weary in seeking to be courageous, may there come to them the joy of their early salvation.

Brother Israel, in the moving of the providential hand of God in your life, we pray there may come to you all needed physical strength.

We ordain and set you apart to the office that has been designated, through Jesus Christ, our Lord. Amen.

Statement by President Israel A. Smith, April 7, 1946.

I do not know that there is much that I could add to what I said on yesterday. I do not know that there is anything I should add to that, except to say again that I appreciate and thank you for your confidence and support. I realize the significance of the charge which has been made by Brother Elbert, and I trust that God will give me strength to continue faithful. Up until now I have, as it were, been feeling my way. I believe now that I can go forward with more assurance.

In order to clear some possible doubt as to the statement which I made on yesterday with reference to acceptance of the office, I wish to add something this morning which is as follows, and I trust it will clear away any doubt that any may have with respect to my position:

The appointment and call which were made the basis for action by

President Israel A. Smith

A Biographical Sketch

President Israel A. Smith was nominated and elected as President of the Church on Saturday afternoon, April 6, 1946, at the business session of the General Conference. He was ordained, as noted in our previous issue, on Sunday morning, April 7, in a special service at the Auditorium, before a great throng of church people. The following biographical notes, which were prepared for use by the newspapers, and were checked by Brother Smith, will be of interest to our readers.

ISRAEL A. SMITH was for many years a practicing attorney in Independence, Missouri, conducting legal business for his church as well as his private practice.

From April 14, 1940, he was counselor to his brother, Dr. Frederick M. Smith, President of the Reorganized Church of Jesus Christ of Latter Day Saints, until the latter's death on March 20. He had served the church for many years, and was the General Secretary of the organization from 1929 until 1940.

During this time he also served the State of Missouri as a member of the Constitutional Convention that convened September 21, 1943, and continued working for a year.

the General Conference on yesterday came through regular channels. I have submitted to ordination and desire to record again my acceptance. I believe the call is divine and I know that I must accept the office which, under the motion, is that of President of the High Priesthood and of the Church, to exercise the functions of such office in harmony with and agreeable to the mind and will of God as revealed in the Bible, *Book of Mormon*, and the *Book of Doctrine and Covenants* which are accepted by the Church as the standard of doctrine, ethics and spiritual truth.

In this work he served as Chairman of the Committee of Public Health and Public Welfare, and Federal Relations. Also in 1943 he was elected President of the Iowa Pioneer Lawmakers Association, and still holds that position.

Israel A. Smith was born at Plano, Illinois, February 2, 1876, the son of Joseph Smith III (then President of the church), and two years younger than his brother, Dr. Frederick M. Smith, the President of the church who died March 20. He moved with the family to Lamoni, Iowa, and attended school there, and also Graceland College. He gave a period of political service to the state as a member of the 34th General Assembly of Iowa. He was admitted to the Iowa Bar in 1912, and to the Missouri Bar in 1913.

His early church work included service as Associate Editor under his father, of the church paper, the *Saints' Herald*, from 1908 until his father's death in 1914. He was also his father's companion and private secretary, particularly during the four years of blindness that preceded his father's death, and arranged his *Memoirs* from diaries and dictated material.

From 1920 to 1925 he served as counselor to the Presiding Bishop, the late Benjamin R. McGuire. Since becoming his brother's counselor in the Presidency, he has again acted as Associate Editor of the *Saints' Herald*.

Israel Smith was married on March 14 1908, to Miss Nina M. Grenawalt, daughter of John and Fannie (Robinson) Grenawalt in Lamoni, Iowa. They had two sons: Joseph Perrine Smith (born 1912, and died March 2, 1936, while attending the University of Missouri); and Donald Carlos (born 1916), who served in the U. S. Navy from July, 1940, to December, 1945, and left the service with the rank of Lieut. Commander.

News OF THE CHURCHES

Nauvoo, Illinois

Pastor, R. H. Atkinson

A special service was held on March 16 to welcome home three returned veterans, and all who had been away from the branch recently. The church was filled to capacity. Pastor R. H. Atkinson delivered the morning sermon on "The Fulfillment of Prophecy." A covered-dish lunch was served at noon, after which short talks were given by Virgil Heady, Darrell and Elbert Tripp, Mrs. J. E. Vanderwood, Mr. and Mrs. J. C. Page, Mr. and Mrs. August Lee, Mr. and Mrs. Arnold Ourth, L. H. Lewis, and District President Harold D. Smith. Blanche Klingelmueller and Florence Ourth sang a duet; the Zion's League chorus also assisted in the musical part of the program.

The infant daughters of Mr. and Mrs. Duane Stevenson and Mr. and Mrs. Elmer Garrett were blessed at a beautiful service on March 31. Following the scripture reading, Dorothy Fusselman and Florence Ourth sang "In the Early Springtime," and Edith Fusselman read an appropriate poem. J. C. Page gave a brief talk, after which the congregation sang "This Child We Dedicate to Thee." Evelyn Louise Garrett was blessed by her grandfather, L. H. Lewis, and Arnold Ourth. Janet Ann Stevenson was blessed by Arnold Ourth and R. H. Atkinson. Elder J. E. Bishop then delivered an impressive discourse, quoting from several well-known poems on the beauty of childhood. A spirit of peace and divine approval was felt throughout the service.

In the evening Elder L. H. Lewis gave a lecture, using fourteen of his beautiful oil paintings of historic homes and points of interest to church members. Brother Lewis has spent several years on this project, and plans to paint sixteen more pictures of historic places to add to his collection.

The passing of President Frederick M. Smith was uppermost in the minds of all who assembled for the Wednesday evening prayer service on March 20. Elder J. C. Page, who was in charge of the service, suggested that it be the theme of the meeting, and a number of fine tributes were paid to the memory of President Smith. Wednesday evening prayer meetings held at the homes of the members during the winter months have been well attended. Thirty-two were present on the evening of April 3, half of which were young people.

The branch is glad to welcome the Arnold Ourth family, formerly of Kirtland, to Nauvoo. The Zion's League met at the Ourth home for a St. Patrick's party. Games suitable for the occasion were played, and refreshments served. In February the League held a George Washington party at the Klingelmueller home.

A priesthood meeting was held at the pastor's home on the evening of March 15. A fine spirit of unity prevailed, and plans were made for further instruction.

The ministers of Nauvoo meet every month for a study hour at the homes of various pastors. On March 29 Elder J. E. Vanderwood continued his treatise on "The Apostasy," and Arnold Ourth spoke on the third chapter of James.

Nicky Ourth was accorded the honor of giving the toast to the fathers at the annual father-son banquet held at the Methodist

church; Arnold Ourth gave the toast to the sons.

Tot Stevenson, church school director, has been following the programs given in the *Saints' Herald* for the worship service; they have been well received.

Speakers for the past few weeks have been J. E. Bishop, J. E. Vanderwood, J. C. Page, R. H. Atkinson, Harold Smith, Arnold Ourth, Elbert Lambert, Clyde Fusselman, and Elmer Garrett.

Plans are being made for the Nauvoo district reunion, which will be held in Nauvoo July 6 to 14.

Bishop and Mrs. Siegfried, their son Charles and his wife, were present at the morning service on March 24; Brother Siegfried gave a talk on the importance of being able to make the right adjustments when unforeseen conditions arise.

Many other visitors have stopped at Nauvoo recently on their way to General Conference.

—Mabel Atkinson, reporter.

Los Angeles, California

Central Congregation

Pastor, John Blackmore

A service long to be remembered by the Saints of Central Church was the memorial service for President F. M. Smith held March 24, and the visit of the Hawaiian delegation to General Conference. These Hawaiian Saints joined in the tribute paid President Smith by singing several hymns in their native language. Elder Howard Miller gave an inspiring talk.

Local members were hosts to the Hawaiian delegates over the week end, entertaining them in their homes, taking them sightseeing, and sponsoring a social hour at the church on Friday evening.

A full program of activity for all age groups has been carried out during the first quarter of 1946. A new group of the women's department has been organized to meet in the evenings; Sister LaVerne Clark was elected president.

The Kiara Club met on February 5 in the recreational hall for an evening of fun and fellowship. Group songs were led by Blaine Bender. Mr. and Mrs. William Meador were elected president and assistant, and Nell Crum was sustained as secretary-treasurer. A vote of thanks was extended to Harold Motters who had served so efficiently since the club was organized last year. Refreshments of ice cream and cake were served. The club meets the first Tuesday of each month. Another enjoyable time was had on the evening of March 5.

The district conference was held at Central Church on February 9 and 10. The Saints were happy to welcome Elder and Mrs. Peter Whalley to southern California after their long stay in England. Brother Whalley has now assumed his duties as pastor at San Diego.

On February 17 the young people sponsored the evening forum with an illustrated lecture by W. W. Powers on South American archaeological discoveries. The lecture was continued the following Sunday.

Guest speakers have been District President L. J. Ostertag, Elders R. T. Knowlton, Blaine Bender, and Cyril Wight. Pastor John Blackmore recently visited the Compton Church and Venice Mission.

A baptismal service followed the pastor's

sermon, "Ye Must Be Born Again," at the morning worship hour on January 27. George Everette Bartleson, Helen Alberta Davis, and Cornelia Meador Harris were baptized.

Gerald William, Jr., infant son of Mr. and Mrs. Gerald W. Jones, was blessed on January 13. John Michael, son of Mr. and Mrs. Victor A. Hill, was blessed on February 3. On March 10 Paul Alan, son of Mr. and Mrs. R. W. Richardson, and Mary Ellen, daughter of Mr. and Mrs. Richard Donohue, were blessed.

The women's department held its quarterly luncheon in the recreational hall on January 31. Apostle John W. Rushton was the guest speaker. The Thursday Study Group and the Fidelis Group of younger women also meet regularly.

The young people hold a service each Sunday at 6 p. m. They play volley ball on Friday evenings, and sponsor various outside activities. Several attended the district convention at San Bernardino on January 25, 26, and 27.

The ordination of Robert M. Seeley to the office of priest took place at the church school hour on March 3.

—Helen Ferguson, reporter.

Council Bluffs Holds Successful Building Fund Dinner

On Friday evening, March 15, a five-dollar-a-plate building fund dinner sponsored by the women's department of the Council Bluffs branch was held in the fellowship hall of the Broadway Methodist Church. Three hundred people attended. Elder E. J. Gleazer, Jr., of Lamoni, Iowa, was the guest speaker and brought a very inspiring and instructive address. Other numbers on the program were a male quartette composed of Leslie Hale, Homer Doty, Merle Spence, and Earl Hirst; a humorous reading by Grace Doty; a violin solo by Ruth Hale; and a vocal solo by Jacqueline Moser. Lela Ranney directed the community singing, with Joyce Radtke at the piano. Elder V. D. Ruch was toastmaster. Grace Kellogg, supervisor of the women's department, was ably assisted in planning and carrying out the details of the banquet by Mable Davey. Table decorations were arranged by Eunice Moser and Florence Rasmussen, while Emma Spanswick was in charge of table service. A total of \$6,500 was added to the building fund. This amount was made up from the net profit of the dinner, liberal donations by many people, talent money earned by several women, and the contents of boxes in which families had been saving their pennies. Plans for the dinner were started last October, and many of the women have worked diligently at making and selling various articles and serving luncheons to build up a talent fund to be turned in at the dinner. The fund now contains \$24,000, and it is hoped that a new church can be built within the next two or three years. The Council Bluffs slogan is, "A New Church by 1950." The present membership totals over 1,100 people. The church school is so crowded that the teachers cannot work properly and there is no room for expansion. The new church should be one that will be representative of the historical background of the Latter Day Saint movement in Council Bluffs, and one that will care for the needs of so large a congregation. Such a structure will probably cost \$100,000. The membership are very enthusiastic about the movement and are co-operating in a marvelous manner to increase the building fund as rapidly as possible.

—V. D. Ruch, reporter.

Kennett, Missouri

Pastor, H. H. Wiggins

As a result of the efforts of Missionary Eugene Theys, several new members have been added to the group through baptism. Oliver Sellers, Elwin, James, Horace, and Dowel Wiggins, Bruce and Kazell Booker, Hamilton Drury, Bert Cooksie, Clyde and Cletus Weatherspoon, Leonard Swearingin, Joseph, Carlos, and Leonard Smith, Jesse and Lindell Wright, and Jeff Young have received their discharges from military service and are again taking their places in the congregation.

District President D. E. Sellers and Arlon Phillips, district church school director, were recent visitors at Ava.

The Saints at Kennett held a special business meeting on March 3 to elect delegates to General Conference.

Members of the Zion's League are studying the *Story of the Church* by Inez Smith Davis; Arlon Phillips and Lois Hawkins are the sponsors. A project of giving one day's salary to the branch building fund has been accepted. Average attendance is forty; several are making plans to attend the youth conference. Two couples from the League were married recently; they are Jesse Wright and Merle Sellers, Prillie Skipper and Jeff Young.

The women, under the direction of Mrs. O. G. Branche, are studying *Evangelism and the Teaching Method*. Several plays and suppers have been given to raise money for the building fund and church ground improvements.

Walter Chrestensen was guest speaker at Kennett on March 10 and 17. His sermons were interesting and inspiring, one being on the fulfillment of former- and latter-day prophecy.

—Mrs. Robert Wright, reporter.

Columbus, Ohio

Second Columbus Branch

Pastor, Donald V. Lents

The March Communion service was in charge of Pastor Donald Lents. The evening sermon was delivered by Elder C. H. Hamilton, pastor of Third branch.

On March 10 H. J. Hoffman was the morning speaker, and A. H. Nieman spoke in the evening.

The department of women met on the evening of March 14; thirty-one members were present. Anna Hooley read a poem for the call to worship, and Lucinda Madden sang a solo. Forty-nine calls were reported. Following the business meeting, Dr. Margaret Barker talked on "Healthy Homes." Marie Glandon and Faye Sensabough were the hostesses; dainty refreshments were served from a beautifully decorated table.

Pastor Lents spoke at the 11 o'clock service on March 17, and G. H. Kirkendall delivered the evening message.

Elmer H. Jenkins spoke the following Sunday morning, and Pastor Lents in the evening. Brother Lents was again the speaker on the morning of March 31. The month's activities closed with the Zion's League program in the evening. This was a hymn appreciation service. Solos were sung by Mary Yoder, Jean Hoelscher, and Norma Anne Kirkendall. A short talk was given by Hanabel Wilson.

The junior church is growing in interest and attendance. Parent's Day was observed

on March 31, with many of the parents on hand to enjoy the program. Mrs. Ralph Mottashed spoke on "Children of Other Lands," the junior church theme for the past quarter. Prizes were awarded to six boys and girls for bringing new members, and for program participation during the quarter.

The Kirkendall family will leave soon for a visit in Mexico City and Central America. They are making the trip by automobile, and expect to be gone several weeks.

—Ethel Kirkendall, reporter.

Springfield, Missouri

Pastor, Joseph Breshears

Speakers at the worship service during the month of March were John Dowker, James Kemp, Glen Yeoman, Earl Slick, and Joseph Breshears.

A memorial service honoring the late President Frederick M. Smith was held on the evening of March 24.

A contest, which did much to stimulate promptness and regular attendance at church school, closed March 17 with Group One, captained by Madge Bayless, in the lead. Group Two, of which Bennie Simmons was captain, is to serve the winning side a banquet in the near future.

Florence Carr, who lived several years in Jerusalem, was the speaker at junior church school on March 10 and 17; she spoke on life in the Holy Land. Junior Pastor Henry Plumb, using the flannelgraph, has given a series of talks on the life and teachings of Jesus.

Evening worship services which, during the winter months, were held at 6 o'clock have been changed back to 7:30. Cottage prayer meetings have been discontinued, and the entire branch now meets at the church on Wednesday evenings. Fellowship services for the past month were sponsored by the young people. On March 6 Richard Jones gave the theme talk, "My Friend"; on March 13 the young people presented a missionary drama, "The Light of Truth," by Elder Adolph Lundeen. A panel discussion on revelation was held on March 20, and a dramatized worship service on prayer was presented by the group on March 27.

Junior League programs have included an evening of music appreciation, a business meeting at which new officers were elected, and a discussion based on a story which appeared in the *Stepping Stones*. The social feature of the month was a party held at the home of Kenneth Simmons.

Senior League activities for March consisted of an evening of music appreciation, Bible charades, and try-outs for a play.

For their morning study class, the women are using *100,000,000 Guinea Pigs*. In the afternoon Hattie Bishop reads to them from the book, *An Indian Family*. On March 22 they sponsored a box supper, the proceeds of which were sent to the district fund for the new reunion kitchen. Preceding the auction, the locally talented burlesqued a radio-television broadcast in which Frank Sinatra, Tom Brenneman, Walter Winchell, and other popular stars appeared.

DeMille's *King of Kings* was shown to a large audience on Friday night, March 29.

A dinner party was held at the home of Francis and Hattie Bishop on March 4 for returned servicemen and their wives.

Thirty-two Saints from Springfield attended the district conference at Joplin on March 10.

Forty-nine financial statements were filed at the Inventory Day service held February 17.

Scout troop number twelve is being reorganized under the leadership of Eugene Davis.

—Charlie Yeoman, reporter.

Rich Hill, Missouri

Pastor, Arlie D. Allen

Guest speakers in the last three months have been District President William Patterson and Walter Christerson of Independence, Wilbur Smith, Ralph Murdock, and Leroy Beck of Butler, C. C. Martin of Ft. Scott, and Apostle John Garver. Other sermons were given by members of the local priesthood.

The Zion's League sponsored a potluck supper in the church annex on January 3, inviting parents, the priesthood, and all department leaders as guests. Talks were given by John Deller, Arlie Allen, Mrs. Clark Hursh, and Mrs. Everett Anderson.

The women's department recently did some sewing for a needy family, and held a cherry pie social on George Washington's birthday. The evening was spent in playing games; refreshments of pie and sandwiches were served. Eighty-two dollars were cleared at the farm sale lunch on March 22.

A baptismal service was held Sunday afternoon, January 27, in the main auditorium. Ten new members were added to the Cole Hill branch, following a series of meetings by Elder John Deller. Since the Cole Hill church has no font, the service was held at Rich Hill.

Newcomers in the branch are Mr. and Mrs. C. S. LeNeve of Los Angeles, Mr. and Mrs. Michal J. Friend and family of Independence, and Mr. and Mrs. Leslie Owen of Phoenix.

Mr. and Mrs. C. R. LeNeve celebrated their golden wedding anniversary on March 3 by holding open house at their home.

—John D. Deller, reporter.

Montrose, Iowa

Pastor, O. I. Miller

Montrose branch is one of the oldest in the church. It is located directly across the river from Nauvoo and, like Nauvoo, is important in church history. Warren L. Van Dine recently compiled a history of it, which was read at the 11 o'clock service each week, with the exception of Communion Sunday, until completed. A prayer service is now held at the morning hour, and the Spirit of God is always present, although the Saints are few in number.

The women's department has chosen the beautifying of the church lawn as its spring project. A potluck supper and party is held the first Thursday of each month for the members and their families. Business meetings are held on the second and fourth Thursdays. The proceeds of a recent food sale and white elephant auction helped to finance bundles of food and clothing for the needy Saints in Norway. The women have also given food showers to several of the older members who are no longer able to attend meetings. The group is now known as the Emma Burton Circle.

A copy of Paul M. Hanson's book, *Jesus Christ Among the Ancient Americans*, was donated to the public library by the women.

Dale Carter, James Pruett, Wendell and Raymond Smith, Jr., of the Army, and Marilyn Smith of the Waves, have received their discharges.

Montrose branch joined with the other churches of the city in observing a week of prayer in January. Elder O. I. Miller, branch president, spoke in the Methodist church on "The Bible Speaks to This Generation."

During the two weeks' series of services conducted by Elder Don Harvey in Fort Madison, several cars of Saints from Montrose drove to the neighboring city to attend.

With the return of several families of Saints to Montrose, Sunday evening services are again being held. Instead of regular preaching services, some one person or group is in charge, choosing whatever form of worship they desire. So far this plan has proved successful and many fine services have been presented.

Extensive redecorating is being done on the church. The Saints are grateful to all former Montrose members who have helped finance the project.

A special prayer service was held for President Smith preceding his death. Since he was not spared, Montrose branch joins with the rest of the church in willingness to support his successor.

—Myrl Phillips, reporter.

Berkeley, California

Pastor, Alma Andrews

Four young men were ordained at the March 5 Communion service. Robert Brown was ordained a priest; Theron Walker, Alvin and Thomas Jones were ordained deacons.

The church has been incorporated in the city of Oakland, the original incorporation having expired after remaining in force for fifty years. Church notices will now be placed in the *Tribune*, chief east bay newspaper; the church will also be listed in the local telephone directory.

A grand piano has been purchased for the main auditorium to replace the one which was loaned to the church for the Christmas presentation of *The Messiah*.

The church school is growing under the able supervision of Ernest Miller. Because of the increased attendance of the young people's class, the group has been divided in two classes; one for the Zion's League, and one for the older young people.

The Christian Action Group (adult division) is growing in attendance also, as a result of a visiting campaign designed to encourage non-members and those of the group who have not attended regularly to come. The meetings feature a potluck dinner followed by an evening of social activity.

The Zion's Leaguers are rehearsing an Easter play, *For He Had Great Possessions*, written by Dorothy Park Wilson. These young people hold a fireside meeting and round table discussion each month. Catherine Baker has taken over the editorship of the monthly bulletin, with a staff of Leaguers handling the mimeographing, assembling, and mailing. A missionary page, edited by Pastor Alma Andrews, has been added.

The Saints living east of Seminary Avenue now have a meeting place at 1360 Hays Street in San Leandro. Elder William Hall has been in charge of the group since meetings were first held in private homes. There are over 100 members in this area. The hall which is their new church home will facilitate the good work they are doing.

Speakers for March were Alma Andrews, William Haden, Dale Alldredge, Herbert Lynn, Fred Browning, R. I. Smith, Bishop E. C. Burdick, and Evangelist W. H. Dawson of Sacramento.

A memorial service was held for President Frederick M. Smith on March 24. The choir sang, "Tenderly, Tenderly, Lead Thou Me On" by Joseph the Martyr, and Brother Frederick's "Onward to Zion."

Young Michael Adair and Amos Monroe Capps were blessed on March 10 by John Carmichael and William Roy.

—Homer Gatchett, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Before a setting of beautiful spring flowers, three small children, Albert Harold Cochran, Sarah Irene Mack, and Sandra Ann Thomas, were blessed by Pastor A. N. Barnes and Elder J. L. Barlow on March 17. Special music for the service was provided by a children's choir which sang "Let the Children Come."

The regional institute for the western gulf states district was held in Escatawpa on March 22, 23, and 24. The opening activity was a banquet held Friday night at the Community House in Moss Point. District President M. L. Draper was the master of ceremonies, and High Priest A. D. McCall, the speaker. Saturday's services began with a prayer meeting at 9 o'clock, the theme of which was "This Is My Testimony." A forum discussion followed on the personal standards for Latter Day Saints. Franklin Steiner was the speaker at 7:30 p. m. Another prayer service was held Sunday morning at 9 o'clock, with the theme "This Is My Decision." Classwork began at 10, followed by Brother Draper's sermon at 11 o'clock. A basket dinner was served on the grounds. Preceding the afternoon dedication service, the infant daughter of Mr. and Mrs. Travis Broadus was blessed. M. L. Draper was again the speaker in the evening. Leonard Garlick of Providence, Rhode Island, who is stationed at Keesler Field, is attending services at Escatawpa. Elias Sherman, recently returned from overseas duty, expects to receive his discharge soon.

—Mildred Thomas, reporter.

London, Ontario

Pastor, A. W. Sheehy

Reginald and Shirley Reynolds, and Reginald Reynolds, Jr., were baptized by Pastor A. W. Sheehy on March 27.

Seventy women attended the mass meeting of the women's department on March 11. The program was arranged by Marion Moore, and the message was given by Mrs. J. W. Jeffery, president of the Y. W. C. A. The gifts which have been donated by the London women for the Independence Sanitarium were presented at this meeting to Sister Cordery of St. Thomas who will take them to Independence as the district representative.

Pastor Almer Sheehy conducted the morning devotions over CPFL on March 19 and 20.

Cheryl Dianne, infant daughter of Ted and Madeline Shaw, was blessed on March 10 by Elders D. A. Campbell and F. H. Gray, James, son of John and Ethel Bushby, was blessed by Elders A. W. Sheehy and L. H. Burnard.

Guest speakers for the past month have been John F. Sheehy, pastor of Toronto branch, and Harry Engle, pastor of Chatham branch.

Dr. D. A. Campbell is conducting a six weeks' series of class sessions on baptism. Seventeen children are attending.

A musical service, under the direction of Raymond Neal, will be presented on Good Friday at 8 p. m. Brother Neal will use both the choir and orchestra; a brief message will be given by the pastor.

Sixteen scouts and seven scouters participated in a boy scout investiture ceremony held March 14. Active scouters of the London branch are Ron Armstrong, Douglas Shaw, and Neal McLean. The group committeemen are S. S. Moore, Tom Glover, Fred Hedington, Dr. E. V. Shute, and Archie Ebsworthy.

On the week end of March 16, 17, the London Leaguers were hosts to thirty-eight members of the Toronto League. The young

people chartered a bus from Toronto and arrived Saturday about 8 p. m. The combined groups enjoyed a party and buffet supper in the evening. At 8:30 on Sunday a young people's prayer service was held. Gloria Farthing, Ruth Richardson, Joanne Arrow-smith, and Doris Irving of Toronto assisted in the musical services of the day.

Artland, Saskatchewan

Pastor, A. J. Cornish

Janet Lee, infant daughter of Mr. and Mrs. Myron Cornish, was blessed on March 10 by her grandfather, Elder Will Cornish.

Three Artland members have gone to Vancouver for the summer; they are Mr. and Mrs. Glen Harper and Thomas Harper. They will be greatly missed as they were active in the work of the church, both men holding the office of deacon.

James Cornish has just returned from a tour of the district. Arland Harper has returned home from British Columbia where he has been visiting relatives. Elder Will Cornish was called to Edmonton to administer to his sister, Mrs. B. J. Atkinson; he reports that she is feeling better.

The Artland Saints are endeavoring to finish the new church building before spring work begins. A ways and means committee has been appointed to raise money to help finance the project; the committee is composed of Anne Laverty, Isobell and Violet Cornish. A box social has been planned for April 12.

Steve Cooper, branch teacher, has been visiting in the homes of the members; his ministry is greatly appreciated.

Church school attendance, which was much reduced through the winter months due to bad roads, is expected to increase. Church School Director Frank Laverty has been ill for some time, but is now convalescing.

Dan Laverty was the guest speaker on March 4 and 5 in the evening; he also conducted the Wednesday afternoon prayer service at the V. E. Cornish home.

—Mrs. Lillian Laverty, reporter.

Dallas, Texas

Pastor, Clyde F. Hastings

The central Texas district conference was held at Dallas on February 15, 16, and 17. Members of the Zion's League presented a one-act play, "The Story of the First Vision," on the opening evening. The cast included Donald Everett, Geraldine Graham, and Bill Brollair; music was furnished by the choir. After the play, everyone was invited to the annex for recreation and refreshments.

Saturday's activities began with a prayer service. District President J. E. Wilder presided over the business meeting. At 8 o'clock in the evening a banquet was held with Henry Williams as toastmaster and Apostle Charles Field as speaker. The meal was prepared by the women's department and served by the Leaguers.

The theme of the Sunday morning prayer service was "Looking Forward"; Ammon Calhoun and Warren Chelline were in charge. Apostle Charles Field was the speaker at the 11 o'clock service. The choir, under the direction of Mrs. Merle Hallenberger and accompanied by Alma Estes, sang two selections; Constance Borders sang a solo. The church was filled to capacity; members of the priest-

hood were seated on the rostrum to make all possible seats available to the congregation.

Janine Lucille, infant daughter of Mr. and Mrs. Frank Tey, was blessed at a recent service by Elder H. E. Davenport.

Elders Warren Chelline and Ammon Calhoun held a two-weeks' series of missionary meetings beginning February 17. The efforts of these two young men were greatly appreciated by the Dallas Saints.

William Hancock has returned after serving with the Navy in the south Pacific.

Newcomers to the branch are Mrs. Don McDowell and C. E. Dickens.

—Chattie Everett, reporter.

Colorado Springs, Colorado

Pastor, J. D. Curtis

Pastor J. D. Curtis was the speaker at the Thanksgiving service held November 22. The Christmas program was presented by members of the junior church department under the direction of Lorraine Wheatley and Orva Ebeling. Edith Peacock played several violin solos accompanied by Thelma Gardner.

District President A. E. Stoff was the speaker both morning and evening on February 10. His sermons were inspiring and helpful.

The women meet twice each month under the leadership of Orpha Poe. They planned a surprise birthday party at the February fellowship supper for their leader; about fifty were present. Following the supper, a short play, "The Life of Christ," was presented.

Elder Floyd Engstrom told of his visits to the old cathedrals and churches of various countries in Europe on January 13 at the League service. Elder Engstrom returned to the States early in January after eighteen months overseas service as chaplain with the 26th Division.

A number of Saints from Colorado Springs attended the district conference in Denver on January 26 and 27.

Study classes are held each Sunday evening at the church. Pastor J. D. Curtis is teaching lessons from the *Doctrine and Covenants*. The Zion's League, with Ray Ebeling as teacher, is studying *Beliefs of the Church*.

A regional convention was held in Colorado Springs on February 23 and 24. The theme of the convention was "We Follow in His Steps."

Mr. and Mrs. Darrell Brown of Kansas City, Missouri, will move to Colorado Springs to take the place of C. A. and Lona Ralston, caretakers of the reunion ground. The Ralstons are leaving for Lamar, Colorado.

—Martha Downs, reporter.

Des Moines, Iowa

Pastor, Frank Fry

The annual financial observance service of the Des Moines district was held in Des Moines on January 12 and 13. The first activity was a banquet for the solicitors of the district and members of the priesthood held Saturday evening. President Frederick M. Smith gave the main address; short toasts were given by District President Frank Fry and Bishop Henry L. Livingston. Stephen Robinson, district bishop, presided over the banquet, and Wilbur R. Chandler led the singing.

On Sunday morning both President Smith and Bishop Livingston spoke to the congrega-

tion; financial statements and inventories were filed by members of the district at this time. The report for January revealed that \$4,955.11 had been taken in—the largest amount ever received in one month in the history of the branch.

Bishop Livingston delivered a sermon at 2:30 in the afternoon, and assisted President Smith in leading the forum discussion held at 6:30. Brother Smith gave the final message of the day, emphasizing the need of the church for Zion. He restated his belief and faith in the zionic program, challenging the Saints to fulfill their God-given assignment.

It was evident at the conclusion of the morning service that President Smith was ill, but he did not wish to be relieved of his evening assignment since many throughout the district had come to hear him, and he would not have them go home disappointed. It was an inspiring sermon, and the last to be delivered by the president. He remained in Des Moines Sunday evening, returning to Independence the following afternoon.

It was with profound sorrow that the Saints of Des Moines district received the news of Brother Smith's death, but they join with others throughout the church in willingness to support his successor, that the purposes of the church might be established.

—Stephen Robinson, reporter.

Philadelphia, Pennsylvania

Pastor, Charles V. Graham

The February Communion service was an uplifting, spiritual experience. The Sunday evening missionary series has continued, all sermons being based on the book, *Restoration—A Study in Prophecy*. Recent speakers have been Ira Humes, Sr., E. A. Lewis, Paul Radelow, John Cumming, Norman Preusch, and Adolph Edwards.

Marion Shaeffer was baptized on Sunday evening, February 17, by Thomas Freeland. She was confirmed by L. A. Kuhn and C. V. Graham.

The New York-Philadelphia district conference was held February 9 and 10 in Philadelphia. The theme of the conference was "Let Us Go on Unto Perfection." Apostle G. G. Lewis and Newman Wilson, president of the Maine district, were present. The first activity of the conference was a prayer service held Saturday afternoon. Another such service was held Sunday morning, followed by Apostle Lewis' sermon at 11 o'clock; 305 people attended this meeting. A musical program under the direction of Ethel Graham, was presented at 2 p. m., after which the district business meeting was held for the election of delegates to General Conference.

An ordination service was held on March 10 at which Philip Haynes Beckmann was ordained an elder, and Franklin Van Lenten, a deacon. E. LeRoy Squire, C. V. Graham, A. R. Bacon, and Samuel Worrell were the officiating ministers. Later in the service, Philip Haynes Beckmann, Jr., was blessed by Elders Graham and Worrell.

Classes in public speaking and sermon construction are being held for members of the priesthood.

The attendance and spiritual quality of the Thursday evening prayer services continue to grow. Many have come to know that to miss this important meeting is to miss the acme of fellowship afforded by the church.

Members of the Zion's League are in charge of the Sunday evening services from time to time. Each week basketball and volleyball games are held at the Kensington Y. W. C. A.,

and a League-sponsored skating party is held monthly. These recreational features are gaining many new friends for the League.

The young adults meet once a month for a period of instruction regarding the church and its principles. After the business meeting and class session, they remain for a social hour. This group sponsored a bowling party on March 2, to which all members of the branch were invited.

Henry Beers, assisted by Jo and Bill Piedimonte, provided the entertainment at the February family night gathering. A party was held especially for the veterans of World War II on March 15, which took the place of family night.

Portland, Oregon

First Church

Pastor, W. W. Smith

A memorial service for the late President Frederick M. Smith was held at 11 o'clock on Sunday, March 24. Purple and gold flowers intermingled with greenery banked each side of the altar. Lighted candles burned throughout the service. Elders Elmer Larson, Earl and Leonard Hoisington were in charge. Traditional Latter Day Saint hymns were used as a prelude. Leonard Hoisington offered the devotional prayer, and Mrs. Gerald Moore sang President Smith's "Come, Sweet Comforter."

A biographical sketch and eulogy were read by Elmer Larson. Excerpts from the book, *Frederick Madison Smith*, which was written by Ruth Lyman Smith a few years before her death, added a personal touch to the service. Material from *Joseph Smith and His Progenitors* was also used.

Homage was paid the deceased leader for his mental capacity, his far-sightedness, and his hope of establishing Zion. A poem, "The Rose Beyond the Wall," was read by Earl Hoisington at the close of the hour.

An afternoon baptismal service was held at 2:30 by the Saints of the Southeast and Central Eastside congregations at First Church. Dale Wheeler and Robert Snively were baptized by the missionary in charge, Phillip Moore; Edwin Dewey Schulds, Richard LeRoy Darby, and Jerome Simpson were baptized by Clifford Bryson. A confirmation service followed immediately in the upper auditorium. Those officiating at this service were Elders Phillip Moore, Mark Yeoman, Earl Hoisington, Elmer Larson, Albert Nelson, George Hager, Leonard Hoisington, and Clark Livingston. Missionary Phillip Moore gave the welcome and charge to the new members and the congregation.

The evening sermon was delivered by Evangelist Walter H. Barker. He spoke on the need of charity and humility in the world today. —Carolyn H. Larson, reporter.

On President Smith's Death

I heard the report of President Frederick M. Smith's death on the 12 o'clock newscast yesterday, and my heart went out in sympathy to his loved ones. My prayer was that the Saints might be comforted in this dark hour and be granted wisdom in the selection of a new leader.

I feel that I have been sitting back letting others do the work assigned to the church. I am glad to hear that, despite my negligence, much progress is being made. If we who are indifferent would set our hands and minds to our individual duties, Zion could be realized much sooner. M. B. OLIVER.
Sidney, Iowa

BULLETIN BOARD

Requests for Prayers

Mrs. Clara J. Young of Bluejacket, Oklahoma, requests the prayers of the Saints.

Prayers are requested for Mrs. Gladys Tanetti, who is now in a hospital in Little Rock, Arkansas, suffering from a nervous breakdown.

WEDDINGS

Turner-Fox

Betty Jeane Fox, daughter of Mr. and Mrs. Eugene Fox of St. Louis, Missouri, and Merrill Turner, also of St. Louis, were married at the Reorganized Church on February 16. Pastor Frank McDonald performed the double-ring ceremony. The Turners will make their home in St. Louis.

Crevison-Shelton

Barbara Lavonne Shelton and Harry J. Crevison were married at Central Church in Los Angeles on the afternoon of February 1. Elder John Blackmore officiating. The couple left immediately for Washington, D. C. Mr. Crevison was recently discharged from military service.

Bartoli-Scott

Norma Ruth Scott, daughter of Mr. and Mrs. Earl Scott of Mobile, Alabama, and Altembe Bartoli, son of Mr. and Mrs. John Bartoli of Peekskill, New York, were united in marriage January 13 by the Reverend James McKernan at the Methodist parsonage. A reception was held immediately following the ceremony. The young couple will reside in Bloomfield, New Jersey, where the groom, recently discharged from the Army, is employed. Mrs. Bartoli is a graduate of Grace-land College.

Foster-Hill

Kathleen Margaret Hill and Frederick William Foster were united in marriage at the Reorganized Church in Toronto, Ontario, on February 14. Elder J. L. Prentice officiated. Mr. and Mrs. Foster are making their home in Toronto.

Pailing-Kerr

Mary Jane Stanfield Kerr and George Columbus William Ulric Pailing of Niagara Falls, Ontario, were united in marriage on March 13. The double-ring ceremony was performed by Elder J. L. Prentice at Toronto. After a trip to northern Ontario, the young couple will make their home in Niagara Falls.

Births

Mr. and Mrs. John R. McConnell of Phoenix, Arizona, announce the birth of a son, Robert Clark, born in March.

Mr. and Mrs. J. T. Davis of Springfield, Missouri, announce the birth of a daughter, Mary Ruth Diane, born March 25 at St. John's Hospital. Mrs. Davis is the daughter of Mr. and Mrs. John H. Smith of Linn, Missouri.

Mr. and Mrs. Arthur Clark of Sabetha, Kansas, announce the birth of a daughter, Cynthia Leigh, born February 25.

Major and Mrs. Richard Baldwin of Niles, Ohio, announce the birth of a daughter, Debra Ann, born March 25 at the Florence Nightingale Hospital in Dallas, Texas.

Mr. and Mrs. Bruce K. Setchfield of Independence, Missouri, announce the birth of a son, Daniel Enoch, born March 21 at the Independence Sanitarium. Mrs. Setchfield was formerly Sarah H. Salonimer.

A son, Kirby Lane, was born to Mr. and Mrs. Iral Cornish of Arltand, Saskatchewan, on February 18.

Our Departed Ones

ALTER.—Gertrude, was born October 22, 1893, at Stewartville, Missouri, and died January 28 at Manhattan, Kansas. She was baptized into the Reorganized Church on June 10, 1906, at Stewartville, and was a member of Central Church in Kansas City at the time of her death. In 1913 she became the wife of Elwyn L. Alter; three children were born to this marriage.

Surviving her are two sons: Elwyn Alter,

Jr., of Manhattan, and Robert Alter of Kansas City, Missouri; a daughter, Mrs. C. C. Peterson, of Manhattan; her mother, Mrs. Martha A. Parker, and a brother, Roscoe D. Peterson, of St. Joseph, Missouri. Funeral services were held in Manhattan; burial was in the Manhattan cemetery.

SILVERS.—Arthur Curtis, died March 8 at the Independence Sanitarium, at the age of seventy-five. He served the church as a missionary from 1897 to 1934, ministering to the Saints of Nodaway district, now Far West stake, and in Kansas, Missouri, Oklahoma, Michigan, and West Virginia. He had been in ill health for several years.

Apostle Paul M. Hanson preached the funeral sermon, assisted by President Israel A. Smith. Burial was at Nevada, Missouri.

OATES.—Ann McGrady, was born at Scottsville, Canada, on May 2, 1868, the daughter of William and Mary Moffett. She died at her home in Flint, Michigan, on March 11. She was married to John McGrady of McIvor, Michigan, in 1890; to this marriage six children were born, two of whom survive. In 1899 she was baptized a member of the Reorganized Church by Elder James Davis. In 1928 the family moved to Flint, where Mr. McGrady died in 1931. In July, 1941, she became the wife of William Oates.

She leaves to mourn her passing, her husband, William; two daughters: Mrs. Margaret Osborn of Flint, and Miss Cecilia Oates of Miami, Florida; one son, Silas McGrady of Flint; a sister, Mrs. J. B. McCrea of Flint; two grandchildren, and three great-grandchildren.

HARVEY.—Eli M., was born at Melbourne, Canada, on February 6, 1879, and died (date of death not given) at Detroit, Michigan. He moved to Croswell, Michigan, as a youth, and remained in the state the rest of his life. A few years ago he was forced to retire from the real state business because of ill health.

He is survived by his wife, Mrs. Lettie Harvey; one daughter, Mrs. Myrtle Chandler; two sons, Howard and Dayton, all of Detroit; four brothers: Frank of London, William of California, and Burly and Jean of Croswell. The funeral was conducted by Pastor D. O. Chesworth at Croswell, Michigan.

ZIEGENHORN.—Ida Keller, was born July 15, 1875, at Metamora, Illinois, and died March 16 at St. Bernard's Hospital in Jonesboro, Arkansas. She moved with her family to Arkansas in 1888, and was united in marriage to Theodore Ziegenhorn on January 1, 1894. Thirteen children were born to this union, eight of whom survive. She was baptized into the Reorganized Church on July 7, 1918, by Apostle J. F. Curtis, and remained a devoted worker throughout her life.

She is survived by her husband; three sons: Loran and Clifton of Earl, Arkansas; and Oral of Wynne, Arkansas; five daughters: Mrs. J. M. Brownfield of Datto, Arkansas; Mrs. Harry White and Mrs. J. Kleffer of Weiner, Arkansas; Mrs. J. H. Greer of Independence, Missouri; and Lida of Memphis, Tennessee; one sister, Mrs. Anna Blume of Lafayette, Indiana; one half-brother, Jacob Keller of Peoria, Illinois; and seventeen grandchildren. She also leaves a host of friends by whom she was affectionately known as "Aunt Ida." Funeral services were held at the Christian Church in Weiner, Arkansas, on March 18. Elder T. B. Sharp of Winthrop officiated, assisted by Elder Thomas Emde of Bald Knob. Burial was in the Weiner cemetery.

DENNISON.—Thelma Florence, died Sunday, February 3, at Mercy Hospital in Gary, Indiana, at the age of forty-nine. She had been a resident of Gary for thirty-three years. She was a member of the Woman's Benefit Association.

She is survived by her husband, Claude; a daughter, Mrs. Alma Darter; one son, Claude, Jr.; two granddaughters: Michele and Linda Darter; three sisters: Mrs. George Cohn, Mrs. Peter Obensica, and Mrs. Clyde Tribby; and three brothers: Chester, Elburn, and Thomas Schroll. Funeral services were conducted February 6 at Geisen's Funeral Chapel by Elder D. H. Smity. Interment was in Ridgelawn Cemetery.

McDONALD.—Angus E., was born November 17, 1889, in Grindstone City, Michigan, and passed away March 1 at his home in Chicago, Illinois, where he had lived for twenty-eight years. He was united in marriage to Fay Burke of Hiteman, Iowa, on August 3, 1914. He came to Chicago from college in 1912 to work with Armour and Company, of which he was an employee until his death.

In addition to his wife he leaves three

children: Jean Skinger of Chicago; Rosemary Baily of Peoria, Illinois; and Phillip of Dubuque, Iowa; two sisters: Mrs. W. L. Day and Mrs. Frank Kilpatrick; two brothers: William and Nelson McDonald, all of Michigan; and four grandchildren. Funeral services were conducted by Apostle F. H. Edwards, assisted by Elder J. E. Baldwin. Burial was in Evergreen Cemetery.

SHERMAN.—Horace W., was born in Escatawpa, Mississippi, on August 12, 1894, and died February 11 at the home of his brother, John Sherman, in Escatawpa. He became a member of the Reorganized Church in 1903.

He is survived by his wife, and six daughters: Mrs. Charles Fitz, Mrs. William Kirksey, Mrs. Harley Skinner, Mrs. Robert Cunningham, Donna Grace, and Beverly. Funeral services were held at the Reorganized Church in Escatawpa; Franklin Steiner of Mobile, Alabama, gave the sermon, assisted by A. N. Barnes. Interment was in the Latter Day Saint cemetery in Escatawpa.

McRAE.—Lulu Ann, died at her home in San Antonio, Texas, January 3, at the age of eighty. She is survived by three daughters: Mrs. G. L. Rentfro, Mrs. R. L. Meginnis, and Mrs. Charles C. Gazaway; five sons: Albert B., Nathan R., George Thomas, H. D. (Dick), and James J. McRae; twelve grandchildren, and seven great-grandchildren.

Funeral services were held at the Akers Funeral Home on Saturday, January 5. Elder Davis S. Palmer was in charge, assisted by Harry A. B. Robinson. Interment was in the Roselawn Burial Park.

VAN BUSKIRK.—Charles Edwin, was born December 8, 1884, at Paulding, Ohio, and passed away March 9. He was united in marriage to Gladys Peterson on July 3, 1910, and was baptized a member of the Reorganized Church the following day.

He is survived by his ten children: Leo of Hudson, Michigan; Daniel of the U. S. Navy; Andrew and George of Wayne, Michigan; Violet Kelly and Emma Burger of Pittsford, Michigan; Rose Mary, Bertha, and Ruth of the home; two sisters: Susan Lawrence of Kego Harbor, Michigan; and Hallie Wagerman of Hudson; two brothers: Henry of Bowling Green, Ohio, and Thomas of Jackson; and nineteen grandchildren. Funeral services were held from the Stanly Brown Funeral Home in Hudson, with Lee Lazarus officiating. Interment was in Maple Grove Cemetery in Hudson.

SNIDER.—Cecil Ray, was born in Weir, Kansas, on February 2, 1892, and died at his home in Pittsburgh, Pennsylvania, on March 27. He was baptized a member of the Reorganized Church in 1883. On October 20, 1909, he was married to Ruth Tankard; two sons were born to this union. Mr. Snider was an international representative of the Boiler Makers Union; he worked at his trade for twenty-five years, mostly in Independence, Missouri. He was a member of the Pittsburgh congregation at the time of his death. He also belonged to the L. O. O. Moose Lodge, Knoxville Elks; Wood River, Illinois, Lodge F. and A. M.; Pennsylvania Consistory, Syria Templar and Islam Grotto.

He is survived by his wife; two sons: Robert R. and Frank J., and three brothers: Claude F., Robert L., and Harry D. Services were held at the Slater Funeral Home in Pittsburgh, Elder E. B. Hull officiating. The body was shipped to Independence for burial in Mound Grove Cemetery. A brief memorial service was held at Stone Church on Monday afternoon, April 1.

CARLILE.—Wallace, son of Caleb and Martha Carlile, was born December 4, 1897, at McClelland, Iowa, and passed away at the Independence Sanitarium on January 19 as the result of injuries received January 18 in an automobile accident. He became a member of the Reorganized Church early in childhood, and remained a faithful worker throughout his life. He was united in marriage to Velma Towne at Logan, Iowa, in 1923; three children were born to this union.

He is survived by his wife; two daughters: Mrs. Lavonne Belew of Rochester, New York, and Lois of the home; a son, Larry, also of the home; his mother, Mrs. Martha Carlile Pitts; two sisters: Ellen Killpack of Logan, Iowa; and Gertrude Fry of Cameron, Missouri; and four brothers: Joshua of Pleasant Hill, Missouri; Dorrance of Independence; George and John of Cameron. Funeral services were held at the Stone Church in Independence, Elder Glaude Smith officiating. Interment was in Mound Grove Cemetery.

LETTERS

★ Gold Star Column

Wishes to Contact Saints in Canal Zone

My home is Mobile, Alabama, but for the past eight years we have been living in the Canal Zone where my husband is employed by the government. I miss the church privileges of my own faith, but attend the services of the Union Church where all denominations may meet and worship. I feel that my time is better spent if I engage in some active church work, although not of my own belief, than to sit idly by and not participate in anything. I was brought up in the church environment in Mobile, and have always been active since a very young girl.

From January to December last year I was at home in Mobile trying to improve my health, but since I was not getting better my husband insisted that I go to the Mayo clinic for diagnosis. After suggesting a simple treatment the doctor dismissed me; I have followed it and good health has been restored to me. I feel that I have received this truly great blessing from our Father, for I prayed to have my health restored and was administered to in Mobile before I went to Mayo's. My husband and I both feel that it was through prayer and faith that I am now enjoying the blessing of good health.

We receive the *Herald* and always enjoy reading it. I have a sister living here in the Zone also. If there are other Saints near here that we do not know of, we hope they will try to contact us. Our home address is 1419 B Carr Street, Balboa, C. Z.; our post office box number is 976. My sister Mrs. W. F. O'Donnell, lives in Pedro Miguel; her telephone is 4-192. Anyone passing through the Canal who desires to contact us may do so by telephoning her, or calling on us at our home.

MRS. C. C. LAVINGHOUSE.

1419 B Carr Street
Balboa, Canal Zone

Value of Prayer

I am thankful that I had a praying mother. As children, we were taught to pray as soon as we could talk. I have been helped many times, when burdened with life's trials, by going to the Lord in prayer. He always came to my aid and gave me sufficient strength to bear the trial. Several times, when I was near death's door, the Saints have met at our home and prayed for me; through their prayers and administration I was healed.

God has been good to me and my family all through our lives. I do want to do the things he wants me to. A year after my son had joined the Navy, a voice (not audible) spoke to me saying, "Go to your bedroom and pray for your son; he needs your prayers." I left my work, went to my room, and poured out my heart to God, asking that my son be

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
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protected from whatever danger he might be in. I found out later that his ship had been torpedoed by a German submarine, but all the men were saved.

I am so glad we moved to Lamoni to live; the people here are always friendly and willing to help each other in any way they can. A number of projects are being started, and Lamoni is growing steadily. We have able leaders who are striving to bring their people closer to God. Last week our group pastor asked us to come fasting and praying to the midweek prayer service; we complied with his request and were well repaid for the effort we had put forth. God's Spirit was with us in abundance, and we were made to feel that under his spirit we could do a greater work for him. Our hearts were filled with love for Christ, our brothers, and sisters, and for the peoples of the world.

MRS. J. H. THOMAS.

R. R. No. 3
Lamoni, Iowa

A Letter of Gratitude

Last November I sent in a request for prayers. I wish to thank all who prayed for me, and to say that God in his goodness saw fit to give me the blessing for which I asked; I was healed of my affliction. Ten days after being told by two doctors that I needed an operation, another reliable physician said I was in excellent health. I have been healed many times. In my blessing I was told that God had given his angels charge concerning me; I know this to be true, for many times, even before I became a member of this church, I had experiences which plainly showed me that he cared for me. I thank God every day that I have been permitted to hear and obey the gospel call.

I should like to ask the prayers of the Saints in behalf of my family, and especially for my daughter who will soon undergo an operation.

With God's help, I sincerely desire to go forward in the work of the kingdom.

MABEL E. LEONARD.

432 Lyons Street
Albany, Oregon

If I attend conference this year, it will be the 50th anniversary of my first conference. I was baptized at that time by Brother Joseph Smith, and still treasure the letter he wrote me afterwards. I have never regretted becoming a member of this church, for it has brought strength for every trial and an appreciation for all my blessings. While Brother Glaude Smith was pastor in Los Angeles, I have heard him say many times, "The gospel of Christ does work in the lives of men." This has been proved to me many times.

Just three days before Christmas I was struck by a "hit and run" driver. Hospitals were full, and I was taken to my home. Six hours later a doctor came and found a dislocated knee, fractured shoulder and ribs, and a blow over the left eye that discolored that whole side of my face. Pastor John Blackmore came and administered to me, and before he left the house my knee had slipped back into place and my shoulder had begun to heal. Twenty-three hours after the accident I was taken to the hospital, and the X-rays showed nothing wrong with the knee, and they reported the shoulder as an old break. In two weeks I dressed myself, went to church, and sang in the choir. In three weeks I went back to my work and have not been absent a day since then. I did not see the car that struck me and did not feel the blow; so, I go my way without fear, and ride the crowded busses with no unpleasant memories. I am past sixty-six years of age and I thank God that he is able to heal old bones as well



Lt. Kenneth Hunt

Lt. Kenneth LeRoy Hunt, son of Mr. and Mrs. L. E. Hunt of Bellingham, Washington, was reported "killed in action" February 25, 1944. His family was notified March 19, 1944, that he was missing, but did not receive final notice until July 7, 1945, after three survivors of his crew had been liberated from German prison camps and could tell what had happened.

Lieutenant Hunt was born in Missoula, Montana, on August 10, 1920, and was baptized a member of the Reorganized Church when he was eight years old. He attended the church in Bellingham, and was active as Zion's League leader when he joined the Air Corps on March 9, 1942.

He received his basic training at Santa Ana, California; flight training at Hemet, California; was graduated from navigation school at San Marcos, Texas, receiving his wings and commission on July 15, 1943. He was assigned to a Liberator bomber as navigator, and had several weeks of heavy bombardment training at Lincoln, Nebraska. He and his squadron left for Italy with the 15th Air Force on December 1.

On their ninth mission, they unloaded their bombs over Regensburg, Germany, but on the way back to their base, they were attacked by four enemy fighters and shot down over Cilli, Yugoslavia. Three members of the crew were able to bail out when the oxygen tank exploded, but Lieutenant Hunt and six others went down with the plane. They were given a military funeral, and buried in the civilian cemetery in Cilli. Kenneth was awarded the Air Medal with Oak Leaf Cluster, a Presidential Citation, the European Theater Medal with three battle stars, the Distinguished Flying Cross, the Good Conduct Ribbon, and the Purple Heart.

He is survived by his parents; three sisters: Rosalie, Patty Joy Haveman, and Dallas; and his maternal grandmother, Mrs. G. E. Ward, all of Bellingham.

as young ones. Through his mercy and the prayers of the Saints and not because of my own worthiness, he has healed me.

MABEL WILLIAMS CRAYNE.
3625 South Hope Street
Los Angeles 7, California

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Donald Harvey
Yarrington apt
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The Saints' Herald

Volume 93

April 27, 1946

Number 17

MINUTES OF GENERAL CONFERENCE

By the Renewing of Your Mind

By Harry A. Engle

Worship Suggestions for May

By Katherine H. Wilson

What We Have Learned

An Editorial

The Saints' Herald

P. S.

Volume 93

April 27, 1946

Number 17

EDITORS:

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ANNOUNCEMENTS

Canadian Customs for Saints' Herald Publication

During General Conference, many Canadian Saints have advised us that they are still having difficulty in getting books published by the Herald Publishing House across the Canadian border without the payment of duty. Because of this, we wish to once again call to the attention of all of our Canadian people the fact that all publications of your church publishing house are officially exempt from Canadian duty. Furthermore, all publications used directly in the promotion of religion are free from excise and sales tax. In this classification, we particularly refer to the Bible, the *Book of Mormon*, and the *Doctrine and Covenants*, all textbooks and church school study material. Other publications are free from duty, but not from sales tax.

If customs officers should advise that duty must be paid, refer them to Tariff Item 172 of the Canadian Customs Regulations. If further difficulty is had, refer to File 4185-22 of the Department of National Revenue, Customs and Excise Division, Ottawa, Canada. This latter is the Herald Publishing House file in which we have been specifically advised that our publications are duty free.

HERALD PUBLISHING HOUSE,
Kenneth L. Graham, Manager

* CONFERENCE NOTES

The Laurel Club served about 30,000 meals to conference visitors this time. This required a staff of 210 persons, all of them volunteers except 22 boys and helpers who were paid.

The Sanitarium booth established a book bank for the benefit of the nurses' library, and received donations for 88 books, at various costs. These scientific books are often expensive. Susie Chase, the perennial patient, a rubber doll with which the student nurses practice, had about 600 visitors. They found her charming, but looking a little sad, after all she has been through.

The First Aid Booth was maintained by the Independence Sanitarium and Hospital, which furnishes the supplies free, makes no charges, and gave treatment to 109 cases. It was in charge of Mrs. John W. Chapman, formerly of the Sanitarium staff. Twenty-eight graduate nurses gave volunteer service during the conference, and it was necessary for the Sanitarium to send only one nurse from its staff. Miss Margaret Wiley, a graduate, now a physical therapist and nurse at the Delano School for Crippled Children in Kansas City, has given fine service.

At the canteen, conference people ate 5,880 ice cream bars, drank 10,800 bottled soft drinks, and bought as many candy bars as could be obtained. Conference apparently cultivates a sweet tooth and a terrible thirst.

Spice from Apostle Hield's sermon: "I hope you will look at your watches now as well as later." (It was 8:40 before the preliminaries were done so that he could start.) "Man has conquered all nature except human nature." "They promised us two cars in every garage, but when they got through with us, there were two families in every garage." "A chewing gum religion—a lot of jaw action."

* THY PROPHET, LORD

"Nearer My God to Thee"
Swells on the air,
While joyous men declare
Thy presence fair.

Thy power surges and
Fills every heart,
Whispering, "Children come
"Do now thy part!"

Israel, thy prophet, Lord
Now stands to lead;
We are in readiness
His voice to heed.

Together we hear him
Answer thy call,
Together we pledge him
Our prayers, our all!

—FRANCES HARTMAN.

* BOOK WANTED

A book named "Handles of Power" was lent sometime last year from the editor's office to some friend whose name is forgotten. Now the book is needed to give help to one of our seventies in his work. If the borrower sees this note, will he kindly return the book soon so that it can be used in the missionary work. The kindness will be greatly appreciated.—L. L.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, irpius, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

A Message From the First Presidency

To the Saints throughout the world:

As we enter upon the responsibilities of our calling as presidents of the high priesthood and of the church, we feel led to extend to you this word of greeting, of admonition, and of promise.

Today, as always, the church is confronted by the desperate need of the world. This has been both the experience and the message of the prophets since the world began. It has been a dominant note in the experience and the message of the prophets of our dispensation.

There is today a pitiful need for bread, and to alleviating the dire distress of men and women and children the world over we should give our most serious and sacrificial attention. Wastefulness is always sinful. In view of world needs it is today a flagrant illustration of the unbrotherliness which lies at the root of all our personal and social and international ills. The Saints should daily "carry into active exercise the principle of sacrifice and repression of unnecessary wants" with a careful and discriminating insight born of a real sense of brotherhood in time of need.

But while we acknowledge and share this responsibility as members of the world community, the prophetic word carries an even deeper note, and to this we call your most serious and sober attention. "Behold the days come," said the Lord through his servant Amos, "that I will send a famine in the land,

not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." The day which Amos foresaw is upon us.

Confronted by the desperate need of humanity, this hunger for the word of God preached in power and with the authority of example, we therefore renew the call so many times repeated for a strong missionary testimony merging into and re-enforced by a rich quality of kingdom life: Let the quorums and councils of the church be united and strong. Let the members of the priesthood, in their several places, learn their duty and do it with their might. Let the Saints be valiant in witness and in service. Let the young dedicate their powers in intelligent and prepared heartfelt sacrifice. Let the stakes and districts and branches stand forth as centers of godly experience and testimony. And let all this be done to the praise and glory of the Lord who has redeemed us, and to the end that his kingdom may be established.

We feel the assurance of the Spirit that as we go forward together, each contributing according to his abilities, the church will be strengthened and liberated and confirmed.

May the grace of the Lord Jesus Christ attend you.

Your servants for his sake,

ISRAEL A. SMITH,
J. F. GARVER,
F. HENRY EDWARDS.

By the Renewing of Your Mind

A sermon given January 2, 1944, at the Philadelphia, Pennsylvania Branch

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Romans 12: 1, 2.

The glory of God is intelligence.—*Doctrine and Covenants* 90: 6.

VENTUROUS LIVING demands of us increased searching for a more complete understanding of the intelligence of God. Some ask, "Why understand it?" Others ask, "What is the need for understanding divine intelligence?" While still others desire to know, "How must I search to understand God's laws?"

As man goes through the growing stages of life, he finds the mysteries of the universe to be many and even numberless. But the mystery of mysteries is life itself. Today the world is at a loss, striving to conform to the ways of man, without first seeking the ways of Deity. World War I brought people closer to God through the necessity of self-preservation and the desire for military victory. The Armistice brought military victory, but also a declining realization of the need of God. Today again, we fight for peace, we cry for peace, but *we must become cognizant of the laws and price of peace or our next generation will have to fight again.* The processes of peace are attained only through knowledge of and application of divine ways. Gods laws must be a dominating part of our lives.

GROWTH OF KNOWLEDGE

In time of war people find greater need for knowledge of all things. Through the Selective Service Act more than 750,000 men between the ages of 18 and 38 were rejected because of illiteracy. Fifty whole divisions of otherwise able-bodied men were rejected because they could neither read nor write their own

By Harry A. Engle

names. Thus, Uncle Sam was forced to turn schoolteacher and provided a thirteen-week course in reading and writing. The surprising results showed that these men had a desire to learn and increase their knowledge of better things. More than ninety-five per cent of the students passed their courses. Through Uncle Sam's desire to afford greater opportunities, more than 20,000 men learned to read and write in the year 1934. Many of these men were formerly farmers, miners, barbers, circus men, a professional baseball player, etc. One truck driver, when asked how he read the signs along the highway, said he employed a small boy to read them for him.

In order to bring earthly peace, we must seek a greater and growing knowledge of the spiritual principles of the kingdom, which are the *spiritual qualities of life*. The assimilation of the knowledge of these qualities in our lives creates the desire to dedicate our lives to the ways of Christlikeness. Through such action we present our bodies a living example and testimony of his way. Through the renewing of our minds, we shall be transformed from our past ways. We shall see the vision of the kingdom through which our homes shall shine with a glowing protection of the abiding Comforter. This Comforter is the Spirit of Christ. The application of this growing knowledge in everyday life will bring forth the establishment and redemption of Zion. To produce the proper and perfect execution of any task in life, we must assimilate these spiritual qualities of the kingdom. Thus Zion may become a reality.

GROWTH THROUGH TRAINING

The assimilation of knowledge into our lives comes through train-

ing. A civilian adjusts himself to life in the armed forces. He soon recognizes the necessity for training. Each man in his branch of service must be trained for his specific duties. The seaman being trained for submarine duty is subjected to the changes of atmospheric pressure that will be found when in action on and under the sea. If his body cannot stand up under this basic training, he is transferred to another branch of the service where he will be more valuable. Today, members of the air corps are no longer expected to be content with verbal instruction on methods of abandoning their plane if forced down in the open seas. Rather they are given actual training by being dropped in a dummy plane into a large tank of water. Thus they learn to protect themselves should they ever face a crash landing in the ocean. In commando tactics the trainee is sent through unrehearsed maneuvers with "live" ammunition so that he may learn to successfully react to the circumstances. Through this training, he produces that split second action which is so necessary in this particular type of warfare in actual combat. On the home front, those taking standard and advanced first-aid training offered by the American Red Cross also must pass required examinations. These examinations are given only after each and every member of the class has completed that period of training. He himself must demonstrate his ability to apply the proper bandages and medical attention that a "first-aider" will be expected to perform. Regardless of the type of life and work we choose, we must have proper training in order to make our lives more abundant.

With right inculcation of religious attributes in our lives, we soon become cognizant of the needs of those round about us. Jimmy Yen, who today has proved to be one of the most dynamic educators

of our generation, caught a glimpse of the need of helping people to help themselves. He, although a highly educated Chinese scholar who could have stayed in his own class of scholastic association, is dedicating his talents to help those less fortunate. He would teach them to free themselves from the bondage of ignorance. Working with the coolies, he found them desirous to grow, but that they lacked the opportunity. Jimmy Yen provided this opportunity by reducing the vocabulary of over 40,000 characters, which only the wealthy were given the opportunity to learn, to a vocabulary of about 1,000 characters. With these he taught the coolies how to read and write. He had them studying aloud through practical training, and has become perhaps the greatest mass educator of our time. *No nation, no great body of people, and no religious organization can rise higher than its masses.* We may cry for peace and Zion, but these shall never be, until God is more powerful in the hearts and minds of the masses.

As we press toward the mark of the salvation of the soul of man, we must understand those preventive measures, which are conditional factors, in the process of saving the soul. With the problems and adversities of life always active in our mind's eye, we must see the necessity for training. Divine guidance must be a dominating part. Leadership of *qualified* teachers is imperative. *Religion cannot be extemporized.* Individual reaction to any problem in life needing religious decorum can only be accomplished through trained understanding. One who attempts to extemporize feels the inward realization for the need of personal training.

ADAPTATION TO CONDITIONS

Modern warfare is teaching personal and group defense through the methods of camouflage. Servicemen on all battlefronts, whether it be the jungles, the snow covered sectors, or on the high seas, are being taught

how to protect themselves through the ever-changing and more successful methods of camouflage. The more realistic his disguise is to the surrounding area, the more readily he can protect himself. Our coastal defense is often unnoticed by the naked eye, due to the expert concealment of heavy artillery by camouflage blended with near-by scenes. From the air, the seemingly small village may actually be a booming and active defense plant. Science is continually experimenting to produce better ways to protect our materials.

To build our bodies as living temples of God, we must continually change to better methods as our understanding of eternal laws increases and as our faith becomes knowledge. *To live toward the perfection of Christlikeness we must be ever changing.* We today are living in a period of transition. We must continually adapt ourselves to present and future conditions. Our present period shows a marked increase in juvenile delinquency. The solution of this crime wave will come when we adapt ourselves to present need. The teen-agers are not wholly to blame, nor is the war entirely responsible for the delinquency wave. These statements are based on a recent survey of one of our typical large boom cities. Out of 452 cases of delinquent youngsters in that city, only three had fathers in the armed service and only nineteen had mothers working in war plants. In the solution of this problem, we will find the core of the trouble to be in the home environment offered the children. Young people themselves must recognize the need for preparation and training in order to prepare for future responsibility in the homes of America. The recognition of this all important principle of democracy must first come through the proper training of their parents and all community endeavors. The young men and women who have felt the tension of actual combat overseas sense deeply the emensity of the responsibility which has been placed upon them. This

responsibility causes them to seek and find a greater power than man. Today we read that there are no atheists in the air as well as in the foxholes. These young people are truly finding the necessity to adapt themselves to changing conditions.

As we render our reasonable service to God through making our vision of the kingdom a dominating part of our lives, we shall help each other to develop to a higher level. The object of Zion is to convert the world to righteous living. This will lead to the goal—the salvation of the soul of man (not food and wealth). With the divine assistance of God, we must be attuned to the needs of all people.

We will never see Zion except through a peaceful people.
We will never see a peaceful people except through good people.
We will never see good people except through good communities.
We will never see good communities except through good homes.
We will never see good homes except through righteous individuals.
We will never see righteous individuals except through the knowledge and application of the laws of God.

May we be transformed by the progressive renewing of our minds to a greater and more profound conviction of the Christ in this cause which we are sure is also his cause! May we in the process of presenting our bodies a living sacrifice, prove to the world as did the Christ, what *is* that good and acceptable and perfect will of God!

Life is a mission. Every other definition of life is false, and leads all who accept it astray. Religion, science, philosophy, though still at variance upon many points, all agree in this, that every existence is an aim.—Mazzini
—*Life and Writings.*

A desire of knowledge is the natural feeling of mankind; and every human being whose mind is not debauched, will be willing to give all that he has to get knowledge.—Samuel Johnson.

What We Have Learned

About the Conference

If there were any serious doubt of the wisdom and propriety of holding the recent General Conference, following the death of President Frederick M. Smith, it was dispelled in the first day of the meetings. As the conference continued, the judgment of leading church officers was abundantly sustained by the benefits both spiritual and legislative that accrued. The church is stronger, the people more confident and happy, and the officers are encouraged by the expressions of unity and trust manifested in the sessions, to go forward in their work, conscious of the support of the membership.

It was a happy and hopeful experience to attend this conference. For the people, there were practically no tensions. The few uncertainties vanished as their spontaneous will to go together in one direction became increasingly evident. From the first Saturday afternoon onward there was no doubt, no apprehension among the people who were doing the voting.

The organization of the conference was not easy. Many decisions had delayed, many plans left incomplete, due to circumstances that were beyond the control of those in charge. Yet at a late time when the plans came out and the people went into action, there was a total impression of peace, order, and harmony. From the visitor's viewpoint, as from the viewpoint of the head-quarter's church worker, everything was working well.

About Our Government

The people of this conference had an opportunity not heretofore known in many years of seeing the importance of the "Second Presidency" which is a part of the church law and structure, found in *Doctrine and Covenants* 122: 9. Through the years we had heard and read

much of the First Presidency, which is normally in charge of much of church administrative work. But when the First Presidency is to be reorganized the Second Presidency takes charge.

This feature of our church government, along with others mentioned in that section and elsewhere, gives stability and strength to the church, assuring the people, through the broad base upon which our government is founded, that it will always remain representative of the people.

About the People

The conference revealed again, with increasing emphasis, the desire our people have to meet, to visit, to enjoy the fellowship of other members of the church. This was strongly evident in the applause that greeted the recommendation of the First Presidency that the next conference should meet in 1947 instead of waiting the two-year period that has been so customary during recent years. Our people like to gather and visit at the General Conference. For many of them it is a reunion time.

Such meeting has definite values. Businessmen recognize them. They know that there is a limit to what can be accomplished by letter, telegram, and telephone. In the final phases of all co-operation, "personal contact" is indispensable. People have to meet face to face for complete understanding. You never really know a person by correspondence; acquaintance is established in personal contact.

In church work, where so much is dependent upon complete understanding, harmony, and good will, the conference meetings are of incalculable value.

About the Priesthood

One could not help being impressed, and deeply so, during the

ordination services of the conference, at the high quality and the fine appearance of the men being thus set apart to the higher offices of our organization. Knowing many of them personally gave all the more assurance that the impression concerning the whole group was correct. A splendid body of men were put in places of greater responsibility. And, we are sure, there are many more of this kind and quality where these came from.

A friend not a member of the church took occasion to say, toward the end of the conference, "I have heard several of your leading men speak, and they seem to be very well informed in their fields, and interesting to hear."

The Housing Problem

Most thought had to be given to finding places to house delegates, ex officios, and visitors. That problem is not likely to be easier next year, for there is no possibility of a rapid increase in the amount of local housing.

But when that problem is solved, we will face another. It was already apparent at this conference: that is, how to find the space for those who wish to attend the meetings. We have nearly enough people in and around Independence now to fill the Auditorium. The young people were badly crowded; scores who wished to attend the prayer meetings could not get in; Stone Church is too small, and the Auditorium itself, a vast place, had even the gallery well filled for most services. For the communion service, it was insufficient.

For the presence and the interest of all these fine people we are indeed grateful. They must have been disappointed at times when they could not find room. The increasing numbers of our people, their keen interest in church work, and the conference will soon present our leaders with problems they had not hoped to meet so soon.

L. L.

Official Minutes of General Conference 1946

Business Session, Saturday, April, 6, 1946, 10:00 a. m.

The 1946 General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints assembled in the Auditorium at Independence, Missouri, for its first business session at 10:00 o'clock A. M., Saturday, April 6, 1946, in conformity with action of the 1944 Conference, and notice published in *The Saints' Herald* of December 15, 1945.

President Israel A. Smith called the Conference to order. "Redeemer of Israel" was sung by the congregation, under the direction of Elder Roy A. Cheville, accompanied by Mr. Don Rey of Hollywood, California, at the organ, and Mrs. Lois Moore of Portland, Oregon, at the piano.

The assembly was led in prayer by Presiding Evangelist Elbert A. Smith.

Apostle John W. Rushton was recognized by the chair, and moved with the support of Presiding Bishop G. L. DeLapp that the First Presidency and the President of the Quorum of Twelve preside over this Conference in all of its meetings, and have power to complete the organization. The motion prevailed unanimously.

Apostle P. M. Hanson joined Presidents I. A. Smith and L. F. P. Curry in the chairmanship of the Conference, and President Smith in behalf of his associates expressed his appreciation of the confidence thus imposed.

Mr. Albert Brackenbury rendered a solo, "Who May Abide the Day of His Coming," from Handel's *Messiah*, accompanied by Mrs. Moore at the piano.

The chairman, under the authorization of the Conference, made the following appointments:

COMMITTEES

Secretaries: O. W. Newton, P. G. Fairbanks, Frank McDonald.

Stenographers: Miss Gladys Gould, Mrs. Rosamond Sherman, and Mrs. Ethel Dell.

In Charge of Music: Franklyn S. Weddle, Paul N. Craig, and Mrs. Mabel Carlile Hyde.

Press Committee: In charge of Leonard Lea, with privilege of choosing assistants.

Ushers: Under supervision of Bishop J. S. Kelley, with privilege of making such appointments and arrangements as may be necessary.

Administration to Sick: Evangelists J. Frank Curtis and Alma K. Dillee in

charge, with power to select others as needed.

CREDENTIALS

The chairman called attention to the report of the Credentials Committee, as found on pages 58, 59 and 60 of *The Saints' Herald* of April 6, and stated the report would be received subject to action of the Conference. Apostle George G. Lewis and Bishop Henry L. Livingston moved to approve the report of the Credentials Committee. The motion prevailed, and the chair announced the Conference officially organized.

MEMORIAL COMMITTEES

The chair recognized Apostle John F. Garver who moved with the support of Apostle John W. Rushton that a committee of four be appointed to prepare resolutions concerning the passing of the late President Frederick Madison Smith, to be presented at the Memorial Service tomorrow afternoon. The motion prevailed unanimously.

President Smith then stated there were other casualties during recent months of which official notice is given to the Conference, one being that of Brother James A. Gillen, former member and President of the Quorum of Twelve. He recognized Evangelist J. Frank Curtis who moved that a committee of three be appointed by the chair to draft appropriate resolutions on the death of Apostle James Arthur Gillen, to be presented at the Memorial Service on Sunday, April 7. Apostle G. G. Lewis seconded the motion, which carried unanimously.

Another loss sustained was that of Apostle Clyde F. Ellis; and Apostle D. T. Williams moved that in the light of this casualty among us, had in the passing of Apostle Clyde F. Ellis, that the chair be authorized to appoint a committee of three to draft a fitting statement manifesting the sense and appreciation of this body with regard to the life and work and death of our brother to be presented at the Memorial Service on Sunday. This was seconded by Elder Roy A. Cheville and prevailed unanimously. The chair announced personnel of committees authorized as follows: In respect to Frederick M. Smith the following: J. F. Garver, G. L. DeLapp, W. A. Hougas, and Leonard Lea. In respect to James A. Gillen: J. Frank Curtis, M. A. McConley, and J. F. Sheehy. In respect to Clyde F. Ellis: D. T. Williams, F. Henry Edwards, and Roscoe E. Davey.

The chair stated that these resolutions

would be prepared and presented by the chairmen of committees at the Memorial Service to be held tomorrow afternoon.

President Curry announced some corrections in the Official Program.

At the suggestion of the chairman, the session adjourned at 10:30 A. M. to 2:00 o'clock P. M., the special order of the session to be the selection of a successor to President Frederick M. Smith.

Hymn, "O God Give Strength," was sung, and the closing prayer was offered by Evangelist J. Frank Curtis.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Business Session, Saturday, April 6, 1946, 2:00 p. m.

The General Conference convened in business session at 2:00 o'clock P. M. April 6, 1946, as per adjournment of the morning session. President I. A. Smith was in the chair. Hymn, "Pass Me Not, O Gentle Savior," was sung, directed by Elder Roy A. Cheville, accompanied by Mrs. Edna Ehlers of St. Joseph, Missouri, at the organ, and Mrs. Thea Leonard of Independence, Missouri, at the piano.

President L. F. P. Curry offered the invocation.

Minutes of the morning session were read and approved as read.

A solo "Trust in the Lord" by Mr. Henry Anderson, of Lamoni, Iowa, was rendered, accompanied by Mrs. Anderson.

REORGANIZATION OF FIRST PRESIDENCY

The following communication was read by President I. A. Smith:

To The General Conference:

We, counselors to the late President Frederick M. Smith, since March 20 have under the law constituted the First Presidency. We now respectfully report that the General Conference, now in session, is legally constituted and organized.

Therefore, in conformity with church practice and precedent, we officially notify the Conference of the death of President Frederick M. Smith on March 20, 1946, the date above mentioned. This creates the necessity for the church in conference assembled to select or appoint a successor in the office of President of the High Priesthood and President of the Church.

I. A. SMITH,
L. F. P. CURRY,
Presidents.

Independence, Missouri
April 6, 1946.

Continuing, the chairman said: "In harmony with the law and precedents of the church, at this juncture we turn the Presidency of the Conference over to the Quorum of Twelve in the person of President Paul M. Hanson." He then relinquished the chair to Apostle Hanson and withdrew from the assembly.

Apostle Hanson requested that Apostle John F. Garver be associated with him in presiding over the Conference.

The chairman then addressed the assembly as follows:

INTRODUCTORY STATEMENT OF PAUL M. HANSON

In the emergency which the passing of our late president, Frederick Madison Smith, has created, the law of our church provides that the Quorum of Twelve Apostles, as the second presidency and the regulating authority of the church shall assume this position during the choosing of a successor in the First Presidency.

This act is not to be interpreted as an assumption of position or authority which invades the prerogatives of any other quorum or officer. But with humility and reverence the quorum stands in the appointed place which the constitutional law as well as the traditions of the church have designated, for guidance of the body in the way that has been outlined in which the present emergency should be met.

We are grateful that the requirements of the law seem to have been met in a manner that is satisfactory.

Although there is evidence of President Frederick M. Smith's expectation as to who would succeed him in the prophetic office, the brethren of the Twelve thought it wise to make assurance doubly sure in this vitally important matter by asking the Presiding Evangelist to seek the mind of God while we sustained him by our confidence, faith, and prayers. This Brother Elbert A. Smith consented to do, he having already felt some leadings in the matter. He will now present the light which he has received for the information and guidance of the Conference.

Presiding Evangelist Elbert A. Smith presented the following message to the General Conference and the Church:

A MESSAGE TO THE GENERAL CONFERENCE AND THE CHURCH

By the Presiding Patriarch

Wednesday forenoon, March 27, a committee of three Apostles from the Quorum of Twelve waited upon me to inform me that the quorum had by unanimous action decided to request me to seek divine guidance to present to the General Conference in regard to the choice of successor in the office of president. Came also a letter signed by the president and secretary containing this statement, "Our council, severally and as a group, assure you of our support and sincere prayers." The letter also gave the text of the resolution adopted by the quorum:

Whereas, in the death of the late Frederick Madison Smith the church has sustained the

loss of its president, president of the high priesthood, prophet, seer and revelator, be it resolved, it is the sense of this council that Presiding Evangelist Elbert A. Smith be requested to seek the will of God in the matter of a successor in this office.

Obviously it is the right of the Quorum of Twelve Apostles as the "second presidency" in the church to concern itself with this matter in the present emergency, and their unsolicited and unanimous action encouraged me to undertake a task that already weighed upon my mind by day and night.

The forenoon of March 6, Brother Israel A. Smith and I visited President Frederick M. Smith at his home and found him very ill; but he made no complaint, as was his habit, and the physician had not yet arrived, so we did not know just how serious the situation might be. However, after we had returned to the Auditorium and while I was alone in my office in prayer, a most profound conviction of the Spirit came upon me that the time had fully come for the end of the ministry of President Smith. Thereafter I was not under liberty at any time or place to pray for his recovery. It was not to be.

Subsequently at different times there was a recurrence of spiritual light, particularly the forenoon of March 20. This was during the hours immediately preceding the passing of the president. I was again in my office and was conscious of the presence and power of the Spirit of the Lord, and was directed presently to formulate a message to the Conference and the church, not as commandment or law, but by way of testimony, counsel, and comfort. This I have done and now submit the following:

I was strengthened by the assurance that the spirit of prophecy does not die with the prophet but is eternal with the Father and the Son, and through the ministry of the Holy Ghost, it is brought to the church and to individuals.

The testimony was again renewed with great clearness that Jesus is the Son of God and that his gospel is the power of God unto salvation. It is the responsibility of men of the priesthood to witness for him. They are to preach the principles of his doctrine. They are to officiate in the ordinances and sacraments of his church and to administer its affairs, both temporal and spiritual, in his spirit. They are counseled to teach his way of life and themselves to walk in it as leaders and exemplars.

The arm of the Lord our God has not been shortened. The havoc of war on earth has not shaken the foundations of his throne nor altered his plans

for the reign of peace on earth, in his own due time, and under the rule of his Son. The Saints should not become impatient nor feel frustration when their dreams are not all realized upon the date that they themselves have marked on the calendar.

The Lord has not changed regarding the great work of the Restoration. Neither has he turned from his people, though some of them have turned from him. Some have been lulled to sleep and inactivity by the spirit of indifference and carelessness. Some have turned away because of trivial offenses. Some have fallen away and been overcome by the grosser sins of the world: the spirit of revelry and wanton living, of drinking and fornication and adultery. All such are counseled to repent with heaviness of spirit while there is yet time, and to renew their covenant that they may again be clean men and women and find peace.

Those who have been devout and faithful and have rendered a sacrificial service, according to their ability and opportunity, may take new courage and press forward in the work entrusted to us all. There is no one of that spirit so humble or in so obscure a place that he or she shall be forgotten of our Lord.

The men of the ministry are counseled to cry repentance to this generation; to give themselves as men under a divine commitment to the task of warning the world through evangelical and missionary work and to the pastoral task to nurture the Saints in the spirit of love; to feed the sheep as commanded and forget not the lambs of the fold. They are admonished to work together in unity with that charity which suffereth long and is kind. Let the ministers of the Lord in every grade and station stand before the people in a demonstration that the law of reconciliation is observed among them, that their admonitions to the Saints to dwell together in peace may have weight.

This counsel is of great importance, because there remain other times of change and a time of crisis difficult to meet, and the men of the ministry should be prepared to meet such a time with wisdom, patience, faith, and under divine guidance which will be given to a united people—united in righteousness.

Let the people be comforted. The prayers of the Saints for the recovery of President Frederick M. Smith went not unheeded; but the time of his departure was at hand. He was spent and weary in body and mind—but there remaineth a rest—and consolation.

According to historic precedents of

the church, based on law, and always observed hitherto, the president and prophet of the church, when inspired so to do, may indicate his successor. There is evidence that the late president did will so to function. At a joint council meeting of the Presidency, Twelve, and Presiding Bishopric, October 20, 1938, there was under consideration the appointment of Israel A. Smith and L. F. P. Curry to act as counselors in the presidency, subject to action of the next General Conference. At the time President Frederick M. Smith made a statement to the council which is referred to in the official minutes of the meeting as follows:

Citing the letter of instructions issued by his father, he called attention to the fact that in the event of his passing, Israel would be in line for the office of president, and would have the advantage of the additional experience which this appointment would give.

Subsequently the late president assured the church that at that time he was moving under "inspirational impulses"; this assurance was embodied in a revelation given to the church at the Conference of 1940 which was approved by the church and published in the *Book of Doctrine and Covenants* as section 138.

The Conference is counseled to consider as valid and basic and in accord with our historic precedents the statements referred to and to give them due consideration in reaching a decision. Time has demonstrated the foresight expressed therein: years of experience in the presidency have been advantageous to Israel A. Smith, and in them he has gained in the confidence and esteem of his brethren.

To this matter I have given earnest prayer and thought, with an increasing conviction that it is in harmony with the spirit of wisdom and revelation that the choice indicated by the late president should be approved, and that without unnecessary delay Israel A. Smith should be ordained president of the high priesthood and the church and prophet, seer, and revelator to the church. I am persuaded that this also will find confirming witness of the Spirit in the minds of numerous people.

If it be the will of the church that he should thus be ordained, he is counseled to enter upon that work in quiet strength, with firmness in decisions, yet with that spirit of kindness and justice that was with his father in that high office before him.

There are hazards and uncertainties of life and health involved in the putting of such a burden upon one well past the meridian of life that may

cause apprehension. I have sought earnestly for light on the questions, Will this man's ministry be for a considerable time, as we pray may be the case? Or will it be very brief? No assurance has been given. But the needs of the immediate hour are great—and we must oftentimes move by faith as did the fathers and founders of the church.

May peace and blessing abide with the church, and the men of the priesthood be reminded again that the Lord has said to his ministry: "Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."

Respectfully submitted,
ELBERT A. SMITH.

April 6, 1946.

At the request of the chairman, the message was again read by Secretary Frank McDonald.

The chair recognized Apostle John W. Rushton, senior member of the Apostolic Quorum, who presented the following statement and motion:

Mr. Chairman, Fellow Ministers and Delegates:

The sorrowful event under which we meet in Conference at this time, namely the passing of President Frederick Madison Smith, who for thirty years as prophetic leader won our esteem and affection, has incapacitated the quorum of the First Presidency of the church and imposed upon the Quorum of Twelve as the second Presidency of the church, the solemn task of supervising the carrying out of the law regarding the election of a successor.

Within the framework of the law governing this peculiar crisis we recognize five steps which must be taken as follows:

1. The right of the incumbent to name his successor.
2. The recognition of the law of lineal descent.
3. The need of revelatory authentication.
4. The voice of the church as expressed in free assembly by democratic vote.
5. The solemn setting apart of the candidate by the laying on of hands and the prayer of ordination.

As representative of the Apostolic Quorum, I can witness that this duty was undertaken in deep concern and fervent prayer. We are fully aware that the church is the instrument through which God continues the ministry of the incarnation. This is the "manifestation of God himself in flesh" and through which instrument his mind and will are continually revealed. Also, through which his purposes in the saving of souls and the building up of the kingdom are achieved. Consequently, the church must be "compacted together," according to Saint Paul; which means that the human and divine elements of the church must be well knitted together as the body, built, planned, and organized, to the end that the purposes of God as revealed and interpreted by Jesus Christ can be practically applied through the ministries of the church, which is the stewardship particularly of the priesthood.

In the minutes of the Joint Council of the First Presidency, Quorum of Twelve and Presiding Bishopric for October 20, 1938, it is recorded that the late President Frederick M. Smith definitely appointed his brother, Israel

A. Smith, to take his place in the First Presidency preparatory to his being selected to succeed him.

The specific law which emphasizes lineage, or the law of heredity, is recognized in our brother's appointment as the successor. We believe that emphasis must not be placed unduly upon the biological strain; but, equalized in the recognition of moral and spiritual qualifications. The "gifts and callings of God"; the injunction "Be ye clean, who bear the vessels of the Lord," are of necessity qualities we have the right to presume are safeguarded along with the hereditary principle.

Nor can we treat lightly the clear implications of the sacred writings that the "inheritance of the kingdom of God is not in flesh and blood," but "in righteousness, peace and joy in the Holy Ghost." Our Lord strongly insists, "It is the spirit that quickeneth; the flesh profiteth nothing." And in the communication through Joseph Smith in calling his son, our late President, to succeed him, in 1906, in the *Doctrine and Covenants*, section 127, worthiness in stability and fidelity were especially stressed.

Therefore we must interpret this law in the light of spiritual qualifications as well as recognizing racial and family prerogative.

The desirability for inspirational attestation is met in the message of the Presiding Patriarch, which in the absence of any direct instrument of the late President supplements the presumption felt on the occasion of the communication by President Frederick M. Smith which represented what he spoke of as "pervasive inspiration."

The law also requires approval in open Conference, according to *Doctrine and Covenants* 17:17, which reads: "Every president of the High Priesthood is to be ordained by direction of a High Council or General Conference."

In view of these regulations which converge in the arguments and evidences herein presented and authenticated in the law and traditions of the church, pointing to our Brother Israel Alexander Smith as the one to take his place in the First Presidency in succession to the deceased President; therefore it is moved that Elder Israel A. Smith be recognized and approved for ordination as called of God to preside over the High Priesthood and the church, to exercise the functions of such office in harmony with and agreeable to the mind and will of God as revealed in the Bible, the *Book of Mormon* and the *Book of Doctrine and Covenants* which are accepted by the church as the standard of doctrine, ethics, and spiritual truth.

Elder E. Y. Hunker, Senior President of the Seventies:

Mr. Chairman, members of the Conference, it is truly a privilege to support the motion just presented through the properly authorized and delegated representatives of the church at this memorable conference. In so doing I feel that I bespeak the deep conviction of the membership of the church that God has been and is directing his people, and that their action to approve of Israel A. Smith as the rightful successor to the late President of the Church is in harmony with past revelations of God and usages of the church deal with this matter, accepted as law and still in force today. I am happy to second the motion.

Apostle Hanson relinquished the chair to Apostle Garver, who placed the motion before the Conference for discus-

sion, stating that in order to secure a general coverage of the matter, there being no objection, the chair would call to the tribune a few men representative of the quorums and areas of the church. Accordingly, the following at the request of the chair addressed the assembly: Paul M. Hanson, President of the Council of Twelve; Roscoe E. Davey, senior by ordination of the Council of the Presidents of Seventy; Presiding Bishop G. L. DeLapp, President of the Aaronic Priesthood; Ward A. Hougas, President of the Quorum of High Priests; Myron A. McConley of the Council of the Twelve, representative of our Australasian Mission and Pacific Islands; Arthur A. Oakman of the Council of Twelve and representative of the European Mission. Elders G. E. Tickemyer, John E. Vanderwood, and Gomer T. Griffiths also spoke in support of the motion.

The vote was then taken on the choice of Israel A. Smith for president of the High Priesthood, and of the church, and prevailed unanimously. The courtesy of voting was also extended to the visitors present, who expressed unanimous approval. The chair then stated that the motion prevailed, and Israel A. Smith hereby declared unanimously chosen to serve us as president of the High Priesthood and of the church.

At this juncture Apostle Garver resigned the chair to Apostle Hanson, who appointed M. A. McConley, W. A. Hougas, Percy E. Farrow, and G. L. DeLapp to escort Brother Israel A. Smith into the assembly. Hymn, "Nearer My God to Thee," was sung, and the congregation stood in tribute while President Smith was escorted to the platform. Receiving official notification by the chairman of his selection, President Smith addressed the Conference as follows:

Brother Chairman and Saints:

I beg your indulgence for a statement, which naturally will be more or less personal in its nature.

Yes, a sturdy Oak has fallen; a strong leader is gone; but the church goes forward. Thus is the history of our crises epitomized.

Having been reared in the church, having long known the law and the traditions and the precedents of the church, having been son, editorial associate, and secretary of the late Joseph Smith, and brother and counselor to his successor, I would not have been human if I had never contemplated, especially within recent years, that at some time the church might face the necessity of selecting a successor to President Frederick M. Smith.

And I would be disingenuous, indeed, if I were to say I had not anticipated the probability of the action you have just taken.

I do not, however, from your selection, take any honor unto myself. You have honored the law; you have honored God, if that law is divine, as we believe it is. I in no way minimize the sacredness of the office: It is desirable, indeed, to be honorably engaged in a high and holy calling with the honorable men and women of the church.

There are those who have questioned the desirability of a continuation of the rule as to succession; they would abrogate it, and recede from the precedents followed in a like situation in 1860 and 1915. I accord to them entire honesty of conviction. Modesty forbids any advocacy of the rule on my part. And most assuredly, respect for the traditions of the church and the interpretations of revered and inspired leaders, suggests the un wisdom of attempting any apology. The rule has long been established—long before most of us here were born.

If any lack confidence for personal reasons, may they withhold their final judgment, without prejudice. I shall do my best to win a place in their good graces. My father, who came to be universally accepted, was more or less unknown at the beginning of his ministry. When Frederick followed, he was overshadowed, to a degree, by his father's standing as a leader. Time will be required, and time is respectfully asked. That, I am sure, will be granted.

Many years ago, my father frequently suggested to me the possibility of a call to the priesthood and official responsibility. And I, as often, told him that if that should happen, I hoped I would be considered worthy of service. Later on, at such times as I have seen in prospect what we here witness, the burden of my prayer has been that should the exigency ever arise, which has now confronted the church since the 20th of March, my associates in the advisory councils of the church would believe me worthy of their confidence. That these fellow laborers have so largely accepted me is evidence—to me at least—that my prayer has been answered.

So it is with gratitude I acknowledge their generous support, and I thank you for your vote of confidence; for I feel very humble indeed and quite inadequate of myself to carry the grave responsibilities of the office. I shall require their help. And I shall need your prayerful support.

We have often heard the expression, "big" men, "strong" men; but I long ago concluded that nobody is strong enough or big enough in and of himself to discharge properly the duties devolving upon the men in our leading quorums.

How certainly true this must be of the presiding head of the priesthood of the church!

Yes, a strong Oak fell on the 20th day of March, but he was strong, as his predecessors were strong, only as and to the extent that their powers were augmented by the divine mind.

My brethren, the world is in confusion because the gospel of Jesus Christ has not been sufficiently taught and received among the peoples of the earth. The primary objective of the priesthood is to bring the body of Christ to a unity of faith and action when this desirable world ministry may be accomplished. It is one of the challenging duties of the presidency, both the first and second presidencies of the church, to bring about complete harmony and unity among the quorums and councils of the church.

Every good and desirable thing, all our hopes, and the blessings of heaven await the faithful discharge of these responsibilities. I trust I may be of assistance in securing this unity.

My father on his deathbed reminded those about him that he had always tried to impress on the church that it did not depend on any one man or any set of men: "And," he added, "I bequeath to the church the ministry of the church." And what a legacy that was! With over three hundred under General Conference appointment at the time.

So we take stock of our present inheritance, and I am greatly encouraged to observe the very able and experienced brethren of the Quorum of Twelve, men of wisdom, statesmanlike in their desire and ability to move forward under the law; the Seventies, fewer, indeed, than we wish, but growing in effectiveness; the Presiding Bishopric of proved stability and capacity in times of stress; our splendid corps of stake and district officers, the standing ministry in general; and growing numbers of evangelical ministers under the able presidency of one whose spiritual stature was never greater than today. And, last but not least, a membership growing steadily in numbers, earnestness, and consecration.

It is indeed a high privilege to serve the church in collaboration with these men of the ministry, and I think I can justly point to them and say, "Here is the legacy of our departed president."

And I have promised myself and here avow that I shall never permit myself to become jealous or envious of their many excellencies and fine achievements. I shall continue to be proud of them.

I should be presumptuous, perhaps, on almost the instant of my selection, as it were, to mention policies. The commitment of the church to carry the gospel to the nations is uppermost in my mind at the moment. The chief missionary quorum of the church is even now pre-

paring a restatement of our missionary program. The desirability of keeping our eyes raised to the level of zionic ideals is of paramount importance. To these well-known ideals, I give my full allegiance.

If any pledge be required or should be deemed advisable, or expected, I could make no more fitting pledge than that made by the late Joseph Smith at Amboy, Illinois, eighty-six years ago today, when he said—and I adopt his words as expressing my earnest intention:

"I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals." And again when he said, "I propose that all shall be dealt with in mercy."

Like him, I come not of my own dictation to this sacred office, but, as you have this day witnessed, by a call of heaven through regular and appointed channels. I accept the call to service.

In addition, I pledge that all my powers of body and mind shall be spent in the line of duty.

We abide in faith. God will bless us if we are united. United we must be. Division in our ranks must not be permitted. Full and firm reliance on the power of God is our only salvation.

My prayers, in the Master's name, are for your well-being, your prosperity, your individual and collective salvation, for the success of this General Conference, and the ultimate triumph of the kingdom of God on earth.

And now, Mr. President, as a servant of the church, I await the further direction of the Conference.

Apostle Hanson announced that the ordination of Brother I. A. Smith would take place in the Auditorium at the 9:30 A. M. service on Sunday.

Announcements were made, hymn, "Where Wilt Thou Put Thy Trust" was sung, Apostle McConley offered the benediction, and the Conference adjourned at 4:30 P. M. subject to the provisions of the Official Program.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Ordination of Israel A. Smith April 7, 1946

Pursuant to action of the General Conference on Saturday, April 6, 1946, and in harmony with announcement on that occasion of the President of the Quorum of Twelve, Paul M. Hanson, the ordination of Israel A. Smith to the office of President of the High Priesthood and of the Church took place at the ordination service Sunday morning,

April 7, held in the Auditorium, the procedure being as follows:

"Israel A. Smith, after receiving a charge delivered by Presiding Evangelist Elbert A. Smith, was ordained to the office of President of the High Priesthood and of the Church by the President of the Quorum of Twelve, Paul M. Hanson, assisted by John W. Rushton, senior apostle of the Quorum of Twelve, Ward A. Hougas, President of the Quorum of High Priests, and Presiding Bishop G. Leslie DeLapp, President of the Aaronic Priesthood."

Following the ordination President Smith made the following statement:

April 7, 1946

I do not know that there is much that I could add to what I said on yesterday. I do not know that there is anything I should add to that, except to say again that I appreciate and thank you for your confidence and support. I realize the significance of the charge which has been made by Brother Elbert, and I trust that God will give me strength to continue faithful. Up until now I have, as it were, been feeling my way. I believe now that I can go forward with more assurance.

In order to clear some possible doubt as to the statement which I made on yesterday with reference to acceptance of the office, I wish to add something this morning which is as follows, and I trust it will clear away any doubt that any may have with respect to my position:

The appointment and call which were made the basis for action by the General Conference on yesterday came through regular channels. I have submitted to ordination and desire to record again my acceptance. I believe the call is divine and I know that I must accept the office which, under the motion, is that of President of the High Priesthood and of the Church, to exercise the functions of such office in harmony with and agreeable to the mind and will of God as revealed in the Bible, *Book of Mormon*, and the *Book of Doctrine and Covenants* which are accepted by the Church as the standard of doctrine, ethics and spiritual truth.

Business Session, Monday, April 8, 1946, 2:00 p. m.

The Monday business session of the General Conference was called to order by President I. A. Smith.

Elder R. A. Cheville led the congregation in singing, "I Have Found the Glorious Gospel." Mrs. Edna Ehlers was at the organ, and Mrs. Florence Campbell accompanied on the piano.

Apostle John W. Rushton offered the invocation.

A solo was rendered by Mrs. Hazel Withee, "Great Peace Have They Which Love Thy Law," by Rogers. She was accompanied by Mrs. Florence Campbell.

Minutes of the business session of Saturday afternoon and the ordination service of Sunday morning were read, Apostle Garver called attention to an error appearing in the printed minutes as distributed for April 6, page 3, column 3, second paragraph from top, 8th line, where the word *orders* should be "areas." Stake President E. J. Gleazer, Jr., requested that Miss Thea Leonard be corrected to read Mrs. Thea Leonard. The minutes were approved as corrected.

REPORTS PRESENTED

The chair called attention to the following reports printed in *The Saints' Herald* of April 6, which he stated would be received and become a part of the minutes, subject to any necessary action at a later date.

Financial report of the Presiding Bishopric and a statement of policy, on pages 13-16 inclusive.

Graceland College, by A. R. Gilbert, Acting President, beginning on page 17.

Independence Sanitarium and Hospital, by G. L. DeLapp, Secretary, on page 20.

Independence Sanitarium and Hospital, by Gertrude E. Copeland, R. N., Superintendent, page 21.

Department of Religious Education, by F. M. McDowell and J. R. Darling, beginning on page 21.

Report of Church Architect, Henry C. Smith, on page 25.

General Council of Women, by Pauline J. Arnsen, beginning on page 25.

Graphic Arts Bureau, by C. Ed Miller, on pages 26 and 27.

Church Historian, by A. B. Phillips, on page 27.

Report of Examination by Lloyd L. Bland, Church Auditor, beginning on page 28 and continuing through a number of pages to and including page 43.

Southwestern States Mission, California, Arizona, Nevada, and New Mexico, by Apostle John W. Rushton, page 44.

West Central States Mission by Paul M. Hanson, page 44.

Southern Mission, by Charles R. Hield, pages 44 and 45.

Hawaiian Mission, by M. A. McConley, pages 45 and 46.

The Northwestern Mission, by D. T. Williams, page 47.

Great Lakes Mission, by E. J. Gleazer, Sr., pages 47, 48.

Australasian Mission, by C. G. Mesley, pages 48 and 49.

European Mission, by A. A. Oakman, pages 49, 50 and 51.

Herald Publishing House, by C. A.

Skinner, President of the Board of Publication, pages 51 and 52.

Department of Statistics, by C. L. Olson, pages 52, 53, and 54.

Patroness Society, by Mrs. Wm. Bath, pages 53 and 54.

Presidents of Seventy, by E. Y. Hunker and R. E. Davey, pages 54 and 55.

Church Physician, Dr. A. W. Teel, pages 55, 56 and 57.

Society Islands Mission, by F. Edward Butterworth, page 57.

Report of Archaeology Committee by C. R. Hield, Chairman, et al, pages 60, 61.

North Atlantic States Mission, by J. F. Garver and G. G. Lewis, page 61.

Order of Evangelists, page 62.

East Central States Mission, by F. H. Edwards, pages 62 and 63.

Announcements were made and at 2:45 the chair adjourned the Conference in order to give additional time to the quorums. Hymn, "How Firm a Foundation" was sung, and Apostle Garver pronounced the benediction.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Business Session, Tuesday, April 9, 1946, 2:00 p. m.

The General Conference convened in business session at 2:00 o'clock P. M., Tuesday, April 9, with President I. A. Smith in the chair. "Blest Be Thou, O God of Israel," was sung under the direction of Elder Roy A. Cheville, accompanied by Oliver Houston at the organ, and Mrs. Florence Campbell at the piano.

Evangelist Alma K. Dillee offered prayer.

Special music of the afternoon was a bassoon solo by Mr. Wallace Fike, accompanied by Mrs. Campbell.

Minutes of Monday's session were approved as read.

Bishop DeLapp at the request of the chairman read a letter from Elder Arthur F. Gibbs, Hilo, Hawaii, with reference to the effects of the recent tidal wave which caused great damage in that city. His report indicated that all of our members in Hilo escaped injury. Bishop DeLapp stated that steps would be taken to provide the necessary relief.

The following communications were read by the secretary:

WESTERN UNION

April 8, 1946

The General Conference, care of Auditorium:

The members of Western Michigan District feel keenly the loss that the

church has sustained in the passing of President Smith. However we take courage because of the General Conference action which placed his brother Israel at the head of the church. We are solidly for him.

H. A. Doty, District President.
89 Edgewood Street
Springfield 9, Mass.
March 11, 1946

The First Presidency,
The Auditorium
Independence, Missouri
Brethren:

Following is a resolution carried unanimously by the Annual Conference of Southern New England District on motion of Elder Benjamin W. Leland of Plymouth, Massachusetts. Will you please present the resolution to the General Conference for its consideration?

"To the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints assembled at Independence, Missouri, April 6-14, 1946:

"We, the Saints of Southern New England District, wish the church to take action commending the work of the Federal Council of the Churches of Christ in America in its endeavor to have the coming peace efforts of the nations, so recently engaged in war, dictated by the Christian principles of equity and justice."

Respectfully submitted,
James W. Barton, Secretary,
Reed M. Holmes, President.
SOUTHERN NEW ENGLAND DIST.

WESTERN UNION

April 8, 1946

President I. A. Smith,
Independence, Missouri:

Makiki Branch send their *aloha nui loa*.
V. B. Etzenhouser.

WESTERN UNION

Israel A. Smith
The Auditorium,

April 9, 1946

Dear President Smith: The First Church of Portland, Oregon, extends its greetings to you and all your co-leaders at this 1946 session of General Conference. Please accept our congratulations and wholehearted support as our new president and leader.

The congregation of the First Church W. Wallace Smith, pastor.

Letter from President I. A. Smith to the Conference was read, as follows:

EVANGELISTS APPROVED

To the General Conference,
Greeting:

We submit for your consideration and action recommendations for ordination

to office of evangelist, approved by the Joint Council of Presidency, Twelve, and Presiding Bishopric, as follows:

John R. Grice
John Macgregor
Benjamin H. Hewitt
Richard Jones

Respectfully submitted,
I. A. Smith, President

Adoption of the recommendations was moved by Apostle E. J. Gleazer and Evangelist J. F. Curtis.

Elder John R. Grice came to the tribune and expressed his willingness to accept the office. Apostle F. H. Edwards spoke in support of the recommendation. Vote resulted in unanimous approval.

Apostle E. J. Gleazer and Bishop John C. Dent addressed the Conference in behalf of Elder John Macgregor, following which the recommendation was unanimously approved.

Apostle M. A. McConley and Elder Percy E. Farrow spoke in commendation and support of Benjamin H. Hewitt. The recommendation touching Brother Hewitt was approved unanimously.

Elder Richard Jones addressed the assembly indicating his willingness to accept the office. He was supported by Apostle E. J. Gleazer, Elder George Njeim, and Bishop J. C. Dent, and the vote resulted in unanimous approval of the ordination.

The chair directed attention to the following additional reports to the General Conference, as published in *The Saints' Herald* of April 13, 1946:

Far West Stake, by Emery E. Jennings and Earl T. Higdon, pages 14 and 15.

Lamoni Stake, by E. J. Gleazer, Jr., and Lewis Landsberg, pages 15, 16 and 17.

Kansas City Stake, by Blair Jensen and L. Wayne Updike, page 17.

Quorum of High Priests, by Ward A. Hougas, pages 17 and 18.

First Quorum of Seventy, by Maurice L. Draper, page 18.

Central Missouri Stake, formerly Holden Stake, by W. A. Hougas and Theodore A. Beck, pages 19 and 30.

Music Department, by Franklyn S. Weddle, page 30.

The chair stated these reports would be received and spread upon the minutes, subject to later action.

Announcements were made. Hymn, "He Leadeth Me" was sung, Evangelist William I. Fligg offered the benediction, and the Conference adjourned at 3:00 o'clock P. M., subject to provisions of the Official Program.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

**Business Session, Wednesday,
April 10, 1946, 2:00 p. m.**

Preceding the opening of the business session a Hawaiian chorus introduced by Elder Howard F. Miller, president of Hawaii District, sang several native songs under the direction of Mrs. Emma Kaawakauo, accompanied by Miss Emma Kaawakau at the piano. Following this, Brother James Puuohau sang a solo furnishing his own accompaniment on the guitar. At the direction of Elder Miller, Sister Jackie Ching decorated Brethren I. A. Smith, E. A. Smith, P. M. Hanson, G. L. DeLapp, M. A. McConley and H. I. Velt with leis.

President Smith announced "We've a Story to Tell to the Nations," as the opening hymn, which was sung by the congregation, led by Elder R. A. Cheville, accompanied by Mrs. Edna Ehlers at the organ and Miss Carol Lee Anway at the piano.

Apostle E. J. Gleazer offered the invocation.

The minutes of Tuesday, April 9, were approved as read.

President Smith yielded the chair to Apostle P. M. Hanson and withdrew from the assembly.

The chairman requested that Elder Ward A. Hougas, president of the High Priests Quorum, be associated with him in presiding over the Conference.

REVELATION TO THE CHURCH

At the request of the chair, Secretary McDonald read the following communication:

Independence, Missouri
April 9, 1946

To the Quorums and
To the General Conference:
Beloved Brethren:

Realizing our urgent need to receive light and instruction in order that the quorums might be filled, I have wrestled in prayer to God in my weakness, on behalf and in the interest of the church, sensing deeply that it has been but a few hours ago when the burden of the church was laid upon me, yet in confidence and faith that God will not fail the church when called upon.

In the early hours of yesterday and today I was blessed by the Spirit in power and assurance such as I have never before experienced. The mind of the Lord was manifested to me, and in the order named my brethren have been presented to me, as follows, and accordingly I have written:

"It is my will, saith the Spirit, that my servants of the Quorum of the

Twelve, John F. Garver and F. Henry Edwards, be ordained and set apart to be counselors to my servant, the president of the church, and to be presidents in the Quorum of the First Presidency. They are my chosen vessels and are qualified by experience. Their apostleship is extended in presidency, and if they will go forward in loving service, their ministry will be very effective.

"To fill one of the vacancies in the Quorum of Twelve Apostles, I have presented to my servant the name of D. Blair Jensen of the High Priests Quorum, who is called and chosen to this office, and should be ordained and set apart as a special witness in the Quorum of Twelve."

My heart has been made to rejoice, as I feared that through my weakness and inexperience, the work of the church might suffer loss. I present this word to you soon after its reception, and, as I write, it is confirmed again unto me.

May God bless you in your deliberations; and if the quorums and the body shall have this message confirmed unto them, I shall rejoice, and I have faith that the church thereby will be blessed.

Your servant in Christ,
ISRAEL A. SMITH,
President

Elder Percy E. Farrow moved with the support of Elder Perry L. Hiles that this document which has been presented to the quorums and General Conference by President Israel A. Smith be approved as a revelation of the mind and will of God to the church, and that provision be made for the ordination of the three brethren named.

Reports from the various quorums touching this document were read as follows:

April 9, 1946

To the First Presidency and
and General Conference:
Greetings:

The Quorum of Twelve has given careful consideration to the document presented to the quorums and General Conference from President Israel A. Smith, and wish to report as follows:

"That the Communication coming to the Quorum of Twelve from the President of the Church, Israel A. Smith, be received for what it purports to be, a revelation of the mind and will of God, and that we register our approval of the same."

Fraternally yours,
QUORUM OF TWELVE
By Paul M. Hanson, *President*
George G. Lewis, *Secretary*.

April 9, 1946

To President I. A. Smith and
The General Conference:

The communication received on this date from the President of the Church has received long and careful deliberation. During the process of our consideration of this document, there came to the quorum an increasing spirit of unity, until the final action resulted in the unanimous approval by the quorum of the communication.

With this notification of approval we extend also our prayers of support and loyalty to the officers of the church.

THE FIRST QUORUM OF SEVENTY,
By E. Y. Hunker, *President*,
Maurice L. Draper, *Secretary*.

April 9, 1946

To the General Conference:
Greetings:

After very careful and prayerful consideration, The Quorum of High Priests unanimously approved as a revelation from God, the document received this day from President Israel A. Smith, designating John F. Garver and F. Henry Edwards as counselors to the President of the Church and D. Blair Jensen as a member of the Quorum of Twelve.

Respectfully submitted,
WARD A. HOUGAS,
President of the Quorum
EMERY E. JENNINGS,
Secretary of the Quorum.

April 9, 1946

President Israel A. Smith, *Office*,
Dear Brother:

The document of April 9, 1946, submitted to the Order of Bishops for action, was unanimously adopted by the order and is returned herewith.

Sincerely,
G. L. DELAPP,
Presiding Bishop.

April 9, 1946

To the General Conference,
Greetings:

We report that the document dated April 9th and submitted to the quorums for consideration, was laid before the Order of Evangelists at 11:00 o'clock of this date, and the motion prevailed that it be received and was unanimously approved as the word of God to the Conference and the church.

Respectfully submitted,
ELBERT A. SMITH,
Presiding Patriarch

A. V. ARNOLD,
Secretary

APRIL 27, 1946

13 (477)

April 10, 1946
To President Israel A. Smith and the
General Conference Assembly:

The Elders' Quorum in regular session the 10th day of April, 1946, after prayer and deliberation, passed the following resolution relative to the document presented to the quorum on April 9th:

"Moved and seconded that the document presented by the president of the church be accepted as the voice and the will of the Lord to the church, and that this quorum does so accept it and thus report our action to the General Conference assembly."

VERNON A. REESE,
President pro tem,
LEONARD N. WHITE,
Secretary pro tem.

April 9, 1946
President Israel A. Smith
and the General Conference:

This is to advise that the Aaronic Priesthood in quorum session, 214 present, met to consider the document dated April 9th, which was submitted to them. I am very pleased to report the following resolution, which was adopted unanimously:

"MOVED that the Aaronic Priesthood in quorum session approve the document from President Israel A. Smith as revealing the will of the Lord, and we express complete confidence in the provisions made, and pledge our support to the men so called."

G. L. DELAPP,
President of the Aaronic
Priesthood

Apostle John F. Garver, on invitation of the chairman, addressed the Conference, expressing his feelings and his willingness to serve as indicated.

The chair announced the absence of Apostle Oakman as due to illness.

Apostle D. T. Williams was recognized by the chair, and spoke feelingly of his association with Brother Garver through the years, and expressed his approval of the proposed ordination.

Apostle F. Henry Edwards took the tribune at the request of the chair, and made a statement of his feelings in the matter, and his desire to continue in the service of God and the church.

Apostle E. J. Gleazer, Elder Gomer T. Griffiths, Apostle John W. Rushton and Presiding Evangelist Elbert A. Smith spoke in commendation of Brethren Garver and Edwards, and in approval of the communication under consideration.

Elder D. Blair Jensen took the tribune and feelingly expressed his desire to be of service, and his willingness to accept the responsibility of the office.

Apostle M. A. McConley, Elder R. A. Cheville, Elder Leslie S. Wight, Presiding Bishop G. L. DeLapp and Elder W. A. Hougas spoke approvingly of each of the brethren named in the document, and in support of the motion.

REVELATION ADOPTED

Vote was then taken on the motion before the Conference and prevailed unanimously.

It was moved by Apostle J. W. Rushton and Bishop C. A. Skinner that this document be published in the *Doctrine and Covenants* for the guidance and direction of the church. The motion carried unanimously.

PRESIDENCY COMPLETED

At this juncture the order of the meeting was changed to that of an ordination ceremony.

Hymn, "Rise Up O Men of God," was sung, during which President I. A. Smith returned to the assembly.

Elder R. E. Davey offered prayer.

Following a Scripture reading by Apostle Rushton, the ordinations proceeded as follows:

John F. Garver was ordained to the office of counselor and president in the Quorum of the First Presidency by Apostle John W. Rushton, Apostle G. G. Lewis, W. A. Hougas, president of the High Priests Quorum, and Presiding Bishop G. L. DeLapp.

F. Henry Edwards was ordained to the office of counselor and president in the Quorum of the First Presidency by Apostle M. A. McConley, Apostle E. J. Gleazer, W. A. Hougas, president of the High Priests Quorum, and Presiding Bishop G. L. DeLapp.

Brethren Garver and Edwards were escorted to places beside the President.

D. Blair Jensen was escorted to the rostrum by Apostles Gleazer and McConley, and was ordained to the office of Apostle to act in the Quorum of Twelve, by Apostles D. T. Williams and C. R. Hield. He was then escorted to his place with the Quorum of Twelve where he was welcomed by members of that body.

A vocal solo was rendered by Elder Herbert S. Lively, accompanied by Miss Anway.

Announcements followed, hymn, "This God Is the God We Adore," was sung, and Apostle Hield pronounced the benediction. The Conference adjourned at 4:30 P. M., subject to the usual order.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Business Session, Thursday, April 11, 1946, 2:00 p. m.

At one o'clock p. m., Mr. Don Rey of Hollywood, California, presented a program of organ music. Mr. Homer D. Gatchett, of Berkeley, California, rendered a vocal solo, accompanied on the piano by Mrs. Gatchett.

President Smith stated that before proceeding with the more serious business of the afternoon, he wished to read a statement with respect to the oldest living minister in the church, Elder Levi Gamet. He then read the following:

Brother Levi Gamet was born on June 3, 1848, in Pottawatomie County, Iowa. He was baptized and confirmed a member of the Reorganized Church of Jesus Christ of Latter Day Saints, December 1, 1861, at Little Sioux, Iowa, by Elder S. W. Condit.

He was ordained to the office of Priest by Elder D. H. Bays in 1865, and to the office of Elder by Elder J. C. Crabb, June 6, 1880, and was ordained to the office of High Priest, April 15, 1920, by Apostles U. W. Greene and J. F. Curtis.

About 1898 Brother Gamet went under general church appointment and labored continuously as an Elder and Seventy until he was superannuated in 1922.

On the third of June, 1946, Brother Gamet will celebrate his 98th birthday. His continuous ministry as a representative of the Restoration movement is about 81 years.

We feel that God has been very good to extend the life of this goodly brother over these many years.

In appreciation of the rich ministry which he has given over a period of 81 years, and which has reached into the lives of many people of practically every generation of the Restoration movement; BE IT RESOLVED, that this General Conference pause for a few moments in its deliberations and stand silently and pay tribute to this faithful brother for his long and efficient ministry in the church.

CHARLES V. GRAHAM,
BLAIR JENSEN.

The resolution was moved by C. V. Graham and D. Blair Jensen. As the congregation arose, Brother Graham escorted Elder Gamet to the tribune.

Brother Gamet addressed the assembly, expressing his appreciation of the gospel and for the many evidences that God has given to his people. He expressed his gratitude for the privilege of association with the church all of his life, and bore testimony of the truthfulness of the gospel.

By standing vote the resolution was unanimously adopted. The congregation stood in silent tribute.

Business session was opened by singing of "Onward Christian Soldiers," under the direction of Elder R. A. Cheville, with Oliver Houston at the organ, and Mrs. Lois Moore at the piano.

President I. A. Smith was in the chair, and prayer was offered by Bishop M. C. Fisher.

Mrs. Wm. Nichols sang "Rest in the Lord," by Mendelssohn, accompanied by Mrs. Moore at the piano.

The minutes of Wednesday, April 10, were approved as read.

PRESIDENT CURRY

The following statement from President Smith was read by the Secretary:

To the Conference:

For the last seven and more years I have been thrown into close contact with President Curry. At the time this association began, he had completed several years of service as Presiding Bishop. His record had been made through those dark years of the depression. He and his quorum had battled manfully and successfully to lift the church out of the slough of debt and despondency.

Brother Curry brought into his work his great ability to organize the affairs of the office. He was untiring and assiduous, and his tenure as a member of the Presidency is marked by some significant achievements, notably the Clinic on Evangelization in 1941. The effect of his work has never been and probably will never be known, but it was and still is far-reaching.

The action of the Conference in ordaining me as a successor to President Smith marked the termination of his presidency, and ere we get very far past events of the Conference, I must record my appreciation of his ability, his friendliness and gracious personality. He has ever been the perfect Christian gentleman, and I have a real affection and love for him.

It was manifested to me that the Lord has accepted his work, and his reward is sure. His rare gifts are at their best, and the way will open soon for him to make further contribution to the cause, as soon as the appointing powers may have time for due consideration, assuming he desires to carry on.

When the President passed to his reward, Brother Curry took hold of the work thrust upon us and in a very large degree, credit for the success of Conference arrangements belongs to him.

I make this personal acknowledgment of my gratitude to him, and my best wishes for his success are heartily extended.

Sincerely,

I. A. SMITH.

April 10, 1946.

It was moved by President F. H. Edwards and Bishop G. L. DeLapp that a committee of four be appointed to express the feelings of the Conference and the Church with reference to the extended service of President Curry.

The motion prevailed unanimously, and the chair appointed F. H. Edwards of the First Presidency; Paul M. Hanson, President of the Quorum of Twelve; Ward A. Hougas, President of the High Priests Quorum; and E. Y. Hunker, President of the Council of Presidents of Seventy to serve as this committee.

GAVEL CEREMONY

In a fitting statement President Smith presented to each of his colleagues a gavel as a symbol of Presidency, in which in most things coming under the

jurisdiction of the presiding quorum equal responsibility is shared. He presented to Brother Garver a gavel which had been a possession of the late President Frederick M. Smith, out of consideration of the long time friendship of these two brethren. To President F. Henry Edwards he presented a gavel which for many years was a prized possession of Elbert A. Smith, then a member of the Presidency, and which was presented to President I. A. Smith in 1940. He stated it was to be held by President Edwards in trust during his tenure of office.

Brethren Garver and Edwards each made appropriate response in acceptance of the gavels, pledging their efforts to use these symbols of authority for promoting the rights and privileges of all.

The following communication was read by President Smith:

To the General Conference, Greeting:

We beg to submit for your consideration the recommendation that when this Conference adjourns, it does so to meet April 5th to 13th inclusive, 1947.

Very respectfully,

THE FIRST PRESIDENCY,

By I. A. Smith.

On motion of Apostles D. T. Williams and A. A. Oakman, the recommendation was approved unanimously.

TIME LIMIT FOR NEW BUSINESS

The chair suggested that the time limit for the introduction of new business be set for three o'clock Friday, the 12th, and on motion of Elders L. S. Wight and A. T. Higdon the recommendation was adopted.

HIGH PRIESTS

The following communication from the First Presidency was read:

To the General Conference, Greeting:

The following recommendations for ordination to office of High Priest are submitted for your action:

Hunter C. Ferguson, San Bernardino, California; W. Blair McClain, Independence, Missouri; Alma C. Andrews, Berkeley, California; Reed M. Holmes, Boston, Massachusetts; J. E. Wilder, Mercedes, Texas; Donald L. Graham, Kansas City Stake, Glen Sivits, Kansas City Stake.

Respectfully submitted,

THE FIRST PRESIDENCY,

By I. A. Smith.

Apostles J. W. Rushton and G. G. Lewis moved to approve the recommendations.

Hunter C. Ferguson not being present, Apostle J. W. Rushton addressed the Conference in his behalf, and was followed by Brethren Charles Fry, M. A. McConley, and L. J. Ostertag, who spoke in support of Brother Ferguson.

The recommendation touching Brother Ferguson was approved unanimously.

W. Blair McClain expressed his willingness to accept the responsibility, and his desire to serve the church.

Apostle Gleazer spoke in commendation of Brother McClain, and Elder G. E. Tickemyer, who stated he represented also J. S. Kelley, Glaude A. Smith, and Amos T. Higdon, appointees in Zion, expressed his approval of the recommendation.

The motion to approve ordination of Brother McClain to office of High Priest prevailed unanimously.

Alma C. Andrews expressed his willingness to accept if the body so desired. Brethren A. A. Oakman, J. W. Rushton, and H. I. Velt spoke in support of Brother Andrews. Vote resulted in unanimous approval of the recommendation.

Reed M. Holmes indicated his willingness to accept. He was supported at the tribune by Brethren J. F. Garver, G. G. Lewis, M. C. Fisher, J. F. Curtis, R. E. Davey, G. T. Griffiths, and L. S. Wight. The recommendation concerning Brother Holmes was approved unanimously.

J. E. Wilder made statement of his acceptance of the responsibility if approved, and Brethren C. R. Hield, Stewart Wight, A. V. Arnold, J. S. Kelley, and T. A. Beck spoke in commendation of his services to the church, and his qualifications for the proposed office. He was approved for ordination by unanimous vote.

Donald L. Graham was not present, but was sponsored by Apostle Blair Jensen, who spoke in support of the motion, as did also Elder H. A. Higgins of the Kansas City Stake. Vote resulted in unanimous approval.

Apostle Jensen spoke in behalf of Glen Sivits, who was not present. C. B. Kramer also took the tribune and endorsed Brother Sivits and the proposed ordination. The motion carried by unanimous vote.

The congregation sang "Behold the Savior at Your Door."

DRAPER, PRESIDENT OF SEVENTY

The following communication was presented:

April 11, 1946

To the General Conference, Greetings:

The Presidents of Seventy take pleasure in recommending to you for your

consideration the ordination of Maurice L. Draper, to the office of President of Seventy, to fill one of the vacancies in the Council of Presidents of Seventy.

This recommendation has received the approval of the First Presidency, the Quorum of Twelve, and the First Quorum of Seventy.

Sincerely yours,
R. E. DAVEY,
Secretary of the Council.

It was moved by Apostle D. T. Williams and Elder V. D. Ruch that the recommendation be approved.

Brother Draper indicated his willingness to serve in this capacity, and the recommendation received the endorsement of Apostles E. J. Gleazer and C. R. Hield, and E. Y. Hunker of the Council of Presidents of Seventy, who spoke in commendation of Brother Draper. The vote was taken and the motion to approve prevailed unanimously.

SEVENTIES

Communication from the Council of Presidents of Seventy was read, as follows:

April 11, 1946

To the General Conference, Greetings:

The Council of Presidents of Seventy take great pleasure in recommending to you for your consideration the ordination of the following named brethren to the office of the Seventy:

Harry A. Engle, A. E. Ledsworth, Phillip Moore, Albert A. Scherer, V. C. Sorensen, Thomas E. Worth.

This recommendation has received the approval of the First Presidency and the Quorum of Twelve, and the First Seventy.

Sincerely yours,
R. E. DAVEY,
Secretary of the Council.

Bishop Lewis Landsberg and Apostle Oakman moved to approve the recommendations.

Harry A. Engle expressed his feelings in the matter, and his willingness to accept. Apostle Gleazer, E. J. Gleazer, Jr., and Apostle Hield spoke in commendation of Brother Engle, who was unanimously approved for ordination, as recommended.

A. E. Ledsworth indicated his willingness to accept the office. He was supported by C. R. Hield, R. A. Cheville, E. F. Robertson and Percy E. Farrow. The motion to approve prevailed unanimously.

Phillip Moore in his statement to the

Conference expressed his desire to serve and willingness to accept office indicated. He was endorsed by Apostle D. T. Williams and Elder E. E. Crownover, and unanimously approved for ordination as recommended.

Thomas E. Worth, of the British Mission, was not present. Apostle A. A. Oakman spoke in behalf of the excellent qualities of Brother Worth, as did also President Edwards and Apostle Rushton. The vote was unanimous in approval of the recommendation.

Apostle Lewis spoke in support of V. C. Sorensen, who is now in Paapeete, Tahiti, under missionary appointment. Elder A. L. Loving also spoke in commendation of Brother Sorensen. The motion to approve his ordination prevailed unanimously.

Albert A. Scherer made a statement of his feelings and desires, and indicated willingness to accept. President Garver, Apostle Lewis, and Elder Reed Holmes expressed approval of Brother Scherer and the proposed ordination. The vote was unanimous in approval.

The chair stated that approval of the recommendations would be interpreted as authorization to provide for the ordination in all cases.

DR. JOSEPH LUFF

At this juncture the chair inquired if the assembly would wish to hear a few words from Brother Joseph Luff, former member of the Apostolic Quorum, and now about ninety-two years of age. Approval being indicated, the chair requested Brethren Hanson and Gleazer of the Quorum of Twelve to escort Brother Luff to the rostrum, where he addressed the Conference bearing his testimony of the gospel. The congregation stood in tribute while Brother Luff was escorted from the platform.

Announcements were read, hymn, "Break Thou the Bread of Life," was sung, and Bishop Livingston pronounced the benediction. The Conference adjourned at 5:00 p. m., subject to provisions of the Official Program.

O. W. NEWTON

P. G. FAIRBANKS

FRANK McDONALD

Secretaries.

Business Session, Friday, April 12, 1946, 2:00 p. m.

Between the hours of one and two o'clock a miscellaneous musical program was given under the direction of Mr. Don Rey.

At 2:00 o'clock p. m. President Smith opened the business session, the congregation singing "My Faith Looks Up to Thee," under the leadership of Elder

Roy A. Cheville, with Oliver Houston at the organ and Mrs. Florence Campbell at the piano. Prayer was offered by Apostle D. T. Williams.

Mrs. L. S. Vickery of Oklahoma City sang "The Twenty-third Psalm" by Malotte, accompanied on the piano by Mrs. Irene Wolfe.

The minutes of Thursday, April 11 were read and approved as read.

The chair stated that the flowers at the front of the platform were supplied by the Saints of Denmark in affectionate memory of President F. M. Smith.

The following telegrams were read by the chairman:

WESTERN UNION

April 12, 1946

Israel Smith, General Conference Auditorium, Independence, Missouri,

Australasian Mission sends official greetings with assurances of our continuing prayers for divine guidance and blessing.

George Parker, Mission Secretary

WESTERN UNION

London, Ontario

The First Presidency,

The Auditorium:

We extend congratulations and assure you of our prayerful support.

The London Branch, John E. Macgegor,
Arlo Hodgson.

PRESIDENT CURRY

The committee appointed to draft resolutions of tribute to Brother L. F. P. Curry reported as follows:

Elder L. F. P. Curry,
Independence, Missouri,
Dear Brother Curry:

Under appointment from the General Conference, and on behalf of the Church we wish to express to you our sincere and deep appreciation for the contribution which you have made to the church throughout the long years of your ministry and, particularly, during the years when you served under appointment as a member of the First Presidency.

After many years of devoted service as one of the local priesthood, as Teacher, Elder, High Priest and Bishop, you came into general church service at a time of desperate need and as counselor to the Presiding Bishop and, later, as Presiding Bishop of the Church, joined with your colleagues of the Presiding Bishopric in giving to the church such strong, wise, and vigorous leadership in the field of temporalities that by the time your service in that department was terminated the church was well on her way to financial health and soundness.

Called from the Bishopric by the need for your services as a member of the First Presidency, you came into the field of full-time church service in 1940 at considerable personal sacrifice in which we have reason to know you had the loyal and affectionate support of your gracious companion. Here your gift for organization and your recognition of the importance of building according to sound principles were particularly valuable, especially since these stronger qualities were firmly wedded to kindly courtesy and friendly humor.

Your deep interest in the culture and welfare of the Priesthood of the church in many ways has been an inspiration to all of us, and we express to you our continued confidence.

Now that the reorganization of the First Presidency of the church has freed you of burdens which you bore at such great cost, even though you also bore them with such marked distinction, we extend to you our congratulation and thanks for work well done, and our heartfelt good-wishes for your continued happiness and success in your future ministry.

Sincerely and fraternally yours,

F. HENRY EDWARDS, for the First Presidency
PAUL M. HANSON, for the Quorum of Twelve

E. Y. HUNKER, for the Quorum of Seventy
WARD A. HOUGAS, for the Quorum of High Priests.

Approved by General Conference,
April 12, 1946.

Apostles J. W. Rushton and G. G. Lewis moved to adopt the report.

Apostles J. W. Rushton and G. G. Lewis and Evangelist G. T. Griffiths took the tribune and expressed appreciation of the labors of Brother and Sister Curry in behalf of the church, and paid a splendid tribute to the qualities and virtues which have endeared them to the Saints throughout the church.

The motion prevailed unanimously.

President Smith then relinquished the chair to President Garver.

APPROPRIATIONS REPORT

Attention was called to the "Financial Report of the Presiding Bishopric and a Statement of Policy" by the chairman, the report beginning on page 13 of the *Saints' Herald* of April 6.

Apostle J. W. Rushton and Elder L. G. Holloway moved that we approve the report of the Presiding Bishopric and adopt the report of the Auditor thereupon.

Presiding Bishop G. L. DeLapp took the tribune and discussed the report of the Presiding Bishopric.

The motion then prevailed by unanimous vote.

The chair called attention to the report of the "Board of Appropriations" which was distributed to the Conference on yesterday afternoon, and stated that it would be received and spread upon the minutes subject to action of the Conference.

Report of the Board of Appropriations to the Conference

April 10, 1946

Report of the Board of Appropriations to the General Conference, Greeting:

The Board of Appropriations, consisting of the First Presidency, Quorum of Twelve, and the Order of Bishops, met on Friday, April 5, Monday, April 8, and Tuesday, April 9, and beg to submit for the consideration of the Conference schedules and recommendations of appropriations which have been approved by the Board of Ap-

propriations to cover the years 1946 and 1947. The recommendations cover estimated needs and the figures are the same for both years with the exception of the amount required for Ministerial Inactive Family Allowance, the amount being less for 1947 than for 1946.

The Board of Appropriations submits an additional schedule which has been approved, covering the appropriation of Accumulated Funds.

Respectfully submitted,

BOARD OF APPROPRIATIONS,
By I. A. Smith, *Chairman*.

April 5, 1946.

*To the First Presidency and
the Board of Appropriations:*

It is to be noted from the General Fund Balance Sheet that cash in hand and United States Government bonds and securities total \$1,345,118.37. This figure includes cash in Canadian banks and Canadian securities, but from this figure the exchange has been deducted, leaving the total cash and bonds at par in United States funds.

The following allocation of these funds is hereby recommended to the Board of Appropriations: (Explanatory statements follow in sequence.)

1. Missionary Reserve Fund \$58,383.73

Reference has been made in our Report to the General Conference to the fact that use has already been made of this fund in the past year, when it was necessary to draw upon it to provide funds for the appointment of men not provided for by the previous budgetary appropriation. The amount so drawn is \$8,383.73, and we are recommending the setting aside of an additional amount of \$50,000.00, which would leave in this fund the amount of \$150,000.00.

It should also be kept in mind that this fund may be drawn upon for the establishment of a school for the ministry, subject to the action of the Joint Council; and also may be drawn upon to provide tracts, subject to the action of the Joint Council; it also serves as a backlog to provide for the support of missionary endeavor in the years which are ahead. From this fund it will also be possible to provide for the preparation of the translation of missionary literature into foreign languages.

Action herein recommended is that which was suggested in our recommendation of policy to the General Conference of 1944.

2. Operating Fund Reserve \$250,000.00

In our report to the General Confer-

ence of 1944, we stated that the Operating Fund Reserve goal was set at \$500,000.00, or approximately the equivalent of one year's operating expense. The General Conference approved at that time an appropriation of \$250,000.00; we are now recommending the appropriation of an additional \$250,000.00 to make the total \$500,000.00.

3. Ministerial Reserve Fund \$155,440.12

Appropriations have already been made to this fund totaling \$397,876.34. The appropriation now recommended of \$155,440.12 completes our accrued liability on all of our ministerial appointees up to the end of December, 1945. Current appropriations will have to be made for additions to this reserve on the basis of annual accruals. It is to be noted that during the last few years we have provided for the accrued liabilities that should have been met in past years. This has thrown a heavy load upon the church to make up in a short period of time that which could well have been spread over the years that are past. It will now be possible, however, to meet these requirements on a current basis without working undue hardship upon the church. The total amount in this fund, with the appropriations now recommended will be \$553,316.46.

4. Houses of Worship Revolving Fund \$300,000.00

During the period of debt payment, it was impossible for the General Church to allocate back to the districts and branches a proportionate amount of contributions of tithes and offerings made to the General Church by way of ministerial personnel and financial assistance in building houses of worship. With the action now recommended relative to appropriation of funds to build up reserves, the church has reached a position where it can recognize the obligations to individual districts and branches, at least in a small measure.

Increases to our ministerial list are being made and will continue to be made as men are available for appointment. The action recommended to set up a revolving fund in the amount of \$300,000.00 is a step in the direction of assisting branches by way of loans for the construction of houses of worship at a nominal rate of interest. It is anticipated that a substantial portion of funds needed for the construction of church buildings will be provided by the local congregation, the General Church granting a loan for an addi-

tional sum to be amortized over a period of years. It is also anticipated that this fund should be enlarged as funds in the General Church are accumulated.

5. Graceland College \$150,000.00

Consideration has already been had by the Joint Council of the problem facing us in connection with Graceland College, because of the increased enrollment in that institution; over 500 applications have already been received for enrollment for 1946-47. Students are being placed in temporary quarters, but it seems imperative that a dormitory be constructed at the earliest date possible, which will still leave it necessary for many students to find quarters elsewhere in Lamoni. The college administration is, therefore, recommending the building of a dormitory to house 150. It is estimated that with the appropriation already made (for which funds have been set aside in the amount of \$100,000.00), an additional \$150,000.00 will be required.

6. Independence Sanitarium and Hospital \$150,000.00

The sixth floor is now practically completed, with the exception of the elevator door and one or two other important items which it is necessary to have before use can be made of that floor. Every effort is being made to obtain this material. It is quite apparent that, despite the completion of the sixth floor, the demands upon the institution are so great that the additional floor space now made available will not be sufficient. It is also to be remembered that this floor was completed by the contributions of the community, with the understanding that the church would recommend the completion of the building.

Estimates received indicate that the cost of completion of the seventh floor and transfer of the operating rooms from the first floor to the fifth floor will cost approximately \$100,000.00. The seventh floor is now used as a shop; it will, therefore, be necessary to build a shop, and also a receiving room. A laundry is also needed, bringing the total appropriation needs to \$150,000.00. This will provide for the completion of this project.

7. The Auditorium \$200,000.00

The most important consideration for the expenditure of money for this building is that of its preservation and for acoustical treatment. The figures obtained for covering the dome with

RECOMMENDED APPROPRIATIONS FOR YEARS 1946-1947

	Actual Expenses	Recommended	
	1945	1946	1947
MINISTERIAL-ACTIVE:			
Family Allowance	\$160,232.86	\$199,462.44	\$199,462.44
Ministerial Reserve	37,506.85	60,047.92	60,047.92
Elder's Expense-Regular	54,624.86	57,000.00	57,000.00
Total Ministerial-Active	\$252,364.57	\$316,510.36	\$316,510.36
ADMINISTRATIVE EXPENSE:			
General Church	\$ 46,337.82	\$ 69,017.00	\$ 69,017.00
Stakes and Districts	16,136.33	19,606.00	19,606.00
Missions Abroad	6,596.98	5,048.00	5,048.00
Dep. of Equipment	1,150.00	1,500.00	1,500.00
Total Administrative Expense	\$ 70,221.13	\$ 95,171.00	\$ 95,171.00
PAYMENTS TO GRACELAND COLLEGE:			
Appropriation	\$ 20,000.00	\$ 35,000.00	\$ 35,000.00
Faculty Ret. Reserve Fund	4,000.00	4,000.00	4,000.00
Interest on Endowment	11,679.00	11,700.00	11,700.00
Total payments to Graceland	\$ 35,679.00	\$ 50,700.00	\$ 50,700.00
HOUSES OF WORSHIP:			
Kirtland, Ohio	\$ 259.78	\$ 2,000.00	\$ 2,000.00
Nauvoo, Illinois	1,374.32	4,045.00	4,045.00
Salt Lake City, Utah	425.00	500.00	500.00
Other H. of W. Properties	14.10	500.00	500.00
Architectural Services	—	1,000.00	1,000.00
Total H. of W. Properties	\$ 2,073.20	\$ 8,045.00	\$ 8,045.00
EXCHANGE	\$ 6,033.08	\$ 6,000.00	\$ 6,000.00
MISCELLANEOUS EXPENSES.....	20.00	—	—
MINISTERIAL INACTIVE FAM. ALL.....	62,199.34	67,380.00	65,580.00
PAYMENTS ON CONS. CONTRACT.....	1,047.24	2,000.00	2,000.00
Total Expenses	\$429,637.56	\$545,806.36	\$544,006.36
Total Ex. Less Ret. Res.	388,130.71	481,758.44	479,958.44
Equipment	—	3,300.00	3,300.00

SCHEDULE OF ADMINISTRATIVE EXPENSES RECOMMENDED APPROPRIATIONS, 1946-1947

GENERAL:	Actual Expense	1946-1947 Recommended
First Presidency	\$ 6,558.32	\$ 9,884.00
Quorum of Twelve	3,367.43	4,608.40
Presiding Bishopric	12,986.45	15,538.00
Evangelist	543.34	690.00
Dept. of Rel. Education	3,468.81	5,882.00
Radio	1,820.49	3,021.00
Music	682.74	871.80
Women's Department	135.62	650.00
Historian	111.07	1,245.80
Dept. of Statistics	2,330.18	3,050.00
Auditor	*262.99	326.00
Tithe Payers' Service	3,984.29	6,717.00
Legal Expenses	736.52	1,934.00
Guides' Booth	185.22	65.00
Auditorium Plant Operating	9,690.33	14,534.00
TOTAL	\$ 46,337.82	\$ 69,017.00
STAKES AND DISTRICTS:		
City of Zion	\$ 5,024.48	\$ 6,156.00
Kansas City Stake	1,905.44	2,385.00
Far West Stake	2,347.86	3,000.00
Lamoni Stake	2,062.89	2,615.00
Holden Stake	2,725.90	3,250.00
B. & A. Field Expense	2,069.76	2,200.00
TOTAL	\$ 16,136.33	\$ 19,606.00
Missions Abroad	\$ 6,596.98	\$ 5,048.00
Depreciation of Office Equip.	1,150.00	1,500.00
TOTAL	\$ 70,221.13	\$ 95,171.00

copper, completing the walls with finish stone (Bedford limestone) supporting the dome, and roofing the flat deck of the whole building, amounts to \$190,000.00 This is exclusive of installing the skylight, it not being considered essential to make such an installation at this time. The cost of installing the skylight would be \$22,500.00. It would, therefore, appear that an appropriation of less than \$200,000.00 would not be adequate to complete this important outside work.

8. Other Special Appropriations
\$40,410.00

a. Radio Equipment		\$ 6,850.00
General Church participation in Stone Church organ		3,000.00
b. Musical Instruments for Auditorium		
Organ	\$4,200.00	
Piano	1,000.00	5,200.00
c. Water Pump — Auditorium		1,500.00
d. Library		1,000.00
e. Servicemen's Building, Hawaii		5,000.00
f. Waller Memorial Site, Hawaii		7,500.00
g. Australian Ministerial Reserve		9,360.00
h. Historical Documents		1,000.00
		<u>\$40,410.00</u>

Bishop T. A. Beck and Apostle A. A. Oakman moved to adopt the report.

Bishop DeLapp directed attention to some corrections which he stated would be made in the published report, and discussed the recommended appropriations for the years 1946-1947, and answered questions by Bishop J. A. Koehler and Elder Harold Tabor. Elder G. E. Tickemyer discussed items appearing in the budget.

The vote was then taken, which the chair ruled would be on the schedules set up for 1946 and 1947. The motion to adopt carried unanimously.

Bishop DeLapp then discussed the "Missionary Reserve Fund," whereupon the vote was taken and the recommendation unanimously approved.

The "Operating Fund Reserve," after a brief discussion by Bishop DeLapp, was approved.

Vote on the "Ministerial Reserve Fund," following explanation by Bishop DeLapp, was also approved.

The "Houses of Worship Revolving Fund" was discussed by Bishops DeLapp and J. S. Kelley and Apostle D. T. Williams. The recommendation pertaining to this fund was unanimously approved.

Following Bishop DeLapp's analysis of the Graceland College item, it, too, was approved.

The Presiding Bishop discussed the appropriation for the Independence San-

itarium and Hospital, and the vote was unanimous in approval.

The proposed appropriation for the Auditorium was given consideration by Bishop DeLapp, and the recommendation was approved unanimously.

The various items under the heading of "Other Special Appropriations" were explained by the Presiding Bishop and the expenditure also approved.

The document as a whole was then adopted unanimously by standing vote.

The following recommendation from the Board of Appropriations was read:

April 11, 1946	
<i>To the General Conference, Greeting:</i>	
The Board of Appropriations had under consideration a request from the Graceland College Board of Trustees from which we quote, as follows:	
"An enrollment of upwards of 500 is anticipated for the year 1946, 1947, and thereafter for some time at least, if not for an indefinite period. Such increase in enrollment will effect a situation beyond the ability of the College to meet, with the efficiency heretofore characterizing its contribution to the life of our youth, and calling for such adjustments as may be made. In this approach we deal with one of these, namely the need for an additional building that as anticipated could be made to serve a number of purposes, and meet more or less adequately a number of needs, such as for additional classrooms, assembly hall, recreation, and in the social and spiritual life of the school; and it is to these latter interests we in particular address ourselves.	
"The Board has further by formal action expressed the hope that in the event approval is given for such a project, the College Day offering may for the time necessary be appropriated towards the construction of the said building at an estimated cost of fifty to sixty thousand dollars."	
The action of the Board of Appropriations on this recommendation was as follows:	
"That we look with favor upon granting this request, its not being out of harmony with the policy we have adopted for the enlargement of the College to accommodate an enrollment of approximately five hundred students."	
We respectfully submit this matter to the General Conference for consideration and action.	
For the Board of Appropriations. I. A. SMITH, Chairman.	
Brethren Alexander Klein and E. E.	

Closson moved its adoption. The motion prevailed.

RIISING COST OF LIVING

The following document from the Order of Bishops was read:

April 11, 1946

Whereas the rising cost of living has made the present maximum for General Church appointee families inadequate, therefore

BE IT RESOLVED that the annual maximum regular family allowance shall be \$1,800.00, adjusted by the official Consumers Price Index of the Bureau of Labor Statistics as of June 15 of each year, and

BE IT FURTHER RESOLVED that the maximum for personal and traveling expenses of any general church officer or Conference appointee shall not exceed \$1,800.00 in any one year, provided, however, that emergency payments in excess of the above maxima for either elder's expenses or family allowances shall be reported by the Presiding Bishopric to the Joint Council of the First Presidency, the Quorum of Twelve and the Presiding Bishopric.

Respectfully submitted,
THE ORDER OF BISHOPS,
By W. N. Johnson, Secretary.

On motion of Bishops J. S. Kelley and T. A. Beck resolutions were unanimously adopted.

Communication from the Presiding Bishopric was read as follows:

April 10, 1946

To the First Presidency and General Conference:

We wish to submit the following as nominations of the Presiding Bishopric as members of the Board of Publication (Herald Publishing House):

C. A. Skinner
Walter N. Johnson
Harry G. Barto
John W. Luff
David S. White
Respectfully submitted,
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Motion by Elder R. A. Cheville and Apostle P. M. Hanson to approve prevailed unanimously.

Hymn, "Sing We of the Golden City," was sung, and President Garver yielded the chair to President Smith.

MEMORIAL TO PRESIDENT F. M. SMITH

The secretary then read a communication from the Order of Bishops, which the chair stated would be received and spread upon the minutes subject to action.

April 11, 1946

To the First Presidency and General Conference:

At a meeting of the Order of Bishops held April 10th, the following resolution was moved and unanimously adopted, and it is hereby presented to the General Conference for its consideration and action.

RESOLVED that, inasmuch as there have been a number of suggestions relative to providing a suitable memorial for our late President Frederick M. Smith, and, further, as any undertaking to provide such a memorial should

be well thought through and carefully studied, it is the consensus of the Order of Bishops that the best interests of all concerned would be conserved through the appointment of a committee at this General Conference to consider the matter thoroughly and report back to the next General Conference with recommendation relative to that which would be most appropriate and fitting.

Respectfully submitted,
THE ORDER OF BISHOPS
By G. L. DeLapp.

On motion of Elder G. A. Smith and Bishop T. A. Beck the resolution was adopted unanimously, and the chair stated that the committee would be appointed at tomorrow's session.

CHANGE IN BISHOPRIC

The following communication from the Presiding Bishop was read:

April 9, 1946

*President Israel A. Smith and
the General Conference:*

This is to advise you that Bishop C. A. Skinner has filed his resignation with me as counselor. This is to notify you that, after due deliberation and prayerful consideration, it has been accepted.

I hereby officially take this opportunity to express my sincere appreciation for the years of service given by Bishop Skinner in filling the responsibilities which this office entails.

I wish to ask for the sustaining of Bishop H. L. Livingston as counselor, and to place in nomination the name of Bishop Walter N. Johnson as counselor.

Respectfully submitted,
G. LESLIE DELAPP,
Presiding Bishop.

Brethren K. L. Graham and Alexander Klein moved to approve.

Bishop Johnson was called to the tribune to express his feelings in the matter, and indicated his acceptance of the office if approved.

Bishop C. A. Skinner, Apostle G. G. Lewis, and Elder H. I. Velt spoke in commendation and support of Bishop Johnson. Apostle P. M. Hanson spoke in praise of the services of Bishop Skinner, his sterling qualities, and the efficiency which has characterized his labors for the church. Bishops J. A. Koehler and L. Wayne Updike spoke in support of Bishop Johnson. Elder O. Salisbury spoke in commendation of Bishop Skinner and his excellent services given the church. The report and recommendation were adopted unanimously.

President Edwards stated that all who have worked with Brother Skinner have entered into the expressions of appreciation given by Brother Hanson, but desiring to have them in more permanent form moved, with the support of Apostle Gleazer, that a committee of three be appointed to draft such expressions of appreciation by the conference and the church.

The motion prevailed and the chair appointed J. F. Garver of the Presidency, D. T. Williams of the Quorum of Twelve, and Henry L. Livingston of the Presiding Bishopric, to draft the resolutions.

Communication from the First Presidency was read as follows:

April 12, 1946

To the General Conference, Greetings:

After careful thought and prayer, we wish to recommend the ordination of Elder D. O. Chesworth to the office of bishop. This recommendation has the approval of the Joint Council of Presidency, Twelve, and Presiding Bishopric.

Very sincerely yours,
THE FIRST PRESIDENCY,
By I. A. Smith.

Bishops Livingston and Landsberg moved to approve the recommendation.

Elder D. O. Chesworth addressed the Conference, expressing himself as being willing to accept.

Apostle E. J. Gleazer and Elder D. E. Dowker expressed their confidence in Brother Chesworth, appreciation of his work, and support of the recommendation. The motion to approve prevailed unanimously.

VISUAL AIDS

The following communication from the First Presidency was read:

April 12, 1946

To the General Conference, Greetings:

In order to co-ordinate the use of visual aids in the missionary, pastoral and educational fields, and in harmony with the request contained in report of Elder C. Ed. Miller of the Graphic Arts Bureau, we recommend to the Conference:

1. That the purchase, preparation, and distribution of visual aid machines and materials be recognized as a function of the Herald Publishing House.

2. That the editorial preparation of visual aid materials be referred to an Advisory Committee on Visual Aids, whose members will represent the major activities of the church and will work in close collaboration with the First Presidency, and

3. That the surplus of \$3,121.71, accumulated to the credit of the *Priesthood Journal* account and held at the disposal of the First Presidency by the Herald Publishing House, be made available to the advisory committee for financing their activities, its being understood that thereafter visual aid projects will be self-sustaining.

Very sincerely yours,
THE FIRST PRESIDENCY,
By I. A. Smith

Elder K. L. Graham and Apostle C. R. Hield moved to adopt the recommendations, and the motion prevailed unanimously.

Another communication from the First Presidency was read as follows:

April 12, 1946

To the General Conference, Greetings:

We recommend that the following named

brethren constitute the Advisory Committee on Visual Aids:

C. George Mesley
Charles R. Hield
Clarence A. Skinner
Maurice L. Draper
John R. Darling

Very sincerely yours,
THE FIRST PRESIDENCY,
By I. A. Smith

Apostle Jensen and Bishop Livingston moved to approve the recommendations, and the vote resulted in approval.

TEMPERANCE

The following resolution was sponsored by Apostles Rushton and Williams and was adopted:

WHEREAS, the increasing indulgence by our nation in intoxicating liquors, as a beverage, costing, it is estimated, many billions of dollars directly and indirectly in lowered productivity industrially and commercially; and

WHEREAS, the increased delinquency resulting from this evil of drunkenness especially among the youth of the nation, polluting the stream of life at its source, creates consternation among all who are concerned with the moral integrity of our nation; and

WHEREAS, increasingly it is recognized that this country is becoming the most influential among the nations of the earth financially, politically, culturally, and morally, and hence the nation of destiny, we owe it to the world to set the standard of sobriety and cleanliness of life; and

WHEREAS, we see in the increasing number of cocktail bars and beer taverns, which constitute an increasing menace to the moral stamina and spiritual ideals, which are our national inheritance; and

WHEREAS, this manifest deterioration in the moral and social standards of our life not only sullies the name and honor of our citizenry whose constitution and code of ethics derive from the Christian philosophy of life, but also betrays the promise and pledge solemnly made when the 18th amendment, which prohibited the use and traffic in intoxicating liquors as a beverage, was revoked—therefore, be it

RESOLVED; that this Conference of the Reorganized Church of Jesus Christ of Latter Day Saints respectfully call attention of the Hon. President of the United States of America, the Senators and Congressmen, to this growing evil which menaces the welfare of the nation; and, request that such measures be taken as will bring this dangerous traffic under control by stricter application of existing laws, and the enactment of new legislation for the safeguarding of the men and women and boys and girls of our communities.

Apostle Rushton suggested that copies of this resolution be sent to the President of the United States and to Congressmen. The chair stated this would be done.

Announcements were read, hymn, "This God Is the God We Adore," was sung and benediction was pronounced by Apostle G. G. Lewis.

The Conference adjourned at 4:45 p. m. subject to the usual order.

O. W. NEWTON
P. G. FAIRBANKS
FRANK McDONALD

Secretaries.

Business Session, Saturday, April 13, 1946, 2:00 p. m.

Prior to the convening of the Conference, the Blue Bird chorus rendered three numbers under the direction of Mrs. Louise Wrigley.

The business session opened with President I. A. Smith in the chair. "Tell Me the Story of Jesus" was sung by the congregation, led by Elder Cheville, accompanied by Mrs. Edna Ehlers at the organ, and Mrs. Lois Moore at the piano.

The invocation was offered by Apostle M. A. McConley.

A cello solo was rendered by Mr. Milford Nace, accompanied by Mr. George Miller at the piano.

The minutes of Friday's business session were read. Apostle Oakman stated that vote on the resolution on intoxicating liquor was not unanimous as stated in the minutes, he having personally observed a negative vote. The chair stated the correction would be made. With this exception the minutes were approved as read.

PRESIDENT CURRY SPEAKS

The chair recognized Brother L. F. P. Curry, who came to the tribune while the congregation arose in tribute. Brother Curry addressed the Conference expressing his appreciation of the resolutions adopted, and for the opportunity of making a statement before the Conference.

*President Smith, Delegates, Friends,
Officers of the Conference:*

I would much prefer that you had not risen a moment ago because you touched my heart at a time when I would like to be perfectly untouched by an emotional reaction to a situation which you thus acknowledge. But I do appreciate your voluntary rising. I appreciate your applause. I appreciate the resolution which has been adopted, and the statement of President Israel. I am glad to have the opportunity for just a few moments to tell you what is in my heart.

In 1931 I came very reluctantly into the general church work. The problems which faced the church, growing out of overall policies of 1920 through 1930, were such that as a financial man I could see threatened the church's very existence. I had seen these overall policies persisting for a number of years, and their upholding under conditions which appeared to make almost impossible correction of the trend and remedy of a situation which might prove fatal. I think I would not under any circumstances have undertaken the task except for divine light received the night of January 13, 1931, in a period extending from midnight to 6 o'clock the morning of January 14, during which I was fully awake. The condition of the church passed through my mind. I re-analyzed the balance sheets and statements issued by the church. As a result of that review and experience, and also, I am positive, the presence of the Spirit of God, there came to me a series of seven steps which were needed to bring the church back to health. At that moment I did not conceive that I should have any part in carrying out such

steps, the light given being regarded as personal. However, during the previous December an impression had come to me that my church work in the Pittsburgh, Pennsylvania, area, where I labored as a local bishop, was finished. Furthermore, two urgent personal requests were received from President Smith to attend the Board of Appropriations meeting when held.

Taking advantage of an unexpected business trip to California, I came to Independence, en route, about January 25, looked at the books and statements, and talked to the president. It was arranged at that time that a meeting should be called of the Board of Appropriations for February 12, 1931. I again reached Kansas City the evening of February 10, and that night in his Kansas City home, handed to President Smith, the seven points that had come to my mind through the night of January 13. The seven points constituted the financial policy of the church. He added some words of introduction and conclusion, changed a word or two, such as a *that* to a *which*, perhaps, but the basic elements were exactly as given to him and were printed in the *Saints' Herald* of February 25, 1931, March 18, and October 28.

Subsequent to that time I had opportunity to be associated with members of the Twelve, of the Presidency, and with those who stood at my side in the Presiding Bishopric; and I am glad to acknowledge here today, that although there were times when, perhaps, we did not all see alike in the solution of problems, yet, on the whole, the men of the church stood together, and you know the result.

One conclusion was reached in those first days of 1931, attested by reason and affirmed by the Spirit of God. That was that if I came into the work full time I would not be able to exert the influence which would be possible and necessary. To that course I clung in spite of the fact that there were those who said I did not come in because I was afraid the church was going to fail. My first sermon in the Stone Church, as a member of the general official body of the church, April 6, 1931, declared my faith in the outcome, for the text was, "The Foundation of God Standeth Sure." The only reason I did not come in was that I saw I would not be able to labor as it was necessary to labor for the salvation of the church through those years. Events justified the stand taken. In 1938, then believing I should take up full-time work, I resigned my position in Dallas. The resignation was refused. I renewed it again in 1940 and it was accepted. I came here with an understanding as to the work of the Presidency agreed to by the President, and the joint council of March or April, 1940, giving myself wholeheartedly to the work of the church. Of course, it meant sacrifices, some of which I should not have been required to pay. One of these was the turning away in the Presidency, in 1943, from the understanding of 1940. But whatever may have been met, I have given what I could gladly for the sake of the church, and others were making their own sacrifices with me. I have tried to work constructively, and in the light of my first text, that the kingdom of God could not be established on any other basis than the laying of a sure foundation. I have tried to help lay that sure foundation in a sound financial condition, and the building up of a balanced, comprehensive program of missionary and pastoral endeavor. The result I leave to the people of the church.

The men who now come into the Presidency have my best wishes. My feeling toward them is that their burden, of course, will be heavy, but if they labor constructively, in accordance with the will of God, they shall ever have my faith and help. To those who labor in other offices I can say exactly the same thing. To the new member of the Quorum of Twelve

this goes just the same as for the other men. I shall miss seeing in his former place of responsibility Brother Skinner. I have learned to love him very dearly for his qualities of heart and mind, and his abilities. The new member of the Presiding Bishopric, likewise, has my affection and esteem.

As I close, I shall say this one thing of Bishop DeLapp, who bore the brunt here of active office work in the administration of the financial policy during the "thirties," and continues today: I have an affection and appreciation for him, which no matter what may have intervened, or may intervene from this time to the end of my days, remains. For Bishop Ray Carmichael, who also stood staunchly in those trying times, there is the same like affection, appreciation, and esteem for his character and contribution. For the other brethren I have much the same feeling. We have come through the fight together, and this leaves a sense of enduring fellowship.

As for me, the ordination of President Israel last Sunday morning terminated my official responsibility. With this termination I felt a load lifted from my shoulders, and that I had been true to my trust to the church. I feel more like a free man today than I have felt since 1931. I thank you.

The following committee report was read:

Independence, Missouri
April 13, 1946

*To the First Presidency and
General Conference:*

The committee appointed by Conference expresses to Bishop Skinner its deep sense of gratitude for the service he has rendered to the church. In 1928 he entered the full-time ministry as Bishop of Kansas City Stake and served in that capacity until he was asked to accept the responsibility as counselor to the Presiding Bishop in 1940. For the most part, Bishop Skinner's ministry to the church has been rendered during the very trying times with which we are all familiar. He has met the responsibilities with diligence and devotion. The good effect of his ministry is not only observed by the church but is projected into the lives of many people who have been privileged to know him.

In the church today there is an urgent need for a teaching ministry. Bishop Skinner, now laying down as he does the administrative responsibilities in connection with the Presiding Bishopric, shall be free for the fine teaching ministry of which he is outstandingly qualified. His broad understanding and maturity of judgment as well as devotion will enable him to teach and to counsel individuals and families as well as branches and groups respecting their stewardship obligations. This is particularly true in the matter of the management of finances.

We anticipate that Bishop Skinner shall have full opportunity to continue his ministry. We extend to him our very best wishes and support that he may be blessed abundantly for his continued responsibilities.

Respectfully submitted,
By J. F. GARVER,
H. L. LIVINGSTON
D. T. WILLIAMS.

On motion of Stephen Robinson and J. S. Kelley the report was unanimously adopted.

SCOUTS HONOR F. M. SMITH

Letter from Brother L. F. P. Curry, transmitting a resolution from the Kan-

sas City Area Council of the Boy Scouts of America, was read as follows:

April 11, 1946

REPORT OF QUORUM OF TWELVE

To the First Presidency and General Conference:

Dear Saints:

We greet you at this critical time in the history of the world and of our church in confidence born of our common faith and of the "exceeding great and precious promises" we share together. May "grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord."

The Conference has already received official report of the passing of our fellow minister, Elder Clyde F. Ellis, whose death occurred at Independence, June 21, 1945. Our brother shared the spirit of apostolic testimony in rich measure. He bore faithful witness throughout this country, in Canada, Australasia and in the Society Islands Mission, that in Christ Jesus our Lord we live and move and have our being and that without Him we can do nothing. We pay heartfelt tribute to the work and memory of Apostle Ellis.

Apostle A. A. Oakman completed his difficult war-time mission to Europe near the end of 1944, and we have been happy to work with him in the domestic field and in the councils of the church since that date. We had hoped that Apostle C. G. Mesley would also be with us at this time, but transportation difficulties have made this impossible and so Brother Mesley is continuing his work in Australasia. There are at this time nine members of the Quorum present at the conference. With the war ended, Apostle M. A. McConley is liberated from his assignment to Hawaii, to resume labors on the mainland.

We give our heartfelt thanks to our Heavenly Father that the holocaust of war has now passed over, and that we can face the future with a reassuring sense of an overruling Providence who treats us as persons of dignity, responsible and free, and yet does not abandon us either to our willfulness or our waywardness. We are particularly happy that so many of our young men and young women have come back to us well and strong and clean. We welcome them to our hearts and our homes and our churches. We pay silent tribute to those who will not come back, and sympathize with those who must carry the scars of war in their own bodies for the remainder of their lives.

The church is emerging from an extended period of successive difficulties which have distracted us from our major tasks for many years. We have felt the restrictions of our times resulting from war, debt, depression and internal readjustments, all of which have cast many obstacles in the way of effective missionary endeavor. As a consequence, the missionary spirit has burned low in many hearts and in many places. The pressure of social and economic need has caused some to set up a false antithesis between the building of the Kingdom and the warning of the nations; where in reality these *two* aspects of the total tasks are so intertwined that each is fully dependent on the other for its own fulfillment. Our faces are again set forward. The return of our young people, the release of old and young from the strains of fear, worry and overwork; the newly-won financial strength of the church, and—above all—the multiplying evidences of the patient love and guidance of our Heavenly Father, call us to new endeavors and new expectations. The future is rich with hope and promise.

During the biennium now closing the members of our quorum have been in close touch with the practical realities of the Work in the field. From this we came together about a month ago under a feeling of inner compulsion to revise our missionary policy seek-

ing to adapt it to the growing experience of the church and the changing demands of the times. This we have done carefully and prayerfully, with a sense of divine guidance. Therefore we commend attention, particularly to the attention of the priesthood, the major outlines of our missionary policy which we here present:

I. *Build stable branches and districts:* The souls of all men everywhere are precious in the sight of our Heavenly Father. Every opportunity to witness for Jesus Christ should be sought and improved upon. Salvation is wrought out in fellowship, not in isolation. Members of the church who are living in contact with good and stable branches should give and receive richer ministry than those who are isolated or whose home branches are handicapped by lack of numbers or equipment. Our most urgent missionary objective is to build up such branches as are below the level of spiritual efficiency. We hope and expect to do this by quickening the spirit of testimony within and among the branches as well as by assigning our appointee missionaries to the best possible advantage.

It is possible for branches to become too large for major effectiveness. When this happens, the proportion of priesthood and members constructively engaged decreases steadily. Experience shows that a congregational unit of 350-400 is a challenge to an effective ministry. Because of this, we shall continue to encourage the development of mission groups leading to the organization of branches from among our larger congregations, and in particular we shall presume that any branch large enough to require the services of an appointee is also vigorous enough to sustain lively missions in the nearby territory. Our districts should become more and more compact, with *every branch supporting every other* branch of the district.

II. *Proselyte to fundamentals:* The continuing life of the church depends on our sustained cultivation of the faith and experience gathered up in the doctrines and ethics of Christianity, and in our constantly enriching individual and joint worship experiences. To these all other matters are secondary. We intend to give special care to a constant clearer presentation of the fundamental faith of the church, and we shall gladly co-operate to this end with the other quorums and departments concerned.

III. *Train the Priesthood:* This quorum is under special responsibility to "build up the church" and to "ordain and set in order all the other officers of the church." We feel that this is to be done through others who share priesthood responsibility with us, each according to his calling; the Twelve thus being freed from the details of local administration. Yet we feel and acknowledge special responsibility in preparing the priesthood for the work which falls to their lot. This is particularly true in relation to ministers under appointment. Appointee institutes have already been held, and we expect to join with other quorums concerned in pushing toward the early establishment of systematic courses of instruction for appointees and other ministers.

IV. *Use Modern Methods:* Series of missionary meetings still constitute an effective means of winning men to Christ. This is particularly true when such meetings form part of the carefully planned program of the branch and fitted into its total activities and follow sustained and systematic personal evangelism on the part of the Saints. Such meetings should be held by appointees and also by able local ministers. Some should be maintained in almost constant operation in cottage meetings connected with our branches. But the ministers responsible for these meetings should utilize to the full available re-

April 12, 1946

President Israel A. Smith, Office,
Dear Brother Smith:

In accordance with a request made to me by Scout Executive, H. Roe Bartle, of the Kansas City Area Council, Boy Scouts of America, Land Bank Building, Kansas City 6, Missouri, a resolution is handed to you with respect to the passing of Dr. Frederick M. Smith, prepared by the Kansas City Area Council.

Brother Smith had the respect and appreciation of the members of this Council, and I feel sure you will appreciate the evidence by this resolution.

Sincerely yours,

L. F. P. Curry.

RESOLUTION

WHEREAS the great Scoutmaster of all good Scouts has seen fit to call to the heavenly tepee Dr. Frederick M. Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints; and

WHEREAS President Smith has given helpful, kindly, sympathetic, and understanding aid, assistance, counsel, and direction to the work of the Boy Scouts of America in the Kansas City Area Council, and

WHEREAS President Smith lived so richly and fully by the tenets of the Scout Oath and Scout Law; and

WHEREAS President Smith was ever concerned with the problems of youth and willingly gave of himself to those problems in the support of the program of Scouting,

NOW BE IT THEREFORE RESOLVED that we, the directors of the Kansas City Area Council, convey to the loving family of President Smith our heartfelt sympathy in the great loss which they and we have suffered,

BE IT FURTHER RESOLVED that we, the director of the Kansas City Area Council, express to the associates of President Smith and the administration of the Reorganized Church of Jesus Christ of Latter Day Saints our sorrow in the passing of this faithful churchman who was so fair in his dealings with his fellow man. And

BE IT FURTHER RESOLVED that a copy of this expression of our hearts be made a part of and included in the permanent record of the Kansas City Area Council, Boy Scouts of America, and a further copy be presented to the national council of the Boy Scouts of America.

Done this 20th day of March, 1946, at Kansas City, Missouri.

J. P. Whitaker, President
Kansas City Area Council

Attest:

H. ROE BARTLE, Scout Executive
Kansas City Area Council

The chair stated that the document would be received and spread upon the minutes, and that proper acknowledgment would be made by the Secretary of the church.

QUORUM OF TWELVE EPISTLE

Apostle G. G. Lewis read the following report from the Quorum of Twelve.

sources of music, visual instruction and literature, etc.

It is our deep conviction that the church can use and finance as many of the brethren who in the judgment of the appointing authorities are called of God to a full-time ministry and who are willing to make the necessary preparation, in order to exercise their ministry *with insight, understanding, and power*. This preparation is first of all spiritual involving heart and mind and conscience. It is then intellectual and professional, requiring study and experience.

V. *Missions Abroad*: The work in Australia and the British Isles is healthy and growing, although additional appointees are urgently needed in England. In the Society Islands Mission good work continues to be done, but leadership is handicapped because of language difficulties. At least one other appointee will be put in training for this important field as soon as opportunity permits. We are happy to note that Elder V. C. Sorenson, who is at present laboring in the Society Islands with Elder F. E. Butterworth comes from the Australasian field.

In the Hawaiian mission the work moves forward under Elder H. F. Miller's direction, with splendid missionary opportunity.

The work in continental Europe has been almost completely disrupted by the war, and it has not been possible to do much of the necessary rebuilding, although Elder F. O. Davies is making contacts which should be helpful.

It is our hope and expectation that the work of the church in each mission abroad shall be placed as nearly as possible on a comparable basis with our work in the United States. We are undertaking studies to determine the appointees and finances necessary to bring each mission to the point of permanent stable contribution. As information and appointees are available, and the necessary basic literature provided, the program for missions abroad should be underwritten by the church and then pushed as aggressively as other commitments permit. We are moving toward the time when the work in each of our major centers can provide the foundation for development of other missionary fields, and when work among the peoples of distant lands can be correlated with work among their nationals who now live in the United States. The tasks before us are great and many. We believe they can be successfully met if approached in the Spirit of the Master, with aggressive devotion, and with intelligent regard for our advancing experiences.

Although world conditions are causing sober reflection these should not unduly alarm nor precipitate hasty gathering to Zion. The advice and counsel of the Presiding Bishopric together with responsible officers should be sought and heeded. In God we trust. This means that we seek to do His will with joyous self-discipline and confidently leave the larger issues of life and death in His hands. It means also that we who sincerely trust our Heavenly Father and His purposes for us, seek to "rid ourselves from the blood of this generation" by maintaining our testimony in the places where we are most sorely needed.

God is still with His people.

In the passing of President Frederick M. Smith we join with the whole church in expressing our appreciation of his ministry and mourn his demise but we welcome the new presidency and pray God to bless them with his grace and inspiration as we carry on according to His will and purpose.

Let us press on in faith, hope and courage, in the assurance that we shall find God's promises will not fail.

Your servants for Christ's sake,
THE QUORUM OF TWELVE,
By Paul M. Hanson, *President*.

A motion to approve by Bishop H. L. Livingston, duly seconded, prevailed.

COMMITTEE ON MEMORIAL TO F. M. SMITH

The following communication from the First Presidency was read:

April 13, 1946

To The General Conference, Greetings:

As members of the Committee to be appointed in connection with the memorial to the late President Frederick Madison Smith, we recommend the following:

G. Leslie DeLapp, John F. Garver, E. J. Gleazer, Alice M. Edwards, Henry C. Smith, Paul N. Craig.

Very sincerely yours,
THE FIRST PRESIDENCY
By I. A. SMITH

Brother James Puuohau and Bishop Lewis Landsberg moved to approve, and the motion carried unanimously.

RELIGIOUS EDUCATION ADVISORY BOARD

The following recommendation from the Department of Religious Education was read, and on motion of Jacob J. Kiefer and H. A. Higgins duly approved.

First Presidency, Brethren:

According to the action of last General Conference and our understanding with the Joint Council, meeting in the Spring of 1945, we wish to make the following recommendations in regard to the membership of the Advisory Board of Religious Education:

For the six year term: President F. H. Edwards, E. J. Gleazer, Jr., Roy A. Cheville.

For the four year term: George Mesley, Wayne Updike.

For the two year term: Harry Lorange, Ruby Williamson.

We shall be most happy if you can see your way clear to confirm these appointments and announce same at the business sessions this afternoon.

DEPARTMENT OF RELIGIOUS EDUCATION
F. M. McDOWELL, *Director*

At this junction President Smith relinquished the chair to President Edwards.

Elder Reed Holmes called attention to resolution of the Southern New England District appearing in the minutes of April 9, commending the work of the Federal Council of the Churches of Christ in America, and moved with the support of Elder Orlin Crownover that the resolution be adopted. The motion prevailed.

GRACELAND COLLEGE TRUSTEES

Communication from the Presidency with reference to the Board of Trustees of Graceland was read, as follows:

April 13, 1946

To The General Conference:

The members of the Board of Trustees of Graceland College whose terms of office extend beyond this Conference are as follows:

Dr. C. F. Grabske, 1950
Verne L. Deskin, 1950
Mrs. B. F. Moats, 1948
Lonzo Jones, 1948
Howard P. Anderson, 1948

The terms of two members of the Board expire at this Conference, 1946, namely Brethren F. M. McDowell and J. F. Garver.

These two vacancies should be filled, terms to expire at the 1952 General Conference.

Sincerely,
THE FIRST PRESIDENCY
By I. A. SMITH.

Jacob J. Kiefer and Ray Whiting moved that we retain the named brethren on the Board of Graceland College. President Garver requested that the motion be divided, and the chair stated that the motion would be considered as a nomination of Brother F. M. McDowell. On motion of I. A. Smith and A. L. Loving the nominations were closed. Vote resulted in the selection of F. M. McDowell.

President J. F. Garver was nominated by Bishop H. L. Livingston to succeed himself on the College Board. The nominations were closed by motion and vote, and President Garver was duly elected.

DR. GRABSKE, CHURCH PHYSICIAN

Communication from the First Presidency concerning Church Physician was read, as follows:

April 13, 1946

To The General Conference:

After giving consideration to the matter of Church Physician, we are of the opinion that the whole question should be carefully reviewed by us before the next General Conference when we can bring recommendations to the body. We suggest the matter should be left with the First Presidency and the Presiding Bishopric.

However, since the articles of incorporation of the Sanitarium provide that the Church Physician is *ex officio* one of the trustees of that institution, and Doctor A. W. Teel, the present Church

Physician, resides in Los Angeles, and so has not been able to attend meetings of the board; and whereas Doctor Charles F. Grabske, his assistant, lives in Independence, and, although he has no vote, he has been very faithful through the years in attending meetings, and has given the board much assistance;

We, therefore, recommend that Doctor A. W. Teel be released as Church Physician and that office be conferred on Doctor F. Grabske pending the outcome of the review referred to.

In doing this we acknowledge our sincere appreciation of the long service given the church by Doctor Teel and suggest a committee be appointed to draft resolutions concerning him and his labors on behalf of the church.

In bonds,
THE FIRST PRESIDENCY
By I. A. SMITH.

On motion of Bishops G. L. DeLapp and T. A. Beck the recommendation was approved.

RADIO ADVISORY COMMITTEE

The following recommendation from the First Presidency concerning Radio Advisory Committee was read, as follows; and on motion of Elders Perry Hiles and Maurice Draper was approved.

April 13, 1946

To The General Conference, Greetings:

We wish to recommend the formation of a Radio Advisory Committee to work with the Presidency in organizing and co-ordinating the radio work of the church, and shall be glad to have your approval.

Very sincerely yours,
THE FIRST PRESIDENCY
By I. A. SMITH.

Communication from the Presidency on appointment of this committee was read, as follows:

April 13, 1946

To The General Conference, Greetings:

We wish to recommend that the following named persons constitute the Radio Advisory Committee provided for by your action:

C. G. Mesley, Henry L. Livingston, Franklyn S. Weddle, Evan A. Fry.

We would like authority to add one other member to this committee when we can have more time and opportunity for consultation.

Very sincerely yours,
THE FIRST PRESIDENCY
By I. A. SMITH.

On motion of Elders Draper and Ruch the recommendations were approved.

ARCHAEOLOGY

Letter from Apostle C. R. Hield to the First Presidency was read, as follows:

March 28, 1946

To The General Conference:

The following is suggested:

(1) That the group now engaged in specialized research on *Book of Mormon Archaeology* be called: "Society for Archaeological Research."

(2) That an executive committee of five members be nominated by the First Presidency at each General Conference.

(3) That Associate Members be admitted into the Society (not to exceed 20) by unanimous vote of the executive committee. These associate members to be those of our church membership who have demonstrated in the executive committee's opinion a lively grasp and interest in *Book of Mormon Archaeology*. The Associate members are to have no vote on society policy.

Very respectfully submitted,
CHARLES R. HIELD
Chairman of the Committee.

On motion of Elders H. I. Velt and Guy R. Johnson the recommendation was approved.

The following was read:

April 13, 1946

To The General Conference, Greetings:

We wish to recommend as members of the "Society for Archaeological Research"

Elder Charles R. Hield,
Elder Paul M. Hanson,
Elder Harold I. Velt,
Elder Roy W. Weldon,
Sister Louise Palfrey Sheldon.

Very sincerely yours,
THE FIRST PRESIDENCY
By I. A. SMITH

Elders J. W. Rushton and Perry Hiles moved to approve, and the motion prevailed.

REORGANIZATION OF ZION AND KANSAS CITY

Communication from the First Presidency was read, as follows:

April 13, 1946

To The General Conference, Greetings:

Since we are unable to give due consideration to the personnel problems involved, but there is nevertheless necessity for reorganizing the work of the Kansas City Stake because of the ordination of Brother Blair Jensen to Apostleship, and for placing the work in Inde-

pendence under the supervision of a High Priest or High Priests, we request that the Joint Council of Presidency, Quorum of Twelve, and Presiding Bishopric be authorized to effect these reorganizations at their earliest convenience.

Sincerely yours,
THE FIRST PRESIDENCY,
By I. A. Smith

On motion of Elders Blair Jensen and R. A. Chevillie, the recommendations were approved.

HIGH PRIESTS

Recommendations from the First Presidency were presented, as follows:

April 13, 1946

To the General Conference, Greetings:

The First Presidency respectfully recommends the names of Carl Muir, of Port Huron, Michigan, and Herbert M. Scott, of Denver, Colorado, for ordination to the office of High Priest.

Very sincerely yours,
THE FIRST PRESIDENCY,
By I. A. Smith

Elders Wm. Patterson and V. D. Ruch moved to approve.

Elder Carl Muir expressed his willingness to accept the office. Elders Blair Jensen and J. R. Grice spoke in support of Brother Muir, and the motion to approve the ordination prevailed unanimously.

Elder Herbert M. Scott indicated his willingness to accept.

Elders C. R. Hield and A. E. Stoft spoke in commendation of Brother Scott and the recommendation prevailed unanimously.

EVANGELISTS

The following recommendation from the Quorum of Twelve was presented:

April 13, 1946

The First Presidency and General Conference:

Dear Brethren,

The Quorum of Twelve has given consideration to the call of Benson Belrose of Owen Sound District to the office of Evangelist, and have approved the same. Wish to recommend him for your consideration.

Very sincerely yours,
G. G. LEWIS, *Secretary*

Elders J. F. Curtis and E. J. Gleazer moved to approve.

Elders Percy E. Farrow and Wm. I. Fligg spoke in support of the recommendation which carried unanimously.

The following motion was moved by President I. A. Smith and Presiding Bishop G. L. DeLapp, and prevailed unanimously:

April 13, 1946

MOVED, that we extend to the Mayor of the City of Independence, to the Independence Chamber of Commerce and to all the citizens of Independence our appreciation for the many courtesies extended during our General Conference. Such co-operation has facilitated the handling of the large crowds which have been in attendance, and has helped in providing housing for our delegates and visitors.

Also, that we authorize the First Presidency of the Church to notify the proper officials in the form of a letter of our deep appreciation for this splendid co-operation.

I. A. SMITH,
G. L. DELAPP

President Edwards yielded the chair to President Smith.

The chair recognized Brother C. G. Closson, who came to the tribune and in a brief statement suggested that this Conference take just a moment in tribute to the memory of those in our armed forces whose lives have been lost on the altar of freedom, requesting that this Conference pause in humble silent tribute.

At the request of the chair the assembly arose and stood in tribute, and the chair expressed appreciation to Brother Closson.

Report from the Quorum of High Priests was read, as follows, which the chair stated would be received and spread upon the minutes:

April 13, 1946

To the General Conference, Greetings:

The High Priest's Quorum met in regular session at 10:00 A. M. each day from April 8 to April 13, inclusive.

Besides taking care of the regular routine business, the Quorum discussed and acted upon several items of importance.

There was a large attendance, interest was good and a fine spirit of fraternity prevailed.

We wish to express our appreciation for the splendid guidance and co-operation that came to us from The First Presidency.

Sincerely yours,
WARD A. HOUGAS,
President of the Quorum
EMERY E. JENNINGS,
Secretary of the Quorum.

Report from the Press Committee was read, as follows, and ordered spread upon the minutes:

*The First Presidency
The Auditorium,*

Dear Brethren:

In obedience to your appointment to me to organize the Press Committee of the General Conference, I would like

to report that the members of my committee are:

Elder C. B. Hartshorn, Editor of Church School Literature;

Naomi Russell, News Editor of the Saints' Herald.

Both are giving the church excellent service in the work of the Press Committee, and their contributions are appreciated.

I wish also to express thanks for the fine work of our friends on the staffs of the newspapers, who have given this conference the finest press representation it has ever had, in my opinion. These people are:

For the *Kansas City Star and Times*:

James W. Porter

Fred Schulenberg

For the *Independence Examiner*:

William Southern, Jr.

Miss Sue Gentry

Kenneth Morford

Charles Lanphear

For the *Independence Daily News*:

Buddy Landon

For the *Lamoni Chronicle*:

Miss Biloine Whiting

For the *Graceland Tower*:

Miss Jeane Nelson

Respectfully submitted,

LEONARD LEA

CREDENTIALS

Supplementary report from the Credentials Committee was read, as follows:

To the First Presidency:

The Credentials Committee presents to you the following report, supplementing the previous printed report.

CENTRAL OKLAHOMA DISTRICT,
2,835: Mrs. Garland W. White, Mrs. Emma A. Norris, Noah Wise, Minnie Wise, Lucille York, Minerva Yerrington, Estella Phillips, Jessie Herrod, Georgia Ruth Pickett, T. E. Fitzwater, Charles Schultz, Dorothy Schultz, Ward Rumsey, Leona Rumsey, Raymond Yeubanks, Perl Greenwood, Mabel Apple, Alice Johnson, Joe Herrod, Anna Williams, Aarona Kohlman, Marie Ledsworth, Leonard Herrod, Ethel Ammerman, Nelle Hall, H. L. Dobson, Violet Dobson, Ora Dollins.

PITTSBURGH DISTRICT (Pennsylvania)
720: Henry W. Winship, Clarence I. Winship, Samuel Winship, J. W. Winsters, Frank Reams, Edith Winship, Ruth Snyder.

BLUE RAPIDS, KANSAS, BRANCH, (Unorganized) 42: Lora Shriner.

Respectfully submitted,

THE CREDENTIALS COMMITTEE,

C. L. Olson

Lloyd L. Bland

A. B. Taylor

On motion of Elders H. L. Livingston and Perry Hiles the report was approved.

Report from the Administration Committee was read, as follows:

April 13, 1946

To the General Conference, Greetings:

We, your committee appointed to administer to the sick, report as follows:

We have administered to those requesting it, and while we did not keep count of those who came, we probably took care of more than fifty. Several of the Elders assisted us and especially Brother A. E. Ziegenhorn gave much of his time during the conference to assist us.

We were blessed in our work and a number of those administered to received blessings.

Sincerely,

J. F. CURTIS

A. K. DILLEE

REGISTRATION

Report from the Registration Committee was read, as follows:

To the First Presidency and General Conference:

The total registration up to noon today is 4,495 divided as follows:

Delegates	519
Delegate Ex Officios	375
Ex Officios	383
Visitors	2,078
Hosts	1,140

Total4,495

This total compares very favorably with previous years, being more than any conference year with the exception of the 1930 Conference. The comparative totals are as follows:

1928	1,696
1930	6,008
1932	1,170
1934	1,090
1936	2,150
1938	2,410
1940	3,424
1942	2,534
1944	2,574
1946	4,495

The schedule below shows the geographical distribution of the registrants at the Conference, according to their home addresses, and evidences a wide support for this Conference from all parts of the country.

Respectfully yours,

THE REGISTRATION COMMITTEE,

C. L. Olson

Lloyd L. Bland

A. B. Taylor

Table I. Geographical Distribution of Registrants

District	Dele. gates	Del. Ex Officios	Ex Officios	Visitors	Hosts	Total
<i>Missions Abroad:</i>						
Australia-New Zealand	1	1				2
British Isles						0
Hawaii	6	1	4	7		18
Total	7	2	4	7		20
<i>Canada:</i>						
Alberta				2		3
British Columbia			1	4		8
Manitoba			1			2
Ontario	30	23	8	84		145
Saskatchewan	3		1	1		5
Total	38	23	11	91		163
<i>Central Area:</i>						
Zion	39	45	152		1,140	1,376
Kansas City Stake	23	16	22	228		289
Far West Stake	16	15	5	47		83
Central Missouri Stake	7	16	11	100		134
Lamoni Stake	6	20	21	127		174
Total (Stakes)	91	112	211	502	1,140	2,056
Missouri (outside stakes)	25	11	10	108		154
Iowa (outside stakes)	30	30	10	165		235
Kansas (outside stakes)	11	7	7	97		122
Illinois	28	22	22	149		221
Nebraska	16	6	4	46		72
Total (Regional)	201	188	264	1,067	1,140	2,860
<i>Rocky Mountain Area:</i>						
Arizona	1	2	2	13		18
Colorado	12	9	3	54		78
Idaho	3	1		10		14
Utah	3	1		2		6
Montana	4	3	2	8		17
New Mexico				1		1
Wyoming	1		3	7		11
Total	24	16	10	95		145
<i>Pacific Slope Area:</i>						
California	33	27	5	90		155
Oregon	5	4	4	29		42
Washington	15	10	2	40		67
Alaska				1		1
Total	53	41	11	160		265
<i>Northern Area:</i>						
Minnesota	4	7	1	23		35
North Dakota	3		2	10		15
South Dakota				2		2
Montana	3	3	3	8		17
Wisconsin	6	2	5	32		45
Total	16	12	11	75		114
<i>Southern Area:</i>						
Alabama	14	1	3	14		32
Arkansas	4	5	1	7		17
Florida	6		3	24		33
Louisiana				5		5
Mississippi	2		1	1		4
Oklahoma	21	5	13	73		112
Texas	12	8	4	35		59
Kentucky	1	1		5		7
Tennessee			2	7		9
North Carolina				1		1
South Carolina						0
Total	60	20	27	172		279
<i>East Central Area:</i>						
Michigan	66	39	18	244		367
Indiana	8	6	12	41		67
Ohio	24	10	6	48		88
West Virginia	5	2	1	3		11
Total	103	57	37	336		533
<i>Eastern Area:</i>						
Maine				5		5
Massachusetts	5	4		9		18
New York	3	3	3	19		28
Pennsylvania	4	6	3	18		31
Delaware						0
Virginia				1		1
Connecticut	2	1	1	5		9
Rhode Island	1	1	1	7		10
New Jersey	2			3		5
District of Columbia		1		8		9
Total	17	16	8	75		116
GRAND TOTAL	519	375	383	2,078	1,140	4,495

Announcements were read, hymn, "Just For Today" was sung, Apostle Hield offered the benediction, and the Conference adjourned at 4:15 p. m.

O. W. NEWTON
P. G. FAIRBANKS
FRANK McDONALD
Secretaries.

Special Ordination Service, Sunday, April 14, 1946, 9:30 a. m.

Apostle Paul M. Hanson, President of the Quorum presided; hymn, "Hark, Listen to the Trumpeters," was sung under the direction of Elder Roy A. Chevillie. Elder E. Y. Hunker, President of the Council of Presidents of Seventy offered the invocation.

Apostle John W. Rushton read the Scripture reading from the *Doctrine and Covenants*, section 11, and delivered the charge to the men to be ordained.

ORDINATION OF EVANGELISTS

The following were ordained to the High Priesthood and to the office of Evangelist: John R. Grice, by Apostles Arthur A. Oakman and Charles R. Hield; Richard H. Jones, by Apostles E. J. Gleazer and G. G. Lewis; Benson Belrose, by Apostles D. Blair Jensen and D. T. Williams.

ORDINATION OF SEVENTIES

The following were ordained to the office of Seventy: Harry A. Engle, by Apostle C. R. Hield and Roscoe E. Davey of the Seventy; A. E. Ledsworth, by Apostle M. A. McConley and Percy E. Farrow of the Seventy; Phillip Moore, by Apostle D. T. Williams and H. I. Velt of the Seventy; Albert A. Scherer, by Apostle G. G. Lewis, and Z. Z. Renfroe of the Seventy.

ORDINATION OF HIGH PRIESTS

The following were ordained to the office of High Priest: Reed M. Holmes, by Ward A. Hougas and C. V. Graham holding the office of High Priest; W. Blair McClain, by C. V. Graham and Ward A. Hougas; Carl Muir, by John F. Sheehy and Amos T. Higdon of the High Priests Quorum; Herbert M. Scott, by Amos T. Higdon and John F. Sheehy; Alma C. Andrews, by E. J. Gleazer, Jr., and V. D. Ruch of the High Priests Quorum; and J. E. Wilder, by V. D. Ruch and E. J. Gleazer, Jr.

Hymn, "Rise Up O Men of God," was sung; benediction pronounced by Apostle Paul M. Hanson.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

Business Session, Sunday, April 14, 1946, 2:30 p. m.

Prior to the convening of the Conference, Apostle Arthur A. Oakman introduced Evangelist John W. Worth of London, England, who this day arrived in Independence. Brother Worth made a brief address, extending to the Conference the greetings of the Saints in England and Holland.

The concluding business session of the General Conference of 1946 was called to order at 2:30 o'clock p. m. with President I. A. Smith in the chair.

Hymn, "Sovereign and Transforming Grace," was sung under the direction of Elder Franklyn S. Weddle, with Mr. Thomas Thomas at the organ, and Mrs. Thea Leonard at the piano.

The invocation was offered by President Garver.

The Cantatina Chorus, led by Mrs. Katherine Westwood, sang, "The Lord's Prayer."

The minutes of the business session of Saturday, the 13th, were read and approved as read.

The chair stated we would proceed with the ordinations authorized by the Conference, and that this would be considered as a continuation of the ordination service held this morning at 9:30 o'clock.

WALTER N. JOHNSON ORDAINED TO PRESIDING BISHOPRIC

Bishop Walter N. Johnson was ordained Counselor to the Presiding Bishop G. L. LeLapp, and a member of the Presiding Bishopric, by President John F. Garver and Presiding Bishop G. L. DeLapp.

Elder D. O. Chesworth was ordained to office of bishop by President F. H. Edwards and President I. A. Smith.

Elder Maurice L. Draper was ordained by Apostle A. A. Oakman and E. Y. Hunker, senior president in the Council of Presidents of Seventy, to the office of President of Seventy in the Council of Presidents of Seventy.

SUPERANNUATIONS

The following recommendations from the Presidency touching superannuations were read:

April 14, 1946

To the General Conference:

The First Presidency wish to report that the Joint Council of Presidency, Quorum of Twelve, and Presiding Bishopric, recommend the following named brethren as worthy of the honor of superannuation:

High Priest E. F. Robertson,
Seventy O. W. Okerlind,
Evangelist J. F. Curtis,
Seventy L. G. Holloway,
Seventy J. W. A. Bailey,
High Priest Charles Fry.

Sincerely yours,

THE FIRST PRESIDENCY,
By I. A. Smith

The brethren concerned were requested to take places on the platform as designated by the chairman, while the assembly stood at attention. On motion of Elders A. T. Higdon and A. L. Loving, the recommendations were approved.

Presiding Evangelist Elbert A. Smith addressed the brethren thus honored in tribute to their long years of service to the church.

The chair stated we would now proceed with the sustaining of the various officers, quorums, and departments of the church.

President Smith relinquished the chair to Apostle Paul M. Hanson who entertained a motion to sustain the First Presidency of the Church, which prevailed.

GENERAL CHURCH OFFICERS SUSTAINED

President Smith resumed the chair, and on motions regularly moved and seconded, the following were duly sustained:

Quorum of Twelve, Order of Evangelists, Standing High Council, Presiding Bishopric, Council of Presidents of Seventy, Quorum of Seventy, Presidency of Quorum of High Priests, Quorum of High Priests, Order of Bishops.

Departments: Floyd M. McDowell, Director Department of Religious Education; John R. Darling, Associate Director, Department of Religious Education; S. A. Burgess, Research Assistant to First Presidency; Arthur B. Phillips, Historian; Inez Smith Davis, Assistant Historian; Carroll L. Olson, Church Statistician; Henry C. Smith, Architect; Lloyd L. Bland, Auditor;

Franklyn S. Weddle, Director of Music; Paul N. Craig, Assistant Director of Music; Mabel Carlile Hyde, Assistant Director of Music; Charles F. Grabske, M.D., Church Physician; Mrs. Pauline J. Arnson, Chairman, General Council of Women; Evan A. Fry, Director Radio Department; O. W. Newton, Church Secretary; P. G. Fairbanks, Assistant Church Secretary; C. Ed Miller, Director, Graphic Arts Bureau.

The following communication was read, and on motion of Bishop DeLapp and Apostle McConley prevailed unanimously.

April 14, 1946

To the General Conference:

The First Presidency recommend that the Conference grant the Presidency authority to express the best thanks of the church to the Laurel Club, musicians, ushers, and others who have contributed so notably to the success of the Conference.

Sincerely yours,
THE FIRST PRESIDENCY,
By I. A. Smith

Report of the Housing Committee was read, as follows:

April 13, 1946

The First Presidency, Dear Brethren:

Herewith is the report of the Conference Housing Committee:

In spite of the difficulties in finding rooms, due to the local congestion, we were able to assign over 500 rooms, including renting of 60 roll-away beds and 110 cots.

Most of the credit of the housing goes to Mrs. Ernest Rauh and her assistants, Mrs. George Harrington, and Mrs. May Dean Carter. Mrs. Rauh handled all of the correspondence and assignments and a large part of the phoning necessary for such a task in her own home, in addition to her usual household duties.

GENERAL CONFERENCE HOUSING
COMMITTEE,
J. S. Kelley, *Chairman*

CONFERENCE REGISTRATION

Report of the Registration Committee was read, as follows:

To the General Conference:

The final total registration is 4,508.

There will be no separately published copy of the minutes for today's session. However, the complete minutes for this General Conference, including today's session and the list of appointments, will appear in the *Saints' Herald* for April 27.

Remember to turn in your celluloid badges in order to save expense for next General Conference. Boxes for this purpose have been placed in the foyer and at the various exits.

THE REGISTRATION COMMITTEE
April 14, 1946

Letter from Elder A. J. Mosterdijk of Rotterdam, Holland, was read, expressing sympathy on the passing of President Frederick M. Smith.

APPOINTMENTS

Appointments were read by the secretary, as follows; and the appointees requested to stand as their names were read:

GENERAL CHURCH OFFICERS AND MINISTERS UNDER APPOINTMENT

FIRST PRESIDENCY

Israel A. Smith, President.
John F. Garver, Counselor.
F. Henry Edwards, Counselor.

QUORUM OF TWELVE

George G. Lewis—North Atlantic States Mission, comprising Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New Jersey, Delaware, Maryland, New York, District of Columbia, and Eastern Pennsylvania.

M. A. McConley—Southern Mission, comprising Southern Indiana, Kentucky, Tennessee, Alabama, Florida, Mississippi, Arkansas, Louisiana, Texas, Oklahoma, Georgia, North Carolina, South Carolina and Virginia.

P. M. Hanson, Arthur A. Oakman—Central States Mission, comprising Kansas, Nebraska, Iowa, Missouri, Wisconsin, Illinois, and Spring River District in Oklahoma.

D. T. Williams, C. R. Hield—Northwest-

ern States Mission, comprising Colorado, Utah, Wyoming, Idaho, Oregon, Washington, Montana, North Dakota, South Dakota, Minnesota, Manitoba, Alberta, Saskatchewan, British Columbia.

J. W. Rushton—Southern Mission, comprising California, Arizona, New Mexico, and Nevada.

E. J. Gleazer, D. Blair Jensen—Great Lakes Mission comprising Ontario, Michigan, Ohio, West Virginia, Western Pennsylvania, and Northern Indiana.

C. George Mesley—Independence and the Stakes.

PRESIDING BISHOPRIC

G. Leslie DeLapp, Presiding Bishop.
Henry L. Livingston, Counselor.
Walter N. Johnson, Counselor.

PRESIDING EVANGELIST

Elbert A. Smith.

STANDING HIGH COUNCIL

D. O. Cato
Carroll L. Olson
J. A. Becker
Leonard Lea
Howard P. Anderson
Charles F. Grabske
A. B. Phillips
Amos E. Allen
Harry G. Barto
Arthur B. Taylor
James F. Keir
Howard W. Harder

HIGH PRIESTS' QUORUM

Ward A. Hougas, President.
John F. Sheehy, Counselor.

PRESIDENTS OF SEVENTY

E. Y. Hunker
Roscoe E. Davey
Z. Z. Renfroe
Harold I. Velt
Percy E. Farrow
Maurice L. Draper

DEPARTMENTS

Floyd M. McDowell, Director, Department of Religious Education.
John R. Darling, Associate Director, Department of Religious Education.
S. A. Burgess, Research Assistant to First Presidency.
Arthur B. Phillips, Historian.
Inez Smith Davis, Assistant Historian.
Carroll L. Olson, Church Statistician.
Henry C. Smith, Architect.
Lloyd L. Bland, Auditor.
Franklyn S. Weddle, Director of Music.
Paul N. Craig, Assistant Director of Music.
Mabel Carlile Hyde, Assistant Director of Music.
Charles F. Grabske, M.D., Church Physician.
Mrs. Pauline J. Atanson, Chairman, General Council of Women.
Evan A. Fry, Director, Radio Department.
O. W. Newton, Church Secretary; P. G. Fairbanks, Assistant Church Secretary.

THE STAKES

Independence—Referred to Joint Council of Presidency, Twelve, and Presiding Bishopric.
Kansas City Stake—Referred to Joint Council of Presidency, Twelve, and Presiding Bishopric.
Central Missouri Stake—Ward A. Hougas, President, T. A. Beck, Bishop.
Lamoni Stake—E. J. Gleazer, Jr., President, Lewis Landsberg, Bishop.
Far West Stake—Emery E. Jennings, President, Earl T. Higdon, Bishop.

GENERAL CONFERENCE APPOINTMENTS

Adams, Loyd R., The Stakes.
Alberts, Donald A., Australasian Mission.
Anderson, Joy D., Spring River District, Joplin and vicinity objective.
Andrews, Alma C., North California District, East Bay objective.
Bailey, J. W. A., Superannuated.
Baldwin, Joseph E., Chicago District.
Banks, John W., Kirtland, New York, and Northwest Ohio Districts.
Beil, Thomas R., Post Conference Council.
Billings, Virgil J., North, West, and Central Michigan District.
Blackmore, John W., Referred to Post Conference Council.
Booth, John E., Eastern Michigan District.
Breckenridge, A. J., South Indiana and Kentucky and Tennessee Districts.
Butterworth, F. E., Society Islands, Minister in charge.
Calhoun, Ammon C., Referred to First Presidency, Presiding Bishopric, and Apostle in charge.
Carmichael, N. Ray, Assistant to Presiding Bishopric.
Chelline, Warren H., Detroit-Windsor District.
Chesworth, D. O., South New England, New York and Philadelphia, and New York Districts.
Conway, John T., Kirtland District, Kirtland objective, effective October 15, 1946.
Crownover, A. O., Gulf States District, Mobile objective.
Curtis, J. F., Superannuated.
Davey, Roscoe E., Northwest and Southwest Iowa Districts.
Davies, Fred O., British Mission, Minister in charge.
Davies, C. A., Australasian Mission.
Draper, Maurice L., Gulf States District.
Daugherty, James C., Wisconsin.
Engle, Harry A., Chatham District (Ontario) Chatham objective.
Farnham, Robert S., Kansas City Stake.
Farrow, Percy E., Great Lakes Mission.
Frater, Allen S., Australasian Mission.
Fry, Charles, Superannuated.
Fry, Frank A., Des Moines District, Des Moines objective.
Gibbs, Arthur F., Hawaiian Islands.
Graham, Charles V., Independence, Missouri, Effective September 15.
Grice, John R., St. Louis and Central Illinois Districts.
Gunning, A. R., Australasian Mission.
Guthrie, Merle L., South Ohio, Pittsburgh, and West Virginia Districts.
Haden, Wm. E., Jr., Central and Western Oklahoma Districts.
Harvey, Donald E., Lamoni Stake, Nauvoo, and Des Moines Districts.
Higdon, Amos T., Independence, Missouri.
Hobart, C. Houston, East Colorado District, Effective September 15.
Holloway, L. G., Superannuated.
Holmes, Reed M., South New England District, Boston objective.
Howard, Merle E., Central Michigan District, Midland objective.
Hunker, E. Y., Wisconsin; Northeast Illinois, and Rock Island Districts.
Jacka, Sidney, Australasian Mission.
Johnson, Glen H., Central and Western Oklahoma Districts.
Kelley, J. Stanley, Independence Missouri, Assistant to Presiding Bishopric.
Kemp, James N., Spokane District, Spokane objective.
Koehler, J. A., Referred to First Presidency.
Kohlman, Leslie W., Central Oklahoma District, Tulsa objective.
Larmour, David K., Referred to First Presi-

dency, Presiding Bishopric, and President Quorum of Twelve.
Ledsworth, A. E., Portland, Seattle, and British Columbia Districts.
Lents, Donald V., South Ohio District, Columbus objective.
Loving, A. L., Nebraska and Kansas.
May, J. Charles, Central and South West Texas Districts.
McDonald, Frank, St. Louis District, St. Louis objective.
McClain, W. Blair, Detroit-Windsor District, Detroit objective.
Menzies, James S., Prairie Provinces, Canada.
Miller, Howard F., Hawaiian Territory, Minister in charge.
Moore, Phillip W., Idaho and Spokane Districts.
Muir, Carl E., Post Conference Council.
Nikel, Casimir, Kirtland District, Cleveland objective.
Njem, George A., California.
Nutgrass, John L., Lamoni Stake, Nauvoo, and Des Moines Districts.
Okerlind, O. W., Superannuated.
Patterson, William, Spring River and Rich Hill Districts.
Peisker, E. A. H., Australasian Mission, Minister in charge.
Potter, Floyd, Australasian Mission.
Pray, Jack, Flint-Port Huron District, Port Huron objective.
Ralston, Russell, Northern California District.
Renfroe, Z. Z., Southeastern Illinois and Southern Missouri Districts.
Robertson, E. F., Superannuated.
Rock, Arthur J., Spring River and Rich Hill Districts.
Robinson, A. V., Australasian Mission.
Rowe, Eric, British Mission.
Ruch, V. D., Southwestern Iowa District, Council Bluffs objective.
Russell, R. Melvin, Northeast Nebraska District, Omaha objective.
Scherer, Albert A., Maine, South New England, and New York and Philadelphia Districts.
Scott, Herbert M., Seattle District, Seattle objective. Effective September 15.
Sheehy, Almer W., London District, London objective (Ontario).
Sheehy, John F., Toronto District, Toronto objective (Ontario).
Simons, Harry J., Flint-Port Huron District, Flint objective.
Skinner, C. A., Assistant to Presiding Bishopric.
Smith, Glaude A., Independence, Missouri, Assistant to Presidency.
Smolney, John, Referred to Presidency, Presiding Bishopric, and Apostles concerned.
Sorensen, V. C., Society Islands Mission.
Sorden, D. B., East Colorado District, Denver objective. Effective September 15.
Stebel, Johann, Referred to Presidency, Presiding Bishopric, and Apostles concerned.
Stoft, A. E., Utah District, Salt Lake City objective. Effective September 15.
Stuart, J. C., Kansas City Stake, Central Church objective.
Taruarii a Tauhiti (Horahitu), Society Islands Mission.
Theys, Eugene A., Far West, Kansas City, and Central Missouri Stakes.
Tickemyer, G. E., Southern California District, Los Angeles objective. Effective September 15.
Trapp, A. T., British Mission. Partially self-sustaining.
Udike, L. Wayne, Bishop, Kansas City Stake.
Vaughn, W. J., Australasian Mission.
Velt, H. I., Ontario, Canada.
Whalley, P. W., Southern California District, San Diego, objective.
Whiting, Ray, Independence, Missouri.

Williams, D. J., Southwestern Kansas District, Wichita objective.

Witte, Victor, Rock Island District, Tri-Cities objective.

Worth, Thomas E., Referred to First Presidency and President of Quorum of Twelve.

Yager, Joseph H., Minnesota, North Dakota and Montana.

The future work of Brother L. F. P. Curry as a minister of the church is being taken under advisement by the First Presidency, in appreciation of his many fine qualifications, with a view to his engagement accordingly in agreeable service.

On motion of Presidents Garver and Edwards, the appointments were approved.

It was then moved by Elder Howard W. Harder and seconded by Apostle John W. Rushton, that as an exception to our rule and practice of not including in the official minutes of the Conference all of the speeches made on the floor of the Conference or before the tribune, we make an exception of the talk of Brother Curry on yesterday, and include it, with any extension he desires to make, in the official minutes of yesterday. The motion prevailed.

The Cantanina Chorus rendered a selection under the direction of Mrs. Westwood.

President I. A. Smith addressed the Conference with particular reference to the representatives of the church under General Conference appointment.

The minutes of the 9:30 o'clock Ordination Service, and the minutes of this session were read and approved as read.

Announcements were then read, and hymn, "God Be With You Till We Meet Again," was sung. The closing prayer of the Conference was offered by Presiding Evangelist Elbert A. Smith, followed by the singing of the Doxology.

THE DATE OF NEXT CONFERENCE

President I. A. Smith called attention to the time set for the next Conference, and declared the General Conference of 1946 adjourned *sine die*.

The preaching and devotional services were carried out essentially as set forth in the Official Program, as was also the educational and quorum work. The Official Program together with the *Saints' Herald* of April 6, April 13, and April 27, will constitute the official record of the Conference.

O. W. NEWTON,
P. G. FAIRBANKS,
FRANK McDONALD,
Secretaries.

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BULLETIN BOARD

Request for Prayers

Mrs. Lora Hunter requests the prayers of the Saints for her sister, Mrs. Ethel Diem of Hamilton, Missouri, who is seriously ill.

Mrs. Frank Dopp requests prayers for her neighbor, Virginia Windedahl, of Fort Pierre, South Dakota.

Mrs. Emma V. McFall of Colorado Springs, Colorado, asks the prayers of the Saints that she might be healed of a nervous affliction from which she suffers.

New York District Youth Convention

A May Day, honeymoon special youth convention will be held at Niagara Falls, New York, for the young people of New York district on May 4 and 5. Elder John W. Banks, pastor of Kirtland Temple, is to be the guest speaker. Registration will begin at 2:30 p. m. Saturday at the church, Willow Avenue at 17th Street. A cordial invitation is extended to neighboring branches. Every effort is being made to enhance the value and purpose of the gathering. Reservations may be made by writing Thelma Pearson, 1831 Linwood Avenue, Niagara Falls, New York.

Toronto District Youth Convention

The Toronto district youth convention will be held June 1 and 2. Activities will begin at 3 p. m., Saturday, with official registration, a class taught by E. J. Gleazer, Jr., at 4, and a banquet at 7 in the evening. Registration and admission to the banquet will be \$1.50. A Communion service is scheduled for 9 a. m., Sunday, followed by a sermon at 10:45. A class will be held at 1:30 in the afternoon, and preaching at 7 in the evening.

Church History Wanted

Mrs. Tom Ferrigo, 332 East 9th, Long Beach 2, California, wants to purchase all four volumes of *Church History* from anyone having them for sale. Please contact her stating price list before sending the books.

WEDDINGS

Edwards-Jordan

Clare Bell Jordan and Hartley Edwards were united in marriage at the Reorganized Church in Buckner, Missouri, on February 17. The ceremony was performed by the bridegroom's grandfather, J. J. Teeter.

Swager-Bushor

Wilma D. Bushor, daughter of Mr. and Mrs. William Bushor of Muskegon Heights, Michigan, and E. Vernon Swager, son of Mr. and Mrs. Ezra Swager, also of Muskegon Heights, were married at the church in Muskegon on April 2 by Elder E. R. Carter of Lansing.

The couple left immediately following the ceremony for Independence to attend General Conference. Mr. Swager is the pastor of Muskegon branch, and Mrs. Swager is the chorister. They will make their home in Muskegon Heights.

Farwig-McIntosh

Heleen McIntosh, daughter of Mr. and Mrs. Peter McIntosh, and William Farwig, son of Mr. and Mrs. William J. Farwig, were united in marriage at the Reorganized Church in Muskegon, Michigan, on January 12. The groom's father officiated. The couple will make their home in Muskegon.

Our Departed Ones

WELLS.—Richard Robert, son of Edgar and Amanda Wells, was born July 16, 1890, at Hawthorn, Iowa, and died at his home in Springfield, Missouri, on March 20. He was married to Sarah Amanda Peterson on July 18, 1915, at Strand, Iowa; seven children were born to this union. A daughter, Daphane, died as an infant. Brother Wells, his wife, and five children were baptized members of the Reorganized Church on August 20, 1933, at Ava, Missouri. They moved to Springfield in November, 1943.

Surviving are his widow; two sons: Richard, Jr., and Frederick of Springfield; four daughters: Mrs. Harold Frottscher, Farnhamville, Iowa; Mrs. Roland Gibson, Jolley, Iowa; Mrs. Joseph Cervinka, Chicago, Illinois; and Mrs. Richie Asalaan, San Francisco, California; one sister, Mrs. Nell Krug, Farnhamville, Iowa; two brothers: Bert Wells, Kansas City, Missouri; and Bill Wells. He also leaves three grandchildren. Services were conducted from the Thiene Funeral Home in Springfield by Elder Joseph Breshears. Interment was in Eastlawn Cemetery.

PICKARD.—Abram Alanson, was born December 21, 1878, in Jordan, New York, and passed away November 2 in Muskegon Heights, Michigan. He became a member of the Reorganized Church on May 14, 1922.

He is survived by his wife, Ella, and three sons: DeWayne and Earlton of Muskegon Heights, and Glendon, now serving in the armed forces. Funeral services were conducted by Elder George Lalone of Three Oaks, Michigan. Interment was in Mona View Cemetery.

ROSS.—Robert K., son of Robert and Jane Bird Ross, was born in a log cabin at Ross Grove, Missouri, November 26, 1852, and passed away March 31. He grew up in the Mound City community and knew it from the days of the open prairie and covered wagons through the span of four wars and the advent of the scientific age. He was a farmer; his knowledge was gained through life's experiences, with the background of district schooling. At the age of twenty-two he journeyed to California to visit his brother; he was one of a family of fifteen children. In March, 1877, he was united in marriage to Mary Wehrli; nine children were born to this union, five of whom preceded him in death. Mrs. Ross died on May 29, 1938. A life-long member of the Reorganized Church, he was ordained an elder and served as bishop's agent in the Nodaway district for several years, and as pastor of the Pleasant Hope congregation. He is remembered for his jovial spirit as leader of the early-day singing school societies. He was a tolerant, religious man whose Christian influence will long be felt in the community where he spent most of his ninety-three years.

He is survived by three sons: Isaac M. and Roscoe P. of Mound City, and Earl L. of Fayette, Missouri; a daughter, Mrs. Verna McConnell of Phoenix, Arizona; fourteen grandchildren, and six great-grandchildren. Services were held at the Pettijohn and Crawford Funeral Home, Brethren O. Salisbury of St. Joseph and L. L. McWhorter officiating. Interment was in North Bethel Cemetery.

HORNE.—Mary Elizabeth, daughter of Frederick and Idelia Campbell, was born on May 6, 1861, in Michigan. She passed away on March 19 at Independence, Missouri. She and her family were among the first to move to Independence after the reorganization of the church. She was baptized early in life and remained a faithful member until her death. On September 18, 1887, she was married to William F. Horne; six children were born to this union. Mr. Horne died in 1932.

Surviving are two sons: Melvin A. of Toledo, Ohio, and Fred E. of Independence; a daughter, Mrs. R. J. Chappelow of Independence; one brother, Ralph Campbell, Independence; and two sisters: Mrs. Maude Halley of Springfield, Ohio; and Mrs. Hattie Brownfield of Independence. She also leaves nine grandchildren, and eight great-grandchildren.

Worship Suggestions for May

By Katherine H. Wilson

(These thoughts are suggestive only and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need.)

THEME FOR THE MONTH:

"WHAT IS GOD DOING?"

May 5, 1946

"GOD IS HERE NOW HELPING"

Prelude: Meditation from *Thais*, by Massenet.

Call to Worship:

"Canst thou by searching find out God?"—
Job 11: 7.

Response:

"If a man loves me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him."—
John 14: 23.

Thoughts About God and Us:

When thinking about God, we experience the sensation of trying to comprehend something far beyond our understanding, of trying to reach that which is always just beyond our reach, of feeling that the truth is with us, yet mysteriously elusive. We feel that God is, yet when we try to personify God and make him real to us, we find ourselves lost in wonder.

The only way we can come to know God is to meet him in the person of Jesus. Paul spoke of him as the "image of the invisible God" (Colossians 1: 15). As a son shares the nature of his father, Jesus shared the nature of divinity. All of us at times are like our Heavenly Father, but our difficulty is in retaining his likeness. Jesus did so. We see him always as a faithful picture of what God is like. To avail ourselves of the "power to become the sons of God" is our duty to God and ourselves. Through belief in God and obedience to his words, we will overcome and inherit all things, and he will be our God and we will be his sons (Revelation 21: 7). To inherit all things is to know all things, yes, even to know God.

The Father never left Christ alone, because Christ always did those things that pleased the Father. Through Christ, the same promise is to us. We, like Christ, can always have the Father with us.

Suggested Hymns:

"Tell Me the Story of Jesus," 153.

"My God, How Wonderful Thou Art," 133.

"Our God, Our Help in Ages Past," 115.

"They Who Seek the Throne of Grace," 117.

Scripture Readings:

"As many as are led by the spirit of God, they are the sons of God."—Romans 8: 14.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14: 12.

"Sanctify yourselves that your minds become single to God, and the days will come that you shall see him, for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will."—*Doctrine and Covenants* 85: 18.

"And, now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the in-

habitants thereof are begotten sons and daughters unto God."—*Doctrine and Covenants* 76: 3.

"Wherefore, I now send upon you another Comforter, even upon you, my friends, that it may abide in your hearts, even the Holy Spirit of promise."—*Doctrine and Covenants* 85: 1.

Inspirational Poems:

THIS MOMENT

He's helping me now—this moment,
Though I may not see it or hear—
Perhaps by a friend far distant,
Perhaps by a stranger near.
Perhaps by a spoken message,
Perhaps by a printed word;
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most—
Perhaps by a single angel,
Perhaps by a mighty host,
Perhaps by the chain that frets me,
Or the walls that shut me in;
In ways that I know and know not,
He keeps from harm or sin.

He's guiding me now—this moment,
In pathways easy or hard—
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand—
Perhaps by a plan accomplished,
Perhaps when he stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.
—Annie Johnson Flint.

I took a day to search for God
And found him not, but as I trod
By rocky ledge, through woods untamed,
Just where one scarlet lily flamed
I saw his footprints in the sod.

Then suddenly, all unaware,
Far off in the deep shadows where
A solitary hermit thrush
Sang through the holy twilight hush,
I heard his voice upon the air.

And even as I marveled how
God gives us heaven here and now,
In stir of wind that hardly shook
The poplar leaves beside the brook,
His hand was light upon my brow.

At last with evening, as I turned
Homeward and thought what I had learned
And all that there was still to probe,
I caught the glory of his robe
Where the last fires of sunset burned.

Back to the world with quickening start
I looked and longed for any part
In making saving beauty be;
And from that kindling ecstasy,
I knew God dwelt within my heart.

Reference Readings:

God Our Help, by F. Henry Edwards.

"Thoughts About God and Us," by Robert J. Miller, *Saints' Herald*, April 8, 1944.
Doctrine and Covenants 76; 83; 85; 10: 12; 11.

May 12, 1946

GOD IS HERE NOW LOVING
(Mother's Day)

Prelude: "The Old Refrain," by Kreisler
(violin with piano accompaniment),
or

"You Are a Wonderful Mother."

Call to Worship:

"God thought to give the sweetest gift in his almighty power,
To earth, and deeply pondering
What it should be—one hour in
Fondest joy and love of heart, outweighing
Every other; He moved the gate of heaven
apart
And gave to earth a mother!"

—*Saints' Herald*, April 9, 1938.

Golden Rule for Mother's Day:

"Whatsoever ye would that others should do for your mother if she were in need in body or in soul, and whatsoever your mother would do for others if she had an opportunity, do in her name and in her honor for other mothers and their children."—*Graceland Chapel Bulletin*, May 14, 1944.

Suggested Hymns:

"God Is Love," 127.

"Love Divine," 131.

"Sing of His Mighty Love," 123.

"O Love That Wilt Not Let Me Go," 285.

Prayer Poem:

MOTHERHOOD

Dear Lord, we turn to thee
Upon this hallowed day
And thank thee that our mothers' God
Has led us all the way.

We hold their memory blest
Their lives of love so rare,
Their patience, which endured the test
Of childhood's constant care.

We thank thee for their prayers,
Ne'er failing night or day;
Their faith throughout the years
When oft we went astray.

Oh, help us to express
The love they freely spent.
May children's children live to bless
Their lives from heaven spent.

May motherhood retain
The sacredness of home
That heavenly love may e'er remain
Until Thou sayest "come."
—John T. Stone.

Reference Readings:

Alma 26: 2-11, 54-58.

Proverbs 1: 8, 6; 20-24; 31: 10-31.

May 19, 1946

"GOD IS HERE NOW SUFFERING"

Prelude: "Berceuse," Godard.

Worship Center:

Picture, "Christ on Gethsemane," by Clementz, lighted with candles.

Call to Worship:

"Be still and know that I am God."—
Psalm 46: 10a.

Leader's Comment:

In the friendly silence of this Sabbath Day, let us make these moments of meditation such an act of worship as will help us through the days ahead. Meditation is not reasoning or quiet musing or preaching a sermon to our-

selves, but a spiritual act as definite and purposeful as a pledge of friendship or a solemn understanding.

Period of Silence and Meditation.

Picture Appreciation:

Have you ever felt for a few moments that you were with God? Remember the most beautiful, the most truly good moment in your life, then let us think about this great moment in Jesus' experience.

The picture, "Christ in Gethsemane," is one of loneliness and sorrow. Let us meditate, not on the message of sorrow, but the message of its application to us. Jesus had just left eight of his disciples at the gate of the olive garden and later parted from Peter, James, and John, also. "Could ye not watch with me an hour?" he asked. One is silent and crushed by the evident need of the Master here depicted, for one willing to go "a little further" — "the second mile." Here it is that Jesus said, "If it be possible . . . yet not my will, but thine be done."

The challenge, then, to us remains "to go a little further" in our love, our understanding, our loyalty, our appreciation, our service! (Matthew 26: 33-43, Inspired Version).

Hymn: "'Tis Midnight and on Olive's Brow," 163.

Inspirational Poems:

I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,

Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,

I had entered to win in life's made race,
When I met the Master face to face.

I met him and knew him and blushed to see
That his eyes full of sorrow were fixed on me;
And I faltered and fell at his feet that day,
While my castles melted and vanished away.

Melted and vanished and in their place
Naught else did I see but the Master's face,
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

—Author Unknown.

Be still and know
That God is in his world,
Though clouds shut out the light,
Though ghoully specters stalk,
And all is night.

Be still and know
That God is in his world,
Though Mars lifts flashing stell,
Untamed and proud.

Be still and know
That God is in his world,
Though men with reckless waste
May seek they know not what
In feverish haste.

Be still and know
That God is in his world;
God speaks, but none may hear
That voice except he have
The listening ear.

Suggested Hymns:

"'Tis the Blessed Hour of Prayer," 106.

"One Sweet Hour with Jesus," 318.

"Close to Thee," 319.

"Draw Thou My Soul, O Christ," 316.

Scripture Readings:

"Remember the worth of souls is great in the sight of God; for, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth."—*Doctrine and Covenants* 16: 3.

"For, behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I."—*Doctrine and Covenants* 18: 2.

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Peter 4: 13.

May 26, 1946

"GOD IS HERE NOW SEEKING"

Prelude: "Largo," by Handel.

Call to Worship:

Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?
—Annie Johnson Flint.

Response:

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children lost and lone.
—Frances R. Havergal.

A pledge that may be spoken in unison:

I am only one
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something
I can do.

Story:

I HAVE NO OTHER PLAN

There is an old legend which tells of a conversation between God and Jesus after the latter's return to the presence of God. Jesus had been called into the presence of the Father to tell of the success of his mission among men. He told how he had lived among men, teaching them the way of love, and demonstrating it through his healing of the sick, his feeding of the hungry, and his many other acts of compassion. After he had completed his story, God asked him, "What provisions did you make for the continuation of your work?"

Jesus answered, "I selected certain men as my apostles. I kept them with me during the period of my active ministry. I shared with them my hopes and dreams. I taught them the truths I had learned through my fellowship with thee. I encouraged them with the promise that they would do even greater things than

they had seen me do. To them I entrusted the continuation of my work. They are to teach others. They are to demonstrate the way of love. Those they win to the way are to lead still others to the acceptance of love as the Way of Life. And so my work will go on."

Then God asked, "What if your followers fail? How then will your work be forwarded?"

Jesus replied, "I have no other plan."

Inspirational Poems:

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.

"I walked with the beggar along the road;
I kissed the bondsman stung by the goad;
I bore my half of the potter's load
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I made life sweet," my Lord will say
When we meet at the end of the King's Highway.

"I smoothed the path where the thorns annoy;
I gave the mother back her boy;
I mended the children's broken toy,
And what did you?" my Lord will say,
"As you traveled along the King's Highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind;
And what did you?" my Lord will say,
When we meet at the end of the King's Highway.

—G. Walter Fisher.

I WALKED WITH GOD

I walked with God in the twilight hours,
And he spoke to me through the language of flowers.

I walked with God and he called to me,
But his call came through the birds in the trees.

I walked with God when I looked at my babe,
And his voice was only the smile that she gave.
I walked with God by my children's side,
And we waded the ocean, and felt the tide.

I walked with God in the evening hush.
When the moon stood still, I heard a thrush.
I walked with God in the busy street
With sweat-stained men turning homeward feet.

I walked with God on the tennis court,
And he was there as a good clean sport;
And all around he seemed to say,
"I live and I laugh and I love to play."

"The Christ is risen, indeed," they said,
But to me he was never dead;
For even if skies are dark and dim,
If I only look up, I am walking with him.

—Mrs. J. N. Parker.

Suggested Hymns:

"We Come With Joy the Truth to Teach You," 393.

"The Whole, Wide World for Jesus," 391.

"Shout the Tidings of Salvation," 396.

"God Is Marshalling His Army," 205.

Scripture Readings:

"And the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."—John 4: 25, Inspired Version.

"But, behold, verily, verily I say unto you, that mine eyes are upon you: I am in your midst and ye can not see me."—*Doctrine and Covenants* 38: 2.

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MAY, A BURLINGTON
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The Saints' Herald

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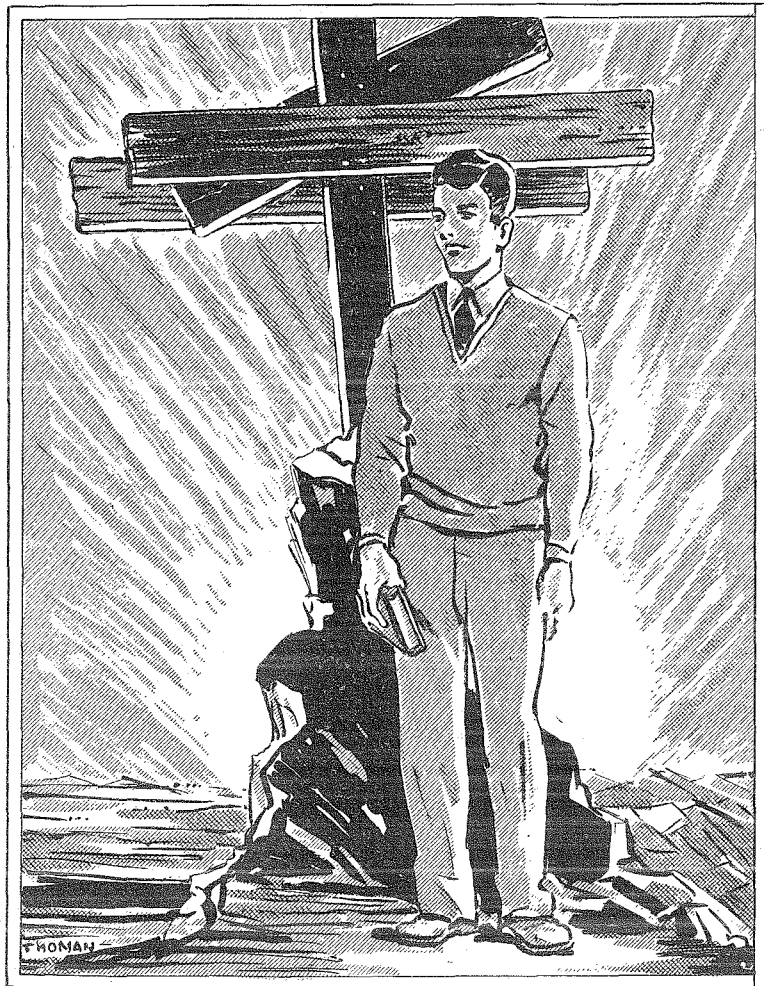
May 4, 1946

Number 18

Youth and the Future World

An Editorial

Youth Camps
for 1946



YOUTH AT THE CROSSROADS
By John C. Thoman

NATIONAL YOUTH WEEK, APRIL 27—MAY 4

The Saints' Herald

P. S.

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Number 18

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ANNOUNCEMENTS

Opportunity for Church Woman in Dentistry

A visitor to the recent General Confer-
 ence was Dr. Edith Davis, 1004 Hume
 Mansur Bldg., Indianapolis, Indiana,
 who has been honored by being ap-
 pointed to the faculty of the school of
 dentistry of the University of Indiana.
 She will devote part of her time to clinical
 instruction in periodontia, according
 to an article that appeared in the *Indianapolis News*, following an announce-
 ment by Dean Maynard K. Hine. Dr.
 Davis is a member of the church, an
 active worker in the church and church
 school at Indianapolis.

Dr. Davis has an opportunity for a
 well-qualified experienced person, pref-
 erably a woman, who is a church mem-
 ber. For the right person the position
 can be permanent. Any members who
 are interested and who qualify should
 correspond with Dr. Davis before mak-
 ing any move.

* FOR PRESIDENT F. M. SMITH

Those who attended the Graceland College
 program at the General Conference saw the
 beautiful floral arrangement that was presented
 in tribute to the late President Frederick M.
 Smith. It was given by a group of Graceland
 friends. After the service, Dr. R. A. Chevillie
 entrusted it to Mrs. J. F. Frazier, for many
 years a friend of the family of President
 Smith; she cared for it over night and the next
 morning placed it on the grave where many
 visitors saw it.

* HOBBIES

Those who have read the articles of Bishop
 J. A. Koehler may think that all his interests
 center in economics and church social plan-
 ning; but he is a man of many and varied in-
 terests. He located his home in the country
 on a bluff overlooking a majestic bend of the
 Missouri River. He took over a rugged piece
 of scenery that in its original state would have
 been called a gulch, and transformed it until
 from every viewpoint it is a place of beauty.
 Fine trees, flowering shrubs, the best qualities
 of blooming plants, bulbs, perennials and an-
 nuals, cover the slopes of that now enchanting
 glen. Paths wind about from place to place,
 and garden seats invite the visitor to rest and
 contemplate. Every view presents change,
 variety, and movement as one follows the paths.
 The cottage is the visual center, covered with
 English ivy. For years he has given his leisure
 time to this labor of love. He plans his articles
 while doing this work, he says, so no time is
 lost, if time so spent could be called lost.
 A few hours' visit there with the host, who
 knows every plant by its botanical name, its
 cycle of life, and how best to care for it—a
 few hours' conversation—is medicine for the
 fatigues of body and soul. Here is one who
 has given years of his life to thinking about
 the practical arrangements for "Zion the Beau-
 tiful" and who has not neglected his work of
 providing an example of it in his own home.
 Out of this garden he brought a large amaryl-
 lis, a flame of crimson glory, for our office
 window. Less hurried folk, not completely the
 slaves of business, pause to admire it.

* THE DANDELION holds its little golden
 flower modestly in the grass, for a single day.
 Then it closes for the night. When it opens
 again in the morning, a fragile ball of gray seeds
 has replaced the bloom. Then, the stalk is
 miraculously lengthened, and the dandelion
 rises to its greatest height as it makes its
 offering to the future. The first duty of every
 species is to perpetuate its own kind; that is
 the inexorable law of nature, or everything
 would perish. . . . So it is with people, that
 they rise to their greatest spiritual and moral
 heights when they make their gift to the future
 in helping the young.

* A YOUNG SAILOR who had been at sea
 for eighteen months was making his way home-
 ward in stuffy coaches. Escaping from Union
 Station during a few hours between trains, he
 saw a pretty expanse of green lawn, and an
 aged caretaker puffing his way around behind
 a hand mower. Nostalgia touched the heart
 of the young tar, and he asked for permission
 to push the mower. He whipped around at a
 brisk pace, with or without his "sea legs," cut-
 ting fancy figures and trimming it up nicely.
 With a glow of pleasure, he made his way back
 to the station. . . . When you tire of your
 lawn, remember this story, and be thankful you
 have one. There are so many people who do
 not.

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Suggestions to writers: Typewritten scripts,
 double-spaced, are preferred. Keep carbon
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 be signed, approved by pastors, and should
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 We find it necessary to edit most articles, and
 to condense news. No charge is made for one
 printing of the usual announcements of
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 deaths; no memorial verse is used. Bulletin
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 Articles for publication are gladly received,
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 Those that relate to church work, doctrine,
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 personal development, etc., will be considered
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 criticism of the work of other writers appear-
 ing in these columns.

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 ence Sanitarium and Hospital.

EDITORIAL

Youth and the Future World

National Youth Week

April 27 to May 4 has been selected as National Youth Week. It seems appropriate that some special recognition should be given to the young people in the church, as well as in the nation. During the war, when young men were gone, and when their sisters and sweethearts were in the Wacs and Waves, or helping in the war industries, the home front in these United States was a dismal place. Our streets seemed deserted. We were not very happy, certainly not bright, and far from interesting. Now that they are back again, we fully realize that God confers some of his finest blessings in the presence of all children and young people. It is good once more to see their smiles, to hear their friendly laughter, to be given a lift by their spontaneous good spirits.

Grant it all—some charges are probably true—they get us up in the morning; they break up the afternoon siesta; they keep us awake at night; but with all these, they give us whatever we have in this world of exuberance and beauty, of variety, happiness, and hope.

Youth at the Conference

This happened one morning when we left office duties to take a look at the educational activities of the conference. There was a sound of earnestness and importance from the big convention hall in the Auditorium. We looked in. It looked like an extra business meeting, but it couldn't have been, because it wasn't

scheduled. Dr. Roy Cheville was in charge. And telling them. Then we looked at the crowd. Young people. Thousands of them. A few random gray heads around the edge, like foam on a mill pond. But most of them were young. They were listening intently to something very serious about the church and its work. Why? Because they, too, are the church; and they, too, are helping to do its work. Youth at conference, not asking for a chance to play or be entertained, not quarreling or whining because smoking and dancing are forbidden, not sympathizing with themselves. Youth at conference, getting ready for work. It was a sight to give any tired mind and heart a lift.

Or take a scene when new church workers and leaders were being nominated. Many youthful faces, slender figures, young and earnest voices. Their words of conviction ring true, their promises of dedication contain energy and fire. They bring something vital and stimulating to the conference. And, to admit the truth, it would have been only half a conference without them. In our church, youth has worked its way to the center of things, and the time is coming when it will be up near the front, helping to lead.

The Voice of Youth

Listen for the voice of youth. It is speaking in new accents since the close of the war, since the fatal falling of the atomic bomb upon the consciousness of the world. Listen to the voice of youth, for it has

something to say. Listen to youth, not merely for the sound of a new voice, but for the impact and concussion of new ideas.

We who are turning old, and will soon be older, think we have seen about everything and know most of the answers to life's questions; in our complacency we think there is not much that the young can tell us. But, if we are honest, we admit there are certain areas of life that baffle us: there are some problems for which we have found no solutions, some questions for which we have no answers. And because we have found none, we think there are none. Now we must observe that it is in exactly those areas that youth is beginning to operate. They will not conquer everything, any more than we did in our time. But they will make some advances. The reason is that we, in some respects, are defeated; youth is not. In some things we have given up; youth has not.

Up in the front of the world's struggle, where age hesitates and gives way, youth steps forward, a young voice gives the battle cry, there is a surge of power, and ground is taken away from the ancient enemy of the race. It will not be lost again. Youth has moved in. It will hold the position.

The Future World

Let's keep a few things in mind—some very important things. For so brief a space of time, people of our generation have been the masters of the world. The sands in time's hourglass run out quickly, and our duty will soon be over. The world of the future will belong to the young. They will walk its streets, drive its cars, administer its business affairs, teach the children, combat the diseases, bind up the wounds. We have only a little while to help them and train them for their tasks, which now belong to us. If they are to be ready for their work, we must begin at once.

L. L.

Youth Camps for 1946

Proposed youth camps for 1946 include the following:

- Excelsior Springs (Oriole Camp) June 20-30
- Pawnee, Oklahoma June 16-22
- Colorado Springs, Colo. June 23-30
- Nauvoo, Ill. June 30-July 7
- Nauvoo, Ill. (sec. camp) July 7-14
- Excelsior Springs, Mo. July 7-14
- Brewton, Ala. Aug. 18-25
- Columbus, Nebraska Aug. 30-Sept. 2

Each of these camps has been established and will be maintained according to requirements prescribed by the church and in harmony with approved standards of camping authorities generally.

Registration blanks and information sheets are now available. All requests should be addressed to the Department of Religious Education, The Auditorium, Independence, Missouri.

Based upon experience which now covers nearly two decades, we unhesitatingly witness our conviction that camping has proved worthy of a permanent place in our church-wide educational program for youth.

F. M. McDOWELL,
Director of Department of
Religious Education

Prayer

Dear Father:

For the love that overflows our hearts
Our thanks to thee we give
Help us to show our gratitude
In the kind of lives we live.

May the impulse now in our hearts
Divine expression find
In working out thy plans, O Lord
For salvation of mankind.

So onward, forward let us go
Let each of us so live
And dedicate our all to thee—
Our best to Zion give.

—G. RUTH HARPSTER.

We are from time to time printing verbatim official documents from Missouri archives relating to the so-called "Mormon War" in 1838. In our Part One we published a petition of William Dryden and order of Governor Boggs directing the adjutant general to mobilize the Militia. We now present an address to the citizens of Howard County, dated October 7, 1838, and a report of Brigadier General H. G. Parks to Major General D. R. Atkinson, dated October 7, 1838.—I. A. S.

"Camp near Dewitt
7th Oct. 1838.

"To the Citizens of Howard County.
"Gentlemen,

"This County is the Theatre of a civil war, and will soon be one of desolation, unless the citizens of the adjoining counties lend immediate assistance. The infatuated Mormons have assembled in large numbers in Dewitt, prepared for war, and are continually pouring in from all quarters where these detestable fanatics reside.

"The war is commenced: blood has been shed they shed it; They waylaid and fired upon a body of the Citizens of Carroll County, & wounded some. They are the aggressors, They have been guilty of high treason; They have violated the laws, and shed the blood of our citizens, and we think This one of the cases of emergency in which the people ought to take the execution of justice in their Own hands. *Speedy* action is necessary, the progress of their imposition, insult and oppression Ought to be checked in the beginning. The people must act together, they must act energetically.

"It is now twelve O,Clock at night, the Mormons are lurking around our camp, and making preparations to attack us before day, Our number is much less than theirs, and we will have to act on the defensive until we procure more assistance.

"About two hours ago the Mormons were re-inforced by 62 mounted men well armed from far west, They are arriving every night; two nights ago it is thought One hundred came to Dewitt, for the purpose of making war upon the people of this County. Under such circumstances, you cannot fail to come forward immediately, Can you not be here by Sunday or Monday at the farthest? Come by fives and tens, if you cannot come in companies, bring all you can; This is no false excitement, or idle rumor; it is the cold reality too real. We will anticipate you immediately, and I shall expect your Co-Operation & assistance in expelling the fanatics, who are mostly aliens by birth and aliens in principle from the county We must be enemies to the common enemies of our laws, religion & country.

"Your friends & fellow citizens.

"P. S.

"Our guard was just now fired upon by the Mormons; they have become emboldened by their recent re-inforcements, and we will have to act on the defensive; until assistance arrives

"Yrs &c

"Congrave Jackson,
"Larkin K. Woods.
"Thomas Jackson,
"Rollo M. Davies,
"James Jackson Junr

"John Lon Jackson
"John L. Tomlin
"Sidney S. Woods
"George Criglers,
"William L. Banks,
"Whitfield Dickens."

* * * *

"Brigade Headquarters, 5 Miles from Dewitt,
in Carroll County October 7th, 1838.

"Major Genl D. R. Atcheson

"Sir

"Immediately after my express to You by Mr. Warder was sent, I proceeded to this place which I reached Yesterday with two companies of mounted men from Ray. I ordered Col Jones to call out 3 companies from this county to hold themselves in readiness to join me at Carrollton on the 5th Inst. which order has not been carried into effect. None of the Carroll Regiment is with me. On arriving at the vicinity of Dewitt, I found a body of armed men under the command of Doctor Austin, encamped near Dewitt, beseiging that place to the number of 200 or 300, with a piece of Artillery, ready to attack the town of Dewitt. On the Other side Hinkle has in that place 3. or 400 Mormons to defend it, and says he will die, before he is drove from thence.

"On the 4th Inst. they had a skirmish 15 or 30 Guns fired on both sides, one man from Saline wounded in the lip. The Mormons are at this time too strong, and no attack is expected before Wednesday or Thursday next at which time Dr. Austin hopes his forces will amount to 500 men, when he will make a second attempt on the Town of Dewitt, with small arms & cannon.

"In this posture of affairs, I can do nothing but negotiate between the parties until further aid is sent me;—I received your friendly letter of the 5th Inst. by Mr. Warder authorizing me to call on Genl Donephant, which call I have made on him for 5 Companies from Platte, Clay, and Clinton, with two Companies I ordered from Livingston, of which I doubt whether these last will come, if they do, I think I will have a force sufficient to manage these *Billigerents*. Should these troops arrive here in time, I hope to be able to prevent Bloodshed Nothing seems so much in demand here (to hear Carroll County men talk) as Morman Scalps, as yet they are scarce. I believe Hinkle with his present force and position, will beat Austin with 500 of his troops, The Mormons say they will die before they will be drove Out &c. As yet they have acted on the defensive, as far as I can learn. It is my settled opinion, the Mormons will have no rest until they leave; whether they will or not, time only can tell: I assure you I never felt more rejoiced than when I received your letter, to call on General Donaphant's Brigade, for this mark of Your confidence and friendly approval of my action, I do feel under renewed Obligations to you, and hope to shew the necessity of making the call on D,s Brigade. I have also sent an express to Doniphant to come in person if he can. I want his aid & advice. I will keep you advised from time to time of the State of affairs here. it would relieve me much if you would request the Governor to make his appearance here among the Carroll boys he need not order out any forces, those already Ordered by me, I deem sufficient, you know a word from his Excellency would have more power to quell this affair than a Regiment; Should he come which I hope he will for this is no little affair, he will be able to take such steps as may be deemed by him right and necessary to Settle this matter.

"I have the honor to remain

Your Obt Servt,

"H. G. Parks Brigd. Genl
"Commanding"

After Death—What Then?

By Maurice L. Draper

President of Seventy

From a radio address delivered over Station WALA, Mobile, Alabama

Part I

ONE OF THE most provoking questions known to man was once asked by the Prophet Job. It has since been asked by thousands of people, and is asked over and over again by thousands who now live. It grows out of the basic need of man to know that the frustrations of this life are not permanent obstacles to the achievement of the best that is in him. It is a primary question, the answer to which will do more to control the actions of the individual person than all the persuasion and force that can be brought to bear upon him from the outside. That question, as voiced by Job in 14: 14, and repeated in the hearts and minds of millions is, "If a man die, shall he live again?" Another way to put the same question is, "After death—what then?"

The way this question is answered is important, even to those who think it isn't an important question. To ignore it is to confess a belief that after death there is nothing, or that life is without meaning. To answer it as so many do, that death is a long sleep from which we shall never waken, or to say that it is the time when a vengeful God will punish all those who have enjoyed the pleasures of this life, is not very encouraging. Indeed it may lead to a denial of all that is good and lawful, because such an idea is too contradictory to that which we consider just and merciful. Very important, therefore, is how we answer that question.

First of all, it should be understood that no one can describe the experience of death and the conditions following it. Every effort to do so has been discredited either at its source or by comparison with known facts of life. The best we

can hope to do is lay hold of the principles revealed by divine revelation, which are supported by good reasoning and the definitely known truths of life. Yet, this is enough, for a knowledge of the principles of immortality, if such there is for man, is sufficient to enable us to plan our lives intelligently with these principles as the guidelines.

IS MAN IMMORTAL? We are tempted to answer immediately in the affirmative, then quote a number of Scriptural passages to "prove" the point. But many of the ones to whom the answer to this question may be the beginning of serious religious thought may not now accept the Scriptures as authoritative. Besides, those who believe in the authority of the Scriptures already believe that man is immortal. So it may be better for us to draw on the knowledge available to us from science and good reasoning to answer the question.

By so doing, the first fact that meets our curious minds is that man is obviously a dual creature—that is, dual in the sense that there is more to his life than the body. We know, for instance, that there are certain chemicals in the body of man—about ninety-eight cents' worth in the average body, which are just the same chemicals as are found in plants, other animals, or even inert in the soil. The mass of these chemicals is not changed at death. Their more obvious structural organization remains the same. The appearance, so far as shape and size are concerned, is unchanged. Yet, beyond doubt there is a tremendous difference between a body just before death and after death. While alive the body is capable of many functions, even though unconscious,

which are impossible after death. Then, the difference between *conscious* living bodies, and those same bodies after death is too great to require discussion. Now, what is the difference? Something is gone! Call it the cause, life, electricity, intelligence, the life-force, the spirit—so long as we can agree on what we are referring to, the name is not important. We are talking about that peculiar, unknowable power—that something beyond description—which gives the body its peculiar characteristics which disappear at death. The power to function, to move voluntarily, to think, to react consciously to stimuli of various kinds, to maintain bodily organization—all these things become impossible at death, because something is gone. For lack of a more descriptive name—we shall call it the spirit of man. Now the Scriptures indicate most clearly that man has a spirit. And we haven't even had to resort to technical knowledge to show that this truth is obvious. All our experience bears testimony to its existence.

THIS SPIRIT of man departs from the body to a destination unknown. Whence did it come? It must have had a source. Something as marvelous as the spirit of man which gives the intelligence of an Einstein, the artistic touch of a Da Vinci, the spiritual insight of a Moses, could not just happen, and that so many times that mathematicians would say that the very idea is absurd. Whence, then, did it come? What was its source? The only answer can be "From God, who gives all men life and breath, and being." Its purpose in the body being fulfilled, what is its destination? Since God sent it forth, and wedded it to the body until its purpose was achieved, we should expect that it should return to God, who gave it, to do with as seems best to him. It is no surprise, therefore, to learn that an inspired man years ago answered this part of the question by saying, "Then shall the dust return

to the earth as it was; and the spirit shall return to God who gave it."—Ecclesiastes 12: 7. The first part of this statement we know to be true by experience. The second part we believe to be true, because it is the only logical explanation in keeping with the known facts of life.

But just as the divine intelligence assigned the spirit of man to an abode in the earthly body for a time, it has for man other experiences which are part of the plan to make of him a creature fit for eternity. What happens to the spirit upon its return to God? We have learned in this life that obedience to law results in pleasing conditions, while disobedience brings pain and sorrow. There are some laws which we still deny, such as the brotherhood of man, and we still suffer because of the denial. But in the field of physical health, especially, we have learned that there are some things we cannot do without suffering, and some other things which will give pleasure. And up to now, the most intelligent scientist has failed to find any contradiction to this principle—that obedience to law will give pleasure, while disobedience inevitably causes pain and misery. Why should we expect anything different with respect to the future of man? It is entirely in keeping with our observations about life, and logical reasoning based upon these observations, therefore, that we accept the teachings of the inspired men who declared that they were given to know by the Spirit of God that obedient persons may expect their spirits to be received into a condition of pleasure and happiness, while rebellious, antagonistic persons can only expect strife, confusion, pain, and misery. In the words of the Scriptures, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."—Revelation 2: 7. And, "The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9: 17.

"I Am" and "Ye Are"

By Norma Anne Kirkendall

"I am the light of the world."—John 8: 12.

"Ye are the light of the world."—Matthew 5: 14.

A PARADOX IS "an assertion seemingly contradictory, but which may be true." The above statements of Christ really are paradoxical in character. The sun lights the world, yet the moon by reflecting the solar light also illuminates our sphere. One tiny candle before a large mirror may serve to light a room. The infinitesimal beam of that taper is the primary source, but the flat and polished mirror so reflects each illuminating ray that the original spot of light is magnified many times its former brilliancy.

When the Savior said, "I am the light of the world," he meant no reference to actual illumination except that his light was reflected by the hearts, intellects and souls of those who saw that light. Multitudes of people could have intercepted and in turn radiated that light, but they either failed to see it in its brilliance, or ignored it entirely. A light in a vacant room is useless. Likewise, I can enter a room where a large central light is available, and then hunch down into a corner, away from the light source, forcing myself to do the

There are, however, many misconceptions about hell, final judgment, and the eternal life into which Christians believe we shall some day be received. The most glaring misconceptions are about hell, and we can perhaps best arrive at the truth about hell by studying some of these misconceptions. Next week we shall study together the teachings of the Scriptures about hell, against the background of the facts of life, and the assurance of the fatherly kindness of our Heavenly Parent.

necessary tasks in the dark. I firmly believe that there were literally thousands of individuals living at the time of Christ who gladly would have grasped his message if it had been available to them.

Because of the nature of Christ's manifestation, he came to a "chosen people" with his light, shared this light with them, and then expected them to carry it on. Thus he then gave the commission, "Ye are the light of the world." He easily might have said, "I am the light of the world, and ye are my reflectors." Or "I am the light of the world and ye may develop the light in your life to such a brilliance that it too may light the sinful crevices of the world."

LIGHT IS A curious phenomenon, described by many as the absence of darkness. Yet the life without sin would not necessarily be a light unto the world. There are other familiar passages which give strict admonition—"Let your light so shine"—and the old favorite concerning the hiding of the light under a bushel. Remember there are very few substances which are not at least partially opaque, even though not transparent. A light which is strong and purposeful would show forth in spite of that bushel. The light of a human soul will continue to gleam even though black hardships and discouragements try to extinguish it or surround the primary source of light.

My honest opinion, in spite of the proof of physicists, is that light is more than mere absence of darkness. I believe the light of God is a powerful force whose current is available to all men, but which does not automatically flow into the darkened spots. As we must make an effort to turn on the switches, renew bulbs, and maintain the proper wiring of an electric system, so

must we put forth the necessary effort to receive and continue reception of God's light.

THERE ARE STILL MANY methods of illumination in the world. You may choose to light kerosene and oil lamps, or you may use the daylight features of modern fluorescent fixtures. A near-by city whose factories, homes, and schools are lighted by electricity still partially lights its streets with gas, and a man must make his round each twilight to light the mantles of each lamp. Some neighbors think the custom quaint, but those who are used to brighter light find it hard to traverse the darker ways. Some people ignore God's light also, because they think it distinctive to so do; and besides, they can always get the better light! But, as electricity cannot flow through those gas lights, there must be changes in the individual's life before he can reflect the greater light. And, just as a strong wind may extinguish a flickering flame, the weakest light will be the first to go out.

Recently I was using my projector and the colors of the Kodachrome pictures seemed dull and lifeless. I found that I had neglected to clean one of the lenses which was hard to reach. The bulb was as good as ever, the pictures had not changed, but tiny grains of dust on that inner lense had lessened the effectiveness of projection. Thus, too, in human lives, the effectiveness of God's light in us may be nullified by allowing ourselves to be sullied by the dust of iniquity always around us.

Not just any ordinary piece of glass will magnify light adequately. The finest lenses are ground with minute precision, for a tiny defect may cause improper refraction. You've seen the many sided prisms which are beautiful ornaments because of the spectrum colors they reflect. But they remain mere ornaments because any light which passes through is distorted and the vision blurred. The life which is clear and straight-forward, well-

grounded in fundamentals, is the life through which God's light shines brightest.

We have an electrical engineer in our office who supervises the changing of position of any desk. He carries a small gadget called a "light meter" with which he measures the intensity of the available light in any given spot. His word is final, for we know that if we are too far or at a peculiar angle from the light source we will be subject to eye-strain and its kindred ills. How much clearer our spiritual sight would be if we would constantly be alert to the distance and direction we are from the original source of God's light.

A well-known artist has portrayed "The Light of the World" with the only source of illumination as a lantern. An equally famous character, Diogenes, began his search with a lighted lantern. When I was just a child I often walked down the hill to meet my father as he came home at night. Mother would light an old railroad lantern, and I would start down the path. I was not afraid for that lantern was my protection, nor did my mother worry as long as she saw the lantern swinging down the way. It does not take a very big light to be a help.

There are creatures that live without light. In the deep caverns of Mammoth Cave I saw fish without eyes, bred through generations of finny folk who were never exposed to light except from the occasional lantern of the sightseer. I can see how families might so live until their faculties for receiving God's light were almost entirely absent.

Light performs many functions. It may serve as a beacon to a ship at sea, point out enemy planes, transmit messages, and many other things. Certain types of light rays, emanating from varied sources, may take X-ray pictures, cure malignant growths by radium, aid photography with black light or duplicate the sun's vitamin potency through the ultra-violet ray.

Children soon learn to prefer

light to darkness, and their songs of "I would be a little sunbeam," or "Brighten the corner where you are" show their early understanding of the value of their reflecting God's light.

Two ordinary sentences, both short in structure, but they reveal a gamut of meaning. "I am the light of the world," and "Ye are the light of the world."

Spiritual Food

By Paul A. Wellington

Many times in my few years in the Army, I have had the opportunity to watch many, many formations. And usually the soldiers display their intense dislike for them. Retreat, reveille, K. P., etc., are shunned always.

However, this is not true in reference to one particular formation. That one is the "chow" formation. Everyone does his best to get in the line first. Several columns over a block long form at least a half-hour before the meal is served.

You've probably noticed a similar situation in your own home. Just let Mother announce "Dinner!" and the chairs are filled immediately. No second call is necessary.

But when we really have a chance to feast and be filled with good lasting food, we so often shun the dinner. Our God gives the "dinner" call—but we act as if we don't hear it. So, we continue our daily work on empty spiritual stomachs.

In the Army, we have found that one can miss the chow line and go to the P-X and get a little tidbit. But one is not filled. Also we have found that one can gain a "tidbit" spiritual experience here and there in our busy worldly life, but we are not filled. A full spiritual feast (which can be gained only by participation in prayerful and worshipful services) is all that can satisfy us.

But just going to the table does not fill us. Only by taking bites of the food that is before us on the table can we gain a satisfaction over our physical hunger. Neither can we expect to be spiritually filled by just going to the table of the Lord—unless we "take bites." And we need not worry about eating of the food that others might need. There is plenty for all. There is no end to the supply of spiritual food to be found at the table of the Lord.

THE RESTORATION

By Evan A. Fry

IN OUR LAST article we gave you a brief account of the restoration of priesthood authority to Joseph Smith and Oliver Cowdery by angelic ministration, and the subsequent organization of the church on April 6, 1830, with six members. We noted, too, that although this new organization was very small in number, the plans had already been formulated by means of revelations to the prophet, for a very much larger church organization, including apostles, elders, priests, teachers, deacons, bishops, etc., and that these places were ready to be filled with suitable divinely chosen men, as soon as they should be added to the church. This time we should like to detail to you some of the romantic story of how the church launched its first missionary ventures in the days when there were no railroads, few highways, when Independence was on the western borders of the United States immediately adjoining Indian territory, and when even Ohio was considered an outpost of western civilization.

Immediately after the organization of the church, the men who were ordained or designated for ordination at that meeting, began to preach and tell the story of the *Book of Mormon* and the Restoration among their friends and neighbors. It was a time of great interest in things religious, and the preachers usually found attentive audiences. From neighbor to neighbor, from friend to friend, and by means of little gatherings usually held in the homes of believers or interested investigators, the story of the Restoration spread, and men and women offered themselves for baptism.

ONE OF THESE early converts was Parley P. Pratt—a most interesting character. At the age of nineteen he decided to spend the

remainder of his days in the solitudes of the great west—thirty miles west of Cleveland, Ohio. Here he built a solitary log cabin, and brought his bride, and here he made contact for the first time with Sidney Rigdon—a preacher of amazingly magnetic personality, who was a sort of reformed Baptist, and who was later associated for a time with Alexander Campbell. Aroused by Rigdon's preaching, Pratt returned to the East where he began preaching, warning the world to repent. Purely by chance, on one of these preaching trips, he found a *Book of Mormon* in the home where he was staying, and spent a whole day reading it. Resolved to find out more about it, he walked the thirty miles to Palmyra, New York, the address given in the book for Joseph Smith—only to find that he had moved to Pennsylvania. He did, however, converse with Joseph's father, and with his brother, Hyrum, and from them procured a copy of the *Book of Mormon*. Subsequently he was baptized and ordained by Oliver Cowdery.

We have given the background of Pratt's life in some detail, because he was seemingly the leader in the first great missionary journey undertaken by the young, newly organized church. At the second conference of the church, held in the September following its organization, Joseph Smith proposed a mission to the west, with the primary purpose of telling the Indians of the new *Book of Mormon*, which was a history of their ancestors in America. Four men were chosen for this first mission—Parley P. Pratt, Oliver Cowdery, Peter Whitmer, and Ziba Peterson. Before the end of October, they were on their way. On foot the men left Fayette, New York, and made their way to Buffalo, where they preached with little success to a tribe of Indians, only a few of whom could understand English. But Pratt had other plans for this

mission. He thought of the great preacher, Sidney Rigdon, who had changed the course of his life before he heard of Joseph Smith or the *Book of Mormon*, and resolved to try to convert him to the new gospel. It was two hundred miles to Mentor, Ohio, in the Western Reserve, where Rigdon had his church and his home, but this was no obstacle to men as determined as Pratt and his companions.

RIGDON'S WAS the first house they entered in Mentor. They exchanged greetings, and Rigdon was presented with a copy of the *Book of Mormon*. He received it with prejudice, saying that he already had one Bible which he believed to be of God, and that he saw no need for another; but he promised to read the book and reserve final judgment until he had completed it. The missionaries requested the use of his church for preaching services, and their request was granted. Rigdon listened attentively, and at the close of the first service advised his congregation to investigate this new movement carefully before they decided against it; to prove all things, and hold fast to that which is good.

About two miles from Rigdon's home was a little group of members of his church, living in a community with all things common. Seven miles up the Chagrin River another group of five families was just on the point of joining the original group, but were planning to stay where they were because of their investment in farms and mills. The next stop of our four missionaries was at the home of Lyman Wight, who had his wagon all loaded in preparation to visiting the new colony to effect a union of the two groups. Wight's curiosity was aroused, and he delayed his departure to listen, thinking that by the

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time he returned the four men would be well on their way to Missouri. But when he returned from his journey, they were still there, preaching from house to house. Wight heard more, and on November 14 he and Sidney Rigdon were baptized—the first of 127 people from Rigdon's congregation to join the new church as a result of these meetings. From this little group came many of the officers and leading men of the early church, giving this little stopover on the first missionary journey more than ordinary significance.

WINTER WAS CLOSING in, however, and the four missionaries were still far from their goal—which was the Indian territory west of Missouri. They walked to Cincinnati, Ohio, and took a river boat for St. Louis on December 20. At Cairo, Illinois, the boat was forced to abandon the trip because of ice jams, and the four men set out to walk the remaining 200 miles to St. Louis. The coldest winter in the history of America had begun. But the missionaries were not to be dissuaded from their journey.

At East St. Louis they waited for a break in the bitter winter weather. One severe snow and rainstorm was followed by another, until there was four feet of snow on the prairie. Their destination was still three hundred miles away. Finally they decided they could wait no longer, so they plunged out into the snow in early January, to walk the trackless 300 miles from St. Louis to Independence.

Pratt passes over this journey with only a brief paragraph in his diary, but it is nothing less than a miracle that the men ever lived to reach Independence. Many wayfarers were frozen to death that winter, not to be discovered until the spring thaw. Some established settlers perished for lack of fuel and provisions, unable to get out of their cabins. Deer, buffalo, and elk, who

were heavy enough to break through the crust of snow and flounder in the deep drifts, were easy prey for the starving wolves who ran easily along the glassy surface. A wind blew unceasingly out of the northwest, right in the faces of Pratt and his companions. For days, and sometimes for weeks at a time, the thermometer never rose above twelve below zero, and the sun seldom shone. Mail deliveries and newspaper publication were suspended. Our weary travelers plodded on, sometimes never seeing house or fire for days on end, eating frozen bread and pork, heading into the northwest wind, and carrying all their goods on their backs. Pratt concludes his short paragraph about the journey with this superlative understatement: "After much fatigue and some suffering, we arrived in Independence."

IN INDEPENDENCE, Peter Whitmer promptly opened a tailor shop, and received as one of his first customers a tall Kentuckian from Lexington, Alexander W. Doniphan. The church in Missouri was later to have cause to be grateful for this friendship, so soon established. While Whitmer and one companion made the living in the tailor shop, the other two pressed on westward and preached to the Shawnee and Delaware Indian tribes in the Indian territory of Kansas, until they were forced to leave by the Indian Agent.

The men had reached their objective, had begun their work, and had exhausted their supply of the *Book of Mormon*. It was thought wise to send someone back to report progress, and to arrange for a new supply of books. Pratt was selected to make this journey when the snow began to break up in the spring. After he left, the remaining men continued to preach, making short trips out into the territory surrounding Independence. They heard stories of the Indian tribes to the west,

stories brought back to Independence by men who traveled the Santa Fe trail, and were particularly intrigued by stories of the Navahos and their blankets.

Pratt made the trip to St. Louis on foot in nine days, where he again stopped with friends in East St. Louis. A steamer took him from St. Louis to Cincinnati, from which he walked eastward, with his objective the little village of Kirtland, where Rigdon and his followers had settled. At Strongsville, Ohio, Pratt was laid low by a particularly severe attack of measles, augmented by his exposure and hardship, but thanks to good care by friends, he recovered and pressed on towards Kirtland on a borrowed horse.

IN KIRTLAND he found that the little group he had left behind had grown to more than a thousand members—more than were then in the original group back in New York. He heard that the church in New York was planning to come to Kirtland in a body a little later in the spring, and among them his young wife whom he had not seen in six months. Lyman Wight, one of Pratt's first converts, had traveled six hundred miles in Ohio and Pennsylvania, and had baptized 393 persons. He heard the story of Simeon Carter, in whose home he had left a *Book of Mormon* several months before. Carter had read the book, and then traveled the fifty miles to Kirtland for baptism and ordination; since then he had been preaching and baptizing too.

Another man, who deserves special mention, had joined the church at Kirtland during the absence of these missionaries. He was Edward Partridge. He was more conservative than some of his fellows, and though he had listened to the missionaries on their first visit the preceding fall, it took a personal trip back to New York State and a per-

sonal interview with Joseph Smith there to convince him that he should join the new movement. He was a hatter by trade, and had never joined any church, being unable to reconcile the wrath of God as taught by the popular preachers of the day, with his idea of a God of mercy and love.

From this first missionary journey, then, the new church gained its principal increase in membership. It gained a member of the first presidency in Sidney Rigdon; a member of the quorum of twelve apostles in Lyman Wight, and a presiding

bishop in Edward Partridge. Many other people, whose influence was great in the early church, were either directly or indirectly brought to the church through the ministry of these four young missionaries. They had not only opened up the Western Reserve to the new religion, but they had pressed on and laid the foundations for a settlement of their coreligionists in Missouri. The church which had been organized with only six members had grown by leaps and bounds in only a few months, bringing promise of even greater growth in the years to come.

A Tribute to J. A. Gillen and Clyde F. Ellis

By Apostle Paul M. Hanson

(An Address to the recent General Conference Memorial Service.)

James Arthur Gillen was one of four men called to the Apostolic Quorum in 1913. The names of the others were James E. Kelley, William M. Aylor, and Paul M. Hanson. Your speaker is the remaining member living of those four. Brother Gillen served as President of the Quorum of Twelve from October 15, 1922, to April, 1934, which position he held until he retired because of failing health.

It is a pleasure to me to express at this time my appreciation of the ministry he gave to the church without reserve. Our brother's ministry also included several years of local work, during which he served as pastor. Brother Gillen's preaching was of an elevated quality, eloquent and rich with a wide knowledge of scientific reading and enthusiasm which brought conviction and comfort to his hearers.

In the sessions of the quorum, and especially as President, he was kind and just, always concerned with the welfare of the cause of Christ and the dignity of the calling he represented. We cannot speak of him without directing attention to his love of family and home and the constant care and patience his loved ones exhibited during the long months of his incapacity. To them and his friends our sympathy is extended.

One of the achievements of the scientists of our time, most difficult for most of us to understand is television. To me it is wonderful—broadcasting a scene here through the air by invisible forces, to be seen at a more or less distant point. But is there not what we may call television that is taking place in our minds?

For instance, now, I move a little something in my mind and there is broadcast in my mind a scene in the Tuomotuan Archipelago, in the South Seas of thirty years ago. These islands, consisting of a narrow strip of land half a mile, perhaps one mile wide, covered with coconut trees, extend twenty to thirty miles in circular or elliptical form. The ends of the land do not come together. Here is the pass through which the tides ebb and flow, the ocean moving in and out. Inside of the land is the lagoon. Such is the character of nearly all the islands where our church carries on its work in these islands.

I now broadcast on the wall of my mind a church on the island of Kaukura—long and narrow; the natives prefer that kind of architecture. The men are on one side, the women on the other, most of them are barefoot, but we are in the tropics. All are dressed in clothing that is immaculately clean. Things just seem to be as they ought to be. Then I sense myself preaching, and at my side is Clyde F. Ellis, a young man twenty-four years of age, interpreting.

I again move a little something in my mind and another scene appears, a company going from one island to another. On the little boat is a mast about as large as my wrist—no railing except a few inches above the side of the boat. On board are Brethren John W. Rushton, Alva Christiansen, A. V. Karlstrom, Clyde F. Ellis, myself, and two native brethren.

A mistake was made, unpardonable for a sea man, but no compass had been taken. A storm such as is common in the South Seas suddenly arose, and in the darkness we could not see the direction we were going. The seas were running high. No one was speaking. I

know what thoughts went through my mind. The wonders of television of the mind! We not only see, but sounds come back, the swishing of the waters, great waves smiting the little boat. At times the mast seemed to be almost horizontal in position.

One of the natives, a very big man, as I remember about six feet tall. I saw him repeatedly go to the side of the boat, take hold of the mast to hold the boat from being thrown over when the sea struck. No one said a word, but here were some of my thoughts. I speak of this so you may know of the things that entered into the life of Brother Ellis. He was a man who, by suffering and various experiences that in the providence of God had been permitted to come into his life, was placed in close touch with the throbbing heart of humanity. Those of you who knew him, the background of his life, will appreciate why he was sympathetic in counsel, his disposition being to sacrifice himself to bring help to others. We did not know but what the little boat would go over. I thought, "Well, is the great adventure to take place here in the South Seas and out of the pathway of steamers? What an awful thing! There are Brethren Rushton, Karlstrom, Christiansen, Ellis, and their families. What a terrible thing for this to take place, and the church not even known how the end had come. Sunk into the ocean, no ships going that way, and the church know nothing about it! That scene comes to mind. What a wonderful thing is television of the mind.

Brother Ellis's passing was a distinct loss to the ministry of the church. He was skilled in the language of the Society Islands. His death was a great loss to the Society Islands Mission, and to the Apostolic quorum, as well as to his family and many friends.

When he made a speech in the meetings of the Twelve, he was listened to with appreciation. He was sincere. He was sober minded, and felt the cause of Christ was worthy of the best that could be given it.

Brother Ellis was very deeply devoted to his home and family. Now there are many others whose passing to their sure rewards could be mentioned by name. We are certain that so far as heroes that might appeal to many in the church and out, those who are great in the eyes of God are not always those in the public eye. There are others, mothers, whose tears are not known to others, but anxious about the members of their families. There are men who are honestly toiling, making their living, and giving service to mankind. And others there doubtless may be that we might think will stand in foremost places in the

kingdom of God will be found occupying below some, with whom we perhaps were not well acquainted.

We read that angels conducted Lazarus to his eternal rest, and may it not be that a similar sort of procedure has been

followed concerning those we have mentioned, and will be with many others whose names could be mentioned who have made most excellent contributions to the service of Christ and consequently to the world.

A Tribute to Benjamin R. McGuire

(An Address to the recent General Conference Memorial Service.)

I am grateful this afternoon to have this opportunity and rare privilege of paying tribute to the memory of our late brother, a former Presiding Bishop of this church. One cannot be associated with men for years in the most sacred calling which God extends to human beings without developing a profound affection, a deep understanding, and a bond of relationship which death itself does not break. As these, our brethren, fellow crusaders for the kingdom, are transferred from the church militant to the church triumphant, we like to think of the contribution which each one has made to the enrichment of the whole.

My experience with Bishop McGuire goes back to the year 1902. Years have multiplied much more rapidly than most of us like to think, and we remember the many whom we have known who have served with us, have suffered and have rejoiced according as the fortunes of the kingdom of Christ have changed. Each one of us more or less immortalizes the ministry of those with whom he has been associated, and though they are dead and gone, their testimony and the peculiar strains of their ministry which may have affected us, continue, for death is not capable of destroying such memories as these. "Though dead they yet speak." If we do not believe in personal immortality we have to believe that life is like a never-ending stream, flowing like a river, and catching up in the course of years all of those values which make for goodness and virtue and worthwhileness in human life; and find expression in other lives in a variety of character and personality.

So, this afternoon I speak reverently and affectionately of one of the servants of the church who was called in the early years of our late President through an inspirational message to occupy in this position. It was the first of such messages which President Smith gave to the church, and I still recall the feeling of approval and of satisfaction and of endorsement which filled the hearts of the men of the Twelve as we sat in a room in one of the old buildings in this town, and President Smith communicated to us the name of the one who should be the

By Apostle John W. Rushton

successor to the late Bishop Edmund L. Kelley. Quietly the message was received, but from our hearts there went forth a warm conviction of the rightness of the call that encircled the entire church-world, and from different parts of this fellowship of the Spirit there came the consciousness that this call was of God.

From 1916 until 1925, our Brother Benjamin R. McGuire served the church and brought to his ministry a dignity, a kindliness, and the habitual hospitality which has always been one of the traditions of our church, and through the vicissitudes of life and of office, whether in times of stress and diversity, or whether in times of prosperity and joy, Brother McGuire always maintained his poise and his courtesy. I think it can be said of him without any exaggeration that he was one of the products of the church we like to classify as a Christian gentleman.

The time came when he had to relinquish his active service for the church, but through all of these experiences never did I hear one unkindly criticism, one bitter word, nor one sentence spoken in condemnation of any one person, or of anything which had been done in an official way. Those of us who have been privileged to be on the inside of his heart and enjoy intimate friendship with him, learned to love the man for what he was, and for what he did. When his call came to leave this earthly scene, as it did so suddenly and unexpectedly, a vacant place was left in the hearts and minds of those who knew him, and he will always be a fragrant memory as we look back and think of him whom affectionately we called Brother Ben.

We pray that God may bless his widow and his family, and may the memory of his kindly services and tender and constant affection be to them a source of comfort and of solace in these lonely hours.

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do today.—Lord Chesterfield.

IN MEMORY OF

Frederick M. Smith



OFFICERS of the Herald Publishing House wished to put in permanent printed form, as beautiful as they could make it, a brief record of the life of President F. M. Smith and of the tributes paid to him at the time of his passing.

Newspaper clippings will turn yellow with age and tributes contained in periodicals soon become lost under an accumulation of later publications, but this beautiful memorial booklet is something of a convenient size which can be kept by itself as a permanent part of each member's library.

And so it was that we prepared these memorial booklets and presented them for sale in our booth in the Auditorium during General Conference. We believe these booklets to be one of the finest pieces of workmanship that it has ever been our privilege to present to the church. You will enjoy sending them as gifts to your friends. Each one contains a picture of President Smith, is printed on heavy, enameled paper and is enclosed in a white envelope ready for mailing.

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HERALD PUBLISHING HOUSE
Independence, Missouri

News OF THE CHURCHES

Central Missouri Stake

(Formerly Holden Stake)

Upon approval of the First Presidency, action was taken at the March conference to change the name of Holden Stake to Central Missouri Stake. The stake headquarters have not been at Holden for many years, and since the enlargement of the boundaries, the term seemed quite ambiguous. Headquarters are now located at Warrensburg, but it was not thought advisable to name the stake after any town or city; the territory can be described much better by a general term such as the one selected. The change in name has not affected the organization or boundaries of the stake in any way.

Warrensburg, Missouri

Pastor, Ward A. Hougas

Fourteen new members were baptized after six weeks of intensive missionary work. This includes three families not formerly connected with the church, and completes three other family circles. James C. Daugherty, missionary, held cottage meetings for four weeks, closing with a one-week series of services. Preliminary work had been done under the direction of Elder E. P. Darnell, stake missionary supervisor. Local men will continue to carry out the program.

The baptismal service was held at Knob Noster on Sunday, March 31. A confirmation service followed immediately in the main auditorium. The Knob Noster Saints graciously provided for the baptisms, and assisted in the services.

Lexington, Missouri

Pastor, Luther Payne

Evangelist R. V. Hopkins of Independence presented the Communion talk on Sunday, December 2. Accompanying him was his wife, Vera Thomason, and C. Beardsley of Independence.

Many special events which had been planned for Christmas had to be canceled because of sickness.

A bazaar, which was to have been sponsored by the women's department, was also canceled, but many of the articles have been sold individually. A total of \$40 has been cleared so far.

Doris June Brock, a Graceland student, was home the last week in January. Doris

is a real Graceland booster.

Elder Perry Hiles of Bates City was the guest speaker on January 27. Otto Biell gave the Communion address in February. Present at the service were Mr. and Mrs. William Burton of Independence.

Mr. and Mrs. Frank Cottrell and family have moved to Lexington from Bates City and are contributing much to the group. Mr. Cottrell has served as county judge for many years, and is well known throughout the area.

Members of the priesthood have planned an extensive visiting program, and many of the women are doing missionary work in the afternoon. Mrs. Luther Payne is in charge of the women's department.

Following the prayer service on March 14, a potluck dinner was held in the lower auditorium of the church. A song fest followed the dinner, with Grace Vanorsdale at the piano and Mrs. John Howe directing. Several quartets and duets were sung by different groups.

Joseph Wilson of Warrensburg was the speaker on Sunday morning, March 24. Chester Weldon accompanied Brother Wilson; both have recently moved to Missouri from California.

Besides the guest speakers, members of the local priesthood have also given very timely and spiritual sermons. Those of the Lexington group to speak were Ray Edelman, Otto Beal, Albert Brock, and John Howe.

—Anna M. Howe, reporter.

Holden, Missouri

Pastor, Robert Dillon

On February 3 the Zion's League presented a one-act play, "He Is Here." The cast included Wayne Brunson, Ralph Day, Jesse Dixon, Edith Day, Jean Brendel, Lois Taylor, Juanita Crabtree, Helen Jackson, and Raymond Day. Because of illness, some last-minute changes were made in the cast, but the final presentation went smoothly. Juanita Crabtree and Metta Anderson were the directors.

Members of the young people's intermediate class had a wiener roast the night of February 9 at the home of Glenn Gress. Laurence Hancock was in charge of games; the class teachers, Mrs. Grace Macrae and Mrs. Blance Stewart, joined in the fun.

David Biley of Leeton was the guest speaker on February 10; his sermon was on "The Need of Christian Living Today."

No local meeting was held on March 3 so that all would be free to attend the stake conference at Warrensburg; a Communion service was held the following Sunday. Patriarch R. V. Hopkins gave the talk, "Significance of Communion," and remained in the afternoon to give blessings to those who desired them.

Elder B. S. Lambkin presented another of his interesting sermons on March 24. Elder E. P. Darnell of Warrensburg gave the morning message on March 17. Musical numbers were furnished by the choir and Julia Ann Gard. Stake President Ward A. Hougas spoke in the evening, and Beryl Lycan sang a solo.

The women's department, under the direction of Mrs. Lola Johnson, met at the church for an all-day meeting on March 14. Preparations were made for a Mother's Day bazaar. After the covered-dish luncheon, a round table discussion on "Silence" was led by Mrs. W. K. Gard and Mrs. Charles Ballard. This was a topic chosen to supplement the general theme, "In the World and Not of the World."

Elder Clifford J. Long of Grandview spoke at the morning service on March 31. The choir, under the direction of Metta Anderson, sang the beautiful, "Legend—Lovely Garden." Elder Glaude Smith, pastor of the Walnut Park congregation in Independence, delivered the evening message. Refreshments were served by the League in the church school room following the service.

—Mary Gard Edmondson, reporter.

Buckner, Missouri

Pastor, J. J. Teeter

Buckner Saints held their first meeting in the newly-acquired church home on December 1. At the opening of the church school hour, timely remarks were given by the superintendent and pastor; a solo, "Open the Gates of the Temple" was sung by Carlos Smith.

After the Communion service, Dr. Frederick M. Smith presented a message of encouragement and admonition. The group was honored to have had the president with them on that occasion.

Attendance now averages forty-two, and the congregation continues to grow.

Members of the women's department, in addition to sewing, are studying John Homer Miller's *Take a Look at Yourself*. At the January 31 meeting, they paged the new hymnals, and wrote the branch name in them.

Priesthood members meet each Sunday afternoon for a study class; they are also sponsoring a successful visiting program.

The Christmas entertainment given December 23 consisted of songs and recitations by the juniors, and a story and

carols by the young adults. There were gifts for the children, and a large basket of gifts for the pastor, presented by the congregation.

The first Friday night of each month is observed as branch night, featuring an evening of fun and fellowship for the group.

—Martha Shutt, reporter.

Sedalia, Missouri

Pastor, A. A. Weaver

"Making Our Lives Worth-While" was the subject of the sermon given at 11 o'clock on February 24 by Clifford J. Long. Verble Carson and Ethel Pugh sang a duet, "Dear to the Heart of the Shepherd," accompanied by LaVera Griggs at the piano. Stake President Ward A. Hougas was the evening speaker on February 24: "Repentance" was the theme of his discourse. Ora Hansen and LaVera Griggs sang "Are You Witnessing for Him" as a special musical number.

Two young men, Everett Jones and Nelson Pugh, were the speakers on March 17 at the morning service; they spoke on "Your and My Responsibility of Building the Kingdom" and "That They May Teach Their Children." N. O. Gard was in charge of the service, and Irene Jones sang "I Gave My Life for Thee" accompanied by Ethel Pugh.

Pastor A. A. Weaver spoke on March 19. Robert Hawley of Warrensburg brought the message on the following Sunday. Georgia and Verble Carson sang a duet, "Nearer Home Today."

The Saints of Sedalia welcome Mr. and Mrs. Everett Jones, formerly of Warrensburg, to the congregation.

—Elsie Wiggins, reporter.

Marshall, Missouri

Pastor, Roe B. Vicent

Pastor Roe B. Vicent was in charge of the February Communion service; he was assisted by H. G. Thayer, William Ridge, Ralph Ridge, and Earl Banks.

On Sunday evening, February 10, the Zion's League presented an inspiring and beautiful program on "Building the Kingdom."

The women met at the home of Fairy Banks on Friday, February 22, for a covered dish luncheon. Sister Banks was in charge of the devotional, and Bernice Tyree gave the opening prayer.

Midweek prayer services through the month of February were held at the home of Mr. and Mrs. Elmer Dishman. Attendance has been excellent at these services. Pastor and Mrs. Roe Vicent of Sedalia have been present for most of them.

—Bernice Tyree, reporter.

Topeka, Kansas

Pastor, E. C. Christenson

The young people have had two outstanding activities recently. On Sunday, March 24, a group of Leaguers from Liberty Street Church in Independence came to Topeka to present several services. Eugene McConnell was in charge of the worship service at 10 o'clock, the theme of which was "Diligence." Carl Holsworth gave the call to worship; Leslie Allen offered the invocation; Frank Tuttle sang, "My Task," and a talk was given by William Tignor.

Elder Cecil Walker was the speaker at 11 o'clock, his subject being "New Frontiers for Youth." A special musical number was given by a girls' trio composed of Helen Holsworth, Frances Tuttle, and Kathryn Thompson.

At noon the women of Topeka served an excellent meal in the church dining room; the young people then divided into groups and went sight-seeing until time for the afternoon meeting. At 2 o'clock a play, "The Truants," was given by the visitors. This was followed by a candlelight service presented by six young people, with Carl Holsworth in charge.

Topeka group is indebted to the Holsworths for bringing the Leaguers to their church.

Cecil Crooker, young people's leader in Topeka, was largely responsible for the arranging of a young people's rally held March 30 and 31. There were League members from Lawrence, Kansas City, Leavenworth, Atchison, and other near-by places in attendance. At the banquet on Saturday night, Edwin Browne of Lawrence served as toastmaster; Bishop Walter Johnson was the speaker. Brother Browne planned an entertaining program with appropriate stories, jokes, and songs. The menu consisted of roast turkey (donated by Pastor E. C. Christenson) and the usual trimmings. The delicious meal was served by the women's department.

At 7:30 Sunday morning the young people went to Lake Shawnee for a fellowship service. The peaceful surroundings on the banks of the quiet lake were ideal for the inspirational service. A breakfast was served by several mothers following the meeting. Charles Sheets and Hubert Ellithorpe did their share by keeping the fire going.

The group was back at the church in time for the 11 o'clock service, at which Bishop Johnson was the speaker. His subject was "Assets of the Church." He brought out the fact that, although the church had material assets—money, buildings, institutions, etc.—its most valuable assets were its people. Joy Browne had charge of the music.

A cafeteria lunch was served in the church dining room at noon. A round table discussion, in charge of Edwin Browne, Bishop Johnson, and Wendell Kelley, was held in the afternoon. Thought-provoking questions were discussed by the young people, and helpful suggestion given by Bishop Johnson.

Although the young people of Topeka branch are few in number, they are devoted workers. They helped clean the lawn, washed the church windows, decorated the dining room, served as a reception committee, and in other ways did their part in making the two events successful.

—Mrs. H. C. Pitsenberger, reporter.

Celebrate Golden Wedding

The fiftieth wedding anniversary of Mr. and Mrs. Edward Shalley of Nevada, Iowa, was made a happy occasion when their children and grandchildren presided over an open house in their honor. Their home was decorated with roses, jonquils, carnations, and other flowers which were the congratulatory expressions of relatives and friends. Centering the dining table was a beautifully decorated three-tier wedding cake trimmed with gold and topped with a miniature bridal couple.

During the receiving hours the children and grandchildren assisted with the welcoming of the many guests who called to extend congratulations. Among the guests were a number who were present when Cora Ella Huhn became the bride of Jessie Edward Shalley on March 18, 1896.

For many years the Shalley home was on a farm near Nevada, but for the past several years they have lived at 1235 Fifth Street in Nevada. The children, all of whom were present with their families, include Earl Shalley of Kansas City, Chester and Ivan Shalley of Nevada; and Viola Shalley Smay of Coggin.

A dinner, in honor of the occasion, was held in the evening at the home of Mr. and Mrs. Chester Shalley.

Bremerton, Washington

Pastor, A. W. Lundeen

The young people of Bremerton branch presented a candlelight service on Sunday evening, March 17. The service was an impressive one, and much new talent was revealed in its presentation.

Twenty members have left by bus, train, and plane to attend the General Conference. Pastor and Mrs. Lundeen left March 23, expecting to visit Spokane, Deer Lodge, Lincoln, and Odessa before

going on to Independence. After conference they will go to Springfield and Anderson's Dam before returning to Bremerton.

The following members of the priesthood spoke during the month: Elder Paul Duvic gave the 11 o'clock sermon March 24 on the theme, "Hold Fast to the Rod of Iron." Teacher Charles Glover spoke in the evening on "Christian Living"; Priest Dale Anway was the speaker on the morning of March 23, his subject, "The Window of Life." Deacon Lester Bryant occupied the pulpit at night, presenting "Some Social Aspects of the Gospel" as his message.

—Lester L. Bryant, reporter.

Independence, Missouri

Stone Church

Pastor, Garland E. Tickemyer

A record attendance of over 1,800 was recorded at Stone Church on Easter Sunday; hundreds were turned away because of insufficient seating. Apostle Charles R. Hield was the speaker at both morning services; his sermon topic was "Expendables." Evangelist John Worth, recently arrived from England, spoke in the evening.

Another Easter Sunday feature was the pageant "He Is Risen" presented by the White Masque players at Floral Hill Gardens. Thirty-six persons participated in the presentation.

Harold I. Velt, of the Quorum of Seventy, gave the talk at the afternoon prayer service. Arthur Rock was ordained to the office of elder, and Thomas Worth to the office of seventy at this service. Both young men are under General Conference appointment.

The final activity of the day was an Easter worship service sponsored by the Zion's League in the lower auditorium. A pageant depicting the meeting of Mary Magdalene and the risen Christ was presented.

Elder John Blackmore of Los Angeles, California, addressed the Men's Club at the Auditorium on April 15; his discourse was on "Nationalism."

Garland Tickemyer, pastor of Stone Church for the past eight years, has been assigned to the southern California district. During the time he has served in Independence, attendance at the morning services at Stone Church has doubled. He has done much to promote friendly relationships with the other churches of the city. He has served his congregation well, and is held in high esteem by the membership.

On March 31 the following men were

ordained: Russell Rowland and Eric Cook to the office of elder; Paul Kelsey, Norman Rimmer, and Stephen Black to the office of priest; Montague L. Parker and Floyd Miley to the office of deacon.

Bishop N. Ray Carmichael, who has charge of the church farm land in Jackson County, has been re-elected president of the Jackson County Agrarian Association. Bishop Carmichael is an authority in the field of agriculture, and has been a leader in promoting progressive farm methods. He was in charge of arrangements for the visit of the Secretary of Agriculture, Clinton Anderson, who addressed 600 farmers at a dinner held in the Auditorium on March 18.

Stone Church has voted an appropriation of \$2,000 to the new mission on West College Street to cover the cost of purchasing a lot on which to erect the new church. The mission has \$2,200 already on hand; the members are conducting a "brick-selling" campaign to raise funds for the building.

Mrs. John Isaacks was unanimously elected president of the Independence Music Club at a business meeting of the club held in Bartholomew Hall on April 17. Important events on the music club calendar are: Junior Music Club recital, May 17; annual May music festival, May 7; annual luncheon, May 22.

Mrs. William Bath, president of the Independence Sanitarium Patroness Society, reports that fifteen women, three each day, took charge of the booth sponsored by the organization at General Conference. Several members assisted in the Laurel Club and Women's Center dining halls. Sixty-six bandages and eight dressings were completed during conference week.

—Grace Krahl, reporter.

Walnut Park Church

Pastor, Glaude A. Smith

The February Communion address was given by Missionary J. Charles May. Elder R. E. Jones delivered the evening sermon on the topic, "God's Priesthood"; this was the second in a series of sermons by Brother Jones.

A taffy pull was sponsored by the Walnut Park Zion's League at 8 P. M. on February 8, in the lower auditorium of the church. Everyone present reported a good time.

Louella Reynolds celebrated her ninetieth birthday by holding open house at the home of her son, Guy A. Reynolds.

The sermon on national scout Sunday, February 10, was given by Elder Carl Mesle, field scout executive, Kaw Council, Kansas City, Kansas. Pastor Glaude

A. Smith delivered the evening message on "Strength in Store."

"Our Progress" was the topic of Elder Robert E. Jones' sermon at 11 o'clock on Sunday, February 17. Elder A. Blakeslee Smith was the speaker at the evening worship service, using "I Will Build My Church" as the subject of his discourse.

The monthly meeting of the Walnut Park women's department was held at 10 A. M. Thursday, February 21. A very interesting food demonstration and lecture were given by Rebecca Sullivan of the Independence Gas Company. She prepared a meat roll with gravy; the remainder of the luncheon was furnished by the women, who sold tickets to pay for the food not furnished by the gas company. Preceding the demonstration Mrs. Doris Gabriel read "A Tribute to Washington." After the luncheon a reading, "Cherry Pie," was given by Mrs. Lyle Turner. Mrs. Gerald Johnston, leader for Group 27-S, and Mrs. Fritz Oeser of Group 28-E gave group activity talks. Pastor Glaude A. Smith discussed functioning groups as an asset to the church.

—Mardell Redfield, reporter.

Enoch Hill Church

Pastor, Lawrence E. Martin

Elder J. E. Martin was in charge of the morning service on March 31. Prayers were offered by Elder Harold Constance, president of the Spokane, Washington, district. Sam Marmoy sang "How Long, O Lord," and Bishop C. A. Skinner delivered the sermon. Preceding the service, Stanley Wayne Heather, infant son of Virginia and Albert Heather, was blessed by Elders J. E. and Lawrence Martin.

The Saints reassembled at their church on Easter Sunday for the first morning service since General Conference. Robert Butterworth gave a talk at the church school worship service. Robert Young sang a solo, accompanied by his brother, Fred. The 11 o'clock service was in charge of the choir, under the direction of Richard Maloney; Helen Griffin was the accompanist. Special music included a solo, "Open the Gates of the Temple," by Delta Chapman; "Beautiful Garden of Prayer," by a male quartet composed of Arlon Chapman, Richard Maloney, C. S. Warren, and Robert Young; "On an April Evening," by Elmo Boos; "Were You There," by a mixed quartet in which Delta and Arlon Chapman, Arlene Martin, and Robert Young sang; "Jesus of Nazareth, King," by Albert Brackenbury, assisted by the men's chorus; and "The Hallelujah Chorus," by the choir. Nina Maloney gave a reading, "Easter Morn." Pastor Martin was in charge of the service, with Gerald Thomas offering the prayers. The traditional Easter lily presented

each year by the choir was given to May Jones for her commendable work in the nursery and cradle roll departments. This is the second time Sister Jones has received the honor. Henrietta Allen made the presentation. The day ended with a sermon by Pastor Lawrence Martin. Elders Gerald Thomas and George Whitehead were in charge of the service. Frances Hartman and Faye Burrows sang, "Spirit Divine."

—Nellie Bowen, reporter.

Marlin, Texas

Pastor, J. R. Allen

Elders A. M. Calhoun and Warren Chelline held a week's series of meetings beginning March 16. Three new members, Mrs. Lula Chane, Mrs. Evelyn Sevy, and Patsy Bryant, were baptized by Pastor J. R. Allen at the close of the series. Warren Chelline and J. R. Allen officiated at the confirmation service.

On March 31 an election for church school officers was held; those elected were: Raymond Brown, church school director; Mrs. Norman Siner, secretary and treasurer; Sidney Bryant, adult teacher; A. W. Walker, junior teacher; Mrs. Gladys Bryant, primary teacher; and Mrs. Frank Spicer, beginner teacher.

Pastor J. R. Allen delivered two inspirational sermons during the month.

Members of the women's Good Will Club are doing a fine work under the leadership of Mrs. Gladys Spicer and Mrs. Edna Reneau. The regular business meeting was held April 5. The women are working diligently to raise enough money to finish the new church building.

Sidney Bryant, teacher of the adult class, was a visitor at General Conference.

—Mrs. Frank Spicer, reporter.

Fort Scott, Kansas

Pastor, Dale Crown

Elder Marion Goodfellow of Sheldon, Missouri, was a guest speaker in February.

Three children have been blessed and one new member baptized in the past three months.

The Zion's League presented a program on February 24. A Communion and confirmation service was held on March 3; Kenneth Buckmaster, Betty Jane and Rosalie Martin provided special musical numbers for the occasion.

Thirty-four of the Fort Scott Saints chartered a bus and attended General Conference on April 7.

—Lea Williams, reporter.

BULLETIN BOARD

Request for Prayers

Mrs. Pearl Rose of Bumble Bee, Arizona, requests the prayers of the Saints that, if it is God's will, she might be healed of her affliction.

Spring River and Rich Hill Young People's Convention

The young people of the Spring River and Rich Hill districts are sponsoring a convention in the Eugene Ware Auditorium at Fort Scott, Kansas, on May 18 and 19.

Dr. F. M. McDowell and John R. Darling of the Religious Education department, and Franklyn S. Weddle, director of music, and the KMBC Radio Choir will be guests of the convention.

The first session convenes at 3 p. m. Saturday; at 6 o'clock a banquet will be conducted in the local Y. M. C. A. Franklyn S. Weddle and the Radio Choir, with Dr. McDowell as the speaker, will give a program Saturday night at 8 o'clock.

Those desiring tickets for the banquet, or needing accommodations Saturday night, write immediately to Miss Rosalie Martin, Route No. 5, Box 50, Fort Scott, Kansas.

William Patterson,
District President.

Oklahoma Youth Camp

A youth camp for the state of Oklahoma will be held at Pawnee from June 16 to 21. Young people between the ages of fifteen and eighteen from the central and western Oklahoma districts and southern Kansas are invited to attend. Send advance registration fee of \$2.00 to L. W. Kohlman, business manager, 1324 South Cheyenne, Tulsa 5, Oklahoma. May 1 is the deadline. Total camp fee will be \$12.50. Camp opens at 2 p. m. on June 16.

Wishes to Contact Elder

Mrs. Inez Rodefer, Route 4, Tomah, Wisconsin, is ill and would appreciate administration if there is an elder near enough to come to her home. She also requests the prayers of the Saints.

Wishes to Locate Eastern Saints

We are trying to locate all members of the church residing in Massachusetts, Rhode Island, and Connecticut. Anyone having friends or relatives belonging to the church, who have moved to greater Boston or elsewhere in southern New England during the past twenty years, please send names and addresses to me at 57 Fellsway West, Somerville 45, Massachusetts.

REED M. HOLMES, President
Southern New England District.

Our Departed Ones

PROVOAST.—Dick Larry, son of Mr. and Mrs. Nelson Provoast, was born December 16, 1945, at Warrensburg, Missouri, and died April 9 at the West Branch Hospital in West Branch, Michigan. He had been ill almost constantly since birth.

He is survived by his parents and two brothers, Ernest and David. Another brother, Gerald, preceded him in death.

HARDER.—Wesley W., was born December 7, 1873, in Bay Port, Michigan, and passed away April 9 in Bay Port after a long illness. He was married to Nellie Grant on August 1, 1906.

Besides his widow, he leaves two sisters: Mrs. Carrie Grant and Mrs. Anna Johnson of Bay Port; and two brothers: Eugene of Beaverton, Michigan, and Byron of Independence, Missouri. Another brother, George, preceded him in death just four days before his passing. Funeral services were held from

the Reorganized Church in Bay Port, of which he had been a member. Elder Silas Parker was in charge. Interment was in Bay Port cemetery.

HARDER.—George W., was born February 11, 1876, and passed away April 5 at his residence in Bay Port, Michigan. In 1899 he was united in marriage to Katherine Flickinger. He was baptized into the Reorganized Church on March 7, 1908, ordained a priest in 1915, and an elder in 1919. For the past ten years he served as pastor of the Bay Port congregation.

He is survived by his wife and five daughters: Mrs. Iva Horton, Mrs. Carrie Bartlett, Mrs. Hilda Deering, Mrs. Margaret Brown, and Mrs. Doris Albrecht. One daughter, Rhea, preceded him in death. Funeral services were held at the Bay Port church with Elders Silas Parker and Archie Harder officiating. Burial was in the Bay Port cemetery.

DAVIS.—Susan Hillen, was born near Muskogee, Oklahoma, July 28, 1870, and died April 4 at the Independence Sanitarium. She was baptized at an early age into the Reorganized Church, and became the wife of George W. Roach when a young woman. After the death of her first husband, she was married to J. Arthur Davis, retired seventy. Her life was a devoted one, and she did much to further the missionary effort of the church by her encouraging attitude, helping her husband in his ministry with untiring diligence.

She leaves to mourn her passing, three daughters: Mrs. Olive Phillips, Kansas City, Kansas; Mrs. Minnie Minor, Hutchinson, Kansas; and Mrs. Georgia Davis, Los Angeles, California; nine stepchildren and numerous grandchildren. Funeral services were held from the Roland Speak's Funeral Parlor in Independence, with Glaude A. Smith and John W. Rushton in charge. Interment was in Mound Grove Cemetery.

McCURDY.—Ruby Jenkins, daughter of the late Mr. and Mrs. Charles Jenkins, was born August 11, 1894, at Thamesford, Ontario, and died April 2 at Corinth, Ontario. She was baptized into the Reorganized Church on August 27, 1905. On March 9, 1929, she was married to Harley W. McCurdy. She was an active member of both the church and community as long as her health permitted.

She is survived by her husband; two sons, Frederick and Robert, both of the home; a brother, Frederick Jenkins of Pittsburgh, Pennsylvania; and an aged uncle and aunt, Mr. and Mrs. Charles Turnbull of Corinth. Services were held from the H. A. Ostrander Funeral Home. Elders George Njeim of London and A. Hewitt of Chatham were in charge.

SERIG.—Louis A., was born February 17, 1871, at Wheeling, West Virginia, and died February 3 at the Ohio Valley Hospital where he had been confined for three weeks. He was united in marriage to Amelia Ebeling of Kirtland, Ohio, who preceded him in death twenty-two years ago. Nine children were born to this union, eight of whom survive. Later he was married to Mrs. Jane Cook.

Brother Serig was pastor of the Wheeling church for over twenty years. He was never happier than when he was performing his religious duties, whether it was administering to his congregation as a pastor or helping with the menial tasks about the church. The floral display which surrounded his bier spoke of the high esteem in which he was held by his many friends.

He is survived by his wife; five daughters: Mrs. Edith Braman, Buffalo, New York; Mrs. Vera Carlisle, New Philadelphia, Ohio; Mrs. Leah Ries, Mrs. Helen Ducker, and Mrs. Alma Thomas, all of Wheeling; three sons: Chester and Elbert of Chicago, Illinois, and Louis, Jr., of Melbourne, Florida; one sister, Mrs. Carrie Akerley, Bridgeport, Ohio; two stepsons, twenty-four grandchildren, and eleven great-grandchildren. Services were held at the Bertchey Funeral Home, in charge of Elder Arthur Schonlan of Moundsville, West Virginia, assisted by Elder O. J. Tary of the home church. Interment was in the Greenwood Cemetery.

KNOWLAND.—Lucy A., was born in Washington County on February 6, 1869, and passed away April 7 at Borden, Indiana. She was married to Lyman T. Knowland on August 21, 1901; two children were born to this marriage. She was baptized a member of the Reorganized Church several years ago, and was a devoted worker the remainder of her life.

She is survived by her husband; one son, Elijah F. Knowland, New Albany, Indiana; a daughter, Mrs. Mary Jane Saltgaver, Millstown, Indiana; a brother, Sherman Sheppard of Rego; and nine grandchildren. Funeral services were in charge of William G. Maymon; burial was in the Borden cemetery.

PROUDLY WE PRESENT

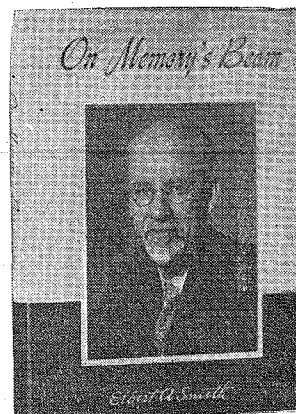
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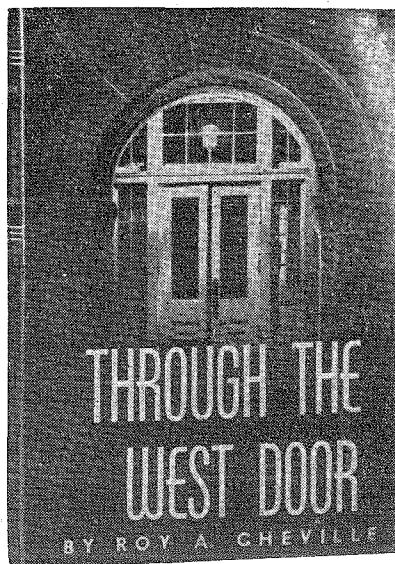


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By ROY A. CHEVILLE

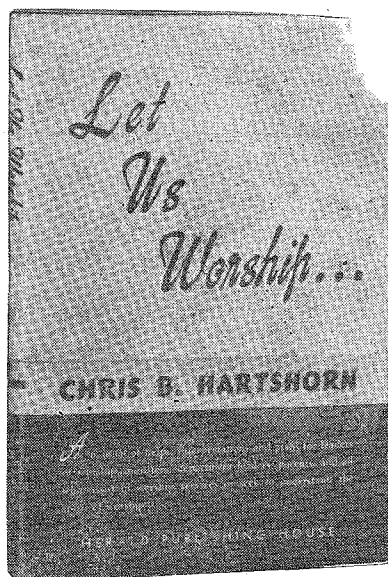
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The Saints' Herald

Volume 93

May 11, 1946

Number 19



THE SAN AT NIGHT

An evening picture of the beautiful entrance to the Independence Sanitarium and Hospital. Photo by Marvin McDole.

Independence Sanitarium

*Here where a hill o'erlooks a
plain
They keep a watch that never
ends.
Whoever comes with hurt or
pain
Here finds relief and kindly
friends.*

The School of Nursing Marches On!

By Grace Pennell Tousley

Reunion Schedule
Youth Camps

The Saints' Herald

P. S.

Volume 93

May 11, 1946

Number 19

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

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If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

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The Preacher's Wife

There is one person in your church
Who knows your preacher's life;
She wept and smiled and prayed with him,
And that's your preacher's wife.
The crowd has seen him in all his
strength,
When glistening with drawn sword,
As underneath God's banner folds
He faced the devil's horde.
But she knows deep within her heart
That scarce an hour before
She helped him pray the glory down
Behind a closet door.
She's heard him groaning in his soul,
When bitter raged the strife,
As, hand in his, she knelt with him—
For she's the preacher's wife.
You tell your tales of prophets brave
Who walked across the world
And changed the course of history
By burning words they hurled.
And I will tell how back of them
Some woman lived their lives,
Who wept with them, and smiled with
them,
They were the preacher's wives.

—SELECTED.

Religious Experiences Wanted

Mrs. Carrie Baird, 1123 North Main, Independence, Missouri, would appreciate receiving accounts of religious experiences which could be written up in story form for use in junior worship services.

* SANITARIUM ISSUE

When the special issue for the Independence Sanitarium and Hospital was planned, we fully expected to have thirty-two pages. The paper crisis (now apparently chronic) has cut us down to half, and our sixteen pages simply will not go far enough for our purposes. So we shall have to divide the material and present some of it in the next issue. We're sorry, but it can't be helped.

* COVER PICTURE

We tried several good photographers over a period of years, to get the right kind of picture of the new Sanitarium building. There were some good photos, but they didn't catch the quality we needed. We wanted something to show the spiritual quality of the institution, the service that never ceases from one year to the next. We finally talked to Brother Marvin McDole, said it should be taken at night, that it should show the beautiful entrance, and the light on. He got the idea, and made the fine picture we have. We're proud of the result, and of him!

* NEWS POLICY REVISED

Sixteen pages intrude again. Necessity forces us to reduce the amount of space for news. We can't tell how long our shortage of space will continue. So we are asking our news editor to take only the briefest and most important items from your letters for presentation. Letters already prepared and on hand will be published, but from this date new material will be condensed. We hope you will understand our problem, and realize that we don't like it any better than you do.

* EVAN A. FRY, your radio pastor and director, is still at home, recuperating steadily, and hoping to be out and about his work soon. It is very surprising to his friends that one who did so much, seeming so inexhaustible in energy, ideas, resources, and ability, should have the misfortune to be ill so long. You and the church had asked him for so much, never thinking that it might be too much for him, or that he would wear out. He never knew how to say "No" to a request for help. When he comes back to work, let's be more careful of him. We'd like to keep him a long time . . . The articles of his that we have been using are all radio talks that he prepared and used before his illness.

EDITORIAL

Post Conference Joint Council

Changes in official personnel effected at the recent General Conference gave rise to the need for other personnel adjustments which could not be given the careful consideration which they merited while the conference was in session. For this reason, among others, a post conference council of the Presidency, Quorum of Twelve, and Presiding Bishopric was called for Tuesday, April 23, 1946.

PRESIDENT OF GRACELAND COLLEGE

The first matter of importance coming before the council was a communication from the First Presidency recommending that the council grant the request of the Board of Trustees of Graceland College that Elder Edmund J. Gleazer, Jr., be released from ministerial appointment in order to become President of Graceland. The request was discussed freely, many fine tributes being paid to Brother Gleazer, and was then unanimously approved.

PRESIDENTS OF STAKES

To fill the vacancies in the stake presidencies occasioned by the ordination of Brother Jensen and the transfer of Brother Gleazer, Elder J. D. Anderson was nominated for President of the Kansas City Stake, and Elder Robert S. Farnham was nominated for President of the Lamon Stake. These nominations were approved, subject to the approval of the respective stake conferences.

OTHER APPOINTMENTS

Appointments referred to the council, and others affected by the changes already mentioned, were given careful attention and the following assignments were made:

Thomas R. Beil to Chicago district, Central Chicago Branch objective.

John Blackmore to Northeast Nebraska district, Omaha objective, effective September 15.

W. E. Haden, Jr., to Oklahoma, Arkansas, and Louisiana.

Donald E. Harvey to Des Moines and Nauvoo districts.

John L. Nutgrass to Des Moines and Nauvoo districts.

Arthur Rock to Spring River district, Joplin and vicinity objective.

R. Melvin Russell to Far West Stake, St. Joseph objective, effective September 15.

Elder David K. Larmour, honorably released on account of ill health.

Elder Ammon Calhoun, honorably released on account of ill health.

The assignment of Elder Carl Muir was deferred, pending the working out of some administrative details.

CHANGES IN DISTRICT BOUNDARY LINES

Changes in district boundary lines were authorized as follows:

Detroit-Windsor District: Detroit area bounded on north by 18 Mile Road to the west line of Wayne

County; western boundary Wayne County line to southern border of Washtenaw County, then Highway No. 23 to Highway No. 50; thence Highway No. 50 to Lake Erie. Canadian portion of District comprised of Essex County, Ontario.

The effect of this change will be to extend the boundaries to include Mt. Clemens, Big Beaver, Carleton, and Azalia.

Spring River District: The boundary line between the Spring River District and the Southern Missouri District to be changed so that instead of passing down the eastern boundary of Green County and then directly south to the state line, it shall run down the eastern boundary of Laclede, Wright, Douglas, and Ozark counties. The effect of this change will be to transfer to the Spring River District the Ava branch and groups at Seymour and Mansfield, as well as a few nonresident Saints.

Northern New South Wales District:

North, Parallel 29.5

South, Parallel 32.5

East, The Pacific Ocean

West, Longitude 152 between Parallels 29.5 and 31.3, then following the Northern Coast Range and Barrington Tops to Parallel 32.5

Southern New South Wales District:

North, Parallel 32.5

South, Parallel 35

East, The Pacific Ocean

West, Longitude 150

A fine spirit of fraternity was enjoyed throughout the sessions, and the brethren of the Twelve left for their fields with the full confidence and good wishes of the other members of the council.

THE FIRST PRESIDENCY,
BY ISRAEL A. SMITH

Reunion Schedule

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.
THE FIRST PRESIDENCY.

Reunion	Date	Place
Texas	June 14-23	Camp Ben McCulloch
E. Montana	June 22-30	Fairview
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Nauvoo	July 14-21	Nauvoo
Western Colorado	July 18-21	_____
Saskatchewan	July 18-21	Saskatoon
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26- Aug. 4	Silver Lake
Spring River	July 26- Aug. 4	Columbus
Detroit-Windsor, Flint-Pt. Huron	July 27- Aug. 4	Blue Water
Arkansas & Louisiana	July 28- Aug. 4	_____
Owen Sound	July 29- Aug. 6	Port Elgin
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	_____
Central Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Eastern Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 9-18	Brush Creek
N. W. Iowa	Aug. 10-18	Woodbine
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	_____
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	_____
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
Ky. & Tennessee	Aug. 20-28	Paris, Tenn.
Zion	Aug. 20-28	Gardner Lake
So. New England	Aug. 20-28	Onset, Mass.
No. California	Aug. 21-29	_____
Wisconsin & Minnesota	Aug. 26- Sept. 2	Chetek, Wisc.

Youth Camps for 1946

Corrected List

Proposed youth camps for 1946 include the following:

Excelsior Springs (Oriole Camp)	June 20-30
Pawnee, Oklahoma	June 16-22
Colorado Springs, Colo.	June 23-30
Nauvoo, Ill.	June 30-July 7
Nauvoo, Ill. (sec. camp)	July 7-14
Excelsior Springs, Mo.	July 7-14
Barnum, Minn.	Aug. 3-10
Brewton, Ala.	Aug. 18-25
Columbus, Nebraska	Aug. 30-Sept. 2

Each of these camps has been es-

tablished and will be maintained according to requirements prescribed by the church and in harmony with approved standards of camping authorities generally.

Registration blanks and information sheets are now available. All requests should be addressed to the Department of Religious Education, The Auditorium, Independence, Missouri.

Based upon experience which now covers nearly two decades, we unhesitatingly witness our conviction that camping has proved worthy of a permanent place in our church-wide educational program for youth.

F. M. McDowell,
Director of Department of Religious Education

Warning

We are compelled to warn the Saints against one Wilton H. Ban-yard, who has imposed on members at Springfield, Missouri, and elsewhere. This man represents he is a member and claims residence at Omaha. Our records do not disclose present address.

THE FIRST PRESIDENCY

A new grip on life and a new confidence in yourself as the years pass by should come to you as a result of a recent discovery by Dr. Irving Lorge, young psychologist of Teachers College, Columbia University. Dr. Lorge has found that, barring accident and disease, your general mental powers do not decline with age.

This means that whatever hard mental tasks you could do well at twenty or twenty-five you can still do equally well at sixty or seventy, and possibly at an even greater age. These statements are revolutionary. From numerous mental tests given to millions of Americans in recent years, it had been assumed that normal people reached their peak of mental power somewhere between ages sixteen and twenty-one. From then on to about age twenty-seven people made almost the same scores; but after that the scores gradually declined at about one per cent each year. In general, then, these tests had left a very strong inference that in the twenties the mind reaches its limit of efficiency as a thinking machine, and thereafter begins to decline.—Albert E. Wiggam.

IN MEMORY OF

Frederick M. Smith



OFFICERS of the Herald Publishing House wished to put in permanent printed form, as beautiful as they could make it, a brief record of the life of President F. M. Smith and of the tributes paid to him at the time of his passing.

Newspaper clippings will turn yellow with age and tributes contained in periodicals soon become lost under an accumulation of later publications, but this beautiful memorial booklet is something of a convenient size which can be kept by itself as a permanent part of each member's library.

And so it was that we prepared these memorial booklets and presented them for sale in our booth in the Auditorium during General Conference. We believe these booklets to be one of the finest pieces of workmanship that it has ever been our privilege to present to the church. You will enjoy sending them as gifts to your friends. Each one contains a picture of President Smith, is printed on heavy, enameled paper and is enclosed in a white envelope ready for mailing.

Price, 50c each.

Also available, and especially designed for framing, is a large printed photograph of President Smith, in black ink on glossy light paper. A suitable margin is allowed and the size is approximately 10 1/4 by 12 1/4 inches, over all.

Price, 10c each.

HERALD PUBLISHING HOUSE

Independence, Missouri

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Religious Education Emphases of the Conference

By Chris B. Hartshorn Editor of Church School Literature

According to the official program, "Religious Education Faces a New Day," Dr. F. M. McDowell and his co-workers were quite willing to face it with the group of workers which poured in and overflowed the annex and other assembly rooms each day of the General Conference.

From Nova Scotia to Southern California, delegates and visitors wanted to know about this "new day" and the best methods of doing the job which confronts the church. Teachers and administrators who had the answers, those who could furnish solutions or even helpful suggestions for the local problems of the workers were listened to eagerly.

THE WORKSHOP PROGRAM

Each morning started off with a demonstration and discussion session which covered the entire field of religious education in the course of the week. The first ten minutes consisted of a worship service by the writer assisted by Mrs. J. R. Darling at the piano. The worship themes, taken from his new manual, *Let Us Worship*, supported the subject of the workshop for each day.

The church school had its presentation on Monday. After Brother McDowell spent a few minutes in introducing the subject, he called on six workers to discuss special phases of the church school work. "How to Use the New Church School Yearbook" was explained by E. V. Osborn, Dearborn, Michigan, and by Elsie Garlick, Evanston, R. I. "My Ideas for Improving Church Schools" were presented by Glen E. Holmes, Compton, California, and John Wiley, Mt. Pleasant, Michigan. "How the Church School and Home May Co-operate" was then discussed by Olive Mortimore, Lamoni, Iowa, and by Mrs. Dean Holder, Wichita, Kansas.

The activity programs were discussed on Tuesday. John R. Darling gave the introduction for the Boy Scout program and presented the new manual which had just come from the Herald press. "Shop-talk" which followed emphasized the "God and Country Award." E. J. Gleazer, Jr., presented the subject as the pastor sees it. Byron Yarrington, Lamoni, Iowa, next explained the parent's point of view. His son, Rodger, a winner of the award, gave the Scout's version of the program.

Edna Easter, General Supervisor of Girl's Programs, introduced the "Light

of Life Award for Girls." Byrna Zerr, Elna Worts, and Mrs. Francis Bishop then discussed the Oriole, Girl Scout, and Camp Fire programs respectively.

The third inning found the Zion's League knocking the ball around on Wednesday morning. Dick Woods, Royal Oak, Michigan, talked on the theme, "Our District League Is Going Places." He was followed by Jayne Fout, Coeur d'Alene, Idaho, who gave us "Three Ways to Improve the League Program." Mary B. Hill then presented "A New Program from Canada."

On Thursday morning an enthusiastic panel presented the merits of camping as an educational and growth program for youth. Joseph Baldwin, Ray Carmichael, Jeanne Hulmes, Roy Cheville, and Lloyd Adams intensified the group interest by their testimonies. How does a camp differ from a reunion or an institute? asked chairman McDowell: The group to be served must register and pay in advance; the number to be served is limited strictly with no visitors allowed. Age limits are considered in accepting applicants. The entire day is planned for growing experiences in character building. Camp leadership is a job for experts, or at least for those who are well prepared and trained.

Visual Aids came to bat on Friday. Hattie K. Bell, Chicago, Illinois, demonstrated the use of flat pictures, flannel-graphs, graphs, and charts. The exhibits were on strings, tables, and easels. The time was entirely too short to have all thoroughly demonstrated, however, much of suggestive power was crowded into the few minutes available.

Thelona Stevens, Director of Leadership Training, demonstrated the use of objects in teaching. Many simple articles of everyday use were introduced into classroom techniques. The adult group was as interested as most classes of juniors could be.

Several ways in which slides can be used to serve the branch program where a projector is available were discussed by the writer. Commercial glass slides and film slides can be easily obtained for presenting religious subject matter. Homemade slides offer much in promptly meeting teaching situations.

To meet the educational needs of our armed forces, much advancement has been made both in improved equipment and teaching methods in the last five years. It has been found that two equal, or matched, groups can be given the same material in classroom situa-

tions. The group which has full advantage of visual aid methods will learn approximately two thirds more in one third less time than by the traditional methods. Church school leaders who complain of insufficient time to do the job should take note of these data.

The leadership program was in there pounding out home runs on Saturday morning. Glen E. Holmes told "How I Secure Registrations" for leadership courses. Hattie K. Bell answered the query, "Is the Struggle to Get People to Study for Credit Worth the Effort?" Esther Heller, Pittsburg, Kansas, presented "Improvements We Have Realized Through Credit Study." Then the obverse side of the subject was presented by Roberta Gregory, Aurora, Illinois, who maintained that "Study Can Be Just as Effective Without Credit."

CLASSES IN RELIGIOUS EDUCATION

Eight classes on the general theme, "The Home and Church Work Together," got under way each morning at ten o'clock. In spite of the fact that quorum sessions, the program of the Council of Women, a "Health" class, and the general prayer service were all competing at this hour, all of these classes were large. The conference was made more profitable and happier because of planning for the diversified interests which were evidenced by these many choices. Had all preferred the prayer meeting or a particular class the good will and unity so common among us would have been overcome by dissatisfactions.

"The Church's Opportunity in Adult Education" was considered by the class taught by John R. Darling, Associate Director of Religious Education. It was pointed out that mental growth should continue throughout the life of the well-adjusted Latter Day Saint. The tree has its growing edge in its cambium just under the bark. Our growing edge is the point of our chief interest. The extent of that growth depends on the intensity of our interest plus the direction and application of that interest. Adults do well to seek counsel and follow guidance rather than impulse.

It is frequently observed that adults will seek more of that field of knowledge in which they are already most proficient. Of course, there is need for specialization in chosen fields. There is also need for balance in our intellectual development.

Specialists in primary education, or in music, for example, will get little help from a short, overview course; but they will feel at home and have a chance to shine on favored occasions in such classes.

Four reasons were advanced why adults do not grow:

1. The lack of ability to learn along certain lines—poor choices.
2. Desire to concentrate is not strong enough—do not respond to the point of action.
3. Their leaders and instructors have not made inspiring demonstrations.
4. Unwillingness to give up faulty habits and ideas for new ones.

DOES IT MAKE ANY DIFFERENCE?

The largest class was taught in the annex by James Daugherty. Many of the pertinent decisions which youths are required to make and which vitally affect the direction of their lives were here brought under scrutiny. The instructor's approach was made with frankness and understanding. Traditional views on pat answers to youth problems were given no sacred standing. It makes a tremendous difference what one thinks. In one sense, it is more important than what one does. That which a youth does today may just be experimental and never be repeated. What he thinks is the basis of all future judgment and action. The groundwork of youthful decisions is laid in childhood.

GUIDING THE GROWTH OF CHILDREN

The class dealing with this field was taught by Florence Freberg. In answer to the question, "Has your own life or thinking been changed and by this course?" one young mother said, "I now realize that the neglect of the child and home even for church work is not justified. I can now see that humiliating a child who has reacted in an unconventional way is wrong. The child wants to feel important, to have dignity; and fear of punishment, or belittling, leads him to use the escape mechanism of telling lies. Forcing a child to repress his feelings is rarely effective in obtaining desirable traits."

THE PASTORAL PROGRAM FOR SAFEGUARDING MARRIAGE AND THE FAMILY

E. J. Gleazer, Jr., the teacher of a group studying the subject given above used his quarterly, *Planning the Zionite Home*, as the basis for the course. It was pointed out that the home has undergone an important economic evolu-

tion in the last two or three centuries. In the handcraft era the same building which served for the family shelter was usually the place where the labors of the tradesman were carried along. He might even have one or more apprentices who worked and boarded there. Now nearly everything goes on outside the home. The basis of happiness in the modern home must be spiritual. It calls for more intelligence, understanding, and adjustment.

This situation gives rise to the greater need for pastoral ministry. Many of the needs of the modern home can be met only by the minister who is broadly prepared and guided by divine wisdom.

GUIDING THE ADOLESCENT IN THE FAMILY

This was the title of the course taught by Eunice S. Livingston. The junior high age has too long been associated in our thinking with the problem child instead of the age of growth and opportunity. Individual differences must be recognized. The adolescent should not be expected to conform strictly to the pattern set by his brother or sister, and much less to our own adult pattern. Accept the fact that his inherited characteristics are different from those of other children. The task of the parent and teacher is to make the best of these traits and to help the youth modify and direct them into desirable channels.

YOUNG ADULTS AND ZIONIC HOMES

The importance of the contribution of this age group to the church and community was stressed by Jerry C. Runkle, the teacher of this course. That sector of our lives from age twenty to forty encompasses the span of marriage, child rearing, economic independence, or the reverse. Church responsibilities are assumed or shunned, community loyalties are developed, etc.

It was not just teacher enthusiasm, not just love of the superlative which led to emphasizing the needs for ministry to this group. The hope of the church and of the world is wrapped up in the attitudes, the devotions, and the contributions of this age. Zion's redemption largely awaits their pleasure.

THE CHURCH AND HOME IN MUTUAL ENDEAVOR

This course, taught by Almer Sheehy, used the quarterly of the same title as the basis of instruction. It was emphasized that the child, rather than the parents, was the most important person in the home. As wise parents devote themselves to building the lives of growing children according to Christlike patterns, they come to realize their own

best achievements and happiness. The church is a laboratory, a co-operative fellowship to develop personality traits of zionic quality.

The successful home, it was maintained, was one which:

1. Had daily worship
2. Had constant courtship
3. Could make daily adjustments
4. Destroyed selfishness

THE LATTER DAY SAINT HOME

Thelona D. Stevens used the quarterly, *The Latter Day Saint Home for Today and Tomorrow* as the basis of her course. The quality of our homes will determine the nearness of Zion, it was urged. This quality can and must be improved. The social and worship habits of the family need to be constantly reviewed in the light of divine instruction to the church. "Parental authority in the Latter Day Saint home should never degenerate into tyranny or autocracy, but develops self-control personalities with the power to make choices. As children grow, the authority becomes more distributed, and decisions are made within the family council."

One young mother who attended this class declared, "I am going home to set my house in order."

THE YOUTH ASSEMBLY

At eleven o'clock each morning, a doers' program was presented under the direction of Roy A. Cheville. The very first morning the crowd overflowed the annex. The next day they met in the auditorium. When the crowd wishing to attend the preaching services at the same hour could not all get in the Stone Church, an exchange was made on Thursday morning and Roy's group found themselves at the Stone Church.

Various aspects of a Zion's League program were discussed and later demonstrated. With the help of Graceland students in religion, we got a better understanding of how the League is organized and administered. A mock cabinet meeting was held on Monday. Fellowship was the Tuesday theme. Methods of giving every member a "sense of belonging" was emphasized. The study program with a purpose was enacted on Wednesday after showing the results of the haphazard type which is altogether too familiar. Thursday was recreation planning day. Cheville emphasized that recreation alone will not do it, but you can't get along without recreation." Social service and devotions were stressed on Friday and Saturday, respectively. Youth wants to serve, and the League is an important part of the total branch program. Through intellectual planning it is possible to put our Leagues on a

Independence Sanitarium

By Grace Pennell Tousley

THIRTY-SIX YEARS of being pushed around by its own housing problem have ended for the Independence Sanitarium and Hospital School of Nursing. It is now at home in its quarters on the ground floor of East Building, formerly the old Sanitarium which also houses the Nurses' Home and the Sanitarium staff dining room and kitchen.

Since January, 1910, when the school was opened, until now, it has been shifted from one temporary location to another, as the growing patient load of the hospital demanded. The opening of the new hospital in January, 1943, and the school's affiliation with the United States Cadet Corps in July of that same year, made it both possible and imperative that permanent quarters for the school be provided; planned and equipped for the very special requirements of a school where the science and art of nursing are taught.

The school is owned and operated by the Sanitarium, with a policy-making nursing school committee as the governing body. This committee is composed of the following members: Chairman, Nelle Morgan, R. N., director of nurses; Vida E. Butterworth, R. N., B. S., M. A., educational director of the school; Gertrude E. Copeland, R. N., superintendent of the Sanitarium; and G. Leslie DeLapp and Henry L. Livingston, hospital board representatives.

At this time, Miss Butterworth is absent on a six month leave, attending Teachers College, Columbia University; and Edith Davey, R. N., B. S., an instructor in the school, is acting educational director.

In her position as director of nurses, Miss Morgan plays a dual role: that of director of nursing service in the hospital and that of director of the school of nursing; she is also a member of the faculty. Other faculty members are Shirley Butler, R. N., Eula Allen, R. N.; and Mable Faulkner, R. N. Nursing supervisors do no formal classroom teaching, but they do have a definite in-

high plane of spiritual experience.

As we view the week's religious education program of the 1946 General Conference, we see greater possibilities ahead than the church has yet realized. There are hundreds of leaders and potential leaders among us who will be heard from in ways that will be felt throughout the church. Some of these are young and inexperienced now, but give them a hand or give them room.

The School of Nursing Marches On!

structional function in the day-to-day supervision of the student while she is on duty in the hospital.

Specialists in various fields related to nursing serve as lecturers: psychology, Alice Chase Burgess, M. A.; diet therapy, Vera Goffe, B. S., Dtn.; nursery, Ina Hattey, R. N.; first aid, Cleo M. Salisbury, American Red Cross; public health, Lucille Webster, R. N., Jackson County Public Health Nurse; medical and surgical diseases, Charles F. Grabske, M. D., and Vance E. Link, M. D.; eye, ear, nose, and throat diseases, Stanley L. Green, M. D.; obstetrics, Russell D. Etzenhouser, M. D.

WHERE NURSING STUDENTS LEARN TO NURSE

The space occupied by the school is divided into offices for educational director and instructors, a lecture room, and three laboratories. The decor of the offices and of the lecture room are very much alike—light green walls, darker green-and-brown linoleum floors, and blonde modern furniture. The science laboratory's maize walls, brown marbled linoleum floors, blonde wood furnishings, and excellent laboratory equipment add up to beauty and efficiency.

In the dietetics laboratory the students learn to cook; first, for well persons, and then for the sick. They learn to set a patient's tray attractively, and to apply the principles of diet therapy. Once during the term the dietetics class plans, prepares, and serves luncheon or supper to the school personnel, learning in the process how to feed large groups, and something of the techniques of entertaining. The walls of this long room are cream color; the cabinets built in around the sink are snow white, as are the three large, open cupboards which are dramatized by scalloped framing around the openings and by the gay Fiesta ware arranged with precision on the shelves. An electric refrigerator, three apartment-size gas ranges, and four long, linoleum-topped worktables complete the large kitchen equipment. The dietetics course is both a lecture and laboratory course.

The door lettered "Nursing Arts" opens into what appears to be a cheerful hospital ward. This is the nursing arts laboratory. It, too, is a long room; the walls are maize colored; the floor of green-and-tan linoleum. Ranged down the west wall are nine regulation, grey-

enameled hospital beds, each with its brown-and-beige woven spread, and bedside stand; and separated from its neighbor by a screen. Susie Chase, perennial patient, occupies one of the beds. Susie is the life-sized manikin used by students for the practice of nursing techniques. (Students also practice on each other in this laboratory.) One corner of the laboratory is screened off and furnished as a hospital private room. Duplicates of the service rooms on a hospital floor—utility, medicine, linen, and kitchen—are built into the north end of the room. The nursing arts laboratory presents learning situations parallel to nursing situations found in the hospital.

Co-ordination of classroom teaching and clinical experiences is carried on by means of ward clinics on a patient conducted by Miss Davey, or by individual instruction given by Miss Butler or another faculty member. By this means, the hospital becomes an advanced nursing arts laboratory, with the student giving nursing care to patients under exacting supervision.

Clinical facilities, beyond those afforded by the hospital, are provided by the school's affiliations in the following fields: pediatric nursing at Mercy Hospital in Kansas City, Missouri; psychiatric nursing at City Sanitarium in St. Louis; and health and community nursing with the Visiting Nurse Association in Kansas City. The student chooses one of the two latter affiliations; Mercy Hospital affiliation is compulsory.

THE NURSING LIBRARY

The nursing library, serving both the school and graduate nurses, is located on the first floor of East Building, west of and adjacent to the student nurses' lounge. Three rooms comprise the library suite: study, browsing room, and office. The rooms are well lighted through north, west, and south windows; fluorescent lighting assures eye-saving light for night study.

Although standard library equipment specifications and practice are followed, there is nothing of a musty library atmosphere here. Cream-color walls, dark green-and-red linoleum floors, and honey-toned maple shelves and furniture extend an invitation to learning. The book collection is not large, but every volume is of current value and well-ex-

ploited by catalogueing, or is one of the precious items in the historical collection. There are over 600 volumes belonging to the library, plus a loan collection of over 160 volumes from Miss Butterworth.

The books are classified according to the National League of Nursing Education decimal system, devised in 1936 especially for nursing libraries. All books are catalogueed, being listed by author, title, and subject. The divided catalogue is used, having an author-and-title index, and a subject index. Thus filing and finding are both simplified.

Periodicals dealing with medicine, nursing, and social science are received regularly; also periodicals for recreational reading. A vertical file in which are housed the Triadex of clippings, pamphlets, tear sheets, pictures, and package libraries is the answer to the perplexing question: "What shall be done with the flood of 'fugitive' literature received; so valuable because it brings the latest news of medicine and nursing; valueless unless conveniently available?"

Many ways of promoting the use of the library material are used. A one-hour library orientation lecture is given each entering class. Book talks to faculty and supervisors introduce new books; bulletin boards in the library suite carry timely and dramatic displays of book jackets and posters which are changed weekly; the Student Library Activities Committee is the link between student body and library.

A library orientation manual, "Nurses! This is YOUR Library," has been prepared and is supplied to each borrower; a monthly library news letter has been planned for midsummer publication.

The nursing library is a system of libraries, as branches stem from the main location to various places in the school and hospital. Each nurses' station on the hospital floors has its branch library; so has surgery, medical record library, and so on. Books in branch libraries are for reference only.

Mrs. George H. Tousley is the director of the library; Mrs. Vinnie G. Hatch, housemother, is the assistant in charge when Mrs. Tousley is not on duty. The library is open from 7 A. M. until 10 P. M.

A sub-committee of the nursing school committee has been named to act in an advisory capacity in library matters. Members of this sub-committee are named by position and at this time, are as follows: Educational director, Miss Butterworth, chairman; director of the library, Mrs. Tousley, secretary; superintendent of the Sanitarium, Miss Copeland; di-

rector of nurses, Miss Morgan; assistant to director of the library, Mrs. Hatch; president of Independence Sanitarium and Hospital Nurses' Alumni Association, Miss Faulkner; representative of hospital board, L. F. P. Curry; representative of nursing school committee, Bishop Henry L. Livingston; representative of student body, Iola Tordoff; representative of community, Leonard J. Lea, managing editor of *Saints' Herald*. Two rotating memberships provide adequate representation of the nursing supervisors and the faculty. A different member of each group is invited to each meeting of the committee.

THE BOOK BANK

The most ambitious project of the library committee was the recent establishment of the Book Bank with Dollar Donors. The committee was faced at the outset of its career with the same problem which perplexes all libraries: that of financing the purchase of library stock. The committee considered several ways of securing the necessary amount of money. It finally decided that since hospitals have blood banks, eye banks, nerve banks, skin banks, and so on, that a Book Bank would be a suitable means of securing money for a nursing library.

Many persons who would like to contribute to the library might refrain because they feel that a dollar or so is of small value. The library combines these dollar donations to buy the expensive books which are needed and which must be replaced frequently, if the library collection is to be kept up-to-date in the medical and nursing sciences.

Dollar Donors are not limited to gifts of one dollar, of course. And the library committee hopes that Dollar Donors repeat their gifts each year, for the library cannot stand still so long as medicine and nursing advance. A gift index is kept in the library office and each gift is indexed under the donor's name.

The library has a good beginning in recreational reading book stock and church literature, and will receive additions constantly, as a certain percentage of the Book Bank funds must be spent for nonprofessional reading material. It is also planned to purchase audio-visual aids from Book Bank funds.

STUDENT HEALTH PROGRAM

Miss Butler is in charge of the student health program; the committee of medical advisers is Lawrence J. Comboy, M. D., Stanley L. Green, M. D., Fred W. Hink, M. D., and Vance E. Link, M. D. All students have a physical examination when entering the school, another during the second year, and a third at

the end of the course. All health care, excluding dental care and glasses, but including hospitalization, medical attention, and medicines, are furnished the student free of charge.

Miss Butler makes the time charts for students, to be sure that each girl has only eight hours of work, including classes, each day, and that she has one free day each week. If a student has to spend some time in a class on her "all day," that time is deducted from a day on duty. Such free time is considered as much a part of the health program as is any medical care given to the student.

NURSES' HOMES

Two homes are needed to house the student enrollment. One, at 1215 West Van Horn Road, is allocated to the pre-clinical students. Mrs. Emma Beadnall is the housemother. The other home is located in East Building and occupies three floors. Mrs. Hatch is the day housemother; Mrs. Victoria Thorburn at night. Mrs. Josephine Reese serves as relief.

All through the East Building home it is evident that much thought went into the remodeling to provide attractive and comfortable living quarters for the girls. Bedrooms are furnished in modern fashion; the bathrooms on each floor are large, with terrazzo floors and gray marble interior partitions; full-length mirrors are variously located. A secluded music room is available for practice; in the lounge the grand piano, numerous sofas and armchairs, and structural glass in the curving interior wall provide the smart atmosphere of an up-and-coming women's club.

The dining room, about 50 feet in length, is located on the third floor. Its walls are covered with a fabric having a soft-grey background and design of immense yellow blossoms almost twelve inches in diameter. An acoustical ceiling assures comparative quiet—a thoughtful touch since 95 per cent of the diners are women. Meals are served cafeteria style. The menus made by Miss Goffe, hospital dietitian, are well-cooked, attractively served, and the portions are generous. (Your reporter speaks from experience; she eats one meal a week in this room.)

Indoor sports are provided for in a recreation room with snack bar; outdoor sports by a tennis court. Indoor and outdoor swimming pools are available in Independence and Kansas City.

STUDENT ADJUSTMENT PROGRAM

Adjustment to the student's personal, economic, social, and professional situations begins on the first day of school and continues until the last day of the course. A conscious effort is made by

the administration and the faculty to focus the student on nursing without narrowing her to nursing.

The Student-Faculty Association is perhaps the greatest factor in preparing the student to meet adequately the demands of in-school and after-school life. It was organized in line with modern trends in nursing education, and meets quarterly. The present officers, all students, are: Leola Brady Wight, president; Emily Easter, vice-president; Mary Lou Denman, secretary; Christianaine Torsch, treasurer; and Dorothy Buck, chairman of activities committee. Standing activity committees are eight in number: art, education, library, music, publications, social, sports, and worship. Each committee is headed by a sponsor who is a faculty member, chosen by the students.

Once a month the student body sponsors some kind of social activity; it has its own fellowship service, and its present big project is the obtaining of the rest of the money needed for the purchase of a radio-phonograph.

A student council manages the affairs of the Student-Faculty Association. It is made up of the officers of the association, two representatives from each class, the educational director, and a representative from the faculty chosen by the students. The council meets bi-weekly, and decides the plan for each committee to follow.

Miss Morgan teaches classes in nursing ethics and professional adjustments, which subjects cover almost every situation in which a student or graduate nurse will find herself. And yet, there do arise problems which require individual consultation between the student and an older person, and for these the counseling program has been planned. Each faculty member is assigned a number of students, and she is available for informal counseling; two members of the nursing supervisory staff sponsor each class and also act as counselors.

The Big Sister program, which functions chiefly during the opening weeks of school, helps the new student to orient herself quickly in her new location. As the new class enters, a member of the preceding class selects her Little Sister, and introduces her to the accepted ways of doing things.

The O. K. Club was organized more than ten years ago for the purpose of "adopting" nursing students to make them feel at home in Independence. It is a Graceland College alumni group, composed of the Independence members of the OOH and K clubs of Graceland. Mrs. Franklyn Ebeling is the president; Mrs. Harold Kelley, secretary; and Miss Davey, of the school of nursing, is treasurer. These "town mothers" entertain

each new class with a large party, after which each member of the club draws names of out-of-town girls for "adoption." Girls are entertained individually in the homes of their "mothers," and they feel free to call upon them whenever they feel the need of a vacation from the necessarily regimented life of an institution.

RELIGIOUS ACTIVITIES

The Worship committee, under the sponsorship of Miss Faulkner, and working with the hospital chaplain, Elder Roy V. Hopkins, plans the morning chapel services and is responsible for one service each week. Communion service is held once a month during the regular chapel period. A fellowship meeting is held once a month in the student nurses' lounge. Being near to the Stone Church, students find it convenient to attend many of the regular church services held there.

PROGRESS FROM "PROBIE" TO PROFESSIONAL

The first step on the way up from probationer, or "pre-clinical," is the capping service, which takes place at the end of six months probation in the school. The successful candidates for further nursing education receive their coveted caps at an impressive and beautiful service. This year, it was conducted in the Stone Church on Sunday evening, February 24, and twenty-nine students who had entered the school in September, 1945, were capped by Miss Morgan. Miss Copeland lighted the candles for the candlelighting ceremony, and Mrs. Allen spoke on the significance of the nurses' caps. Bishop Walter Johnson gave a sermonette preceding the service.

The second step—a longer one this time—is graduation, when the nurse receives her diploma and hospital pin. She is then ready to take the Missouri State Board Nurse Examinations. If she passes, she has the privilege of using the title, Registered Nurse (R. N.) after her name.

From then on she is on her own, a professional nurse. But she need not be alone. She can join her school alumni organization; the district, state, and national nursing organizations, and have representation in the International Council of Nurses; she is eligible to enroll in the American Red Cross Nursing Service.

THE INDEPENDENCE SANITARIUM AND HOSPITAL NURSES' ALUMNI ASSOCIATION

The association was organized in 1915 with five members. Today it numbers 153 members, and is a force in keeping

the graduate nurse in step with the rapid advances in medicine and nursing. It meets five times a year, and its programs provide speakers who bring news of vital importance to the profession, such as that concerning nursing legislation and medical discoveries. The association sends delegates to district and state nursing conventions. Once a year it entertains the graduate class of the school of nursing and is alert to urge the graduates to ally themselves with this, "the basic unit of organized nursing." Ninety-five per cent of the graduates do enroll.

The association furnished a patient's room in the sanitarium a few years ago; it has also furnished the graduate nurses' lounge in the new hospital; contributed to the fund for the hospital's service plaque, and helped to pay the expenses of the school's 35th anniversary observance in January, 1945.

Present officers are, president, Miss Faulkner; first vice-president, Ruth Jones, R. N.; second vice-president, May Crenshaw, R. N.; secretary, Edith Ehlers, R. N.; and treasurer, Donna Holmes, R. N., a graduate of the class of '45.

THE "PLUS" IN THE INDEPENDENCE SANITARIUM AND HOSPITAL SCHOOL OF NURSING

"What does this school have that other schools do not have?" was the question put to Miss Butterworth before she left for Teachers College in January.

"There is a closer personal contact than usual between faculty and students," she replied. "Each member of the teaching staff has an individual knowledge of, and interest in, each student. The girls selected as students are of the highest moral character, and thus each one exerts a good influence on all of the others.

"Another advantage is the fact that there are no internes in the hospital. The student, as a result, becomes more skilled in a greater number of nursing techniques than if she had to share learning experiences with interning physicians.

"The enrichment of the girl's whole personality, through her learning experiences, both professional and extra-professional, is the aim of the school," Miss Butterworth continued.

"To members of this church, the school offers church contacts among students, faculty, patients, and local church members. The girl becomes personally acquainted with the church officials, of both local and international importance. It is a great event to the student when she meets and talks with the men responsible for execution of the will of the church body, or with those

THE RESTORATION

By Evan A. Fry

IN A PREVIOUS article we described for you the hardships and determined zeal of the first four missionaries of the church who set out on a mission to the Indians, with the Kansas Indian territory as their objective, but who stopped off at Mentor, Ohio, to convert Sidney Rigdon and his congregation, and again in Independence where two set up a tailor shop as a means of livelihood and a base of operations. They had left a small but growing church in New York State, with an even larger group centered at Kirtland near Mentor, composed mostly of the converted followers of Sidney Rigdon.

While these four missionaries were in the West, the church in New York state was planning to move in a body to the great Western Reserve in Ohio, to join forces with the larger group at Kirtland. At a conference held on January 2, 1831, attended by about seventy members, plans were laid to make this move as soon as the weather should be open and suitable in the spring. Joseph Smith, his wife, Sidney Rigdon, and Edward Partridge left at once for Kirtland to prepare the way. The church had been promised in revelation that the law to govern the church in its economic and temporal affairs, as well as spiritual, would be given in Ohio after the move.

When Joseph Smith arrived at Kirtland, one of his first acts was to correct some of the communistic ideas held by the community under Lyman Wight, which had joined the new organization almost intact. They

women who serve the church so untiringly in their sphere. Such contacts with the church cannot help but be a cement, to bind the student closely to her church. For the girl who is not a member of this church, such contacts can only do her good, all the while leaving her complete religious freedom."

were holding all things common, but under Joseph Smith's instruction agreed to modify some of their practices until the full church law governing temporalities should be given. Edward Partridge was called by revelation to be presiding bishop of the church, in charge of its temporal and financial affairs.

BACK IN NEW YORK state, the little group of Saints gathered in the early spring at the settlement of Waterloo, and prepared to make the journey to Kirtland. By more or less tacit consent, Lucy Mack Smith, Joseph's mother, assumed responsibility for the group. "Mother Smith" as she was affectionately called, ascertained that the price of travel on a canal boat was too high for her group—about two and a half cents per mile, plus board. Accordingly they decided to charter a boat, and do their own cooking to cut down expenses. The boats were small; the canal only an average of four feet deep. Often a portion of the side wall which confined the canal water would give way, emptying the canal of water, and stranding the boat until the break could be repaired and the canal refilled with water. These unavoidable delays were made the occasion for many preaching services in the countryside adjoining the canal, for preachers of the strange new sect were always in demand. It took five days to make the trip from Waterloo to Buffalo, on the shores of Lake Erie, where they intended to take a lake vessel for the vicinity of Kirtland.

Here a new difficulty arose. Although the shallow water of the canal was open, the deeper water of the lake was still frozen, and all water traffic was at a standstill. The town was so full of people waiting for the shipping season to open that there was not a room available anywhere—and Mother Smith had seventy people on her hands who had to be sheltered somewhere. She

thought of an old lake captain who had once been in partnership with an older brother of hers, and wondered whether she could find him in port. By a very lucky coincidence, he was, and invited her to bring her group aboard the ship to wait until the ice should clear. In gratitude, the little group knelt on the deck of the ship, and asked that the way might be opened so that they could complete their journey. The ice opened, and their boat sailed out, the first vessel of the season to leave the port of Buffalo. But it met with storms and foul weather, and was reported lost before it finally pulled to the shore at Fairfield, eleven miles from Kirtland, to disembark its passengers, who found a ready welcome among their friends and relatives who awaited them there.

THOUGH THE church had removed from New York thus early in its history, that state continued to be a fertile mission field for many years thereafter. And although the Saints were happy and contented at Kirtland, they still regarded it as only a temporary stopping place on the road to Zion, which should be somewhere in western Missouri. Accordingly, a conference was held on June 6, 1831, and fourteen pairs of men designated to go west by different routes, met in Missouri, and received instruction as to where Zion should be. On the way, they were to preach and baptize, gathering such converts as they could for the new church and its restored gospel. This was an eminently practical and sensible plan, for fourteen pairs of men could pretty well cover all the main routes of travel and the main settlements between Ohio and western Missouri. At this same conference, a congregation or branch of the church from Colesville, New York, which had come as a unit from New

7. Westward Expansion

York to Kirtland, decided to press on as a body to Missouri.

Among the first elders to arrive in Missouri were Joseph Smith and five companions, including W. W. Phelps, who was a last minute convert before the party left Kirtland. These men were pleased with the fertility and beauty of the country they found in western Missouri. They saw that there was great need of better strains of seed and of stock; also of better implements, schools, and churches. The first sermon of the new faith to be preached in Missouri was delivered by W. W. Phelps to a mixed audience of negro slaves, Indians, and white settlers.

Late in July, 1831, the Colesville Branch arrived—about 60 in number—and camped near the Santa Fe Trail. There are no records that enable us to locate their settlement beyond the shadow of a doubt, but it is believed to be near an old spring approximately where 35th and Paseo is in Kansas City today. Here they erected a log building to use as a meeting house and a school, and established the first free public school in Jackson County. Early in August, eight elders and Joseph Smith pledged to each other and to God that they would keep the laws of God on the land which He had chosen to be their inheritance, and proceeded to a spot west of the Independence square where they dedicated a plot of land as the site of a temple. It was not until many months later that Edward Partridge bought this and surrounding land as trustee for the church, but these men were acting on faith, and standing on the promises of God as they believed they had been revealed to them.

ON AUGUST 7 occurred the first Latter Day Saint funeral in Missouri, as Polly Knight, wife of Joseph Knight, Sr., was laid to rest in the land she had so earnestly desired to see before she died. On this day, too, Joseph Smith received a

revelation giving the church instructions concerning Sabbath observance, for Sunday was much like any other day among the early settlers of Missouri, and it shocked the religious propriety of these new settlers from the New England states where the church steeple was the central landmark of every town and village. On August 9, 1831, a group of eleven elders started the return trip to Kirtland, their mission accomplished.

The group left behind here in western Missouri was confronted with many problems and adjustments and difficulties. Understanding just what these were will help a great deal in our efforts to understand the events which followed in the next two years. First of all were the difficulties imposed by nature. The summer, following a most unusually hard winter, was cold and wet, with devastating floods in many places. In August, a heavy frost killed the corn before it was ripened, making this staple article of diet very scarce and expensive. Meat was plentiful in the forest, or starvation might have been a problem to be faced in all seriousness. All during the late summer, more of the fourteen pairs of missionaries straggled in, bringing reports of their baptisms and conversions by the way. Lyman Wight returned, borrowed a horse, and went back fifty miles for his traveling companion who was too ill to walk any longer. He reported great success in Pontiac and Detroit, Michigan, where he had made contact with the family and widow of Stephen Mack, elder brother of Lucy Mack Smith, Joseph Smith's mother. Seventy baptisms resulted from this opening. The inclement summer was followed by another bitter cold winter, which came so soon that some families had had no time to provide shelter. Ten families lived that winter in one log cabin without finished doors or glassed windows.

IT WOULD BE WELL at this point to examine, though briefly, the conditions which prevailed in the United States, and particularly on the Missouri frontier, in this year of 1831. It was just between two eras or epochs in our national history—the time of deepest darkness before the dawn. There were no telephones, telegraph, phonographs, electric appliances, gas lights, or farm machinery. The railroad had just been invented, but was not yet in use. Homes were lighted by candles, or in the case of poorer dwellings, a bit of tallow or lard into which a piece of rag was dropped for a wick. Furnaces were unknown; stoves were found only in the very best of eastern dwellings. Coal was unknown; the universal fuel was wood. Clothing, candles, flour, shoes, and furniture were made at home. There were no schools, no colleges, no high schools, except in rare instances when someone started a private grade school as a commercial venture. The United States had only ten million population, distributed through 24 States. All west of the Rockies and south of Washington and Oregon belonged to Mexico, as did also considerable territory east of the Rockies. The country had no gold or silver to speak of, no glass for doors or windows, no wheat except in the east. Missourians made their bread of corn meal which was ground in a hollow log by pounding it with an iron wedge fastened on the end of a stick, or ground between two soft limestone rocks which left the meal full of grit.

It was not unusual in Independence in 1831 for whole families to be dressed in animal skins, or in a cloth made from the fibers of wild nettles. Tree stumps still stood around the square. Many of the best citizens, including even some of the circuit judges, could neither read nor write. Kansas City was

not to be established until some eight years later. Everybody drank; everybody gambled; everybody was interested in horse racing and cock fighting. Personal differences were settled with the fists, and not to fight was considered cowardice. Sometimes all the young blades in a certain town would march over to a neighboring town, engage in a grand free-for-all in settlement of a real or fancied grudge; then shake hands all round, roll out a barrel of whisky, and part friends. Most of the settlers of Missouri were southern in birth and persuasion. They spoke a different dialect and use a different vocabulary than these newcomers from New England. Even the monetary system was different—for the Missourians were using the Spanish system of gold coinage with its dollar divided into eight bits, while the New Englanders thought in terms of shillings and pence. The Saints from New England did not drink, gamble, race horses, or indulge in profanity. They were accustomed to settling differences without the use of fisticuffs, and did not think it cowardly to evade battle if possible.

But the most prolific source of trouble, both in 1831 and in later years was the question of slavery, which rose up like a specter between the older inhabitants of Jackson County and the newcomers from the east. Slaves constituted the principal property of the Missourians. By consulting bills of sale and itemized lists of the estates and bequests of the day, we can find out some very interesting things. In one such list, a crippled slave is listed at a value of \$100; one in the prime of life at \$464; a good horse at \$25; and a sow and pigs at \$1.50. Is it any wonder that the people of southern sympathies tried to protect such valuable property, and keep control of it? During the stormy years which followed, and continued until after the Civil War, abolitionists were driven out of more than one county in Missouri and their homes burned. More than one abolitionist news-

paper was destroyed or its type thrown into the river. More than one abolitionist editor was tarred and feathered for his views. Humphrey Smith, founder of the town of Smithville, took more than one beating for his views, but for some reason refused to be run out. George S. Park, founder of Parkville, had his printing press thrown into the Missouri, and he himself banished from the state. In Illinois he made a modest fortune, and returned to establish Park College after the Civil War.

All these things added up together, spelled trouble for the new settlers in Missouri, who differed from their neighbors in so many irritating ways, and in addition espoused a strange new religion.

If God Were Editor

By Naomi Russell

NO NEWSPAPER ever carried a thirty-point headline which read "Soul Is Saved by Kind Word to Stranger," or "Friend's Prayer Averts Attempted Suicide," yet it might be well if such incidents were publicized in preference to much that is. *It does happen*: someone somewhere speaks a timely word and changes the course of a life; someone somewhere else feels the urge to pray and later finds his prayer has staid the hand that toyed with a bottle of cyanide. Whether it is the Almighty that intervenes at the opportune moment to put words in the mouth of one who is in a position to save, or the result of sheer human kindness, is a matter debatable.

Divine inspiration works best when mixed in equal portions with personal initiative. Pity the man who prays, "Lord, if there are souls in this city to be saved, please point them out to me," and then waits for further revelation before beginning his philanthropical campaign.

KINDNESS should be a part of daily routine. While few people can add a "P. S.—I saved another soul today," in their church diary each night, anyone can pen a "Wrote to the folks and sent Aunt Martha a get-well card." Little remembrances—a few sincere compliments—a much-needed "of course you can do it" may do more for the morale of a man who's given up hope and is ready to end it all, than a week's series of sermons on faith.

SUCH seemingly insignificant things can do the trick. The "plain" girl who would rather be dead than undated is complimented on her singing by the person who sits next to her in church. She smiles and silently asks herself, "Do you suppose I *really* have a voice?" and then make an appointment with a vocal instructor. Soon she becomes so absorbed in her new interest that she forgets her complex; the plainness becomes unaffected charm, and she is admired and popular—all because someone said, "You have a nice voice . . ."

People who have suffered long and believe themselves incurable, when shown the importance of living, often make miraculous recoveries. Invalids who lapse into a chronic state of melancholia from too much pity, when given a job to do, develop brilliant personalities that put the able-bodied to shame. Men with scarred features, cork legs, and warped thinking forget to be bitter in the presence of those who see them as an essential part of a potentially better future, instead of a sore thumb inflicted on society by an unforgivable past. The man who has messed up his life by drinking too much and believes he can't stop, whose friends are through with him, whose job and self-respect are gone, and whose only philosophy is "what's the use anyway? make it another straight rye," when shown a purpose in life more appealing than alcohol is quite apt to reform.

BLESSED are they who remember the aged and lonely. Pathetic—the withered hands that search an empty mailbox for some word from one their heart holds dear. Pathetic—the eyes that fill with tears when week upon week fails to bring a visit from the child or grandchild they have idolized since birth. A letter, a card, an inexpensive gift, an hour's conversation can brighten many a day and remain a cherished memory for the elderly.

Kindness is a natural virtue and one which is easily cultivated. Those who say the "right thing at the right time" do so because it is as much a part of their lives as the conventional hellos and goodbyes. They pay a compliment with ease and sincerity, because they mean it and believe it should be said. They write letters and send gifts and go visiting because they enjoy the results; they like seeing others happy, and they like the warm feeling of satisfaction they experience themselves by being kind.

If God were the city-editor, there would be headlines in boldface Bodoni for the people who are kind.

News OF THE CHURCHES

Ft. Collins, Colorado

Pastor, K. G. Broliar

A memorial service for President Frederick M. Smith was conducted on Sunday morning, March 24, under the direction of Pastor K. G. Broliar. Elder Freeman Bullard delivered the sermon, which included personal reminiscences of President Smith. Priest Clifford Cable read a biographical sketch, and Elder Broliar sang "Come, Sweet Comforter." Remembering Dr. Smith's contribution to the cause of Zion, the branch now looks forward to continued progress under the leadership of the newly appointed prophet, Israel A. Smith, and pledges wholehearted support to his leadership. President Israel Smith visited Fort Collins on June 24, 1945, when the new church home was dedicated, and gave the dedication address. This occasion marked a high point in branch history and will be long remembered.

Steady progress has been made during the past year. Attendance at all services has increased, and thirteen new members have been baptized. A class on the fundamental doctrine of the church was conducted by Pastor Broliar for several weeks prior to these baptisms. Dr. W. E. Gunderson and four of his children, Mary Elizabeth, Margaret Ann, Walter Junior, and David, were baptized January 20. On the same day Nona Joyce, Lily Lorraine, and Orvilla Olive, daughters of Mr. and Mrs. Orville Harbison of Loveland, Colorado, were also baptized. On March 17 five brothers, Hubert Wesley, Buell Dale, Kenneth Ray, Leslie Wayne, and Buddy Ross, sons of Mr. and Mrs. H. D. Jones, united with the church. These were all confirmed under the hands of Elders K. G. Broliar and W. E. Connell.

Four babies were blessed during the past year. On April 22, Marilyn Susan, daughter of Mr. and Mrs. John Lloyd Jones, and Loren Eugene, son of Mr. and Mrs. Harold E. Plumb were blessed. Other blessings were given to Cheryl Lynne, daughter of Mr. and Mrs. Robert Lee Davis, on November 4, and Harl Joseph, Jr., son of Mr. and Mrs. H. J. Kitchings on March 17.

The Zion's League has taken on new life with the return of several members from the armed forces, and the addition of others who have moved in during the year. Under the leadership of Mary Gunderson, president, and Mrs. W. E. Gunderson, branch young people's supervisor, the League meets regu-

larly each week for worship, study, work, and play. A group of Fort Collins young people visited the Denver League one Sunday last fall; after the morning services, a basket dinner was held in the city park. The Denver Leaguers returned the visit on March 31. Following the morning services, both groups drove to Claymore Lake for a basket dinner, boating, hiking, and a fellowship service led by Elder W. E. Connell, district young people's supervisor. The League recently covered the windows of the chapel with appropriately designed stencil paper.

A regional convention will be held at Ft. Collins on April 27 and 28 under the direction of the district presidency.

—Ruby Connell, reporter.

Hilo, Hawaii

Pastor, Miguel M. de la Cruz

Hilo branch observed its second Rally Day on September 16, 1945. Visitors came from Pahoia and Halaula missions, as well as from Waiakea-kai church school. After the 9:45 worship service, two young women from Pahoia, Masue Muraoka and Yoshimi Nii, were inducted into the kingdom by Elder Masayuki Nii, who is in charge of Pahoia mission. Following lunch served at noon, the annual business meeting convened with District President Howard Miller in the chair. Elder Miguel M. de la Cruz, who was chosen pastor, selected as his counselors Priest Charles Aki and Elder Masayuki Nii. Clara Camara was sustained as church school director, Evonne Leialoha as Zion's League leader, Etsuko Yamamoto as branch secretary, and Raymond Yasukawa as treasurer. Other officers elected were Bernice Kahanamoku Lee, music director; Ludie de la Cruz, woman's department president; Lillie Jennings, publicity agent; Hatsumi Ishikawa, librarian; and Asao Ishikawa, auditor. The present bishop's agent, Charles Aki, was sustained.

At Hilo's first Rally Day, May 6, 1945, eleven service boys were present. Since most of the boys were moved away after VJ-Day in August, none of those formerly stationed on the Island were in attendance at the last two rally days. However, Dr. Sidney Barrows of Lamoni, Iowa, arrived in time to enrich the musical program on the September special day with violin and vocal solos. Other servicemen visiting since Septem-

ber have been Jason Woodside, Howard Cook, and Wayne Holmes of Independence; Kenneth Walker of Michigan; and Ernest Dobbins of Massachusetts. All, when asked, have freely shared their talents and helped in the work.

Another service boy, Nephi Leighton of Springfield, Missouri, assisted a teacher of Halaula mission to care for some thirty children on a picnic.

The mission work, both at Halaula and at Pahoia, has been faithfully supervised by Seventy Arthur F. Gibbs and his wife Dorothy. Besides his work in Hilo, Elder Gibbs has held cottage meetings in both missions and given slide-illustrated lectures. High Priest Howard Miller has also visited the missions. Masao Fujio of Pahoia was baptized in August. She was the first young woman of that mission to respond to the gospel call since Elder Gibbs began his work in Hawaii. (Two other young women from Pahoia have already been mentioned as joining at the September Rally Day.) At Halaula mission, two Uneda girls as also Faith Nellie Cachola and her father have been baptized. Little Arthur Kong, Jr., was blessed during the confirmation service. Recently Halaula was made happy to welcome back two servicemen returning from a Japanese prison camp in Shanghai; they are Sing Won Kon, brother of Olive Kon, and Henry Kong, brother of Pastor Arthur Kong.

Edwin Kaaihui, now released from military service, is attending church in Hilo. Zion's League held a reception in his honor.

On Sunday December 23 a play, "The Empty Room," by Dorothy Clarke Wilson, was presented under the capable leadership of Leilani Yasukawa. In the cast were Clara Camara, Etsuko Yamamoto, Pearl de la Cruz, Arthur Gibbs, Asao Ishikawa, Tetsuo Yasukawa, Gilbert de la Cruz. Hilo Choir, under the direction of Bernice Lee, presented a beautiful rendition of Christmas music.

March 3, 1946, the date of Hilo's third Rally Day, proved as popular as previous ones. During the morning session Mrs. Christine Huddy, matron of King's Daughters' Home, and Margaret Wagner, daughter of Mrs. Carrie (Rhinehart) Wagner, were baptized. Maureen Chong and Patricia Michiko Hashimoto were blessed at the 11 o'clock service.

Hilo's building program includes the raising of \$10,000 for a new church. Of the \$1,000 expected to be raised in 1946, \$600 is already available.

On April 1 the waterfront area of Hilo was devastated by a tidal wave which caused the loss of millions of dollars of property and the deaths of numerous people. None of the Saints lost their lives or had property greatly

damaged. Following the April 7 Communion service, opportunity was given for prayer and testimony. Helen Puuohau, who lives nearer the water than any of the other Saints, bore testimony to the goodness of God, for she and those in her house were miraculously spared on the day of the disaster.

God has been mindful of the needs of his Saints in Hawaii, and all wish to rededicate their lives to forwarding the cause of Zion.

—Lillie Jennings, reporter.

Kansas City Stake

A meeting was held for the members of Kansas City stake on December 9. Blair Jensen, then president of the stake, addressed them on the quality of their service, saying that a functioning congregation is dependent on a functioning priesthood. Bishop Henry L. Livingston was the guest speaker.

Apostles F. Henry Edwards and E. J. Gleazer were speakers at the stake conference held for the election of delegates to General Conference.

The Men's Club meets the first Monday night of each month. Dean Sprouse of the Episcopal church, Ed Morris of the Union National Bank, Webb Robinson of the Aireon Corporation, Rabbi Myerberg, John Brody of the veteran's administration, Dean Mortvedt of Kansas City University, and Colonel Reed of the *Kansas City Star* have addressed the group recently. Members of the leading quorums were guests at the last meeting.

Kansas City, Missouri

Central Church

Pastor, J. C. Stuart

Central Church continues to grow numerically and in spiritual strength. Eldred Guthrie, recently returned from military service, Georgianna Hathorn, Virginia and Betty Deuser, have been added to the group through baptism. Members of the priesthood are following a visiting program, which is accomplishing much good in the congregation.

On February 22 a family night, featuring a potluck dinner, group singing, entertainment, and games, was held at the church; 130 were present. These social "get-togethers" are held quarterly to help weld family interests to the church.

A new chorus, under the direction of Elder Francis Holm, adds inspiration to the Sunday morning services.

A play, "Winning Schemers," sponsored by the Zion's League, was presented March 15 to a large audience at

the church. It was directed by Wallace Burlington; leading parts were played by Corrine Tabor and Dick Holm.

Priscilla Dean Baldwin, infant daughter of Mr. and Mrs. David Baldwin, was blessed on January 6 by Elders Frederick and Joseph Baldwin, grandfather and uncle of Priscilla.

The Business and Professional Women's Club met in February at the home of Mrs. Fred Lueking. The March meeting was held at the home of Mrs. Belle Dunn. Piano selections by Mrs. Gertrude Arthur, and a talk by Pastor J. C. Stuart were high lights of the meeting.

Members of the women's club continue to be very active. They were hostesses to the stake women's club at the March meeting.

Recent guest speakers at Central have been Apostles M. A. McConley and D. T. Williams.

Church school attendance and interest are increasing under the splendid supervision of George Bowser.

Central Church offerings exceeded the local budget by more than \$400 in the past year; contributions to the general church were \$1,000 more in 1945 than in 1944.

—Ola Kelly, reporter.

Leavenworth, Kansas

Pastor, Ernest E. Crownover

Leavenworth branch has instituted family night, held monthly at the church or in the home of some member. Games, group singing, instrumental music, and informal panel discussions are enjoyed by both the adults and children.

The church school, with John Rea as leader, is making definite progress. Classwork and worship service have been of a high order. Perhaps the most important feature is the extensive participation of the youth of junior and senior high school age in the services.

Recent visiting speakers have been Evangelist H. A. Higgins, and L. B. Moneymaker of the stake presidency. Members of the local priesthood have presented inspiring sermons also.

The old residence purchased for a church home is being remodeled. Present plans include the painting of the outside, and the installation in the kitchen of cabinets and a stove. The Leavenworth Saints are deeply appreciative of the co-operation extended them by the stake presidency and the bishopric.

Phyllis June Odom, eleven year old daughter of Mr. and Mrs. E. L. Odom, who has been seriously ill in Cushing Hospital, is improving rapidly. Phyllis received administration consistently through the crisis of her illness.

—Flossie Tomlinson, reporter.

Argentine, Kansas

Pastor, Donald L. Graham

There has been a noticeable increase in attendance at the various meetings in past months; several families have moved in and settled near the church. A higher grade of spiritual fellowship is prompted by the increased attendance. Several members have been ill during the winter months, but most of them are now able to come to church again.

Argentine has been fortunate in having several guest speakers in the last few months. Z. Z. Renfro held a series of meetings in January, and H. A. Higgins lectured each Sunday evening during February.

The women's department has been quite active. In December a dinner was given at the Legion Hall which cleared \$290. A pot-luck dinner was held in February, followed by a play entitled "Crazy to Reduce." This organization meets every Thursday; quilts were made for General Conference guests as a special project.

The young people have sponsored several recreational activities; all have been well attended.

Three new members, Marvin C. Legg, Norma Hilt, and William Strong, were baptized in February.

—W. S. Brown, reporter.

Kansas City, Missouri

Mt. Washington Church

Pastor, Wilbert Richards

The members of Mt. Washington congregation have had the privilege of hearing President Israel A. Smith and Apostle Blair Jensen recently. At the present time Pastor Wilbert Richards is holding a missionary series on Sunday evenings.

Once every month a family night is held at the church; the program each time is furnished by a different department. In January, movies on Hawaii were presented, and refreshments served.

The women's department, under the leadership of Mrs. Wayne Eckard, has been very active. Its part in the stake bazaar in December was an important one. The women quilt and do other sewing for members and friends, as well as making various things for the bazaar. A worship service is held each meeting, with Mrs. Ed White in charge; the study class is taught by Mrs. Lyle Davis. On January 14 members of the stake women's council met at the home of Mrs. Wayne Eckard for luncheon and a business meeting. On February 1 they served a fried chicken dinner for the Inter-City Y.M.C.A. directors.

The Zion's League, supervised by the assistant people's leader, Cecil Johnston, meets each Monday night for class

study. Elder Ben Kramer is the teacher. A business session and recreational hour is held following the class period. The stake Zion's League prayer service was held at Mt. Washington on February 13.

The junior department, under the leadership of Irene Hunter, presented a lovely Christmas program. Two junior choirs have been organized and are directed by Mrs. Warren Barrett.

The Zion Builders class is planning a pot-luck supper for all members. The O. B. K. class, for young married couples, was recently reorganized with Mark Gerber as president, Mrs. Ed White as vice-president, and Mrs. LeRoy Barnett as secretary-treasurer; Priest Sam Chapman is the teacher. A party is to be held each month to help members become better acquainted.

The choir, directed by Mrs. Eldora Richards, presented a Christmas cantata with appropriate readings by Mrs. Ed. White. *Saint Matthew's Passion* was given at Easter by the adult and junior choirs.

—Mrs. Ed White, reporter.

Spring River District Choir Sings at General Conference

Two anthems, Tschaikowsky's "Lovely the Gardens" and "Brother James' Air," were presented by the Spring River District Choir at the 11 o'clock service held in the Auditorium on Sunday, April 14. This choir is composed of fifty-two singers from seven congregations and three different States. In it are members of the choirs of Pittsburg, Kansas; Weir, Kansas; Columbus, Kansas; Joplin, Missouri; Springfield, Missouri; Carthage, Missouri; and Miami, Oklahoma. Clifford Browne, director, and Hattie Bishop, organist, are from Springfield; Thea Leonard of Independence was the pianist at Sunday's presentation. Mrs. Curtis Pearson of Pittsburg is president, and Mrs. Harry Shank of Carthage, the secretary. The singers attended General Conference as a body, chartering a bus in order to make the trip together.

Rock Island, Illinois

Pastor, F. C. Bevan

A union prayer service was held at 3 p. m. Sunday, March 31, for the benefit of the General Conference. A resolution was offered that the month ahead be observed as a time of mourning, and that no social activities be held in the church building.

Many Saints from the Tri-Cities district attended General Conference, bringing back favorable reports.

The Leaguers sponsored two bowling parties and a "skate" in recent weeks. They also held a wiener roast on Friday evening, April 12, at the Black Hawk state park in honor of Jeanne and Warren Hinkle, who were home from Graceland.

Lt. Beatrice Williams received her discharge from the Army recently. She had been stationed at the 42nd General Hospital in Tokyo.

Richard Bevan spent two weeks' leave with his folks before going to California.

The Elmer Hess family has returned to Rock Island from Thomson, Illinois. Mrs. Myrtle Simms is back in Davenport after undergoing an operation at Iowa City. Her stay at the hospital was brightened by the kind attention of the Iowa City Saints.

An error was made in reporting the blessing of Mr. and Mrs. Howard's infant daughter in the previous news letter. The name should have been Cynthia Sue instead of Patricia Lee; Patricia is the daughter of Mrs. Steinecke, and was blessed March 24 by Elders F. C. Bevan and L. A. White.

—Lora Sackfield, reporter.

Alma, Michigan

Pastor, Roy MacDonald

The theme for January was "First Things First"; for February, "Loyalty"; and for March, "New Life."

Alma Saints are thankful that the servicemen of their branch are home again; none were seriously injured, and none were killed. Lee Gulick, a deacon, has returned and is assisting in the work of the church.

Eleven members of the branch recently completed a course in leadership; the class was conducted by Pastor Roy MacDonald.

Worship services on Sunday morning are inspiring and educational, and well attended.

District President and Mrs. Byron Doty were recent visitors. Elder Doty was in charge of a priesthood meeting held in the lower auditorium, while Sister Doty, district women's leader, talked to members of the department of women.

The infant son of Mr. and Mrs. W. Williams was blessed by Elders Miles Conklin and Roy MacDonald at the March 3 Communion service.

On the evening of March 31, Glenn Sage of Bay City, Michigan, gave an illustrated lecture on the "Life of Christ."

The League is going forward under the leadership of Wilma Rockefeller. A worship service, followed by an hour of recreation is held each Thursday evening.

Recent activities have included a New Year's party, a valentine party, volleyball games, and a ping-pong tournament.

Junior church, under the direction of Elder Carl Hill, is growing. A competitive program was sponsored, beginning January 1, with points being awarded for bringing visitors, attendance, engaging in special activities, and good conduct. The project proved successful, and the quarter ended with a party and prize for the winner. After the party the entire group was taken to the woods for an outing.

The women's class has just completed a study of "The Home Beautiful" with Margaret MacDonald as the teacher.

A banquet for the branch was held in January, and a St. Patrick's supper in March. Boxes of clothing were packed and sent to the Saints in Holland during the recent drive.

Several contributions have been made to the basement fund. A stove and other utilities have been purchased for the kitchen, which should be ready for use in the near future.

—Gertrude Thompson, reporter.

Bayou La Batre, Alabama

Pastor, O. O. Tillman

The children's department, under the direction of Irma Tillman, presented an interesting Christmas program on December 23. Songs and recitations were features of the program; Audrey Tillman was the accompanist. At the close of the hour, gifts were distributed from a beautifully decorated tree.

A number of the local members attended the Gulf States district conference held in Mobile on January 25, 26, and 27.

Apostles M. A. McConley and Charles R. Hield were visitors on February 4. Brother McConley presented an illustrated lecture on his Hawaiian mission.

M. L. Draper, president of the Gulf States district, completed a series of meetings on March 18. All who attended these services gained a clearer knowledge of the work of the church.

The women hold regular meetings on the first Thursday of each month at the homes of various members. They are studying the book, *Take a Look at Yourself*. With the money they made by selling greeting cards and fancywork, they purchased a new piano for the church.

Gladys Chermaine, infant daughter of Mr. and Mrs. Sherman Seaman, was blessed on March 17 by Pastor O. O. Tillman.

—Mrs. Alma Tillman, reporter.

BULLETIN BOARD

Notice of Appointment of Bishop's Agent West Virginia District

Notice is hereby given of the appointment of Otto Melcher, 3712 Wetzell Street, Wheeling, West Virginia, as bishop's agent of the West Virginia district, succeeding Samuel A. Martin, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of May, and each succeeding month thereafter, to Brother Melcher at the above address.

We take this opportunity of expressing our appreciation to Brother Martin for the good service he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Martin during the period of his service, and take this opportunity of commending Otto Melcher to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. Johnson.

Kirtland District Conference

The Kirtland district conference will be held at Kirtland, Ohio, on Sunday, May 10, 1946. Officers will be elected for the coming year, and other business concerning the district will be taken care of. District officers will send their reports to District Secretary William F. Webbe, RR No. 2, Willoughby, Ohio. Apostle D. Blair Jensen will be present to get acquainted in his newly-assigned field of endeavor, and will be the speaker at 11 o'clock. The first service of the conference will be a general prayer meeting at 9 a. m. The women's department of Kirtland branch will serve lunch at noon. A business meeting will be held in the afternoon.

J. F. WILDERMUTH,
District President.

Request for Prayers

G. Byron Moore of Omaha, Nebraska, requests prayers for his wife and himself. He is unable to walk at the present time.

ENGAGEMENTS

Traverton-Williams

Mr. and Mrs. Roy Williams of Fort Scott, Kansas, announce the engagement of their daughter, Ann, to Bill Traverton of Longmont, Colorado.

Newhouse-Martin

Mr. and Mrs. C. C. Martin of Fort Scott, Kansas, announce the engagement of their daughter, Rosalie, to Richard Newhouse of Tulsa, Oklahoma.

WEDDINGS

Kearns-Romig

Evelyn Romig, daughter of Mr. and Mrs. Archie H. Romig of Barberton, Ohio, and Wayne E. Kearns, son of Mr. and Mrs. Chris-

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

tie Kearns of Greenwood, Missouri, were united in marriage at the bride's home on April 11. Elder W. H. Mitchell of Akron, Ohio, performed the double-ring ceremony. Both the bride and groom attended Graceland college. They will live in Barberton after Wayne receives his discharge from the Navy in June.

Guinee-Chapman

Mary Alberta, daughter of Mr. and Mrs. Albert Chapman of Independence, Missouri, and Donald W. Guinee, Jr., of Joplin, Missouri, were married Sunday, February 10, at the Walnut Park Church in Independence.

Coscis-Hawley

Darith Hawley, daughter of Mr. and Mrs. Gerald Hawley, and Montero Coscis were united in marriage at Central Church in Kansas City, Missouri, on March 2. Apostle John W. Rushton performed the ceremony.

Hampton-Brown

Willma Jean Bown, daughter of Mr. and Mrs. W. Forest Bown, and Justine R. Hampton were married February 7 by Bishop Walter M. Johnson at Central Church in Kansas City, Missouri.

Stickney-Tomlinson

On January 27 Norma Tomlinson, daughter of Mr. and Mrs. Perry Tomlinson, became the bride of Sergeant Ralph Stickney at a double-ring ceremony solemnized at the home of the bride's parents in Leavenworth, Kansas. Pastor E. E. Crowover officiated. The couple, temporarily at home in Leavenworth, will live in Washington.

Haveman-Hunt

Patricia Joy Hunt, daughter of Mr. and Mrs. L. E. Hunt of Bellingham, Washington, and Donald Thomas Haveman, also of Bellingham, were married December 16 at the church. They are making their home in Bellingham where the groom, recently discharged from the Navy, is an announcer at the local radio station.

Imlay-Chuning

Lucille Matilda Chuning, daughter of Mr. and Mrs. George I. Chuning, and Glenn LeRoy Imlay, son of Mr. and Mrs. Foster Imlay, were married at the Reorganized Church in Fortescue, Missouri, on April 20. Elder O. W. Okerling of Independence, Missouri, read the double-ring ceremony. The young couple will be at home in St. Joseph, Missouri.

Conine-Knollenberg

Geneva Knollenberg, daughter of Mr. and Mrs. Arlie Knollenberg of Eldorado, Kansas, became the bride of Zane Conine, petty officer second class, son of Mr. and Mrs. W. E. Conine of Wichita, Kansas, in a double-ring ceremony held at the First Christian Church on April 14 at Eldorado. The Reverend Harlie W. Snodgrass, pastor of the church, officiated. Mrs. Conine, who is attending college in Eldorado, will join her husband in Ottumwa, Iowa, where he is stationed as an instructor, at the close of school.

Campbell-Fligg

The marriage of Cora Fligg of Independence to Dr. F. J. H. Campbell of London, Ontario, was solemnized at Olathe, Kansas, on March 18. Immediately after the ceremony, the couple left for a trip through the Gulf States. They are making their home in London.

Herbst-Stevens

Clarice Marie Stevens, daughter of Mr. and Mrs. W. H. Stevens, and Louis Vernon Herbst, son of Mrs. Pearl Herbst, were united in marriage at the Enoch Hill Church in Independence, Missouri, on February 3. Elder Charles S. Warren read the service. A reception was held in the lower auditorium immediately after the wedding.

Births

Mr. and Mrs. Charles Taylor of Escatawpa, Mississippi, announce the birth of a son, William Kelly, born March 16.

Mr. and Mrs. Harvey Nelson (nee Hazel Ruth Tillman) announce the birth of a daughter, Hulda Ann, born December 29, 1945, at Bayou La Batre, Alabama.

A son, Conrad Alden, was born March 18 to Mr. and Mrs. Calvin Gazzier of Bayou La Batre, Alabama. Mrs. Gazzier is the former Winona Tillman.

A son, Kenneth David, was born to Mr. and Mrs. Henry Porter of Mobile, Alabama, on March 24.

Mr. and Mrs. Frank Engelbrecht of Paxton, Nebraska, announce the birth of a daughter, Diana Elaine born April 17. Mrs. Engelbrecht was formerly Hazel Teeters of Alexander, Kansas, and a member of the 1939 graduating class of Graceland College.

Our Departed Ones

BATEMAN.—Beverly Jeanne, two-year-old granddaughter of Mrs. Marian Wild, passed away March 29 of meningitis at the Detention Hospital in Davenport, Iowa, following a brief illness. Private funeral services were conducted at the Wheelan Chapel by Elder John Lindburg of Matherville, Illinois.

DIAMOND.—Aurelious L., was born February 2, 1865, and passed away at his home in Eagle City, Oklahoma, on March 22. He was baptized into the Reorganized Church on July 27, 1913, and remained a faithful member throughout his life.

He is survived by his wife, Alice; a son, R. L. Diamond of Eagle City; and a daughter, Mrs. A. H. Christensen of Denver. He also leaves seven grandchildren and four great-grandchildren. Funeral services were held in the Eagle City school auditorium on March 25. Elder Iral Parker of Enid, Oklahoma, gave the sermon, assisted by Elder L. E. Dyke.

DOWNES.—Hannth Arminta, was born July 9, 1856, at Macedonia, Iowa. Her family settled in Pottawattamie County, Iowa, before Iowa became a state. She lived in and around Council Bluffs all of her long life. She died Saturday night, April 20, in a convalescent home in Council Bluffs.

She was united in marriage to John William Downs on February 18, 1873. He preceded her in death four years ago on exactly the same day of the year. To this union eleven children were born, eight of whom survive. Left to mourn are two sons, John W., Lake Manawa, Iowa; and Marion, Idaho Falls, Idaho; six daughters, Mrs. Paul R. Brackney and Mrs. Charles Rogers, Council Bluffs; Mrs. Charles Cross, Neola, Iowa; Mrs. F. M. Fouts, Idaho Falls, Idaho; Mrs. O. W. South, Huntington Park, California; and Mrs. Arthur Ottman, Hot Springs, South Dakota; Fifteen grandchildren, and thirteen great-grandchildren.

Mrs. Downs was a member of the Reorganized Church, having been baptized on May 25, 1879. She loved the church and was a faithful member, attending regularly until the last few years, when declining health made it impossible. Services were held from the Woodring Funeral Home, with Elder V. D. Ruch in charge. Burial was in the Downsville cemetery, a few miles from Council Bluffs.

WOODSIDE.—Ida May, daughter of Henry M. and Annie L. Rundell, was born at Jefferson Island, Montana, on February 6, 1887, and passed away at the home of her daughter, Mrs. Levi Elliott, on January 31, in Whitehall, Montana. She was married to George Woodside on July 13, 1903, and became a member of the Reorganized Church in 1911. She was a faithful worker until her death; she never missed a chance to have services held at her home, and attended all but two of the reunions held at Race Track.

She is survived by her husband; a daughter, Mrs. Levi Elliott; a son, Everett Woodside; and three grandchildren, all of Whitehall. She also leaves two sisters: Mrs. George Paul of Independence, Missouri; and Mrs. Leroy Kyle of Helena, Montana; and a brother, Harry Rundell, of Townsend, Montana. Funeral services were conducted by Elder Lloyd Peterson. Burial was in the South Boulder Cemetery.

WHEELER.—Rose Waddell, was born January 6, 1867, at Ogden, Utah, and passed away Saturday, April 13, in Independence, Missouri. She moved with her parents six miles east of Independence as a child, and was baptized May 6, 1877 by S. O. Waddell. In 1888 she was married to Edward Wheeler and went to live in Chicago. Fifteen years ago, after her husband's death, she returned to the family home in Missouri.

She is survived by a sister, Mrs. A. W. Crenshaw of Independence; and two brothers: Evan Waddell, also of Independence; and Albert of Detroit, Michigan. Services were held from the Carson Funeral Home in Independence, Leonard Lea officiating. Burial was in Woodlawn Cemetery.

BOOKER.—Leslie, was born at Evergreen, Alabama, in 1895, and passed away April 17 at Atmore, Alabama. He was the son of the late Dora Booker of Chicago, Illinois, and a faithful member of the Reorganized Church.

The Saints' Herald

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May 18, 1946

Number 20

The Goals of the Church

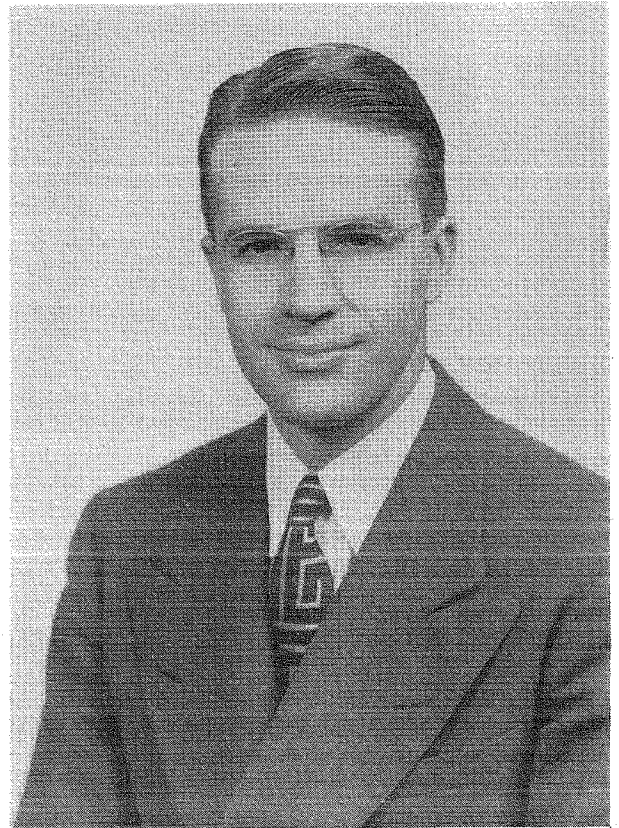
By Evan A. Fry

Bishop G. L. DeLapp Reviews:

*The Independence Sanitarium and Hospital
an Institution of Service*

With a Double Page Spread of Pictures,

“The Life of a Student Nurse”



NEW PRESIDENT OF GRACELAND
COLLEGE

EDMUND J. GLEAZER, JR.

(See P. S. column, page 2.)

Worship Suggestions for June

By Iola Tordoff

The Saints' Herald

Volume 93

May 18, 1946

Number 20

EDITORS:

The First Presidency

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John F. Garver

F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing
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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

P. S.

* GRACELAND'S NEW PRESIDENT

Edmund J. Gleazer, Jr., son of Apostle E. J. Gleazer, will be installed as the new president of Graceland College at a campus ceremony on the afternoon of May 31, during the commencement week activities, according to an announcement from church headquarters. His selection to fill this office was previously announced by the Board of Trustees of the College. This is the first time we have had this new picture of him to present to our readers.

Brother Gleazer's career and service to the church have been excellent, and it is believed that he will give Graceland a splendid administration, resulting in growth and recognition. Our best wishes go to him, to Graceland, and to all members of the faculty and personnel.

* BOOK BANK

At the Sanitarium, they are very happy about the success of the "Book Bank" idea, which is helping to provide necessary funds for the Student Nursing Library. When expensive medical reference books cost from five to twenty-five dollars, not everybody feels like giving one of them. But almost anybody can donate from one to five dollars; and many people donating small amounts can do much good. Last week a grateful patient bought and sent a book, giving her name but no address; the Sanitarium people, always grateful for help, would like to say thanks, but don't know where to write. This week, another friend gave fifty dollars to the book bank. There is nothing finer than appreciation; and this is a form of it that does good in many ways.

* THE MAIN THING

An able and faithful church officer had reason to write us a complaint about a certain troublesome mistake. His conclusion is

worthy for all church members to consider, especially in times when they are unhappy with their fellow members. He says: "However, I have not as yet felt inclined to leave the church and go out and build another." Every minister probably has to decide at some time in his life whether he would do better to try to improve the church he is in, or go out and start a perfect one. There are problems and trials in both courses. We believe that more good is done by those who keep working with the organization.

* THOUGHTFUL

The Mg. Ed's office opens into the bookstore, and anybody can get in, as everybody frequently does. One day a mother, accompanied by two very small sons, was shopping.

"Hello," said the youngest, and I turned to my door and saw him, childish charm at its best and loveliest. I couldn't understand all his words, but I understood him, and we got along happily. A child likes a present, so I gave him a little book—one of the Graceland souvenir books for Conference, hoping that he will someday go there.

He was pleased with his gift, but it seemed incomplete to him, and at last I understood his lisp, "Something for David." Then his older brother, David, appeared. A pencil satisfied the need.

How sweet it seemed that a child so young had learned the lesson that he alone could not enjoy a gift. "Something for David" was required to make everything just right.

* SUMMER CRUISE

Uncle Ed is trying to get ready for a summer cruise. The war kept him at home for several summers, which fretted his gypsy heart. The family vehicle, a dry-land cruiser, is a mystery to all who behold it; it contains practically everything and has room for nothing. Under necessity, this ancient carrier is a portable office, kitchen, hotel and box car. A friend, seeing it packed for travel and its occupants in the front seat, asked, "How are you?" Aunt Molly's answer was brief: "Crowded." Because Uncle Ed can't go anywhere without taking some manuscripts and writing equipment along, and because all editors are referred to in the trade as "ink-stained wretches," he has named his vehicle the "S. S. Inkspot." If it doesn't look much like a steamship, watch the radiator some hot day, puffing and gurgling like a tramp freighter. The "S. S. Inkspot" is due for some trips this summer, if it can be held together and made to run. Certainly it will reach some of the branches on week-end trips; and perhaps a reunion or two. If you notice a strange item in the motor car row of your church, look sharp. It may be the "S. S. Inkspot" making a visit.

* SNAFU

If we are not incorrectly informed, this word, which has been appearing in the papers lately, originated at an emergency repair center of the air corps, with the battle zone not far away. If some reader has better information, we would like to receive it. But the origin does not affect the value of the story. A message came to this isolated spot asking, "Report on your situation." Back came the answer, with a mixture of humor, pathos, and frustration: "Situation Normal; All Fouled Up." And from the initial letters the word "snafu" was formed.

How it fits the civilian, as well as the military life. Most of us labor along in a normal state of confusion, family life, branch life, and business affairs—all muddle along somehow, miraculously producing some kind of results, and nobody knows how. We're all more or less "snafu."

EDITORIAL

God Never Gives Up

The Time Element

The time element enters into all our considerations. Our lives are short in comparison with the long reaches of history, the growth of institutions, and the vastness of eternity. We not only want something to happen: we want it to happen now, or very soon. So it is that many church members expect Zion next year or the year after, and they will be disappointed if somebody doesn't produce it for them. They expect erring individuals to reform, change their lives, and create new careers, immediately. Later would be good, but much less desirable.

Delays cause unhappiness in our too brief schedules. "Hope deferred maketh the heart sick," says the Scripture. "Time is of the essence of things," says a philosopher, adding that things have their existence both in space and in time. "There is a time for all things," says Ecclesiastes. There is a time when we are ready for love and home, and too long delay causes us to languish; children must come to people at a certain time, or they do not come at all. There are definite years, days, or hours when body, mind, and spirit are ready for prescribed experiences, and not at other times. If they are delayed beyond those times, it is the same as missing them. "Justice delayed is justice denied," says a legal proverb.

Learn to Wait

It is the shortness of our life that makes human beings so. We are impatient, in a rush, because our time is so brief upon the earth. It is hard for us to take the viewpoint of God, who has all the time there is, who does not change nor grow old, and needs never hurry.

This poverty of time breeds an impatience in people that makes them rash and not altogether reasonable. It makes them expect too much and too quickly, defeats their good purposes, makes them quit the planting and lose the harvest, and prevents them from enjoying now the privileges and the happiness that could and should be theirs. Some people sell out too cheaply for a little time, or make sacrifices because the long evolution of society does not operate more rapidly.

There are some things in which we must learn to wait, to share the eternal patience of God, to take his viewpoint toward changes, development, progress, and realization of ideals. This is especially true wherever we deal with people. They do not grow by seasons. Mind and spirit operate in a climate that is not related to summers and winters of the earth.

Remarkable Cases

Many remarkable examples come into the experience of almost every pastor and church worker of reform, conversions, and acceptances of the church, long after most of the people who had worked on these so-called "hopeless cases" had given up. In many of these cases there appears to have been some power that kept working when the people had quit. To describe any of them in detail would be to identify them, which would be undesirable. It is necessary to describe the examples, if at all, in general terms.

Young People

Young people in their student days are sometimes so thoughtless and irresponsible that they seem in daily danger of falling into sin and

wrecking their lives. We see many examples of this day; they are like such examples a generation ago, and probably like those of generations before. Today we remember some were young twenty-five years ago. Most of the student body that we knew then were fine young people. They tended to their studies, behaved themselves, and met their responsibilities. The church could well be proud of them, and was. At the same time, there was a small clique of rebels who laughed at authority, broke the rules, stayed out after curfew, and did things of which the authorities sternly disapproved. They were given up almost as hopeless cases. Some of them did indeed fall into sin and disaster, as predicted. But most of them recovered from their folly, married and established homes, and today are supporting the church in many ways. It is amusing when they complain of the conduct of their children. They cannot imagine where the youngsters get their dispositions. These parents cannot remember that they, too, were "wild."

Although some people gave up the effort to save these young people, it is apparent that there was some Power that did not, but kept working for them until the end. God has a lot of care for people. He never gives up.

The Older Cases

Not all the problem cases are among the young. Not even the worst cases, nor the most difficult problems, are among them. Folly and intransigence are not the exclusive faults of youth. People hold out for years, resisting what they know to be good, refusing to yield, standing on their agency, resisting God as well as man. Of course they often pay a price for this, and make others share their suffering unwillingly. When a person is of a mind to be unreasonable, he does not consider what it costs others.

Being human, we tend to become discouraged, quit our efforts, and

give up as hopeless and lost the person we are trying to save. We are told that "God will not always strive with man," but experience shows us that God continues the effort for years after we have quit. His patience seems endless, his love boundless. Twenty or thirty years mean nothing, if the individual is brought around in the end. We give up too easily. We must learn patience from God.

Concerning Zion

Our greatest hunger and longing are undoubtedly extended toward the ideal of the kingdom of God, and the hope of Zion. We see world conditions, and we want it now. We even fail to remember the blessings foreshadowing Zion that we are enjoying now, and are not thankful for them. Because we cannot have our desires fulfilled immediately, we are ready to quit and give up. In such times, when dark temptation fills heart and mind, we need to consider our great example. God never gives up. He does not quit. All his purposes will be fulfilled. Let us share his patience and endurance.

L. L.

From the Presidency's Office

AMONG the many letters which continue to reach the Presidency from those who have felt a deep sense of personal loss in the passing of President Frederick M. Smith, is one from Elder Hermann Peisker, Acting President of the Australasian Mission, whose comments we feel will be of interest to the readers of the *Herald*:

Services of appreciation and in memory of President Smith have been held in many of our churches, and others have been arranged for April 7. In all these services the needs of the church, prayers for guidance in the choosing and setting apart of the successor, and God's blessing upon all pre-conference councils, and conference sessions are being made.

We feel that we are blessed in having Apostle Mesley at our service to deliver an address of appreciation in the Balmain church, and believe it not only brought comfort to many, but gave the assurance that the men God has called to lead and be "Prophets, Seers, and Revelators" to the church, are fulfilling their destiny.

We feel certain that the church has made great progress under the leadership of our late President, and that we are nearer our goals today than at any previous period. In the light of past experiences, we are assured that the foundations laid in his lifetime will remain and form the basis of rapid expansion in our "World Evangelization" and "Zion-Building program" during the hastening time.

Motions have been passed in branches, Sydney Men's Club, and other departments of the work, expressing heartfelt sympathy with the loved ones who have been bereaved. These will reach headquarters, together with personal letters in due course. I would like, however, on behalf of my family and myself, to convey to you and through you, to all relatives of our brother and leader, our deepest sympathy in their time of bereavement. May the Comforter give you all peace and the certainty of the sure reward to which our brother has gone after his years of consecrated devotion to the cause of Christ and the church.

Our great regret is that circumstances prevented us from becoming personally acquainted with the President during his lifetime, and that it was never possible for him to visit the Australasian Mission. We hope it will be possible for the incoming president to visit this distant mission before he has occupied long in office, and can assure him of a warm welcome. I feel it would be in the best interest of the work here. It would unite us to the general church with stronger ties than ever, if a member of the Presidency were able to visit this land. Many others of our leading men feel the same.

Children's Day--June 9

The Department of Religious Education calls attention to the fact that Children's Day this year will be observed on June 9. Here is an opportunity for the church at large to turn its attention, in every congregation and family of the church, to the importance of the spiritual life and membership of each child. The training of our children, so strongly urged in the *Doctrine and Covenants* and so important to the present and future welfare and strength of the church, should be given care and attention throughout the year. As a result of this work, Children's Day should see many of them ready for baptism and confirmation. The day can be made memorable and beautiful, an experience to be treasured through life, by the young who are affiliated with the church at this time. Let our church officers, teachers, and parents give attention to the necessary preparation and planning of programs for the event. The Department of Religious Education has promised program material to be

OFFICIAL

Reunion Schedule

REVISED TO DATE

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.
THE FIRST PRESIDENCY.

Reunion	Date	Place
Texas	June 14-23	Camp Ben McCulloch Fairview Nauvoo
E. Montana	June 22-30	Fairview
Nauvoo	June 23-30	Nauvoo
Owen Sound	June 29-July 6	Port Elgin Deer Park
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western	July 18-21	—
Colorado	July 18-21	Saskatoon
Saskatchewan Ky. & Tennessee	July 20-28	Paris, Tenn. Gardner Lake
Zion	July 20-28	—
So. New England	July 20-28	Onset, Mass.
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26-Aug. 4	Silver Lake
Spring River	July 26-Aug. 4	Columbus
Detroit-Windsor, Flint-Pt. Huron	July 27-Aug. 4	Blue Water
Arkansas & Louisiana	July 28-Aug. 4	—
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California Central	Aug. 3-9	—
Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-13	Park of Pines
Eastern Michigan	Aug. 9-13	Cash
S. E. Illinois	Aug. 9-13	Brush Creek
Kirtland	Aug. 10-13	Kirtland
Des Moines	Aug. 10-13	Des Moines
So. Indiana	Aug. 10-13	—
Idaho	Aug. 11-13	Hagerman
Arizona	Aug. 14-13	—
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	—
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wisc.

Alcoholic Personality

While all authorities are probably agreed that certain personality types incur a greater risk in the use of alcohol than others, no completely convincing effort has yet been made strictly to define the types. In fact, so confusing are the suggestions that grave doubt may arise whether there is any person who may not have some trait which might easily result in alcoholism.—Dr. Albion Roy King, *The Psychology of Drunkenness*.

—The Clip Sheet, Methodist Board of Temperance.

presented in next week's issue of our publication.

The Independence Sanitarium and Hospital An Institution of Service

Address at the Graduation Exercises of School of Nursing at General Conference, April 8, 1946

THE INDEPENDENCE Sanitarium and Hospital was incorporated and the articles signed on the 26th of July, 1909.

The purpose in the founding of the Independence Sanitarium in 1907 is revealed in the first paragraph of the section just read. It was established as a "place of refuge and help for the sick and afflicted" and for furnishing proper care to all unfortunate and needy invalids who might desire to avail themselves of its benefits.

In harmony with the admonition given, the buildings were neither too large nor too expensive, but provided, in the time in which they were built, a refuge for individual members of the church and for individuals of other religious affiliation. Up to the end of 1910 there had been 107 patients admitted, 57 of which were Latter Day Saints; the others were from ten other denominations and some without religious profession.

The growth of the institution is reflected in comparative figures for the year ending December 31, 1945, when a total of 4,633 patients were admitted, 780 of whom were Latter Day Saints and 3,853 of other denominations, including those expressing no religious affiliation. The latter figures indicate a ratio of approximately one Latter Day Saint to five nonmembers.

At the annual conference of April, 1909, a report made by the committee on building is most interesting.

There had been gathered and expended by the church altogether the sum, in buildings and grounds of \$52,854.28. The offerings that were made directly for this purpose amounted to \$34,323.38. The income brought in by the sale of certain timber that was cut on the land here and the sale of bricks, etc., material that was left over, amounted to \$437.34, making a total of \$34,760.72. This, to-

By Bishop G. L. DeLapp

It is the will of the Lord that a sanitarium, a place of refuge and help for the sick and afflicted, be established by the church, at Independence, Missouri, as my servant Joseph Smith has already stated to you. This should be done as soon as it is found to be practicable, and without unnecessary delay. The presiding bishop and his counselors and the bishopric of the Independence Stake should take counsel together in locating and establishing this sanitarium.—*Doctrine and Covenants* 127: 10.

gether with the church furnished directly, paid for the institution, so there is not one cent of indebtedness on the building nor upon the grounds. There has been donated the present year, in addition to this an offering for the purpose of furnishing this institution, the sum of \$2,345.43.

Since that time the institution has made consistent progress in developing new facilities from year to year and in enlarging its physical plant, until today it functions in an outstanding way, not only to serve the church, but to serve the community and the entire area surrounding Independence and Eastern Jackson County.

The investment in the plant and equipment, originally amounting to \$52,854.28, as recorded in the minutes, has now raised to an amount of over \$800,000.00. \$360,000.00 was contributed by the United States Government, approximately \$130,000.00 by the community, and the balance from within the church—over \$300,000.00, including the original plant. Thus the institution has grown in its physical structure to a size which makes it a most valuable asset to the church and to the community, not in the amount of money invested, but rather in the service that is now made possible to both church members and to citizens of the community.

THE SCHOOL OF NURSING

Another evidence of the growth of this institution is reflected in the records relating to the establishment of a School of Nursing for, from the very beginning, the institution was concerned not only in rendering service but in developing a trained personnel that could render increasingly more efficient service. It is to be expected that the institution, reflecting the same spirit motivating its parent body, the church, would concern itself in education and in providing facilities for such training, and it is in consideration of this school of nursing that we are assembled here tonight.

From 1912 to 1946, the School of Nursing had 278 graduates. Tonight we see this splendid class of thirty-one graduates, making a total of 309. Graduates from the Independence Sanitarium and Hospital School of Nursing are serving in a great number of capacities, in many different places. Ten graduates are serving our institution as supervisors, eight are serving as assistant supervisors, seven are serving as general duty nurses. In the war, we had 38 graduate nurses in the service, and there are 17 still in the military service of our country. Other graduates are serving in hospitals in other sections of this country and Hawaii; in public health work, in industrial work, in public school nursing, and in the state health department. The fields for service are almost unlimited.

In your General Conference program, attention is called to the need for additional personnel in the various departments of the hospital.

PERSONNEL NEEDS

All of the foregoing speak well

for the record made in past years, but real progress necessitates a constant and searching view of the future. It has been stated that the purpose of this institution was that of "a place of refuge and help for the sick and afflicted." This has been accomplished only in part. The limitations still confronting us may be put in two classes: first, defining more clearly our policy of utilization of this institution to the accomplishment of the purposes for which it was established; secondly, the most pressing problem is that of drawing to the institution, both in respect to the medical staff and the administration and nursing service those individuals who are motivated with the desire to serve and to fulfill a stewardship responsibility in service to the institution and to the realization of the goals of our church.

THE MINISTRY OF SERVICE

The Independence Sanitarium and Hospital is the health center of the church. Enlargement of the medical staff is a requisite to the attainment of a broader service. The establishment of a clinic that will make possible a service to individuals needing and desiring medical care is highly essential.

As one views the possibilities of the missionary work of the future, it would seem highly advisable to think of missionary work not only in terms of the preaching of the gospel of Jesus Christ, but of giving expression of that gospel in practical service, for it is on the basis of practical ministry that one must build if he is to inherit the kingdom, for it was Christ who said,

For I was an hungred and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye clothed me; sick, and ye visited me.

Christ gave particular attention in his ministry to the healing of the sick, those who were sick both in spirit and in body. Healing and ministry to the sick, therefore, is of extreme importance in giving ex-

pression to those principles which Christ taught.

With the growth of science and the development of skills and technical knowledge, ministry to the sick is given more efficiently and more broadly than at any time in our world's history. Agencies of service and ministry in the form of hospitals and clinics, manned by trained physicians and nursing personnel, have come to be a vital part of our social economy. It is, therefore, fitting that we have such an institution and that we utilize it as an agency to minister, to heal, and to develop a trained personnel for broader service.

The growth of such an institution should be parallel with the growth of the church. This seems obvious as we study the normal course of progress which we experience within the church.

A group of people are converted to the church; the next step is that of the organization of priesthood to give sustained ministry. As the group becomes strengthened and enlarged, there is need for a full-time pastor and a sustained pastoral ministry. These agencies, along with our institutions, serve in the development of individuals unto the more perfect state to which the ministry of the church pointed, as expressed in the words of Paul:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

We should anticipate that at some time in the future, in foreign as well as in domestic missionary work, a sustaining ministry may be augmented through the development of public health or nursing service aimed to assist individuals in all aspects of life.

Those individuals to whom the gospel will be sent and who will need not only spiritual and educational guidance, but will need a

demonstration in a practical way of blessings that can be bestowed upon those who are sick and in distress, through the trained professions of nursing and medicine.

THE PATIENTS

There is also opportunity which exists immediately at hand. While it has not been our policy or practice to proselyte those who are in our institution as patients, it is nevertheless one of the greatest missionary opportunities that we have available to us in the church. For 3,853 patients, nonmembers, have received the benefit of hospital ministrations during the year 1945. It is recognized that this is an institution of the church. The service which is given there is reflective of the church and leaves impressions upon the individual, either good or bad, of the church, such impressions arising out of the type of ministry given by the nursing and medical personnel.

If this is an opportunity that has been to some extent overlooked insofar as missionary possibilities are concerned, it is one which nevertheless offers us a great field for study and the application of the Christian principles which motivate the church in all of its activities.

We meet now especially to honor these graduates, to commend them for the consistency of their work which has resulted in having acquired the necessary credits for graduation. They stand, however, not only as students who have attained their place in a great profession, but who have also acquired a knowledge of the practical art of ministering to the sick. This professional training will fall far short of that which the institution stands for unless there is exemplified in the life and the conduct of the individual the basic principles upon which the institution was founded and for which it has stood since that time; these are the principles of Christian fellowship and efficient service.

To discuss the Independence Sanitarium and Hospital without due consideration of its importance

in the center place, which is the focal point of the gathering, is to overlook one of the great and fundamental principles upon which the Restoration Movement was founded; for the ultimate objective of the church is to bring about the establishment of Zion through the process of the gathering. When we think of it in this light, it is taken out of the realm of a local community service institution, and we can envision it as a center around which a health program and a health service can be established to make its contribution to the gathering process.

One of the finest illustrations recorded in the Scripture of practical ministry is that told in the tenth chapter of St. Luke, which we have come to refer to as the story of the Good Samaritan.

Jesus was instructing the apostles:

After these things the Lord appointed other seventy also and sent them two by two into every city and place where he himself would come.

and included in those instructions to the seventy:

and heal the sick that are therein, and say, The Kingdom of God is come nigh unto you.

And the seventy went out as commissioned and returned again with joy, saying, "Lord, even the devils are subject to us through thy name." And in further instruction, the Lord turned to his disciples and expounded the law and uttered the great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Then follows the story of the Good Samaritan:

A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance, there came down a certain priest that way; and when he saw him, he passed by on the other side of the way. And likewise a Levite, when he was at the place, came and looked upon him, and passed by on

the other side of the way; for they desired in their hearts that it might not be known that they had seen him. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And Jesus raised the question, "Who now of these three, thinkest thou, was neighbor unto him who fell among the thieves? And he said, He who showed mercy on him. Then said Jesus unto him, Go and do likewise."

Upon another occasion, as recorded in the ninth chapter of Matthew, there was one brought to him sick of palsy, lying on a bed; and Jesus, knowing their faith, said to the sick of the palsy, "Son, be of good cheer; thy sins be forgiven thee; go thy way and sin no more."

Following this Jesus mingled with the publicans and sat at the table to eat with Matthew, and the Pharisees raised the question of the disciples, "Why eateth your master with publicans and sinners?" and Jesus announced that "They that be whole need not a physician, but they that are sick."

LETTERS

Of Babylon and Zion

I had been ill and was spending the day in bed, meditating, meanwhile, on the things of the kingdom. I lifted my eyes to the wall and there on it, seemingly, was a large sheet of paper. On the paper was pictured a beautiful building, which looked something like an old world cathedral with all manner of complexities of structure and adornment. The spirit of knowledge informed me that it represented the world, Babylon. As I admired it, I thought, "Zion will be even more wonderful. I wish I could see it."

Then I did see it. It was on another paper a little to the right, so that I could not see both buildings at the same time. Frankly I was disappointed in the Zion represented. It was only a tower similar to a lighthouse. It rested on a sure foundation and was built of roughly

hewn white stones firmly cemented together—no adornment, no cunning workmanship. In my disappointment I thought, "But Babylon is much more desirable," and I turned my eyes to the first paper.

Then I was shown the weakness of Babylon. There was no stability in it. The stones were just lodged, not cemented; large, heavy stones often rested on weak, broken ones which were crumbling away under the pressure that was bearing down on them. Then, because I realized that Babylon must fall, I turned again to Zion. The tower seemed to have become more beautiful and polished. As I stood observing this change I heard the fall of Babylon; it was destroyed and all the stones were broken, but Zion stood firm and shining.

I have often thought that the minds of most of us have, in the past, clung to Babylon's ideas and ideals, regarding the hope and plans for Zion with unbelief, disappointment, and disdain. For over a century Zion has been considered vague and visionary, not worth the trouble of constructing. Now, however, with the atomic bomb revealing so clearly the coming fall of Babylon we are fearful. The "miry clay" of our social structure is so evident that in our fear and need, our hearts turn to the idea and ideals of Zion. We are being convinced, at last, that the law of the Lord really is perfect, that keeping the whole law of the kingdom is obligatory for good citizens. Such naturalized citizens, faithfully keeping all the laws of the King would bring about the kingdom. This condition, or organization, which would cause Zion to be established was commanded as far back as 1929. (See *Doctrine and Covenants*, sections 10: 3; 11: 3; 6: 3). The structure may seem roughly hewn at first, but, according to the law and plan of God, it will cause the development of the condition of which is said, "And he called his people Zion because they were of one heart and one mind and dwelt in righteousness."

Let us sever the cords of unbelief and hardness of heart, and through faith and obedience become the citizenship that will establish Zion.

Edith Barwise.

3505 Ashwood Avenue,
Venice, California.

Correction Please

In our advertisement of May 4 a price was misquoted. It should have read: LET US WORSHIP, by C. B. Hartshorn @ \$1.50.

Herald Publishing House
Advertisement



1. Left: Music, anagrams, and friends forecast fun in the Student Nurses' Lounge. Kibitzers are the Lenox twins—both blondes.

2. Right: Morale builder! Housemother Hatch hands out mail at Information Desk in Nurses' Home to students Josephine Thompson and Betty Essex.



3. Below: Demonstrating the medical and nursing care provided students in nursing school, under the direction of Miss Butler. Dr. Vance E. Link serves as one of the school's four medical advisers. The pretty "patients" are Clara Yahnig and Jean Nagel.



4. Right: Democratic nursing education in action! Christiane Torsch, student nurse, speaks her mind in Student Council, while President Leola Brady Wight, standing at right, listens intently.



Life of a Student Nurse

At Independence Sanitarium and Hospital



5. Above: Church Radio Director, Evan Fry, nonchalantly submits to the "hypo" being administered by student nurse, Jean Nagel, under the watchful eye of Mrs. Allen, instructor. Miss Nagel had already attained a high degree of proficiency in this technique in the Nursing Arts Laboratory before she was permitted to work with patients.

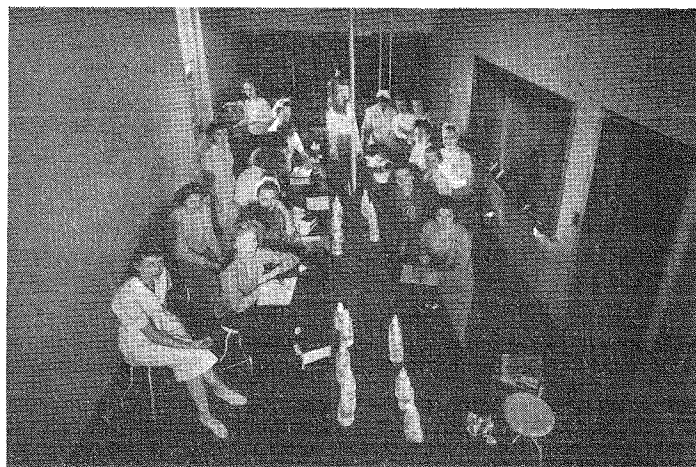


Pictures in right panel by Helland Studio. All others by Bear Smith.

6. Top: Science laboratory.

7. Middle: Nursing Arts Laboratory. Manikin Susie Chase patiently awaits the class of students entering this coming September.

8. Bottom: Lecture room, where Miss Butterworth is teaching a class in anatomy.



THE RESTORATION

By Evan A. Fry

IN SEPTEMBER, 1831, Joseph Smith and Sidney Rigdon temporarily left Kirtland, where there was a constant succession of callers to interrupt, and moved to Hiram, Ohio, in order to find seclusion while they engaged in the very important work of revising the Scriptures. They were quartered in the home of John Johnson and his wife, who from the standpoint of the church, at least, were to become quite a famous family. Earlier in the year, Mr. and Mrs. Johnson had visited Joseph Smith at his home in Kirtland. Among the callers who were there at the same time was a Reverend A. S. Hayden, a minister for the Disciples of Christ, who has left us an account of what happened there in his *History of the Western Reserve*. Mrs. Johnson had long suffered with a stiff and rheumatic arm, which made it impossible for her to lift her hand to her head. Under the hands of Joseph Smith she was instantly and completely healed—only one of many such incidents which were effected not by Joseph Smith alone, but by many of the other elders as well. The Johnson family contributed two of its sons to the church as members of the Quorum of Twelve Apostles, and a daughter became the wife of another member of this quorum.

October, of 1831, found Joseph Smith and Sidney Rigdon at work on their revision of the Bible, interrupted by frequent conferences, councils, and short missionary journeys. At one of the fall conferences, it was decided that the church should immediately begin to publish a paper from Independence, Missouri, which was to be called the *Evening and Morning Star*. Such a periodical was needed to carry news of the church to the several scattered communities in New York, Michigan, Ohio, and Missouri; and to supply a medium for the circulating

of authentic copies of the several revelations which had been given to Joseph Smith from time to time, as need arose or occasion demanded. Accordingly, W. W. Phelps was authorized to purchase a press and type at Cincinnati on his way back to Missouri. During the first two weeks of November, 1831, the work of revising the Bible was laid aside temporarily, while Joseph Smith and assistants hastily compiled and corrected the revelations. In later years they felt that their work should have been done more slowly and more accurately, but nevertheless the manuscript was entrusted to Oliver Cowdery and John Whitmer to carry to Missouri. When they left, about mid-November, the work of revising the Bible was resumed.

MEANWHILE, BACK in Missouri, Bishop Edward Partridge was busy at the task of buying land, on which to settle the people of the church who were desirous of "gathering" to Zion. As trustee for the church, he acquired various parcels of land, most of it by "original entry" from the government, amounting in all to some 2,000 acres. The abstracts of hundreds of pieces of property in the western and southern portions of Independence even today will show Edward Partridge as the first owner to receive title from the government. His most important transaction, however, was the purchase of a very high and sightly tract of land for \$130—the tract designated some months before as the site for a temple. On the northeast corner he built his own log cabin, where meetings were often held in inclement weather.

In the summer of 1831, many of the Saints migrated from Kirtland and New York to Independence. They arrived late in the season, but they planted a few grain crops, and harvested tons of prairie hay. Last week we described the suffering of the very rigorous and early winter of

1831-32, when as many as ten families lived, on very meager rations, in a single-room cabin without glassed windows or finished doors.

On February 10, 1832, while in Kirtland, Joseph Smith received a vision which did much to settle for his followers the question of salvation, reward, and punishment after death. A complete explanation of this vision would take two or three sermons; briefly, the substance of it was this: that Christ lives, and that he is the only Begotten of the Father; that Christ came to save all men, even the sons of perdition, or those who, having once received the witness of the Holy Spirit, then rejected it; that those who are "saved" shall not be subject to the second death in the lake of fire, but rather shall receive their reward in a glory commensurate with their spiritual growth, and their works done in the body. Certain classes are to be rewarded with a celestial glory in which they have the presence of both God and Christ. Others are to receive only a terrestrial glory, in which they will enjoy the presence of Christ, but not of God. Still others will receive only a telestial glory, where they enjoy the ministry of the Holy Spirit, but "where God and Christ are, they cannot come, world without end." These three glories are often likened to the glories of the sun, the moon, and the stars, described by Paul in the fifteen chapter of I Corinthians.

On March 25, 1832, while both the Smith and the Rigdon families, were again at Hiram, Ohio, and the children of both families were down with a virulent form of measles, a mob led by the minister of another denomination broke into the house in the middle of the night, and carried away Joseph Smith and Sidney Rigdon to be tarred and feathered. In a trundle bed in the same room

8. The Church Grows Up

with Joseph and his wife were twin babies, not quite a year old. When their own twins had died at birth, Joseph and Emma adopted the twins of a family named Murdoch, who were born on the same day, and whose mother died at their birth. Both twins were very ill with measles, and the exposure of that night resulted in the death of one of them. Though bruised and lacerated, Joseph Smith was not seriously injured; he preached the next night. Rigdon was delirious for several days, as a result of being dragged along by his heels, with his head on the frozen ground.

On April 1, 1832, Joseph Smith and four companions set out with two objectives on another journey to Missouri. First, they must secure the ratification of the members in Missouri to the action of an eastern conference, authorizing the ordination of Joseph Smith to the presidency of the high priesthood. Secondly, they were to take with them a stock of paper for the new printing press in Independence. They bought the paper at Wheeling, West Virginia, and loaded it on a river packet. That night, before the start of the trip, the boat was damaged by fire, but managed to proceed to Louisville, where the passengers transferred their baggage and their paper stock to another boat, and completed the trip to St. Louis. There, since he felt that speed was imperative, Joseph Smith took a stagecoach for Independence, carrying with him the precious stock of paper. It was a matter of some pride to him that he had made the trip from Kirtland, Ohio, to Independence, in exactly twenty-four days!

The special conference convened in Missouri on April 26, ratified the action of their eastern brethren, and accepted Joseph Smith as president of the Melchisedec or high priesthood. Joseph journeyed twelve miles westward, to pay a visit to his

old friends from the Colesville branch, who had settled in what is now southern Kansas City. On May 6, Joseph Smith, Sidney Rigdon, and Newel Whitney began the return trip to Kirtland. Near Greenville, Indiana, Bishop Whitney tried to jump from a stagecoach, caught his foot in the wheel, and was delayed four weeks with a broken leg; Joseph Smith stayed with him to nurse him back to health.

In June, 1832, the first issue of the paper, *The Evening and Morning Star* appeared in Independence—the first periodical to be issued by the church, and the first paper of any kind to be published in Jackson County.

On November 6, 1832, a son was born to Joseph and Emma Smith at Kirtland, Ohio, who was named Joseph after his father and grandfather; he was affectionately known as "Young Joseph" for most of his life, to distinguish him from others of the same name. It was he who was called to his father's place as head of the church many years later, in 1860.

It was in November of 1832, also, that two other men, who were to have a great influence on the fortunes and destinies of the church, paid their first visit to Kirtland. Brigham Young and Heber C. Kimball—later to be called to positions in the Quorum of Twelve Apostles—had been converted with several others at Mendon, New York, by Eleazer Miller.

The following March (1833) Sidney Rigdon and F. G. Williams were called to be counselors to the presidency of the church, and ordained on March 18. One by one men who were to occupy in official positions in the church were being added to her list of converts, taking their places in the ecclesiastical structure which had been outlined at a time when there were only six members in the church.

On February 27, 1833, a unique

and startling document was given to the church by Joseph Smith. This revelation is commonly known as "The Word of Wisdom." It condemns the use of alcoholic drinks, tobacco, and "hot drinks," prescribes a sparing use of meat in summer, and a wholesome use of grains and vegetables. The advice in this document was far ahead of its time, for in those days most respectable people drank heavily, used tobacco, and in making their tea and coffee boiled it until it achieved a poisonous strength. It was not considered improper at all for the minister to have a cuspidor alongside his pulpit for the accommodation of his chewing tobacco.

It had always been understood that Independence was to be the eventual gathering place of this people, but in the spring of 1833 a revelation was received, commanding that a temple be built in Kirtland, and a permanent supporting organization or "stake" to be established there. This made for a rapid development of Kirtland, which was simultaneous with the development of Independence.

In line with the beginnings of the whole movement as a result of revelation, the church taught that revelation was continuous—that God still speaks to prophets, and will continue to do so. The elders and missionaries bore fervent witness to the fact that Jesus is the Christ, the Son of God, the Savior of the world; and they added to the testimony of the Bible, the witness of the *Book of Mormon* for this belief. They believed in the near approach of the second advent of Christ. They believed that a part of their task was to prepare a people or a society worthy to greet him. They taught the "first principles" of the gospel, as listed in the sixth chapter of Hebrews—namely: faith, repentance, baptism, laying on of

Worship Suggestions for June

By Iola Tordoff

(These thoughts are suggestive only, and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need.)

Theme for the Month:

WHAT AM I DOING?

JUNE 2, 1946

Theme: My Choice.

Challenge: "Choose you this day whom ye will serve."—Joshua 24: 15.

Scriptures: "All are called according to the gifts of God unto them . . . Therefore, let every man stand in his own office, and labor in his own calling."—*Doctrine and Covenants* 119: 8; 83: 21.

"Children, obey your parents in all things: for this is well pleasing unto the Lord."—*Colossians* 3: 20.

"Nevertheless thou mayest choose for thyself, for it is given unto thee."—*Genesis* 2: 21, Inspired Version.

Suggested Stories:

Christ's return to the temple. "Know ye not that I must be about my father's business."—*Luke* 2: 40-52.

The story of Joseph Smith, who, when a young boy, read in the Bible, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." He asked, and the choice he made, because of the answer given, has affected the lives of thousands of people

hands, resurrection, and eternal judgment. As a means to their ideal social state, or Zion, they taught individual stewardship over both temporal and spiritual things. As they believed in continued revelation for the body of the church, they believed in the spiritual gifts of the twelfth chapter of I Corinthians as the individual manifestations of the spirit to those whose hearts were cleansed and worthy. They believed in a literal restoration of priesthood authority—that men had to be called to this responsibility by revelation from God.

During all this period of great expansion and comparative prosperity, a storm of trouble was gathering on the horizon, which was shortly to break in its fury on the heads of these new religionists, and which was to continue at more or less frequent intervals for the next ten years until it culminated in the death of the prophet and leader, Joseph Smith.

since that time, and is directing our lives now.

Samuel the child, answering the call of God. (I Samuel 3.)

Theme Talk: (May be developed from some of these thoughts.)

Choosing makes it necessary for one to have a goal from which he must work.

The results of choices are certain, and he who fails to choose has in reality chosen.

Choosing is a test in self-management—the ability to manage one's spiritual life well in relation to those about one results in a perfect symphony or orchestration of life.

Pleasure is momentary—joy and happiness are lasting.

"Be not simply good, be good for something."—Thoreau.

YOUTH'S CREED

To every man there openeth

A high way, and a low

The high soul climbs the high way

The low soul climbs the low.

While in between, on the musty flats

The rest drift to and fro.

To every man there openeth

A high way and a low

And every man decideth

The way his soul shall go.

—John Oxenham.

Pledge:

I will keep in touch with God.

I will have a living faith.

I will be pure in body and mind.

I will qualify for efficient service.

I will unselfishly co-operate with others.

I will make my choices with care.

I will be a master builder.

I will be loyal and dependable.

I will be master of my pleasures.

I will be true to my heavenly vision.

—F. M. McDowell.

Suggested Hymns: (Saints' Hymnal)

"O Thou, Who Hast at Thy Command," 301.

"Jesus Calls Us," 337.

"Where Wilt Thou Put Thy Trust," 239.

"Oh, Happy Is the Man Who Hears," 94.

JUNE 9, 1946

Theme: My Preparation.

I have chosen to follow the "upward way,"—now I must prepare myself to carry out this goal.

Call to Worship:

Lord speak to me, that I may speak

In living echoes of thy tone;

As thou hast sought, so let me seek

Thine erring children, lost and lone.

Oh, teach me Lord, that I may teach

The precious things thou dost impart;

And wing my words, that they may reach

The hidden depths of many a heart.

Oh, use me Lord, use even me,

Just as thou wilt and when and where;

Until thy blessed face I see,

Thy rest, thy joy, thy glory share.

—F. R. Havergal.

Suggested Scriptures:

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2: 15.

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise councils."—*Proverbs* 1: 5.

"Get wisdom, get understanding . . . Wisdom is the principle thing; therefore get wisdom; and with all thy getting get understanding."—*Proverbs* 4: 5, 7.

"O remember my son, and learn wisdom

in thy youth; yea learn in thy thought to keep the commandments of God."—*Alma* 17: 68-70.

"Seek ye diligently to teach one another words of wisdom."—*Doctrine and Covenants* 85: 36, 37.

Hymns: (Saints' Hymnal)

"O Lord of Light, and Love, and Power," 299.

"Oh, For a Closer Walk with God," 313.

"Walk in the Light," 320.

Theme Talk: (May be developed from some of these thoughts.)

The statement has been made that "Education is not a destination, an end in itself, but rather a journey on which we are always enroute."

After making a wise choice as to how we shall best serve Christ, we must prepare through study and opportunity. (II Timothy 2: 15.)

"But to be learned is good, if they hearken unto the counsels of God."—II Nephi 6: 61.

Suggested Stories:

Dr. George W. Carver, although he knew that his race was one that was looked upon somewhat with derision, prepared himself so that when opportunity came, he was able to help his people and make a real contribution to society. The discovery of products that could be made from their crops, along with crop rotation, gave them a market for their products, and raised their standards of living. During all his preparation and work he was always humble, asking God for guidance and help.

(Story found in Junior High quarterly, *These Remind Us*, January-March, 1944, page 41. Also in *Worship Programs and Stories for Young People*, by Alice Bays.)

Selections from the many stories of Joseph Smith's preparation for his work as leader of the church could be used.

Lehi's choice. (I Nephi 1: 24ff.)

JUNE 16, 1946

Theme: MY DUTY.

I must now find how I can best serve with the ability I have, and am capable of developing.

Call to Worship:

Lord, we thy presence seek;

May ours this blessing be;

Give us a pure and lowly heart,

A temple meet for thee.

—F. Keble and E. Osler.

Scriptures:

"And the members shall manifest before the church . . . by godly walk and conversation, that they are worthy of it . . . walking in holiness before the Lord."—*Doctrine and Covenants* 17: 18.

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and walk and not faint."—*Doctrine and Covenants* 86: 3.

Suggested Stories:

Antonio Stradivarius, as a child, loved music more than anything on earth, but could not sing. Listening to his companions with longing, he also had a great desire to produce beautiful tones. He discovered that he could carve wood expertly, and through the making of some of the most perfect violins in existence, released the melody in his heart.

(The story can be found in *Worship Programs and Stories for Young People*, by Alice Bays.)

The story of Young Joseph, as told in *These Remind Us*, January-March, 1944, page 4 to middle of page 5.

The story of the talents (*Matthew* 25: 14-30) is one of choices, preparation, and the

different attitudes of the servants toward their duty to their master, and the carrying out of that duty.

Prayer:

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;
In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give—
With thee, O Master, let me live.

JUNE 23, 1946

Theme: MY RESPONSE.

To work with God to accomplish his purposes among men, and to listen to him, so I shall know his will concerning me.

(This service may be handled as one of dedication. A candlelight prayer service would be appropriate.)

Special Number: (Sung by quartet.)

(This song is sung to the tune of "Under His Wings.")

Here we have come at the Lord's invitation
Praying for pardon and seeking for power,
Meeting with him who has promised his children

Strength through his spirit for every hour.
Grant us thy grace! Grant us thy peace!
Thou who art able and willing,
Then shall we go, endowed and renewed,
Our saintly mission fulfilling.

Not by the word of some far distant
scripture

Are we sustained for the day's common
task,

But in the gospel restored at Palmyra
Thy guiding Spirit is for those who ask.
This is our hope! This is our strength!
That not in formal word only,
Power has come to the saints of our day:
This is our sure testimony.

Let us arise, in this promise confiding
Go forth and tell the good news to a friend,
Offering a place in the work of
redemption,

Building a Zion that never shall end.
This is our call! This is our hope!
This is our wondrous endeavor.

Let us go forth assured that our God
Amplify endows now and ever.

—Roy Cheville.

Call to Worship:

I know that I am responsible for the stewardship of my life. I must answer to God for my stewardship. I shall become a wise steward and enjoy the highest happiness if I keep the commandments of God.

"Cause me to hear thy loving kindness in the morning; for in thee do I trust; cause me to know the way wherein I should walk; for I lift up my soul unto thee."—Psalm 143: 8.

Scriptures:

"Behold I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever are entrusted to his care."—*Doctrine and Covenants* 11: 4.

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with

calves of a year old? Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—*Micah* 6: 6-8.

"Thou shalt not be idle, for he that is idle shall not eat the bread, nor wear the garments of the laborer."—*Doctrine and Covenants* 42: 12.

"For unto whomsoever much is given, of him shall much be required; and to whom the Lord has committed much, of him will men ask more."—*Luke* 12: 57, *Inspired Version*.

Special Number:

(Quartet) "Lord Speak to Me That I May Speak," *Saints' Hymnal*, 215.

Hymns: (Saints' Hymnal)

"Oh, Thou Who Hast at Thy Command," 301.

"Be With Me Lord, Where'er I Go," 305.

"Spirit of God, Descend Upon My Heart," 198.

"Savior, I Follow On," 268.

"Dear Lord and Father of Mankind," 243.

Suggested Story:

Continue the story of young Joseph's acceptance of the leadership of the church as found in *These Remind Us*, January-March, 1944, page 5, beginning with the last paragraph.

Dedication:

Dear Lord, we give our youth to thee,
In answer to thy call,
And pray our hearts may loyal be
To love thee best of all.
Show us each day what we can do,
Where'er our paths may lead,
To dare the right, to seek the true,
To comfort those in need.
We've heard thy call, and take our stand,
We know not what's before;
But we are thine with heart and hand,
To serve thee evermore.

—Calvin W. Laufer.

JUNE 30, 1946

Theme: MY JOY.

My joy is found in the inner peace and happiness I receive from loving service to those living about me.

Call to Worship:

Draw thou my soul, O Christ, Closer to
Thine;
Breathe into every wish Thy will divine.
Raised my low self above, Won by thy
deathless love,
Ever, O Christ, through mine Let thy
life shine.

Lead forth my soul, O Christ, One with
thine own;

Joyful to follow Thee Through paths
unknown.

In Thee my strength renew; Give me thy
work to do:

Through me thy truth be shown, Thy love
made known.

—Lucy Larcom.

Scriptures:

"Men are, that they might have joy."—*2 Nephi* 1: 115.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."—*John* 15: 10, 11.

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you . . . ask, and ye shall re-

ceive, that your joy may be full."—*John* 16: 23, 24.

Poem:

LIFE HAS LOVELINESS TO SELL

Life has loveliness to sell—
All beautiful and splendid things;
Blue waves whitened on a cliff,
Soaring fire that sways and sings,
And children's faces looking up
Holding wonder like a cup.

Life has loveliness to sell—
Music like a cure of gold,
Scent of pine trees in the rain,
Eyes that love you, arms that hold;
And for your spirit's still delight
Holy thoughts that star the night.

—Author Unknown.

Hymns: (Saints' Hymnal)

"Joyful, Joyful, We Adore Thee," 8.

"Spirit of God, Descend Upon My Heart," 198.

"Go not My Soul in Search of Him," 310.

"Tenderly, Tenderly Lead Thou Me On," 267.

Stories:

Peter and Judas made the same mistake—that of betraying Christ, one for material gain, the other by spoken word, but the action following their erring was what counted. Judas took his life, while Peter gave his, trying to right the wrong he had done, and thereby found forgiveness and joy and love in service.

Story, "White Flower of Happiness," found in *Departments' Journal*, October, 1928.

The story "Pippa Passes," in the *Book of Knowledge*, and many storybooks.

The New Testament contains many stories which express the joy of Christ's disciples when serving others. Our own church history also contains many, such as the lives of Brothers F. G. Pitt and Hubert Case, the joy of the people when Kirtland Temple was completed, etc.

Response:

He who is clear of sight goes forth
And does a kindly deed,
He the thrill of true joy knows—
His example we should heed.
He boasts not of his noble act,
He asks not for reward;
But in his own heart, all intact,
His happiness is stored.

—Carves.

Benediction:

THE LARGER PRAYER

At first I prayed for Light
Could I but see the way,
How gently, swiftly would I walk,
To everlasting day.

And next I prayed for Strength;
That I might tread the road
With firm, unflinching feet, and win
The heaven's serene abode.

And then I prayed for Faith;
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love;
Deep love to God and man,
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere;
God waited for me till
I prayed the larger prayer.

—Edna D. Cheney.

News OF THE CHURCHES

Chicago, Illinois

First Chicago Congregation

Pastor, Lyman Jones

In observance of the Lenten season, the theme for March was "Preparation for the Garden." Elder D. M. Wiesen gave the pastoral address, and Elder A. O. Skinner the sacramental message at the March 3 Communion service. An anthem, "'Tis Midnight and on Olive's Brow," was sung by the choir.

The Leaguers were hosts to the congregation in the evening. A pancake supper was served, followed by a brief period of entertainment. Despite the fact a new griddle, purchased especially for the event, caused suspense prior to the supper, everything worked out nicely and the evening was greatly enjoyed. Al Wilcox acted as master of ceremonies.

The district prayer service held at First Church on March 10 was well attended; "Launch Out Into the Deep," was the theme.

The Ssenippah Guild sponsored a party at Kilbourn Park Field House on Tuesday evening, March 19. A song fest, games, a novel skit by Hans Behnke and Dave Wiesen, Jr., and a solo by Mrs. Ruth Wiggins composed the program.

Prayer services were held at the church and at the home of Mr. and Mrs. E. W. Chandler during March. The study class was held at the homes of Mr. and Mrs. Hans Behnke and Mr. and Mrs. E. R. Gunderson.

Mrs. Maxine Schultz was hostess to the Ssenippah Guild. The North Side Circle met at the homes of Mrs. Betty Behnke and Mrs. Harry Striblen. The Friendship Guild met at the homes of Mrs. Fern Barrows and Mrs. Sally Anderson.

Ralph E. Hastings was recently discharged from the Navy after serving eighteen months overseas. His brother, Larry, is attending Graceland. The Saints were also happy to welcome home veteran Erich Rathman.

On March 30 and 31, beginning at 6:30 p. m. Saturday, the Leaguers of Chicago district met at First Church for the Chicago young people's apologue of General Conference. On Saturday evening, three-minute biographies of Dr. Floyd McDowell and members of the First Presidency, Bishopric, and Quorum of Twelve were given. Elder Joseph

Baldwin, Ray Zinser, and Paul Frisbie presented half-hour sessions on the setting and mechanism of a conference. Bob Pawley had a *Herald* display; Ray Zinser sponsored a Graceland booth.

On Sunday morning the apologue began at 8:30 with group singing led by Tom Beil. A fellowship meeting followed, after which the conference business meeting was held. Three were selected to represent the district League, and report actual General Conference meetings. A committee was appointed to investigate a beneficial district project for the Leaguers. Joseph Baldwin preached the 11 o'clock sermon. League leaders and officers were called forward to renew their charges. These services were inspiring and informative, and all present enjoyed them.

Speakers for the month of March were Elders D. M. Wiesen, A. O. Skinner, Roy W. Smith, and Lyman Jones. Soloists were Paul Deaver, Edna Stone, Donald Mee, and Sally Anderson.

—Velva E. Castins, reporter.

Fisher, Arkansas

Pastor, A. E. Ziegenborn

The Saints of Fisher are thankful for the success they feel they have achieved since the beginning of the new year. Although attendance has been small during the winter months, spring brings an increase at both the church school and preaching services.

Two series of sermons were held in January and February. The first was held by Ammon C. Calhoun, director of home missionary work in Arkansas, Louisiana, and Texas. Warren Chelline took over in Brother Calhoun's place when he became ill during the series. Dora Mae, daughter of Mr. and Mrs. Roy Jackson was baptized by Elder Chelline on Sunday, February 3.

A district conference was held at Fisher on February 16 and 17. Apostle M. A. McConley was the speaker; on Sunday evening he gave an illustrated lecture of his work in the Hawaiian Islands. A basket dinner for the group was served Sunday noon. T. B. Sharp held a series of meetings the following week.

Cynthia Sue, infant daughter of Mr. and Mrs. Marion Huntsman of Stuttgart, Arkansas, was blessed Sunday, February 24, by A. E. Ziegenhorn and Ralph Ziegenhorn.

Whitt Wilson, James Doty, and Gene

Lilley are back after receiving discharges from military service.

Two carloads of Saints from Fisher attended the District Conference held at Bold Knob last fall.

Roy Jackson is the new teacher for the intermediate class, taking the place of Mrs. George Gorden, who has been assigned to another class. Mrs. Dan Foster has been selected teacher for the primary division.

—Mrs. Harold Huntsman, reporter.

Mt. Vernon, Ohio

Pastor, C. H. Wolf

During the past two years the sixteen members of Mt. Vernon mission have been faithfully served by C. E. Armstrong and C. H. Wolf. These men have been assisted by the following ministers from Columbus and Dayton: Patriarch G. T. Griffiths, District President Floyd T. Rockwell, R. M. Gray, W. P. Vickroy, H. J. Hoffman, E. J. C. Swanson, and R. J. Miller.

Priest C. H. Wolf is now acting as pastor of the group; he receives the same loyalty and enthusiastic support Elder Armstrong had before ill health forced him to give up the pastorate.

Meetings are held at the Armstrong home. Sunday services consist of church school and preaching in the morning, and a sermon in the afternoon. A prayer service is held every other Wednesday evening.

Since July 1, 1944, there have been four baptisms: Beverly Armstrong, James Wolf, Ellen and Elaine Chambers (twin sisters).

Through rummage and food sales sponsored by the women of the group, and free-will offerings, approximately \$800 have been raised for the building of a chapel.

Pastor Wolf and his family drive from a farm near Walhonding—a distance of twenty-three miles—to attend services; Mr. and Mrs. Dean of Mansfield drive nearly the same distance.

The work in Mt. Vernon began in the fall of 1921 when Brother Stowell called Elder Charles Shaffenberg (now deceased) of Columbus to administer to Mrs. Delee McCartor's son. When he arrived the child was dead, but in its passing a new work was begun. Brother Shaffenberg stayed to preach the funeral, and later returned with Elder Gershom Myers of Columbus to hold services in the home of Mr. and Mrs. Ray Dean. At the close of the meetings, eleven new members were added to the group through baptism.

On January 2, 1923, Elder C. E. Armstrong was sent from Columbus to take charge. The work progressed slowly, some members moving away and

others losing interest. In October, 1929, the Armstrongs moved to New York and the mission, left without a pastor, was discontinued. Elder and Mrs. Armstrong returned in 1932, and services were again held in the home of some friends near Mt. Vernon.

In 1934 Clyde Wolf and family, formerly of Akron, called on the pastor and had their baby blessed. On that occasion arrangements were made to go to the Wolf's home in Brinkhaven for Communion service and church school. Following this meeting the work was organized and all members and friends were notified that services would be held weekly at the Armstrong home in Mt. Vernon. For nearly two and a half years a hall was rented, but was given up because of the burden of rent it imposed on the few families.

The present outlook for the little mission is encouraging, and the Saints are looking forward to having their own church home soon.

—Mrs. Nettie Armstrong, reporter.

Australia

General church moneys received during 1945 reveal that the highest amount paid in relation to branch enrollment was approximately six pounds (twenty-four dollars), and the lowest about one pound. Unattached members paid an average of seven shillings. The general average for the whole mission was one pound, twelve shillings. The entire amount received, which includes oblation, totaled 1,500 pounds, a sum of 730 less than was taken in last year, when several large individual contributions were received. Allowances and headquarter's expenses were 4,644 pounds; 432 pounds were placed in the reserve fund. Figures show an increase in the number of tithe payers, and in the number of members filing inventories.

In recent weeks the church in Australia has lost several well-known workers through death. Elder Ernest Wright, pastor of Tuncurry branch, northern New South Wales, died January 23 after a long illness. He was the dean of Australian pastors, serving thirty-four years in the ministry. Another recent death was that of Evalina Griffiths. She was one of the few remaining ties with the early church, being born in 1868 and joining the church in 1877. The passing of Will Henricks marks the loss of a devoted Saint and talented musician. Brother Henricks was organist of the Balmain congregation.

Some interesting statistics from the recent mission survey have been made available. At present Australia has ten missionaries (one of them locally sus-

tained), 271 active, and seventy-eight inactive members of the priesthood. The active group includes one apostle, eighteen high priests, three seventies, ninety-eight elders, seventy-four priests, thirty-two teachers, and forty-five deacons. There are twenty-seven branches fifteen of which are fully organized, and eight groups. Five pastors in Australia have been in office twenty-one or more years; they are Elders G. Eden of Gippsland, Victoria, twenty-nine years; C. H. Ivers of John's River, twenty-five years; A. F. Robinson of Wallsend, twenty-two years; H. Jacka of Eureka, and W. Kippe of Hastings, twenty-one years. Elder Jack Grayden has served as pastor of the Phillip Island congregation for twenty years.

Former district presidents who have given long periods of service are High Priests G. H. Parker, twenty years; A. J. Corbett, thirteen years; and Elder S. L. Harvey, eleven years.

Elder Walter J. Haworth holds the mission record for priesthood service. Beginning with his ordination as deacon in 1888, he has served fifty-seven years. He also holds the record for the longest general church appointment in the mission.

—H. G. McGurk, reporter.

Weyburn, Saskatchewan

Special services were held in the church on March 28 and 29 with Elder J. Menzies as speaker.

Mrs. E. Jensen, Mrs. F. Ireland, and Elder Menzies attended General Conference.

The junior church school presented an Easter program on Sunday morning, April 21. Elder J. Menzies delivered the evening sermon, after which the Zion's League gave an Easter pageant, "His Holy Hills." These services were well attended and enjoyed by all.

The Daughters of Zion are holding a May Day tea at the home of Mrs. J. R. Dickson on the afternoon of May 1.

Mr. and Mrs. J. K. McPherson and family have returned from Vancouver, British Columbia, where they visited for two weeks.

Alvin Blakely has received his discharge from the Navy, returning home from Winnipeg.

—Belva McMann, reporter.

Galesburg, Illinois

Pastor, Ambrose King

The Galesburg church has been re-roofed and painted since last spring. A sign has also been added to the outside. The pews were remodeled by Pastor King and his crew of helpers, and the

inside has been painted a soft shade of peach. Venetian blinds were provided for all the windows by Mr. and Mrs. Harry Mitton of Monmouth, and Mr. and Mrs. Leonard Hendricks.

District President Leonard Steigal of Rhode Island was the speaker on Easter Sunday; his sermon was on the death and resurrection of Christ. Beautiful spring flowers, donated by various members, graced the table and rostrum. Mrs. Harry Mitton sang a solo.

The women's department, under the leadership of Eunice Snow, meets once a month to study *Famous Women of the Bible*. Rummage sales have been sponsored by the department to raise money to beautify the church.

The young people are establishing a fund to complete the basement so that it may be used for social and recreational activities. Clifton Snow is leader; Earl King is secretary-treasurer.

—Mildred Garrard, reporter.

Vancouver, British Columbia

Pastor, Noman Morrison

The recent British Columbia district convention was held in Vancouver with Apostle D. T. Williams in charge. Assisting Apostle Williams were district officers Sam Clark and Monte Lasater. Alma Johnson, president of Seattle district, was also in attendance. These men were the guest speakers at a banquet held for members of the priesthood and their wives. The young people served as caterers for the banquet.

The infant sons of Mr. and Mrs. Ouston, and Mr. and Mrs. Ivan Foss, and the daughter of Mr. and Mrs. Stanley Spargo were blessed at a recent service. Officiating at the blessings were Elders Edwin Spargo, C. C. Taylor, and Noman Morrison. Johnny Taylor and Laurette Shrank were baptized by Chester Taylor, and confirmed by Edwin Spargo and Noman Morrison.

Elder G. E. Metter of New Westminster was a recent guest speaker. Present for the ordination of Chester Gregory to the office of priest was Brother S. Clark.

Vancouver branch is growing with Sunday morning attendance averaging 100. The evening services are also well attended.

Two splendid plays were presented by the Zion's Leagues of New Westminster and Vancouver.

—Edwin Spargo, reporter.

HAMILTON, ONTARIO.—Two cars of young people traveled to Palmyra on the week end of April 21 to visit Hill Cumorah and the farm where the Prophet Joseph lived.

BULLETIN BOARD

West Virginia District Youth Institute

A youth institute for the West Virginia district will be held June 23 with the Indian Creek branch, located seven miles south of Harrisville. Services will begin at 9:45 a. m., and end with a sermon by John Treiber at 3 o'clock in the afternoon. Dinner will be served at the church. The district presidency will be in charge; all are cordially invited to attend.

Spring Meetings—Maine District

Two spring meetings will be held in Maine district; the first on June 23, at Jonesport, the second on June 30 at Stonington. Albert Shearer will be the guest speaker at both meetings.

New York District Conference

The date of the New York district conference has been changed to May 18 and 19. It will be held in Buffalo, with Apostle George Lewis as guest minister.

Attention, Minnesota Saints

Mrs. Hulda Zimmer of Nokomis, Saskatchewan, is a patient in the Wheaton Hospital, Wheaton, Minnesota. She is not a member of the Reorganized Church, but is very lonely and would appreciate being visited by Saints who live in or near Wheaton.

Blue Water Reunion

The Blue Water reunion, co-sponsored by the Flint-Port Huron and Detroit-Windsor districts of the Great Lakes mission, will be held July 27 to August 4, inclusive, at Lexington, Michigan. Apostles E. J. Gleazer and D. Blair Jensen will be present, associated with other general church appointees. Cottages may be reserved through J. J. Ledsworth, 1730 Martin Avenue, Port Huron, Michigan. Order tents from C. O. Carlson, 15358 Dexter, Detroit, Michigan.

Nauvoo Reunion

The Nauvoo reunion will be held June 23-30 inclusive. For information write: W. H. Gunn
1325—30th Street
Fort Madison, Iowa.

Wants "Two Story Book"

E. W. Lloyd, 1812 East 42nd Street, Kansas City, Missouri, would like a copy of the *Two Story Book* by Mary Leland Carter and Elbert A. Smith. Please contact him, stating price, before sending the book.

Old Publications Wanted

Florence Freberg, 1702 East 12th Street, Des Moines, Iowa, would like to have *Departmental Journals*, *Autumn Leaves*, and

(This space for Address Label.)

Donald Harvey
Yarrington Apt
Lamoni Iowa
B Bish

copies of the *Saints' Herald* published before 1940. Please contact her before sending any material.

REQUESTS FOR PRAYERS

Mrs. Herbert Atkins of Stratford, Ontario, requests the prayers of the Saints for herself and her sister, Mrs. Ella Campbell, that they may be healed of their afflictions.

Baptisms

Betty Yoder, Wellsburg, West Virginia.
Robert Good, Leota Good, Vivian Maureader, Richard Walker, Hugo Bauer, Marjorie Bauer, Donald Scharback, Oregon City, Oregon, April 21.
Helen Lott, Peter Alford, Jack Busby, Gerald Andrews, London, Ontario, April 21.

Births

Mr. and Mrs. James Cole of Guilford, Missouri, announce the birth of a daughter, Janet, born March 10.
Mr. and Mrs. Morris Mink of Springfield, Missouri, announce the birth of a son, John Morris, born April 13.

Mr. and Mrs. John Smith announce the arrival of a daughter, Joan Louise, born February 18. Mrs. Smith is the former Betty Alice Hayes of Stewartville, Missouri.

Mr. and Mrs. Sam Twombly announce the birth of a son, Samuel Leon, born April 18. Mrs. Twombly was formerly Virginia Marsh of Fanning, Kansas.

A daughter, Lois Jean, was born to Gordon and Gladys Robinson of Stratford, Ontario, on January 15.

WEDDINGS

Stack-Jackson

Margie Jackson, daughter of Mr. and Mrs. J. W. Jackson of Texarkana, Arkansas-Texas, became the bride of Al Stack, son of Mrs. Mary Stack of Milwaukee, Wisconsin, at a double-ring ceremony performed by Pastor Harold B. Schultz on May 3 in the home of the bride's parents. The couple will live in Texarkana.

Brinkly-Wood

Helen Wood and Harry Brinkly of Springfield, Missouri, were united in marriage on March 23 at Kansas City, Kansas. Elder F. W. Hawkins officiated.

Children's Day Program Helps

STANDARD CHILDREN'S DAY BOOK NO. 2

Part I consists of a sixteen-page Children's Day service entitled "Follow Me." This service is complete in itself. The play is both educational and entertaining.

Part II is composed of twenty-four pages of well-chosen, miscellaneous material for any missionary program. In this section are playlets, poems, stories, articles, and the words and music of two songs. Price 25c.

STANDARD CHILDREN'S DAY BOOK NO. 1

Contains the complete Children's Day service, "Flowers for God's Kingdom." And besides the service there are six pages of pantomimes, three pages of playlets and dialogues, twenty-four pages of recitations and exercises for children of all ages, miscellaneous poems and songs. There is much good source material for occasions other than Children's Day. Price 25c.

THE GOLDEN CHAIN

By Martha Bayly and Roy E. Nolte

This pageant for kindergartners, primaries, junior and junior highs is the story of two children sent into the garden by their mother to learn Bible verses. In an interesting way they are shown the value of co-operation for both individuals and nations. Cast may vary. 1 hour. Price 35c each; \$3.60 a dozen.

SUMMER'S FESTIVAL OF PRAISE

By Mattie B. Shannon

A nature pageant with scriptural application for kindergartners, primaries, juniors and junior highs. Cast may vary. Price 35c each; \$3.60 a dozen.

I LOVE TO TELL THE STORY

By Ada Rose Demerest

A dramatization for Children's Day built around the story of Jesus blessing the children and closing with a distinctly missionary command to continue to "tell the story." Price 10c each; \$1 a dozen.

A CHILDREN'S DAY DREAM

By Lucy King DeMoss

A sixteen-page play to be used in preparation for a missionary offering. The two leading characters are Deacon Average and Mr. Plate. Each of these parts may be taken by a senior boy. Other characters are a group of junior and junior high boys and girls, and another group of children who are brightly costumed and represent different nations. Deacon Average goes to sleep and has a dream. Mr. Plate is a little close-fisted, or, at least, is mainly interested at home. The effect of the general conversation is to cause him to become greatly interested in the welfare of each nation and anxious to spread the gospel to all. The deacon wakes up and admits the dream has "opened his eyes." Price 8c each; 85c a dozen.

EUREKA CHILDREN'S DAY RECITATIONS, No. 4

Edited by Mattie B. Shannon

Recitations, acrostics, motion exercises, special features, religious play, pantomimes, songs, and a monologue for kindergartners, primaries, juniors, and junior highs. Price 25c.

Order through your Book Steward or direct from

Herald Publishing House

103 South Osage

Independence, Missouri

www.LatterDayTruth.org

The Saints' Herald

Volume 93

May 25, 1946

Number 21



Children's Day

June 9, 1946

The future depends on what we do for them—not just ours, but for the children of all the world.

(Program materials in this issue.)

Photo, Bauer-Cotterell, Philadelphia.

The Gospel Rests on Facts

By Apostle Arthur A. Oakman

First Things First

By Betty Jane Suttner

The Saints' Herald

Volume 93

May 25, 1946

Number 21

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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P. S.

*** NOTHING FREE**

There is nothing free of cost. If you don't pay for what you get, somebody else does. Neither the church nor the government, nor any other agency, can provide anything free of cost. Always there is somebody or some organization that meets the bill. And when they quit, the service ceases.

In government, it works about this way: You want something that costs, perhaps, about a dollar. So when the government decides to get it for you, it takes about two dollars out of your income. You get a dollar back. The other dollar goes for administration; that is, for the man who takes your application for the dollar and gives it to you, and for the man who bosses him, and for the other man who checks up on both of them, and for the red-tape people right up to Washington, D. C., who plan the whole business. You could have borrowed it from the bank, interest and all, a lot cheaper. And the bank could make a little profit on the transaction, while your government, charging more and working less efficiently, loses money—your money, incidentally. So it pays to be careful what you ask the government to do for you.

Some people think the church should provide

many things and services to the members free of charge. But there is no freedom from charge. Somebody has to pay. It must come out of tithing and contributions—generally, your contributions.

Some people are entitled to help free of cost: the aged, the crippled, the helpless, the incurable. Other people who are well and strong, and able to pay, should help them, or pay for helping them. This is an obligation of Christian mercy.

Then there are the nonprofit activities that must be sustained: missionary work, church administration, and many special services. These cost money, but cannot make any. The contributions of those who are well and able must maintain them if they are to give their service, which we consider important.

A few are entitled to something free. The rest of us should pay our own expenses.

There is a tendency for people to alter their regard for a thing according to what it costs them. Some good things have been made available to our people without cost, because others paid the expenses. Unfortunately, the recipients did not appreciate what was done for them, and lightly regarded the donation.

You appreciate more what you pay for; you value something that has cost a sacrifice. Getting things free may be very bad for you; it undermines your sense of values; it may even deteriorate your character. In this case you pay a high price for something that is "free." So it costs you anyway.

NEIGHBORS

Good neighbors seek the wide back door
When they are coming here to call.
And if the step's not swept quite clean
They never seem to mind at all.

They bring a recipe or two,
A fresh baked fruit or berry pie,
Or from the garden 'cross the way,
Come salad green to tempt the eye.

Or maybe they just bring a word,
A friendly "join us Wednesday night"—
To know my neighbors think of me
Makes my whole day exactly right.

—Louise Wrigley.

* INDEPENDENCE HOMES have a number of worthy retired gentlemen, early risers all their lives, who declare that they "can't sleep a wink after four o'clock in the morning." The way they work it, nobody else does either.

Which reminds us how Aunt Bitsy solved that problem many years ago. Grampa took long morning and afternoon naps, and went to bed early. Then he spent a good part of each night wakeful and prowling around. Aunt Bitsy got tired of that and took drastic action. When she saw Grampa sit down, she gave him some churning to do. When he tried to take a nap, she sent him out to the woodpile. All day she trailed him, so that he didn't get any rest. When night came, he fell into that dreamless sleep which is usually ascribed to the young and innocent. And there was no "four o'clock" business the next morning either.

It is well to remember, "Take sleep in the hours set apart by God for the rebuilding and strengthening of the body and mind," which doesn't mean all day; and it is also well to remember, "Cease to sleep longer than is needful" (Doctrine and Covenants 119: 9; 85: 38).

There is no virtue in arising early unless you do something good with the time. It is as bad to be idle at five in the morning as it is at twelve in the evening.

EDITORIAL

Apostle Paul M. Hanson

Apostle Paul M. Hanson, President of the Quorum of Twelve, celebrated a fiftieth anniversary recently. It was on May 24, 1896, that he entered the ministry of the church by his ordination as a priest. He became an elder in 1902, and also a seventy. He was ordained an apostle, April 19, 1913, and became President of the Quorum of Twelve, April 15, 1934.

Two eminent contributions stand out among the achievements of Brother Hanson. He has traveled widely for the church, representing it in most of the more important parts of the world, giving what ranks as high diplomatic service, and in a true sense has been an "ambassador of Christ." His other important work has been in the field of scholarship, in which he has given years of study to archaeology and antiquity, especially to American origins, and is without doubt the best-informed man in this field among our church people today.

Brother Hanson is held in high esteem, love, and respect by many people, both within and outside of the church. At Crescent, Iowa, there was recently a celebration in honor of his long service, of which we do not have details now. We congratulate Brother Hanson, and gladly join with those who have honored him.

The Organized Class

"I know a lot of young people drifting about, not doing anything in the church," said a young woman, "fellows back from the services, girls with nothing to do. But there isn't a class in the church school I can invite them to attend. What can we do about it?"

Organize a class for them, we told her. See your pastor and get per-

mission. Call up some of these young people and try your idea on them. If enough are interested, get a teacher, a place to meet, and organize your group. . . . They did all this and more, and today, a few weeks after the first inquiry, they have a fine group of young people, all enthusiastic and happy with friendly association, some common projects, and a good program of activity.

More than twenty-five years ago, a class was organized here for the young people. They worked out an interesting program, and their activity has gone along the lines of the original plans ever since, with slight modifications. Some members moved away, but new ones came. Some have died, but the class has grown to the maximum size it can accommodate.

Significantly, it is not now a young people's class. As members grew older, the character and interests of the class changed. Some who were in the courtship stage then are grandparents now. Some officers thought that when members reached a certain age they could be pushed out and replaced by younger folk, keeping the class one for distinctly young people. But it hasn't worked that way. The old ones don't like to go out, leaving their friends; new ones don't like to come into an old setting. They like to organize something for themselves.

Perhaps this is the best idea, after all. Let the class grow old together. Let friendships ripen, attachments deepen, and love for the church and its people mature. And when a new generation of youngsters appears, help it to get started, organizing its social life within the broad protection and sponsorship of the church. Where congregations are large, individuals love the church, but find it impossible to be intimate with all members. The small class or study group then calls persons of like in-

terests together, and they work and serve in their own special way.

Perhaps there are young people back from the war in your congregation who have no class or group. You may be in danger of losing them. A little leadership and friendly counsel, giving them the right start, may do much good. There is a chance to do something for them if you begin now.

Faithfulness Makes the Headlines

A beautiful story of faithfulness in marriage appeared in our paper on a very recent morning. Major Hans G. Hornbostel, U. S. Army, and his wife were in Manila, where he was an executive in publication work. The Japanese came, and they went to the dreadful Santo Tomás prison together. On starvation diet, forced to live in filthy surroundings, he lost more than eighty pounds, she more than sixty. At that time a serious skin affliction attacked her. They were liberated by American troops. Back in this country, it is found that her disease is leprosy, and that she will have to go to the leprosarium in Louisiana. The law requires that the couple be separated, regardless of what either may wish, unless he also should become infected. Major Hornbostel, aged 65, is asking for permission to go with his wife. "I have had my chance in life," he says, "and I want only one thing now—to be with her." Government officials will do all they can to have his wish granted.

Knowing the consequences, the suffering that must be endured before the period of numbness sets in, this man is making a brave choice. Here is an inspiring story of love and faithfulness. Love is greater than death. Undoubtedly this couple shares a fine courageous happiness in facing danger together.

Divorces are cheap. In the papers they go into the smallest type. Unless connected with some terrible or sordid scandal, they receive little at-

OFFICIAL

Reunion Schedule

REVISED TO DATE

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY.

Reunion	Date	Place
Texas	June 14-23	Camp Ben McCulloch Fairview Nauvoo
E. Montana	June 22-30	Fairview
Nauvoo	June 23-30	Nauvoo
Owen Sound	June 29-July 6	Port Elgin Deer Park
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western	July 12-21	_____
Colorado	July 18-21	Saskatoon
Saskatchewan Ky. & Tennessee	July 20-28	Paris, Tenn. Gardner Lake
Zion	July 20-28	Gardner Lake
So. New England	July 20-28	Onset, Mass.
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26-Aug. 4	Silver Lake
Spring River	July 26-Aug. 4	Columbus
Detroit-Windsor, Flint-Pt. Huron	July 27-Aug. 4	Blue Water
Arkansas & Louisiana	July 28-Aug. 4	_____
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	_____
Central	Aug. 3-11	Gardner Lake
Missouri	Aug. 3-11	Brooksville
Maine	Aug. 3-11	Woodbine
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Eastern	Aug. 9-18	Cash
Michigan	Aug. 8-18	Brush Creek
S. E. Illinois	Aug. 10-18	Kirtland
Kirtland	Aug. 10-18	Des Moines
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	_____
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	_____
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	_____
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wisc.

tention, and then only small stories. But faithfulness is still so wonderful that it makes the headlines. And publicity is not the only result, for faithfulness has great rewards of its own, known best to those who practice it.

L. L.

I would have every minister of the gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother. — Fenelon.

From the Presidency's Office

ELDER V. D. RUCH, our able pastor at Council Bluffs, Iowa, concludes his report for April, 1946, with a paragraph which will be of interest to the Saints, and which we quote:

The branch is moving along nicely. Easter Sunday morning we had to turn people away by the scores. Just couldn't find standing room in the building. Had over 70 men at our Men's Club meeting on the first Tuesday. A young people's prayer meeting on Easter Sunday morning attracted about 50 young people from Omaha and Council Bluffs.

PRESIDENT FREDERICK M. SMITH was deeply interested in the work of the Kansas City Tuberculosis Society, of which he was second vice-president. At the meeting of the Society held April 25, 1946, the following memorial resolutions were adopted:

Whereas, Dr. Frederick M. Smith, who so loyally served for eighteen years as a member of the Board of Directors of the Kansas City Tuberculosis Society, was on March 20, 1946, called to his eternal home;

And Whereas, Dr. Smith served not only the local Society, but also for six years was a member of the State Board of the Missouri Tuberculosis Association;

Therefore, Be It Resolved, that the Board express to the family, and to the many friends of Dr. Smith the deep sympathy of the members of the Board in the great loss which they have suffered in the passing of Dr. Smith. His death is a great loss not only to his relatives, but also to his church and to the entire community;

Be It Further Resolved that a copy of these Resolutions be spread on the minutes of the Society, that a copy be sent to the family of Dr. Smith, and that a copy also be sent to the officers of the Reorganized Church of Jesus Christ of Latter Day Saints.

If a man empties his purse into his head, no one can take it from him.— Franklin.

I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience.— Calvin.

Mary Harragarra, Otoe Indian and Church Member

Chaplain for Oklahoma War Mothers

From the *Ponca City News* (Oklahoma), Brother Hubert Case brings us a clipping that appeared in the issue of February 17, concerning Mrs. Mary Harragarra of Red Rock, who was the first president of the Otoe Indian War Mothers chapter, and is a full-blooded member of the Otoe Tribe. For two years she has been chaplain of the Oklahoma War Mothers. Brother Case informs us she is a member of the church, well-known to our people and to citizens of her part of the country.

At the national convention of War Mothers in Kansas City the week before last Christmas, "Mother Mary" as she is known, offered a prayer that has been widely reprinted, and appears in the article from the *Ponca City News*:

Our Heavenly Father, we come before thee at this hour, asking thy blessing upon these that are here. Heavenly Father, we come asking forgiveness for our sins and shortcomings.

O God, we thank thee for the group of these wonderful mothers who gave their all in our nation's behalf, that we may live in peace.

Our Father, we thank thee, and give thee all the praise for world freedom which we now enjoy.

I thank thee, O God, for the privilege to come here, to speak and pray the great and precious promises of thy Word, in thy holy name. May the Spirit bring them to our heart and minds. . . .

Give us a new understanding of our responsibility as members of the World War's family, when we pray, O God, who hast made man in thine own likeness and who dost love all whom thou hast made. Suffer us not, because of the difference in race, color, or condition to separate ourselves, from other and thereby from thee. But teach us the unity of thy family and universality of thy love.

Our most gracious Heavenly Father, bless especially our gold star mothers. Bless them, be close to them, give comfort, happiness, and health, strength to overcome their sorrow. Their loving sons will never, never come home. Their sons are like the beautiful Morning Star that shines above everything. They are in God's care now, for their memory is here with us, for we know they are a part of our flag that waves o'er this free land, the patriotic songs we sing are part of them, the deeds they have done will never be forgotten day after day in time to come.

O Lord, our silver star mothers, bless them, give them what they need to sustain them.

Bless our boys that are far and near, bring them home safe. Care for them while coming home on the deep seas.

Lord, at this Christmas season let us realize the importance of the occasion of the birth of the Savior of the world. May the Spirit of Christ move in the hearts of us all, that thy kingdom may come and thy will be done on earth as it is in heaven. Peace to all the world. Amen.

The Gospel Rests on Facts

(A transcript of lectures delivered before a group of church appointees in Chicago, during December, 1945.)

By Apostle Arthur A. Oakman

EVERY great philosophy has its rise in objective happenings authentically accredited by competent witnesses. The reality of facts thus experienced gives rise to thought which in turn interprets the experience. Further, as meaning is conveyed to those so interpreting, they, too, experience the reality which gives rise to the philosophy.

The religion of Jesus Christ is no exception. It is grounded in certain facts which were experienced by men and women who testified of their experience and left their record for the sole purpose of expressing what the facts meant to them.

Christianity rests upon what God has done for man. I shall propose in this first lecture to select four basic facts or series of facts which should provide the pillar and ground of our ministerial witness, thus:

1. The fact of a unique literature in Hebraic history:
2. The fact of the life and ministry of Jesus Christ:
3. The fact of apostasy from the society founded by Jesus Christ: and
4. The fact of restoration, both as it sought to correct the abuses fostered by apostasy and as it sought to extend logically and to develop the life and ministry of Christ.

I.—THE FACT OF A UNIQUE LITERATURE IN HEBRAIC HISTORY

Whether the Old Testament is in the main creditable history, and whether it can all be trusted from the historian's point of view as reliable, may be open to question. It would appear that what we have in the Pentateuch is a collection of myths and legends concerning the creation as they were corrected and

refined by the spirit of inspiration. This statement should not cause us concern, for some concepts are best expressed in imagery, symbolism, and figurative language. Primitive races embodied their culture in myths which were handed down orally from father to son, and it would not do violence to our understanding of divine revelation if we affirmed that there was present in the consciousness of Moses certain of these myths and legends. They may have been derived from Egypt. But whether they were or not, they were refined and corrected through his contact with Divinity.

Whether all the Psalms were written by David, whether there were one or two Isaiahs, whether the Book Daniel was written before or after the captivity, does not make any difference to the fact that this literature existed many years before the coming of Christ in substantially the same form as we have it now. Further, this literature contains a certain type of utterance known to us as prophetic. The relation of man to the world and to his fellows is progressively revealed and refined under the inspiration of a long succession of outstanding spokesmen. Again, this literature contains certain propositions about God, about man, and about the ideal coming kingdom which was to be enshrined in Israel as a nation. As one examines these propositions, he must credit to the Jews an exceedingly simple yet lofty conception of one righteous God, the God of the whole earth. The idea of Jehovah may have been mixed earlier with superstition borrowed from Egypt, and the earlier prophets, and the sons of the prophets, may have been guilty of regarding Jehovah as one of a

number of rival gods. But under the guidance of the great prophets, these misconceptions were dissipated, and the conception is clearly brought forth that Jehovah is God of all existence, that there are no local restrictions to his jurisdiction, there is no rival God or co-existent matter which might serve as the root of evil. He is the absolute creator of all visible and invisible entities, of things material and things spiritual. There is no dualism in their conception, no antagonism between spirits and bodies.

The prophets also say that Jehovah is righteous and demands righteousness from his worshipers. No costly sacrifice, no magical apparatus will cause him to deviate from his righteous judgment on sin. But while he slays the soul that sins, he has no pleasure in the death of the sinner. He loves too much to be vindictive.

The supremacy and righteousness of Jehovah have their inevitable corollary in the fact that his ideal for mankind will eventually triumph. This ideal is a kingdom of righteousness enshrined in Israel, the nation. It is erroneous to say that the idea of the kingdom of God, which seems first to appear in the Scriptures, means merely the sovereignty of God. It means his sovereignty *as it is finally to be realized* in righteous Israel, the nation; and through Israel in all the world. This rule of God in Israel is to center in the New Jerusalem.

This brief summary of the contents of the prophetic faith is but a sketch. But it cannot be denied that this conception was a fact and that it centered in the minds of those who were responsible for giv-

ing us the literature. It is further to be observed that these principles and this prophecy of the kingdom seem to point to a divine superintendence in and over history. It reveals purpose slowly taught to men and even more slowly apprehended and incorporated into their lives.

II—THE FACT OF JESUS CHRIST

The historicity and trustworthiness of the New Testament. We may freely take for granted the fact that Jesus Christ actually lived as a person on earth in form like as we are and in nature comparable to our own. But there have been some who thought he was a ghost and that his body was not subject to the laws of gravity. This view grew out of the idea that matter was essentially impure, a view which was refuted by the prophets of Israel. Those who thus believed denied, of course, the crucifixion, resurrection, and ascent into heaven. Already in the days of the first apostles the conviction of the absolute holiness of Christ had given rise to speculation along this line, and so John feels constrained to write, "Every spirit." John's conviction of the humanity of Jesus is confirmed by the vast majority of competent historians even though they may not agree with John's interpretation of Christ's person. The historian's confirmation may be fairly summed up in the language of H. G. Wells. "All four Gospels agree in giving us a picture of a very definite personality. One is obliged to say 'Here was a man. This could not have been invented.'"

One may, I think, accept this statement and say Jesus was a historical figure. But in order to gain a hold on his life and to understand his teaching, we must of necessity inquire as to whether those documents which tell of him are authentic. Can they be trusted? Are they on a par with any other

biographical effort? Can the testators be creditable and competent witnesses? We need not ask for verbal innerancy nor need we believe that every word in the Gospels was dictated by the Holy Ghost. But we ought to be reasonably sure that they are veracious in their main parts, and to be sure of this we will have to briefly summarize the evidence.

The Gospels

The main facts about the life of Jesus are recorded in four brief biographies, incorporated in the New Testament as the books or testimonies of Matthew, Mark, Luke, and John. These accounts are honest attempts by plain men to give us a true picture of his doings and sayings. They are not supposed to be history textbooks. They are portraits—thumbnail sketches if you like—written by a group of devoted followers. They should be read precisely as any other biography is read, and their subject should be made to leave his own impression upon us.

Many people are skeptical of the New Testament. Some are honestly so, since the discovery of the reign of law seems to discredit the miraculous. The Gospels are full of miracles. But if we have any scruples on this subject, let us lay them aside for a moment. We have to give credence to well-authenticated testimony or evidence, however improbable it may seem. If we can be reasonably certain that the records are true, then we must respect what they say. And, it must not be forgotten that the teachings of Jesus Christ are as miraculous as his doings. We cannot ask for verbal infallibility, and we shall not be too concerned about minor discrepancies. All we ask for is a fairly concise and sane record, and that is just what we have.

Mark. Mark, who is the earliest writer, made up his account from the preaching of Peter. This is very evident as we see the note of *action* which runs through his narrative. Peter was a man of action.

and so the words *straightway* and *immediately* are much to the fore. For a number of years Mark was Peter's traveling companion, and doubtless recorded his narrative from Peter's fund of knowledge as the ministry of the word went forward, and he sought authority for his doctrine by reciting, in public address and private intercourse, the deeds of the Savior.

Luke, who also wrote the Book of Acts, was more careful of the order of his chronicle. He made strenuous attempts to "set forth in order" those things "which we had amongst us," because he had a "perfect understanding" of them (Luke 1:1-3). He doubtless had access to what John Mark and others had written. His testimony is a cultured effort. A deep sense of sympathy for the sick and infirm runs through it, and the constant reference to the "company of women" (24:22) and also to certain individual women, suggests one source from which the "beloved physician" (Colossians 4:14) drew his facts. Scholars have discerned that both Luke and the writer of the first Gospel had access to another document known as "Q" (the first letter of the German word *Quelle* meaning the "source.") In this fundamental literature were some of the sayings of Jesus and the historical settings for them.

Matthew's account is different from Luke's in some respects. For instance, the record of the birth of Jesus is, in Matthew's testimony, evidently from the side of Joseph, while in Luke's it is unquestionably from the side of Mary. The two chronologies represent two attempts to reconstruct a genealogy, showing how Jesus was of the lineage indicated in Old Testament prophecy. Matthew seems to be more of an editor, and arranges the "logia" (sayings) of Jesus from various documents at his disposal, supplementing these with memories of his own.

John's testimony is different altogether from the other three. It

is more of a philosophy of Christ to interpret the life and ministry of our Lord which will portray him more acceptably to the mind of the Greek and that of the churches in Asia over which John had supervision. His view is not contradicted by the others, but it is not emphasized to the same extent by them. He tries also to supply some incidents which the others omit. For instance, there are no parables in John's record; but there is the story of the woman at the well, some miracles (notably the raising of Lazarus) and other happenings which are not included in the Synoptics. John also wrote much later. After a rich and full ministry in contact with Greek as well as Jew, mature in love for his fellows, we suppose that John undertook to reveal the *light*, the *life*, and the *love* of our Lord.

How infinitely poorer we, and the generations before us, would have been had we and they not received these four testimonies!

Their Authenticity

The early church expected the immediate return of Christ in person to rule and reign in glory. It probably never occurred to them, therefore, until a long time had passed, to write their experience of Jesus. Only when time forced them to admit they had misjudged the timing of his prophecies concerning his second advent did they undertake to make the Master live in the written word for their posterity. Thus, perhaps, many incidents are lost to us. Those that remain, however, bear the unmistakable stamp of truth.

Evidence. Whoever wrote the Gospels must have had an intimate knowledge of the details of temple life at Jerusalem. In A. D. 70 this was obliterated, and the temple itself destroyed along with the whole cultus of the Jews. Anyone coming an appreciable time after this event could never have faithfully reproduced, recaptured, and recorded the atmosphere prevailing there in Jesus' day. But in the New

Testament there is no uncertainty. It is all reproduced in detail. This means that there is more reason for supposing the Gospels were written by the people living *before* A. D. 70 than after. Again, never once does Luke either in his testimony or in Acts make any mistake about naming the local and provincial officials in the Roman Empire. He speaks of the *rulers of the synagogue* and *first men* of Antioch in Pisidia; the *Priest of Zeus* at Lystra; the *lictors* and *jailer* of Philippi; the *politarchs* of Thessalonica, and others.

Adolph Harnack (b. 1851) the greatest of all scholars of early church history, sums up the position with reference to the trustworthiness of the Gospels and the New Testament generally, with these words written in 1897:

There was a time, and the general public is still at that date, when it was considered necessary to hold the most ancient Christian literature, including the New Testament, as a tissue of deception and falsehood. That time has now passed. For Science it was an episode in which she learned much, and after which she has much to forget. The results of my investigations go in a reactionary sense far beyond what one might call the moderate position in the criticism of today. The most ancient literature of the Church is, on all chief points, and in the majority of details, *veracious and worthy of belief*, from the point of view of literary history.

We can depend upon the Gospels, then, as supplying us with a sure hold upon the life and ministry of Jesus Christ. They testify of him.

CONTEMPORARY HISTORY

References to the life of Jesus, other than those recorded in the New Testament are very scanty. There are two statements, however, which suffice to show Jesus actually lived. Tacitus, writing A. D. 115-117, tells about the origin of "Christianity" as coming from Christ, who was sent to execution under Tiberius; "but in spite of this," he says, "the execrable superstition [Christianity] repressed for the moment, broke out again, not only in Judea,

the home of this plague, but also in Rome."

Josephus, the Jewish historian, gives some account of John the Baptist and Herod's reason for beheading him. He also mentions that James, the "brother of Jesus who is called Christ" was put to death by the high priest. In the text there is also a paragraph about Christ himself. But scholars believe this an interpolation by some later Christian. But whether it is or not, we have ample evidence that Josephus knew something about him. He may have been silent for reasons which would make the Romans favorable to the Jews. This is scanty evidence indeed; but it is not surprising, for, as Platnauer says, no Roman historian, from Tacitus to the scandalmongers of the fourth century, ever wrote imperially. "Their outlook was confined strictly within the walls of Rome." They did not care to know much of the provinces. It was in one of the provinces that Jesus organized and equipped his movement.

Thus we may be sure that the documents *attending* the life and ministry of Jesus Christ are trustworthy—and that he actually lived. We turn now to a very brief examination of his teaching.

(To be Continued.)

Night Clubs

If the men and women who pour out of the country's night clubs after 11 o'clock in the evening were compelled to submit to a blood test, there is small doubt that at least half of them would be found unfit to drive motor vehicles. Nevertheless, they take their places behind the steering wheel and immediately become a menace to the lives and property of all other citizens.

Why is the right of a night club to make money by selling an irritant, depressant, narcotic drink superior to your right and the right of your wife and other loved ones to live?

—*The Clip Sheet*, Methodist Board of Temperance.

Children's Day Observance

(Re-print from *Guide-Lines to Leadership*, April, 1943.)

Mention Children's Day and ask for words usually associated with it, and you will probably get "program" and "baptism." Traditionally, Children's Day is supposed to have a program with recitations, songs, etc. And parents are expected to come to see their children march to the platform and "speak a piece." All this can have a profitable socializing and expressional function. Yet more than this can be visioned. It is not enough to have a program—the kind of program makes some difference.

WHY CHILDREN'S DAY?

One principal reason for observing this day is to remind us that "there are children in the branch." For this period we are calling this to the attention of the church. In this light the day calls for more than a program; it asks us to do these things:

- to examine what we are doing for and with our children.
- to offer opportunity for child participation in church life.
- to admit qualified children into church membership.
- to rededicate ourselves to promotion of healthy child life.
- to develop in children a happy awareness of God's care and presence, and to pattern life accordingly.
- to sense God as the father of all children all over the world.

WHAT TO DO?

Possibilities are legion. Here are a few that have been tried—ten of them:

- A general service with families sitting together with an order of worship suited to child interest, spans of attention, etc.
- A baptismal service with the baptisms coming at the close of the meeting.
- A program depicting the services of the church to the child—blessing of babes, administration to the sick, instruction, tithing, etc.
- A service of singing by children, telling the life of Jesus as it touched children.
- Tableaux of children of all over the world.
- A program of children's stewardships of health, time, conversation, money, etc.
- A Commencement service for preparation school, giving exhibits, demonstrations, etc.
- A program of "children through the ages"—from the boy Samuel to children in the local branch.
- A testimony and storytelling meeting with seniors telling of their childhood days and their entrance into the church.
- A festival of flowers or child's garden of life service.

OUTLINE FOR A CHILDREN'S DAY SERVICE

NOTE: No one service can be outlined for the many branches of our church. They differ too widely in places of meeting, numbers, staff, etc. The following can be adapted to local situations. For instance, some may not have a font in the main auditorium, making it difficult or impossible to include the actual baptism. In this case, the ceremony can only be suggested. The text is very simple—it may be extended and elaborated at will.

MUSIC: "The Church's One Foundation."

THE CHURCH (Lady in conventional drama costume of white):

"I am the voice of the Church of Christ. I speak for him who came to bring abundant life to men everywhere. Today I bring you a particular message for the children of my charge. One day He who commissioned me counseled his disciples to take thought for them. 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'

"Today I bring you a procession of a few of the services I provide for these younger members of the church's fellowship. I invite you to see and share in making them vital and adequate for the child in your midst. Christ has no hands but your hands, no voices but your voices to do this work of nurturing and companioning in his Spirit. Your church calls you today to accept this stewardship as a happy welcomed and common responsibility. This is the invitation of Children's Day."

MUSIC: "Gather all the Children In," from *Zion's Praises*.

THE CHURCH:

"I, The Church, make formal acceptance of her part in fostering a spiritualized child life in the blessing of the babe. Parents who bring a child before the congregation silently promise to co-operate with God and his people in developing a life that accords with God's plans and purposes. Otherwise, they can expect no blessing. And the congregation likewise accepts the charge of providing the kind of social relationships and instruction that will conduce a life for promoting and living in a zionic order. On these conditions God, the Father, enters the covenant to work with us all.

"After the pattern of Jesus, the elders, in his stead, take the babe in their arms for the sacrament of blessing."

MUSIC: "This Child We Dedicate to Thee."

The elders and the parents of a babe or babes take their place during the singing of the hymn. Then follows the blessing of the babe or babes.

THE CHURCH:

"I provide ministers to go into the homes of her people, to instruct, to invite, to commune. This ministry is not for adults only. Youth and children are to be known and visited. The Greater Teacher knew and loved children. He was at home with them. That is still a test of an effective minister. Two priests go to a home of my people. Father and mother and children gladly greet and happily converse with these men who bring testimony, friendly concern, and benediction."

MUSIC: "Home, Sweet Home."

Parents and children are seated in a home setting by the time the music is finished. One of the priesthood tells a personal experience with narrative that appeals to the children. They and the parents may ask questions or make comments. The other priest tells something of the general church's or local branch's program and invites the family, children included, to participate in it. For a moment they bow as "O Lord! Around Thine Altar Now" is sung. They retire as the piano plays a stanza.

THE CHURCH:

"I offer healing to my children. Many a child remembers through life the experience of

administration to himself or to one of his family. Wise parents and ministers have taught the necessity of keeping the laws of God in matters of physical and mental health. They have also taught that when illness comes, there is the invitation to go to the Great Physician. The children of my fellowship have a treasury of choice experiences when God has been near."

MUSIC: Third stanza of "Let Us Pray for One Another."

Two elders approach a father and mother as the mother holds a child of four or five. One elder tells how we are told to call the elders and pray in faith, explaining the sacrament to the child. A chorus hums a stanza of a hymn, as the elders place their hands on the head of the child. As the humming proceeds the Church speaks the familiar quotation, "If there be any sick among you." The chorus sings a second stanza as the scene retires.

THE CHURCH:

"I am to teach my children. You are my teachers. I call you to help parents in this God-given task. Many consecrated ministers and teachers give hours of time to this stewardship. I only wish their offering might be more charged with high professional qualifications and spiritual power. Today, however, let us pay tribute to the indispensable corps of volunteer workers who teach and live with my children."

MUSIC: Two selected stanzas of *Saints' Hymnal*, 215.

A scene of children in a preparation school is enacted.

THE CHURCH:

"Then, my children come to an age of accountability. If they have been well taught they have learned of Christ, of the restoration of his church, of the duties and privileges of children who enter, of the means of entrance. These boys and girls come to their pastor and request baptism. He and their parents confer. It is a happy association of parents and teachers and ministers and children—and God—who come on Children's Day to celebrate the formal entrance of the child into the church.

"To the child let this be a covenant, a pledge to be renewed through the Lord's Supper and to be sustained by the Holy Spirit invoked in confirmation. To the congregation it is the reception of boys and girls who are to grow in participation in the life of their spiritual fellowship."

MUSIC:

A baptismal hymn, as the service proceeds into the ceremony of baptism of children. A brief talk of instruction and welcome may be made by the pastor. It is essential that this part be continued without break in the service.

THE CHURCH:

"Today we rededicate ourselves to the stewardship of living with and for our boys and girls. There is no holier call, no more solemn responsibility, no more satisfying returns than in leading children in the way of the old, old path of the gospel."

Hymn and Benediction.

Lord Jesus, thou hast known
A mother's love and tender care,
And thou wilt hear while for my own mother
most dear
I make this Sabbath prayer,
Protect her life, I pray,
Who gave the gift of life to me;
And may she know, from day to day, the
deepening glow
Of joy that comes from thee.

I cannot pay my debt
For all the love that she has given;
But thou, dear Lord, wilt not forget her due
reward,
Bless her in earth and heaven.
—Henry van Dyke.

SAVIOR, LEAD THY CHILDREN

Tune: "Savior, Like a Shepherd."

Savior, lead thy little children
As they work and as they play
May their days be bright and happy
As they try to do thy way.
Bless the children, all the children
Keep them ever by thy side.

Growing always in thy service,
May they in thy love abide.

Savior, guide the willing parents
As they teach thy children here.
In the hours when light is needed
May they feel thy presence near.
Bless the mothers, bless the fathers,
May they e'er thy purpose see,
That the fruitage of their labors
May to thy good glory be.

A CHILD'S PRAYER

Dear God, our Loving Father, we thank you
that you love us and that you are the friend of
children everywhere. Amen.

First Things First

By Betty Jane Suttner

A GOOD Christian wants an eye that's sharp, clear, quick, sees everything, misses nothing. It has its pupil centered squarely on religion; sees red at sin, hatred, and war; opens to plans of a better world; shuts to cruelty and rumor; looks for work; never falters at the size of the task; is sympathetic to others' troubles; is not blinded by its own; is never green with greed, salty with foolish tears, or cold with unresponsiveness.

We are standing on a breath-taking peak of history. Then from this almost unimaginable eminence, those huge considerations, I come plunging down, narrowing my eyes to regard that pin point, me. How can I deport myself best as a tiny but very proud part of that history? Well, for one thing, I will try to be the Christian that God wants me to be. I won't whine about what I can't have. I'll revel with a new sense of privilege in what I can have. I'll try my best to be a good Latter Day Saint. A good Latter Day Saint has to make sacrifices and plenty of them, but the first ones are always the hardest.

You should know that our religion is the hardest to live by but the easiest to die by. I would like to repeat that if I may, Our religion is the hardest to live by but the easiest to die by.

OUR RELIGION brings a new hope of courage, of faith, of tri-

umph. It echoes a challenge for the preservation of truth, justice, and freedom. It promises a sustaining inner strength to all who defend its rights so that Zion will bring a new beauty of simple living to a peaceful world.

The great majority of our members think we will have our golden opportunity of establishing Zion now that World War II is over. Whenever we want to start founding Zion, we know that God is on our side, and I don't think it is necessary to wait around for a golden opportunity.

We made a promise with God when we were baptized into this church that we would do our part in the establishment of Zion. Honestly, have each and everyone of us done as much as we could have? God gave us life for that purpose. Shall we just thank him for our presence here on this earth and let it go at that or are we going to do something to pay our debt? Don't you always get sort of a smug feeling when you've done something well? Well just think how smug our church could be as a whole if we founded Zion. We are going to need Zion as a place of refuge. If we let the people down, in a way we are admitting defeat.

Let's get started on the road to Zion. "First things first" will be our motto. Let's take an inventory of ourself and see if we are going to

operate with a maximum amount of success during the year ahead.

PUBLIC RELATIONS: More friendly than last year. More service to others, more reorders for your special brand of understanding.

MAINTENANCE: Plenty of vitamin and mineral fuel going into the old boiler, good steam up, total tonnage about right, no sign of stress or strain in any department. The clock operating properly for sleep, work, and play.

READY TO WEAR: Is it?

If each checks off you can be pleased and proud to vote yourself a bonus and get down to the important and creative job of planning. This year is a clean sheet of paper with a sharpened pencil.

Last of all but not least, *pray*—say a prayer each night. Say it to God, if you know God. But say it yourself . . . and say it for others, so that our desires will come true. Say . . . "I will work at the well-chosen job of building Zion, hard and long. I'll try harder than ever before, and I'll try to encourage others to increase their efforts too—for all of us are thinking, doing, working, and praying . . . for the fulfillment of our ideals."

"Deserve, then desire."

Learns Song Through Spirit

A short time ago I had a wonderful and inspiring experience. I had just received a new edition of the *Saints' Hymnal*, and as I stood by the library table looking through the book, I came to the hymn, "Tell Me the Story of Jesus." I wished so much to know the tune, that I asked the Lord if he would teach it to me. Suddenly I felt a heavenly personage near—so near that it touched my arm. Then all at once I heard my voice being carried over the lines of the hymn, falteringly at first, and then confidently. I was so happy to know the melody to that beautiful hymn, I immediately thanked God for his blessing; I'm sure I shall never forget it.

Mrs. Said Shepard.

Box 77
Johnstown, Nebraska

The Restoration

9. Violence Flares in Missouri

By Evan A. Fry

IN DISCUSSING the early history of the Latter Day Saints in Missouri, we have pointed out several factors which if understood in the background of our thinking, will help us to understand the many conflicting cross currents which swayed public opinion during these troubled years. Missouri in 1833 was the far western frontier of the United States. The forces of law and order were somewhat imperfectly organized. Although many of the Missouri citizens were of a high type—good farmers, substantial propertyed men, college graduates—yet it should be remembered that the frontier also attracted the lawless, the irresponsible, the illiterate, the unrefined, and uncivilized. We should bear in mind the already-enumerated differences between the Saints and the Missourians who resented their presence here. The Saints, traditioned in the Puritanism of New England, settled their difficulties peacefully and legally; the Missourians often resorted to fists. The Saints condemned horse racing and gambling—two of the most popular diversions of their neighbors. The Saints were teetotalers, and in Missouri a man was not a man unless he could take his whisky straight. The Saints were shocked at the lack of schools and newspapers, and proceeded to establish both. They advocated and practiced a straight and strict type of Sunday observance. Among them were millers, carpenters, and other craftsmen from the East who felt superior to the native Missouri craftsmen. Even the coinage and the vocabulary of the two types of people differed. But most important of all was the fact that the Saints, of New England origin and sympathy, were rabid abolitionists, while the Missourians were equally

rabid in their defense of the institution of slavery.

With all these differences, seen from the perspective of a hundred years and more, it was almost a foregone conclusion that the colony or settlement planned by the Latter Day Saints in Missouri should have been doomed from the start. There were too many differences, and according to the spirit and nature of the times, they were irreconcilable. The Missourians feared that the Easterners with their leaning towards abolition would vote as a block and carry the elections. They despised them for their differences and peculiarities and for their strange religious beliefs. They were jealous of their large land holdings, most of them obtained by original patent from the government. A study of the early land plats shows that the names of Edward Partridge, who as presiding bishop bought much land in trust for the church, and Lilburn W. Boggs, who later became lieutenant governor and governor of the state, often appeared side by side in connection with large and choice plots of land in Jackson County. And further, as is so often the case, persecution, not only failed to convince the Saints that they were wrong, but it made them more certain that they were right.

IN STUDYING the troublous days of 1833 in Jackson County, it is well also to remember that this was a lawless period in many parts of the United States. The war of the colonies against the mother country was only a little more than fifty years away, and in the days of the Revolution, defiance of law was often the mark of a brave and a noble patriot. Many of the great fortunes of New England were established during the colonial period

by professional smugglers, who thought it not un-Christian or disloyal to ignore such laws as they did not like. It was also a period of high feeling and frequent mob violence. Newspaper editors were frequently the objects of mob violence, especially if they dared to take the unpopular side on the issue of slavery. More than one press and font of type were dumped into the Missouri River by a mob during this period. Even in the usually sedate East there was extensive persecution of the Catholics in the early 1830's, which extended even to the burning and sacking of convents, schools, and churches. Race riots flared in Philadelphia, and the usual treatment for any individual who differed with the majority was tar and feathers and a ride out of town astride a rail. The persecutions of the Latter Day Saints in Missouri were part and parcel of this general or nationwide trend of the times, and though the injustice of them still rankles at times, we have long since ceased to feel that our ecclesiastical ancestors are any more entitled to be known as a special brand of martyrs than many other peoples who suffered in similar ways. It is in that spirit, then, that we proceed to recount some of the troubles of 1833.

As early as April, 1833, a mob formed in Independence for the avowed purpose of driving the "Mormons" (as they had been nicknamed) out of the state. But the mob made the mistake of breaking open a keg of whisky before they attacked, instead of after their work was completed; and as a result their plans were temporarily forgotten. The July, 1833, issue of the Saints' paper, the *Times and Seasons*, unwittingly supplied the spark that set off the explosion. This paper contained an editorial entitled "Free People of Color." If we were to read it today, it would seem quite mild and sane and sensible. It advised the Saints not to take sides on the slavery issue—not

to proselyte among the Negroes under existing circumstances, and quoted in support of that position the state law regarding "free people of color." But the Missourians operated on the principle that "he who is not with us is against us." They would recognize no neutrality. They looked upon this editorial as an invitation to free Negroes to settle in the slave state of Missouri.

On July 20, 1833, some of the leading citizens, most of whom deplored mob violence and feared that more was coming, signed a petition asking that the Saints leave Jackson County. But such mild action was not to the liking of some hot-heads, who seized the reins, called together a mob, wrecked the printing office of the *Times and Seasons*, threw the press into the river, and scattered type and half-completed printing through the street. They raided the store owned by Gilbert and Whitney, two prominent Latter Day Saints, and dragged the bolts of cloth through the streets like schoolboys celebrating a football victory. A blacksmith shop owned by one of the Saints was also wrecked. And to finish the day, Edward Partridge and Charles Allen were tarred and feathered.

SAMUEL WESTON, a blacksmith and Justice of the Peace, in describing these troubles in later years, asserted that the members of this mob were the lawless, good-for-nothing element, and substantial citizens such as Alexander Doniphan, who later befriended the Saints at considerable personal danger and expense, corroborated this view. But there are other historians who are not so sure that it was only the good-for-nothing people of the community who participated. Lieutenant-Governor Lilburn W. Boggs said, "Mormons are the common enemies of mankind, and ought to be destroyed," and not many years later, acting as governor, Boggs issued his infamous

order which said that Mormons were to be exterminated, or driven from the state. So, in any event, the good-for-nothing element had the encouragement and tacit approval of some highly placed citizens in Jackson County and in the state of Missouri. One historian, Warren Watson (not a Latter Day Saint) says that Boggs originated the method so frequently used during the next ten years—promising protection of the law, demanding the surrender of the Saints' weapons in the name of law and order, and then attacking them when they could not fight back.

On July 23, a treaty was signed under duress, in which the Saints agreed to leave Jackson County—half of them by January 1, 1834, and the other half by the following April. Though they had been forced to sign this document, the Saints sent a delegation to Governor Dunklin, appealing to him to protect them in the exercise of their religious and property rights. Dunklin referred them to the regular law enforcement officers, and suggested that warrants be sworn out before a justice of the peace, and presented to the circuit judges for prosecution. Legally, this was the thing to do. As a practical method, however, it was futile. All justices of the peace in the county belonged to the opposition, and they simply refused to issue any warrants against their friends.

October 30, 1833, violence flared anew. A party of men visited the Whitmer settlement west of Independence, on the Blue River, and committed serious depredations and destruction of property. On the following Saturday night, November 2, some more drunken ruffians sallied forth for a Saturday night lark, unroofed a house, beat several people, and inflicted a serious scalp wound with a pistol shot upon a man who was too ill in bed to escape them. Some of this man's neighbors came to his defense, and in the ensuing melee one of the mobsters was shot in the thigh. Like

wildfire then the word spread through the county, "The Mormons have shot a man."

Sunday night was quiet, and the Saints made use of the day to dispatch messengers to Circuit Judge Ryland, whose court was then in session in Lexington. Monday, November 4, more depredations were committed in the settlements near the Blue River, and hearing rumors of this trouble, nineteen unarmed men from the Colesville settlement west of the Blue started east to offer their help to their distressed brethren. They found all quiet, and turned back home again, but not before some small boys had seen them, and reported to the mob that the Mormons were on the march. The mob then pursued and overtook them near the Christian Whitmer home. Since the Colesville men were unarmed, there was little they could do, while the mobsters trampled down the Whitmer corn, shot wildly into the air, and beat the bushes to find stray fugitives.

Over in the Colesville settlement, the sound of the shooting was plainly heard, and a body of armed men was despatched to investigate. They were fired upon by the mobsters, and the fire was returned, with the result that two of the mob were killed, and one of the Saints died the next day of wounds received. Now there was a perfect frenzy among the mob element. They spread lurid stories of an "armed uprising among the Mormons." They mustered out the militia, which was largely composed of the same men who had formed the mob, and in the name of the law demanded the arms of the "rebellious" Saints. The Saints, still trusting that the processes of law would somehow operate to their protection, surrendered their arms. Armed riders of the mob—or the militia (no one could tell who was which) rode about the county, terrorizing the stragglers and fugitives. The settlement on the Blue was given two hours to get out, on

pain of death, and men, women, and children were turned out onto the open prairie in a November rain which soon turned to sleet and snow, without household goods, or crops, or destination.

The largest group of the Saints congregated under the drizzling November skies on the Temple Lot, near the home of Bishop Partridge, where they camped out for a time. Then on November 7, through snow and freezing rain and sleet, they made their way northward along what is now River Boulevard, and thence down the river bluff road to the Wayne City ferry landing, near the present site of Cement City. Crops, homes, livestock, household goods were either destroyed or left behind. Families were separated. There was no shelter from the cold fall rain. Women gave birth to babies that night down on the river flat, warmed only by an open fire, and protected only by rag carpet held over their heads by friends. And at 2 A. M. that night, there occurred the most brilliant and spectacular shower of meteors ever to be seen in the Northern Hemisphere, convincing the Saints that the end of the world was near.

These stricken people found temporary shelter across the river in Clay County, and though their hopes of Zion were temporarily shattered, their dreams and their ideals remained. Joseph Smith saw the spot he had selected for a temple site only once again before his death, and then secretly, under cover of darkness. The light of hope in the breasts of these people was dimmed, but not quenched.

Prayers Are Appreciated

I am writing in regard to my friend, Mrs. Edgar Hawley, for whom I requested the prayers of the Saints before she entered the hospital. She passed away following the operation because of a weak heart. I wish to thank all who prayed for her. I know she would have expressed her gratefulness, too, had she lived.

Miss June Hammon.

R. R. 2, Box 87
Custer, South Dakota

The Women's Program for Conference

The classwork for women during conference week was a success. Large crowds filled the lower auditorium of the Stone Church; during the first three days many could not find room, but a constant number attended all the sessions.

Prayer and thoughtful work went into the planning of the program, and each person who had a part brought her best in preparation and material to the audience.

The first hour was devoted to discussing the many phases of the work of a functioning women's department in the branch. The second period, a study in the development of the woman herself, presented helps for problems in living, which women and families must meet today.

At the first session on Monday morning Dr. Roy Cheville offered a prayer for the week, petitioning the Heavenly Father's blessing on all that would be done in his name.

A count of those who were present from different States of the union, the provinces of Canada, the British Isles, and the Australasian mission, showing representatives from almost every place in the world, made one realize how far reaching the gospel of Christ is.

The topics discussed in this class were as follows: "Women's Opportunity for Service," "Young Women's Work in Independence," "The Work of the District Organization," "How to Unify the Program and Planning the Week-end District Meeting and Institute," "The Work of the Local Department in the Branch, How to Build Nonboring Programs," "Presenting an Outline for a Good Book Review," and "Food News and Recipes for Quantity Cooking for Church Suppers." The week's work closed with a consecration service of rededication.

A lovely musical offering opened the second period each day, providing a fine setting for the splendid discourses which followed. Familiar subjects were approached with new viewpoints, and the speakers brought much vital instruction and inspiration to the listeners. Discussion themes were as follows: "The Cradle of Democracy—Our Home," "Arming Our Youth," "Stewardships of Ourselves and Possessions," "Building More Stately Mansions," "Evangelizing—1946," and "New Appreciations of Our Spiritual Heritage." It will be of interest to readers to know that a pamphlet containing most of the class material is being prepared as quickly as possible. Orders may be sent to the Women's Department, The Auditorium, Independence, Missouri. When ordering state the

By Pauline Arnsion

number of pamphlets desired; they will be mailed when ready. The price is 25c each.

The ladies of Independence had an opportunity to offer their hospitality to visitors at the lovely reception given Tuesday afternoon at the Memorial Hall. A friendly informality prevailed, and many had a chance to chat and become better acquainted.

Although weary from a full day's program, about 100 ladies assembled at 4:30 Thursday afternoon to see a display of lovely bouquet arrangements that had been made up for them, showing how everyday articles and utensils could serve for containers.

Daily too, in the women's booth, tables were set appropriately for different occasions, such as an informal luncheon, breakfast, child's party, etc.

Much time and thought are required in planning an adequate conference program, but the expressions of appreciation from the visitors, and the opportunity to mingle with devoted Saints from other places renews our minds and spirits, and we join our efforts with theirs that the coming year may see great progress in the Master's work.

The Blue Bird Program

By Ruth Lewis Holman

The Blue Bird Program is a church-centered weekday activity program for girls between the ages of seven and ten.

The purpose of the Blue Bird program is to create, through simple activities and worship services, an atmosphere of joy and happiness which will develop within the girls a desire for continued and active participation in church work. This purpose is stated in the Blue Bird promise:

"I *promise* to try always to be kind and helpful, to be happy, and to help bring happiness to others."

Four years of purposeful, happy work are provided through rank progression. General Objectives are good will, comradeship, helpfulness, good citizenship, good health, reverence, self-control, thoroughness, neatness, courtesy, stewardship, and a familiarity with the doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints. In the required activities, the girls are given opportunity to develop these qualities and make them life habits.

News OF THE CHURCHES

The activities suggested in the Blue Bird program are varied. There is directed play: games—sometimes just for fun, and other times used to teach a story from church history, nature studies, home-centered work: sewing, cooking, housework; handcraft, music, and drama. Health is an important factor, and each girl must keep a health chart. Regular attendance at church and church school is required.

Blue Birds learn to see God through all his handiwork, and to understand and appreciate his great love for all persons. Recognizing this divine love, they are led into paths of service for him.

Four girls may be organized into a Blue Bird band. For further information write to the Girls' Headquarters Committee, Religious Education Department, The Auditorium, Independence, Missouri.

Independence has eighteen Blue Bird bands, which include almost 200 girls. A chorus of exactly 150 girls from the various bands, directed by Mrs. John Wrigley, sang for the General Conference on Saturday afternoon, April 13.

Mrs. Mark Holman is the general church Blue Bird leader, and Mrs. Vance Link, the Independence supervisor.

Leaders in Independence are as follows: Stone Church: Mrs. Verda Bryant, Mrs. Margaret Anderson, Mrs. Evelyn Weeks, Mrs. Alberta Davis, Mrs. Adelle Douglas, Mrs. Mildred Andes, Mrs. Velma Pinson, and Mrs. Marjorie Kinzey; Walnut Park: Mrs. Enid O'Neil, Mrs. Ruby Smith, Mrs. Ralph Remington, Mrs. Floyd Smith and Mrs. Vernon Blackburn; Englewood: Mrs. Bessie Karlstrom, Mrs. Martha Bruce, and Mrs. Rosie Carter; Enoch Hill: Mrs. Mildred Thompson and Mrs. Myrtle Louderback; Liberty Street: Mrs. Ida Fye; Slover Park: Mrs. Marie Fields and Mrs. Mary Lou Paul; Spring Branch: Mrs. Margaret Reiff; East Independence, Mrs. Vida Heidi, and South Side: Mrs. Delores Fowler.

St. Louis, Missouri

Pastor, Frank McDonald

Elder Paul Counts was in charge of the work of the branch while Pastor Frank McDonald attended General Conference.

The 11 o'clock sermon on Palm Sunday was presented by Elder Clarence Archibald.

The women of group number two, with Myrtle Lloyd as leader, held their meeting April 16 at the art museum in Forest Park. Dinner was served in the basement of the museum, after which the sixteen women assembled in a room on the first floor, and those who were not privileged to attend General Conference listened to many interesting reports given by those who did.

Harvey Collins, David Lewis, and Kenneth Coumerilh have received their military discharges.

The young adult group recently enjoyed an old-time wiener roast and steak fry in Forest Park; thirty were present. The evening of fun and fellowship was cut short by rain, however.

One of the outstanding events of the church year was the Good Friday service of music and tableaux depicting ten scenes from the life of Christ. Forty-six people participated in these tableaux, assisted by several committees in charge of staging and lighting the performance.

The church school worship on Easter Sunday was in charge of T. S. Gough and Russell Archibald. Helen Counts read a poem entitled "The First Easter" written by Tommy Woods; Rosaleene Coumerilh and Ernest Ebsworth sang "I Know That My Redeemer Liveth." Pastor Frank McDonald presented the 11 o'clock message. T. S. Gough sang "A

New Commandment," and the choir, under the direction of Frances Neff, sang the anthem, "God So Loved the World"; Grace McCutcheon was the accompanist. The auditorium and church parlor were filled to capacity.

—Mrs. Opal Nelson, reporter.

Kirtland Temple

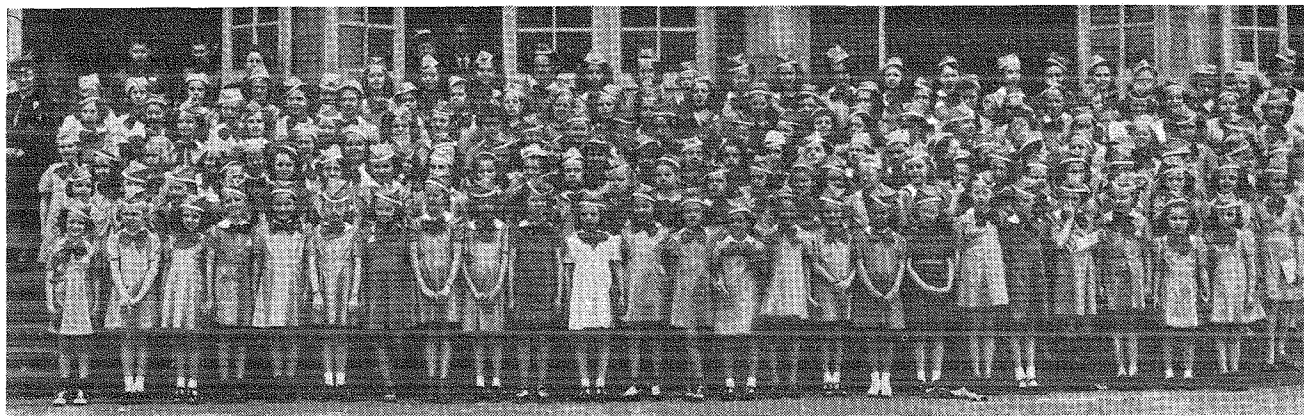
Pastor, John W. Banks

One hundred four persons were served Friday evening, March 1, in the auditorium at the five-dollar patron dinner given by members of the women's department and Zion's League. A program of music consisting of violin selections by Virginia Warner; accordion numbers by George Marsh; vocal solos by Dorothy Buck, Jeanne Davidson, and Robert Traxler; a musical medley by Kathryn Moore, Ruth Burt, and Scott Liston; and group singing, led by James McMahan, provided the evening's entertainment.

Proceeds from the dinner and contributions sent from friends throughout the district netted \$520, which proved to be more than enough to complete payment on the new Hammond organ installed in February. A dedication service was held the following Sunday morning, at which time the congregation assisted in the dedicating of the organ to the service of God in his temple. Elder Donald Lents, city pastor of Columbus, was the speaker at the evening service. On March 17 Elder Charles Brockway, district young people's director, occupied the temple pulpit.

At the junior church service on March 10, Elder William Webbe gave an illustrated talk, using small doll replicas of Joseph and Emma Smith, telling of their work in connection with the

THESE 150 BLUE BIRDS SANG FOR GENERAL CONFERENCE



coming forth of the *Book of Mormon*. Dorothy Davidson, junior church supervisor, reports that the children are drawing maps following their travels as they study the *Book of Mormon*.

On Thursday, March 28, in place of the usual evening of recreation, the Zion's League sponsored a volleyball tournament at the high school; teams were made up of returned veterans, high school students, and members of South Church and temple. Proceeds from the tournament amounted to \$185, and were contributed to a benefit fund.

In connection with their study of "Comparative Religions," the League had as its guest the Reverend E. W. Schnedler, minister of Willoughby Lutheran Church, who gave an enlightening discourse of the origin, doctrine, and organization of his church.

On Thursday afternoon, March 21, members of the women's department gathered at the Chestnut Room for a tea in honor of Sister Eben Curry's eighty-sixth birthday anniversary.

—Elizabeth Thomas, reporter.

Port Huron, Michigan

Pastor, Jack A. Pray

January 13 to 27 the Port Huron Saints enjoyed a series of illustrated lectures on "Jesus in Ancient America" by Seventy H. I. Velt. There was an average attendance of two hundred thirty-eight each night; both young and old participated in making the series a success by distributing over 6,000 handbills advertising the services. Four persons were baptized at the conclusion.

Elders John R. Grice, Stanley Phillips, Virgil J. Billings, Ernest Ledsworth, and John Booth were guest speakers during the last three months.

The branch choir, under the direction of Richard Whitford, has increased its membership by the addition of several young people. To the musical department has lately been added an orchestra, reorganized and directed by Harry Mal-tas. The first concert in many months was given March 31.

Zion's League has been having splendid attendance at the weekly meetings. On February 1 fifty Leaguers and their friends journeyed to the Maxwell home in Carsonville, Michigan, for a hay-ride. At the devotional hour, March 12, Pastor Jack Pray was in charge, assisted by Russell Loeding. The theme talk, "Listen, the Master Speaks," was given by Elder Allan McLane; Vida Grice and Shirley Pratt sang "Zion Builders." with Joan Koehler accompanying. One meeting each month a member of the priesthood is selected to talk to the

group. A League member presents a special number in harmony with the theme at the evening service.

The branch has approved the raising of \$15,000 for expansion of the church building to provide extra classrooms. Each department will contribute to this project.

The Young Matrons Club held a "country store" in the basement of the church. As a result \$150 was added to the building fund.

On March 28 a Communion service for members of the priesthood and their companions was held in the church basement. Tables were set in the form of a "U"; Elders John R. Grice and Jack Pray were in charge.

Young Joseph Barrett, Patricia Ann Paton, Charlene Ann Loeding, David Lee Smith, and Michael Dell were blessed by Elders J. N. Muir, J. R. Grice, Jack A. Pray, T. P. Summers, and Frank Bailey, on March 31. Flowers for the occasion were donated by parents of the children being blessed.

Recent additions to the branch by baptism are Douglas Muir, Renee Muir, and Francis Ledsworth. A beautiful candlelight service was the setting for the confirmation service the evening of March 31.

The 11 o'clock service Sunday morning, March 24, was devoted to the memory of Frederick Madison Smith. His picture was given prominence in a setting of lighted candles and beautiful white flowers. Pastor Pray was in charge, giving an appropriate talk for the occasion. A poem, "A tribute to our President," written by Delores Breckon, was read.

—Vida E. Grice, reporter.

San Leandro, California

Pastor, William Hall

The San Leandro mission is the youngest mission in northern California; it was organized March 24, 1946.

Several years ago a thriving mission existed in east Oakland, but it was discontinued when the Berkeley church was built. Since then several Latter Day Saint families have moved into east Oakland, San Leandro, San Lorenzo, and Hayward. Many could not attend church at Berkeley during the war because of gas rationing, and the need arose for a central place where prayer services could be held. At the request of the East Bay pastor, the Saints began meeting at the home of Mr. and Mrs. Holden on Wednesday evenings. Through these meetings several other families were located, and Sunday morning services were held. By January the group had grown so that the Holden home proved inadequate as a meeting place. An available hall was

found and rented as a temporary church home.

The February 3 Communion service was the first meeting to be held in the new location; Roy Weldon was guest speaker on that occasion. Apostle John Rushton approved of the progress being made by the group and arranged for its organization as a mission. William Hall was elected pastor, with Everett Smith and Mark Fonda as counselors. Other officers are as follows: Everett Smith, director of religious education; Brother Holden, leader of adult group; Brother Carter, older young people's leader; Paul Stanfield, leader of high school group and *Herald* representative; Sister Hall, children's leader; Mardel Holden, publicity agent and women's supervisor; Laroni Read, director of music; Brother Read, auditor; Nellie MacDougall, secretary and historian; and Orral Hartwig, treasurer. A finance committee was also appointed.

On the first and third Tuesday of every month, Alma Andrews, pastor of the East Bay congregation, holds missionary classes; much good is being accomplished through his work.

Recent guest speakers have been William Dungan of San Francisco, William Hayden and Russell Ralston of Berkeley, and Roy Weldon of Warrensburg, Missouri.

—Mardel Holden, reporter.

Montgomery, Alabama

Pastor, George Hall

The church school is progressing commendably under the supervision of Priest Erbydean Dixon. Brother Dixon was ordained last August; his wife was baptized two weeks later. Both are making a fine contribution to the church.

Services are held in the home of Mr. and Mrs. W. N. Wellers, 810 Goode Street. Membership has increased so much that cottage services are becoming crowded. The Saints are hoping to have a church soon in which to worship.

Mrs. Sellers is in charge of the women's department. A chicken dinner was sponsored at the U. S. O. club on March 15, at which \$82 was cleared for the building fund. Other projects have also been supervised by the women to add to the fund. Plans are now being made for the purchasing of a site for the church.

Apostles M. A. McConley and Charles R. Field were recent speakers; Brother Field presented an illustrated lecture on ancient America. Montgomery offers an excellent field for missionary endeavor, and the visits of these men were greatly appreciated.

—Grace Cottle, reporter.

Independence, Missouri

Liberty Street Church

Pastor, Howard C. Timm

On March 4 the Boy Scouts sponsored the picture, "North Star," which was shown in the lower auditorium of the church.

Steven Leslie, infant son of Mr. and Mrs. Ray Beem, was blessed at the 11 o'clock hour on March 31 by Elders Cecil Walker and John Zion.

The regular Wednesday evening prayer service, March 27, was given over to a special business meeting. At this time the building committee, members of the Liberty Street congregation, Bishop Kelley, and representatives of the First Presidency and Presiding Bishopric met together to discuss proposed sites for the new church building. Several suggestions were presented, but as yet no definite location has been decided upon.

The junior department, eager to do its part in helping to raise money for the new church, is working to reach its goal of \$250. Several weeks ago the juniors organized a paper drive, and a contest is being held to make the work more interesting. A penny drive is also in progress. Already they have collected 10,000 pounds of paper (\$50) and \$16.60 worth of pennies, making a total of \$66.60. Other projects are being planned, and the department feels confident that it will reach its goal by September.

The children of the primary department are co-operating too. They are saving their pennies for the new church, and now have a total of \$13.39.

The Zion's League enjoyed an excellent musical program Sunday evening, March 17. On March 24 the Leaguers went to Topeka. They had complete charge of the day's activities, and report an enjoyable and successful trip. Everyone was invited to attend their Sunday evening service on April 21. At this time Joseph Frick showed the picture, "Kansas City, U. S. A.," depicting the growth of Kansas City. Each Tuesday evening the young people meet at the home of League Directors, Earl and Mable Holsworth for class study. They are studying the book, *What Difference Does It Make?*

Ruth Marie and Patricia Ann, daughters of Mr. and Mrs. Charles Stephenson, were blessed at the 11 o'clock service on April 28. Elders Cecil Walker and William LaGrece officiated.

Speakers for March and April were Cecil Walker, Howard Timm, Clair Green, C. A. Skinner, C. W. Clark, Ray Whiting, Ernest Roberson, John W. Rushton, R. V. Hopkins, Harold Velt, Arthur Rock, E. A. Ledsworth, and M. A. McConley.—Ethel Hart, reporter.

Sioux City, Iowa

Pastor, C. E. Burnett

Members of the priesthood have been very active in their attempt to reinterest the Saints who have quit coming to church. On the first Sunday of each month a priesthood meeting is held, at which time improvements that could be made in branch activities and procedure are discussed. A study period is held every third Sunday. On Monday nights members of the priesthood assemble at the church before leaving, two by two, on priesthood visits.

Prayer meetings are held the third Wednesday of every month at the church. There has been an increase in activity, and in the number present at the services.

The women's meetings have been very well-attended, and a great deal of interest has been shown in the lesson study. Mrs. C. E. Burnett presented a thought-stimulating lesson on "The Church in Your Home." Mrs. Irwin Field brought out the responsibility of Saints in a lesson on "Members, One of Another." On April 25 an evening meeting was held at the home of Pastor and Mrs. C. E. Burnett, a which time Elder Burnett addressed the women. He spoke on the part women can play in working with the priesthood of the branch.

An inspiring sermon on "Sharing" was recently given by Elder Arthur H. Thompson. Other speakers have been C. E. Burnett, C. J. Smith, George M. Vandel, C. A. Evans, Herbert Floyd, and Lloyd McIntyre.

On Palm Sunday two young men, Irwin Field and Lawrence Jones, and Priest Arthur Walbeck gave sermons.

Easter Sunday was one of the most beautiful in many years. It seemed even nature was set to commemorate the occasion. A sextet sang two numbers, "Lift Thine Eyes" and "Were You There?" Raymond Smith sang a solo "There Is No Death," and Elder C. E. Evans presented the sermon.

In the evening a play, "The Resurrection," was given under the direction of Bernadine Kudrle. The cast included Mr. and Mrs. C. A. Gunlock, Mrs. Irwin Field, Elaine Burnett, Kenneth Smith, and Lawrence Jones. Raymond Smith, accompanied by Mrs. C. E. Burnett, sang a hymn back stage. Following the play a memorial service in honor of President Frederick M. Smith was held. "Come, Sweet Comforter" was sung, and a talk on the life of President Smith was given.

Richard Lee, infant son of Mr. and Mrs. Leonard McPeck, was blessed by Elder C. J. Smith and George M. Vandel.

The Saints of Sioux City extend their sympathy to Mrs. Ellsworth Bryant and

daughter, Alma, in the recent loss of their husband and father.

Two servicemen, Ronald Brady and Raymond Smith, have received their discharges from the army. Ronald was stationed in the south Pacific thirty-two months, and Raymond served twenty-six months in the United States.

—Mrs. Ralph W. Pederson, reporter

Mobile, Alabama

Pastor, R. L. Booker

The theme for March, "This, too, Shall Pass Away," was presented at the Communion service. On the following Sunday, members of the Zion's League took their lunches and cameras to the bay front, and enjoyed an all-day outing. They held a meeting for the election of officers to serve the next six months; Those elected were Glen Barlow, president; Barbara Peavy, vice-president; John Holland, Jr., secretary-treasurer; Melgwin Miller, recreational and social chairman; Carl Carroll, project chairman; and Dorothy Smith, worship program chairman.

The theme for April was "Let Your Light So Shine." Young Judy McCurley was blessed on Sunday, April 7. Mr. and Mrs. Bernard Todd's baby was blessed on April 21. A beautiful Easter vesper service was held in the evening.

Recently discharged servicemen returning to Mobile branch are James and Russell McGuire, Aurelius Peavy, George Layman, Aubrey Miller, R. C. Smith, and Milon Day.

—Melgwin Miller, reporter.

Corinth, Ontario

Pastor, C. Beemer

The Corinth Saints were pleased to have as guests on March 31, Elder and Mrs. Chatworthy, and Elder and Mrs. Kelly of St. Thomas, Ontario. Brother Chatworthy spoke at the 11 o'clock service.

The Communion service on April 7 was well attended; Pastor C. Beemer was in charge. Sympathy is extended the family of Ruby McCurdy, who died April 2.

Emerson Beemer has returned from overseas after four years of service. Edwin Pearson is another returned veteran, having spent four and a half years in foreign service.

District President A. W. Sheehy of London, Ontario, visited in Corinth on January 13. Other visiting speakers have been Elders J. Winegarden and A. Hodson of London, Elder A. Hewitt of Bothwell, Elder Cameron of Toronto, and Elder Archer of Woodbridge.

—Agnes Silverthorn, reporter.

BULLETIN BOARD

Nauvoo Reunion

The Nauvoo reunion will be held June 23 to 30. Apostle Oakman and other general church officials will be present. Historic Nauvoo, on the shores of the Mississippi, offers an ideal setting and a memorable experience. Tents, cabins, and rooms in private homes are available. For full information contact:

W. H. Gunn
1325 30th Street
Fort Madison, Iowa

Change of Address

Virgil J. Billings, 172 Sycamore Street, Chillicothe, Ohio.

WEDDINGS

Baker-Neal

Myralee Neal, daughter of Mr. and Mrs. John Neal of Grant City, Missouri, and Raymond Baker, son of Arthur Baker of Lamoni, Iowa, were married January 9 in Long Beach, California. The groom is a chief petty officer in the Navy, and will complete his six-year enlistment next December. At present the Bakers are making their home near Port Hueneme, California.

Cunningham-Yeager

Mrs. Jessie Yeager and Elder Herbert Cunningham, both of Bloomsburg, Pennsylvania, were united in marriage at the Reorganized Church on Easter Sunday, Priest John Shaffer officiating. Following a trip to Maine, they will make their home in Bloomsburg.

Williamson-Cisney

Irene Cisney and Frederick Williamson were united in marriage at Indianapolis, Indiana, on March 2; Arthur W. Gage, Sr., performed the ceremony. The groom recently returned from military service.

Steele-Riley

Vera Riley and James Steele were united in marriage on January 6.

Rosanbalm-Carlile

Dorothy Louise Carlile became the bride of Lawrence Rosanbalm on Easter Sunday, April 21.

Hohensee-Steele

Ada Marie Steele, daughter of Mr. and Mrs. Thomas A. Steele of Warrensburg, Missouri, and Donald Hohensee were married at the Reorganized Church in Warrensburg on April 25. Pastor Ward A. Hougas performed the double-ring ceremony.

Welch-Weeks

Delores Weeks and Forrest Welch were united in marriage at the Reorganized Church in Warrensburg, Missouri, on May 5. Pastor Ward A. Hougas officiating. Mr. and Mrs. Welch are making their home at Sweet Springs, Missouri.

Nelson-Clegg

Ruth Waller Clegg and Edward W. Nelson, both of San Francisco, California, were united in marriage on April 30 at Newport Beach, California. The wedding was solemnized in the home of Mr. and Mrs. Burt Mills

(This space for Address Label.)

by Apostle John W. Rushton. The bride is a daughter of the late Gilbert J. Waller, and a well-known worker in the women's department of the Golden Gate church. The groom is pastor of the branch.

Nelson-Landers

Mr. and Mrs. William E. Landers of St. Joseph, Missouri, announce the marriage of their daughter, Lorna, to Kenneth Nelson, son of Mr. and Mrs. Alma Nelson of Guilford, Missouri, on January 27.

Nelson-Brooks

Bettie Brooks of Houston, Texas, and Cleo Nelson of Guilford, Missouri, were united in marriage on February 17. They are making their home in Guilford.

Ellison-Nelson

Juanita Nelson, daughter of Mr. and Mrs. Clarence R. Nelson, were married in Guilford, Missouri, on December 25, 1945. They are now living in Peoria, Illinois.

Gibbon-Bond

Madelaine Jeanne Bond and Glenn R. Gibbon, Jr., both of Enid, Oklahoma, were married April 21 in the study of the First Presbyterian Church in Enid, the Reverend Horace Casey officiating. Mr. Gibbon attended Graceland College prior to his induction into the Army in 1943; he was in the European theater for two years, and received his discharge last fall. The couple are at home in Enid.

Lee-Bussell

Mary Jo Bussell, daughter of Mr. and Mrs. Joseph L. Bussell of Redlands, California, was united in marriage to Kenneth C. Lee, son of Mrs. Hazel Lee of Redlands, on January 20. The Lees are making their home in Vallejo.

Wood-Bertrem

Simone Bertrem and Floyd Wood were united in marriage on Saturday afternoon, March 16, at the Reorganized Church in Chatham, Ontario, by Elder R. H. Jones. The reception was held in the Cadillac Hotel, Blenheim, Ontario.

Boley-Cudney

Iva Cudney and William George Boley were married at the Reorganized Church in Chatham, Ontario, with Elder R. H. Jones officiating. The reception was held at the home of Elder and Mrs. Leslie Wood.

Hughes-Swain

Helen Louise Swain, daughter of Mr. and Mrs. Charles C. Swain of Ontario, California, became the bride of James J. Hughes, son of Mrs. Olive Hughes of Brooklyn, New York, at a double-ring ceremony held in the Reorganized Church in Ontario, March 3, Elder Clyde C. Roberts officiating. A reception was held at the home of the bride's parents. The couple will make their home in Brooklyn, New York.

Miller-Scott

Jeanne Garland Scott, daughter of Mr. and Mrs. T. G. Scott, and Richard Wayne Miller, son of Harry C. Miller, were united in marriage at the Stone Church in Independence, Missouri, on Sunday, April 28. Leonard Lea officiated at the double-ring ceremony. A reception was held immediately after the wedding at the home of the bride's parents. Mrs. Miller is a secretary at the Herald Publishing House.

Ballantyne-Lingard

Mr. and Mrs. Walter Lingard of Lamoni, Iowa, announce the marriage of their daughter, Beulah Mae, to William C. Ballantyne, son of Mrs. Alvin Ballantyne, also of Lamoni, on Easter Sunday, April 21.

Jeffreys-Reinsma

Mary Lou Reinsma and Eugene Jeffreys were united in marriage at a candlelight service on February 8 at Grand Rapids, Michigan.

Births

Mr. and Mrs. Joseph Clyde Moore of Long Beach, California, announce the birth of a son, Bruce Michael, born April 14. Mrs. Moore is the former Beatrice Teagarden.

Twin boys were born to Victor and Mildred Talcott on March 6 at the Independence Sanitarium; they have been named Lynn Duane and Lyndon Wayne. Mrs. Talcott is the former Mildred Carlile.

A son, Jerry Dale, was born to Mr. and Mrs. Crawford Gard of Warrensburg, Missouri, on May 7.

Mr. and Mrs. Melvin E. Francis of Warrensburg, Missouri, announce the birth of a daughter, Bonnie Kay, born March 4.

Dr. and Mrs. Charles Brockway announce the birth of a daughter, Joy Dell, born May 4. Mrs. Brockway was formerly Edith Swain.

Mr. and Mrs. Royal F. Cross of Ontario, California, announce the birth of a son, James Leroy, born November 17, 1945. Mrs. Cross is the former Gladys Swain.

Mr. and Mrs. John A. Marrs of Ontario, California, announce the birth of a daughter, Joan Afrieda, born March 31. Mrs. Marrs was formerly Frances Mae Swain.

A son, Raymond Gordon, Jr., was born to Mr. and Mrs. Raymond Bingham of Enid, Oklahoma, on March 16. Mrs. Bingham is the former Jerry Wilson.

A daughter was born to Evelyn and Harvey Harris on March 17 at Grace Hospital, Windsor, Ontario. She has been named Cheryl Jan.

Paul and Marion Wood of Chatham, Ontario, announce the birth of a daughter, Janice Darla, born March 24, at the Public General Hospital.

A daughter, Joanne Gale, was born to Mr. and Mrs. Alan Abrams, April 29, at the Public General Hospital in Chatham, Ontario.

Our Departed Ones

HARDER.—George W., whose obituary appeared in the May 4 edition of the *Saints' Herald*, is survived by his wife; five daughters: Mrs. Iva Horton, Mrs. Carrie Bartlett, Mrs. Hilda Deering, Mrs. Margaret Brown, and Mrs. Doris Albrecht; and a son, Floy Harder. The latter was not included in the previous account.

SWEET.—Alice Young, was born near Mission San Jose, California, August 16, 1867, and died in Oakland, California, April 11. She was baptized at Irvington on November 21, 1892.

Left to mourn her passing are two sons: Norman of Oakland, and Charles of Livermore, California; three daughters: Vida Sweet of Oakland; Myrtle Henry of Salinas; and Zoe Brown of Berkeley, California; two brothers: Archie L. and Fred Young of Livermore; a sister, Nellie Presley of Oakland; four grandchildren, and two great grandchildren. Funeral services were conducted by Elder Fred Browning, assistant pastor of the East Bay Church. Burial was in the Masonic Cemetery at Livermore.

FORD.—Frederick Ford, son of Mary and John Ford, was born in Morgan County, Illinois, February 26, 1871, and passed away at Lamoni, Iowa, April 11. On December 20, 1893, he was united in marriage to Lavina Munkres; to this union six children were born. He and his wife were baptized into the Reorganized Church in 1902 at Evergreen branch; most of his work, however, was done in the Bloomington Church. In 1940 he moved to Lamoni, making his home with his daughter. Mrs. Ford died October 11, 1944.

Surviving are five sons: Lilburn Ray, James A., Ira Lee, Glen V., and Dale C.; one daughter, Mrs. Dolla Bohall; thirteen grandchildren, and ten great-grandchildren. He also leaves two sisters: Mrs. Mary Peek, Conception Junction, Missouri; and Mrs. Hattie Toney, Zurich, Montana. Funeral services were conducted by Elder Jay Barr, with Elder Carl Ballantyne as speaker. Interment was in Rose Hill Cemetery.

McALISTER.—Clyde Wamsley, was born April 5, 1876, at Marshalltown, Iowa, and died April 6 at Alva, Oklahoma. On January 24, 1900, he was married to Martha Davidson; nine children were born to this marriage, eight of which survive. He became a member of the Reorganized Church in June, 1903, and was ordained to the office of priest in 1908. For many years he was an active member of Freedom branch. He served as a rural mail carrier out of Freedom for twenty-four years, moving to Alva in March, 1943.

He is survived by his wife; one daughter, Mrs. Ruby Stevens, Round Mountain, California; seven sons: Clyde and Henry of Round Mountain; George, Claude, and Norman of Alva, Oklahoma; Orvin of San Diego, California and Russell of Saugas, California; two half-sisters, Mrs. Elizabeth Moerdyk and Mrs. Edwina Lockway of Kalamazoo, Michigan; and nine grandchildren.

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

The Saints' Herald

Volume 93

June 1, 1946

Number 22

Beyond the Mist

*When I had lived—
Yet lived, it seemed, in vain,
And I was weary from the watching of the shore—
I drew apart from shadows, misty with my light,
And sent the lantern beams soft falling in the night.*

*'Twas then I knew
He waited on the ridge
Safeguarding me from dangers lurking near;
And knowing that the power of His love
Would lead me to His shelter safe above.*

Frances Hartman.

The Gospel Rests on Facts

By Apostle Arthur A. Oakman

Report of a Conference Hostess

By Verda E. Bryant

Danger Points

An Editorial

The Saints' Herald

P. S.

Volume 93

June 1, 1946

Number 22

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

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Editor
Kenneth L. Graham, Business
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The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Announcements

Closed for Inventory

The Herald Publishing House SHIPPING DEPARTMENT and the BOOKSTORE will be closed on Saturday and Monday, June 1 and 3, respectively, for INVENTORY.

Herald Publishing House.

Notice

Due to the shortage of space, our news section must be reduced to an absolute minimum until more paper is available. For this reason, we are "briefing" all news—that is, we are using only the most important items for publication, rather than editing accounts of branch or stake activities in their entirety. We shall appreciate the co-operation of reporters during this crisis; only news-worthy achievements, special services, projects, and improvements should be written up. Baptisms and ordinations will be printed in the "Bulletin Board" section.

—The Editors.

* THE TEMPLE LOT is being restored, as far as possible, to its former condition as one of the beauty spots on the west side of the city. An earthmover is filling the big excavation and smoothing the top over with the dark loam soil that was formerly there. Lawn and landscaping, it is anticipated, will be maintained. The city needs such spots where citizens can see green grass and shade trees, and enjoy the sunshine and fresh air. This improvement will be greatly appreciated by all who have worshiped in the neighborhood. Credit should be acknowledged. Last December, June A. Short, a member of the City Planning Commission and of the City Council, proposed the possibility of this improvement in a letter to officials of the Church of Christ. A favorable response was received, their general conference approved, and a committee was appointed to work out details. Everybody will thank those who are responsible for this fine work.

* WISDOM LITERATURE is not something found only in the Scriptures. It is being written today. Not very much of it, certainly. But a little, by some good people.

Since that very fine, friendly book, "On Memory's Beam," by Brother Elbert A. Smith, came out, we find ourselves referring to it, marking pages, and putting notes in the back on where to find the important passages. Looking it over frequently, finding now one good bit and later another, we feel that here is wisdom—kindly, thoughtful, pleasant, and easily understood.

They say that you can buy any book in the world, but that it doesn't really belong to you until you have read and understood it, marked the parts that are especially helpful to you, and thought about it. . . . If you have bought this book, admired it, and put it on the shelf to be read at "a more convenient season," you are making a mistake. It is waiting there to help and cheer you now, if you will open its pages and read them.

* SOME PEOPLE SAY that things would be different in church if members of the congregation were allowed to have their turn at the preaching. Now it happens that the church has a special service for that sort of thing. It is the prayer and testimony meeting. Long sermons are not permitted, since there isn't time. Our experience has been that many fine, inspiring, and thoughtful statements have come from both men and women, sometimes from little children, and often from unordained men. The prayer meeting is a service both by and for the people. As such, it should be better attended. Of course, it has its dull times, just as some preaching services do. Probably prayer meetings would be better if people would speak sincerely and sensibly what is in their thoughts, instead of the formal testimonies that they give because they think such things are expected. Formality will give dignity to any meeting at first, but after a while it suffocates the spirit, because it gets in a rut.

* IF YOU THINK you have made an important speech, just remember all the good people who didn't hear it, but who will go right on living in a sane and intelligent manner, avoiding sin and doing good works. This thought will help you to settle down to a comfortable normal condition again.

* YOU BEGIN TO GROW UP when you discover that all life's problems cannot be solved by a permanent, new dress, and nylons, and a heavy date.

EDITORIAL

The "Herald" Again

When the writer bowed off the editorial staff of the *Saints' Herald*, issue of May 31, 1916, after three years of service as Assistant Editor, it was thought this was all for him so far as editorial work with the official organ of the church was concerned. Thirty years have passed, and here he is again.

No years spent under appointment of the church have been more fruitful in our maturing ministry than those engaging us on the *Herald*, and the intervening three decades of experience have added thereto. Yet we can but feel that in consideration of these times, calling as they do for so much more than did those of a third of a century ago, we are no more adequate to the challenge than when first coming to work on the *Herald*; nor are we so sure of ourselves as we were in the long ago, and thanks be for that. Such as we have, however, we yield to the current assignment, and shall put it to the best use of which we are capable.

J. F. GARVER.

Danger Points

A Strike-Bound Nation

An old friend was picketing a strike-bound plant in the neighborhood this morning. Back and forth he was going on a pilgrimage that led nowhere, wearing one of those double-bitted bibs, mounted fore-and-aft on his shoulders, stating that this place is unfair to organized labor according to local union number, etc., etc. I was glad this union was wise enough to use a good clean local employee instead of importing thugs and bums from the North End as unions sometimes have done. It makes a much better impression on the public.

What my friend had to say was

significant: "I hope this strike can be settled soon. We are running short of money, and we can never make up the loss, no matter how big an increase we get. Anyway, there are too many strikes. They could ruin our country."

That comment from the inside may represent the opinions of more striking workers than we know. We wish that the rank and file of union members had more to say about what is done.

Democracy

Although our nation is a republic, and its political affairs in general are conducted in a democratic manner, there are two great areas of our national life that are run by dictatorship. It is true that there are some splendid exceptions in both areas, but dictatorship exists in a majority of cases. These areas are business and labor. Too many businesses are still run as if only money and management had any interest or concern in conditions. Money and management alone cannot make a business. The human factor is indispensable; people suffer when things are wrong; they have rights which are equal at least to the rights of property. Government has established some strict controls for business, so that many of the old abuses have been abolished. Others will be controlled in time.

But dictatorship still exists rather largely in the field of labor leadership. This is very unfortunate for the working man, for the nation, and for business. We are far behind in establishing good and effective controls for labor organizations. They should be subjected to equitable regulation as other corporations are.

Government Seizure

President Truman has been very wise to resist the pressure to make

the government seize the strike-bound industries. Even when he has authorized seizures, he has not taken drastic steps. He doesn't want dictatorial action. He wants the processes of democracy to work out the problems if that is possible. This is the slower, more painful, less convenient way. But in the end it will be the best way. Government seizure could so easily lead step-by-step, and rather quickly, to a breakdown of representative government and to dictatorship. This nation, at the present time, could easily become a victim of a fascist movement, if some strong colorful leader were to take a hand in it. Very fortunately, our great leaders—President Truman, General Marshall, General MacArthur, General Eisenhower—have no inclinations whatever for it.

Future Remedies

It seems clear that if democracy is to be preserved in our country, political democracy cannot survive by itself, while dictatorship reigns in business and labor. As it is, the dictatorships create the problems, and the democratic political organization has to clean up the messes. Lincoln once said, "This nation cannot survive half slave and half free." It is time for that statement to be made again.

We have made quite a bit of progress in freeing the slaves of the industrial barons in the last fifty years and more, and more progress there needs to be made. But we have done practically nothing to free the slaves of the labor czars.

Principles

We need to remember that governments derive their "just powers from the consent of the governed" according to the words of an immortal document. We need the faith and patience to work along with our regular legal machinery to accomplish our purposes. We must renounce the use of military force to achieve political ends in America, as

we destroyed it in Germany, Italy, and Japan.

Power always offers a short cut to the desired goal. But those who resort to it always discover that it leads somewhere else, farther from the desired goal than ever.

L. J. L.

Reunion Schedule

REVISED TO DATE

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY.

Reunion	Date	Place
Texas	June 14-23	Camp Ben McCulloch
E. Montana	June 22-30	Fairview
Nauvoo	June 23-30	Nauvoo
Owen Sound	June 29-July 6	Port Elgin Deer Park
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western Colorado	July 18-21	_____
Saskatchewan Ky. & Tennessee	July 18-21	Saskatoon
Zion	July 20-28	Paris, Tenn.
So. New England	July 20-28	Gardner Lake
Alberta (Ribstone)	July 20-28	Onset, Mass.
Northwest	July 25-28	Ribstone
Spring River	July 26-Aug. 4	Silver Lake
Detroit-Windsor, Flint-Pt. Huron	July 26-Aug. 4	Columbus
Arkansas & Louisiana	July 27-Aug. 4	Blue Water
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	Pacific Palisades
Central Missouri	Aug. 8-11	Gardner Lake
Maine	Aug. 8-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Eastern Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	_____
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	_____
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	_____
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wisc.

"Alcohol is an anesthetic, depressing the central nervous system. Its action is progressive from the higher centers down. The centers concerned with judgment are first affected, the centers controlling respiration and heartbeat last affected." —Dr. Howard W. Haggard, Director, Laboratory of Applied Psychology, Yale University.

From the Presidency's Office

President Truman

WE ARE IN receipt of a letter from the White House as follows:

May 10, 1946

Dear President Smith:

I find that in the pressure of work in these strenuous days, I have not sent you a message of condolence in the bereavement which you sustained in the death of your brother. He was my faithful friend through many years, and his passing brings me a deep sense of personal loss.

Please accept for yourself and for all who mourn with you this assurance of heartfelt sympathy in which Mrs. Truman joins.

Very sincerely yours,
Harry Truman

President Israel A. Smith,
Reorganized Church of Jesus Christ
of Latter Day Saints,
Independence, Missouri.

While Mr. Truman was Senator, Doctor Smith had frequent correspondence with him, and he rendered outstanding service to us in helping to secure Federal assistance in completing the Independence Sanitarium and Hospital.

President Truman's career from County Judge, through the United States Senate, and now our Chief Executive demonstrates throughout that he is a faithful public servant. With him public office has been a public trust.

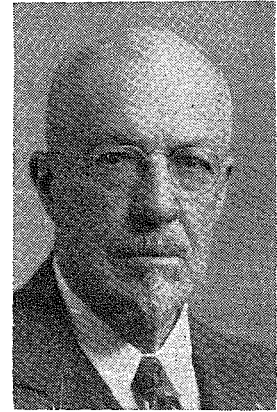
We commend him for his earnestness and manifest sincerity, and trust he will be blessed with necessary physical strength to carry on in these most trying times. No President of this country ever fell heir to so many and grievous ills and dislocations as President Truman.

We in Jackson County are proud of our President and his estimable family.

ISRAEL A. SMITH,
President of the Church.

IN MEMORY OF

F. M. Smith



OFFICERS of the Herald Publishing House wished to put in permanent printed form, as beautiful as they could make it, a brief record of the life of President F. M. Smith and of the tributes paid to him at the time of his passing.

Newspaper clippings will turn yellow with age and tributes contained in periodicals soon become lost under an accumulation of later publications, but this beautiful memorial booklet is something of a convenient size which can be kept by itself as a permanent part of each member's library.

And so it was that we prepared these memorial booklets and presented them for sale in our booth in the Auditorium during General Conference. We believe these booklets to be one of the finest pieces of workmanship that it has ever been our privilege to present to the church. You will enjoy sending them as gifts to your friends. Each one contains a picture of President Smith, is printed on heavy, enameled paper and is enclosed in a white envelope ready for mailing.

Price, 50c each.

Also available, and especially designed for framing, is a large printed photograph of President Smith, in black ink on glossy light paper. A suitable margin is allowed and the size is approximately 10½ by 12½ inches, over all.

Price, 10c each.

HERALD PUBLISHING HOUSE
Independence, Missouri

www.LatterDayTruth.org

The Gospel Rests on Facts

(A transcript of lectures delivered before a group of church appointees in Chicago, during December, 1945.)

(Continued from last week.)

By Apostle Arthur A. Oakman

HIS TEACHING

At first Jesus made a wonderful impression upon his contemporaries. He evoked enthusiastic faith because of the miraculous healing power which radiated from him. But this early faith was not deep enough for his purpose. He made few real disciples in spite of the multitudes which followed him.

Against him were the wealthy and powerful Sadducean high priestly family at Jerusalem and the Herodians in Galilee, because he openly denounced pride and selfish power and the acquisition and use of wealth which fostered these impulses. The Pharisees also had a quarrel, since Christ refused to countenance ritualism which did not minister to equality of opportunity for all. But perhaps, even more than the opposition of the classes, it is important to observe that Jesus persistently refused either to use force himself or to countenance its use by his disciples in the interest of furthering his religious ideals; and so that there were also set against him all the patriots or fervent nationalists, who, since the rebellion of the Maccabees, had looked for deliverance by a militant Messiah who would call the nation to arms. They would have come by force and made him King. But his kingship was not of that kind. Jesus turned his back on the zealots. He taught by precept and by example the absolute supremacy of the love of God. He was a virtuous philosopher, an eloquent teacher. As such alone he might have passed a tranquil life. But he persistently claimed to be a King—a King indeed, who would neither hold court nor lead an army, a King who would not use force to compel obedience to his mandate and who persisted in homely poverty to interpret the Mosaic Law. The

Jews could abide a philosopher. They could abide a king—but they refused to endure a king in the garb of a philosopher, and they sent him to his death.

We tend here perhaps to digress a little from the teaching of Christ and touch upon some of the forces and powers making the history which eddied around him. But the two are really inseparable, and we are here concerned to point out that Jesus taught a dynamic which impelled men out of their sense of obligation to serve him and that he based his kingship on this, rather than use force in the construction and extension of his society. The third temptation rightfully belongs at the beginning of his ministry, for in it the kingdoms of this world were presented to him, no doubt, and had he used his miraculous power to compel allegiance he could have sat in Caesar's seat. But turning from the spectacle, he set his mighty powers within the supremely intelligent limits of a mighty restraint which had regard to the needs of mankind. Again, while the common people heard him gladly, and while they followed him for the "loaves and fishes," so engrossed were they in getting a livelihood, that they had neither the time nor the inclination to respond to the deeper moral claim his teaching consistently presented.

The teaching of Jesus was set in the context of the nature of God. "God," he said, "is your Father." As such he loves each equally, and while he will not tolerate sin or take an obstinate soul into fellowship with him, he will do his utmost for his sons. Thus the teaching of Jesus is based upon the fatherhood of God, and the right of all men to fellowship with him and with each other upon terms laid down in the

gospel. We have, in the Sermon on the Mount, the law of the kingdom of God. We have not the time here to analyze its constituent elements, except to say that the great dynamic, love, is taken from the realm of the emotions and placed in the will. "Whatsoever ye would that men should do unto you, do ye even unto them." The inevitable result of such teaching would be, of course, equality of opportunity for all, and the unity of spirit and purpose which such equality presupposes. Christ takes the family as the archetype of kingdom relations, and uses this as an analogy to explain the kingdom spirit. Nothing is so abhorrent to God as that which keeps men one from the other. Distinction ought to be made between respectable sins and disreputable sins. Jesus assumed the publicans and harlots of ready forgiveness upon their repentance; but the respectable sins, practiced by those "who needed not a physician" he saw as insurmountable obstacles to his kingdom. Pride, avarice, the pursuit of worldly gain, the "holier than thou" attitude, the spirit which impels men to "lord it" over their fellows, he denounces. Humility of spirit, faith, diligence in keeping the commandments, stewardship of temporal possessions, he indicates are the characteristics which will restore the true glory to Israel.

SUMMARY OF CHRIST'S TEACHING

"Jesus of Nazareth, who claimed to be the Christ who was to come, set himself to proclaim the promised kingdom of God and to organize the community of those who believed in him to be the New Israel. It was to be a community—in the world but not of it—based on the fullest recog-

niton of brotherhood under the fatherhood of God, to the exclusion of any selfish claim for a privileged position, and on the acknowledgment in every single soul of an equal and infinite worth. At the same time Jesus wholly refused to take men into his community as he found them. The moral claim he made on men for absolute self-surrender was extreme. The community which was to be the kingdom of God on earth was to constitute a sort of spiritual aristocracy—but one open to all men without regard to position or special qualification, and without regard to their past, on the sole condition of surrender to God and faith in his word. So the new community, the true Israel, was to go out into the world—poor and defenseless but triumphant and joyful—in happy fellowship, divine and human. It was thus quite right of Seeley to declare that the keynote of the teaching of Jesus was 'the enthusiasm of humanity'—of humanity, that is, or it ought to be and may be."—Charles Gore.

THE FACT OF THE RESURRECTION

There can be no reasonable doubt that Jesus lived, was killed, and buried in a stone chamber. There can be no reasonable doubt that he rose again and burst the fetters which held him. There is general agreement as to the main facts among the four biographies in the New Testament. Any language used in connection with the resurrection of our Lord, which gives the impression that his physical body did not come forth from the tomb is fundamentally false and misleading. It was attested to by ordinary, matter-of-fact men and women. They were not mystic, neither were they idealists. They were drawn from the ordinary folk who formed the backbone of stable society.

Let us lay aside for a moment any attempt at scientific or philosophical explanation as to the nature of matter and spirit. Let us forego the temptation to visualize the possibil-

ity that the life of the Master so transformed the elements of common clay from which the physical body is composed, as to enable those elements to be transmuted into spiritual realms. Let us think merely about the tremendous impact which the fact of the resurrection made upon the disciples, and upon the church. We see them at the death of Christ, weak, cowardly, and vacillating, as we are all naturally tempted to be in the face of this great mystery. Let us view them upon the resurrection morning. First, the incredulity when the story of the women was told them. Then the rising hope mingled with apprehension. Finally, the exaltation conveyed in the certain irrefutable evidence which Jesus himself supplied by his appearance unto them. The whole scene was changed from death to life. For the early Christians one argument alone sufficed, "Christ is risen." This was their salutation when they met. This was their never-ending source of peculiar joy. It was the spring from which the cleansing river of Christ's ethic flowed to irrigate and beautify the arid wastes of the Roman dictatorship. The completeness of the belief held by the disciples in the resurrection of their Lord is shown, furthermore, by the fact that nowhere in the subsequent history are we told that they looked back to the days of the personal ministry of Jesus as if he were then more truly present with them.

It is said that a young critic of the church once asked a French bishop how he could start a new religion which would give life and power to the French nation. The bishop replied "Preach your gospel, get yourself killed for doing it, and then three days after rise from the dead."

The whole religion of Jesus, its ethic, and its ideal, implies the resurrection fact, even though institutionalism has marred his visage through the years. To the disciples of Jesus his words are much more than propositions about life. His words transcend the maxims of philosophy. To a believer and a disciple

the words of Jesus have the power to awaken his own likeness which is imprisoned under the gross, misshapen image of God which the sinner has made of himself. Perhaps we ought to say this more simply. All of us are impressed with the image of divinity in our creation. And as part of that equipment, we have latent possibilities for godliness which are crushed by our sinning. It is to these latent possibilities that the words of Jesus fasten themselves. And so Christ becomes the conscience of all true believers. This is what happened to his early disciples. Christ echoed to them their own highest aspirations, to which they had hitherto been blinded, and which their sinning had debarred them from achieving. His words had a certain haunting authority, which would neither let them go nor yet leave them content. The gospel of the kingdom of God which he preached, they recognized as the ideal state for which they were made. When, therefore, Jesus was crucified, all the hopes and longings which he had stimulated in them for righteousness, for peace, and the glory of the kingdom died within them. So Peter said, "I go a fishing." And he fished and caught nothing until he again heard the words of Christ upon the seashore after fruitless toil in the darkness. The disciples also on the road to Emmaus with bitter disappointment told the inquiring stranger, "We had hoped it should have been he who would have redeemed Israel." The crucifixion of Jesus was a tragedy for them.

But behold their extraordinary enlivenment when they were sure that death could not hold him. Let us try to reconstruct their thinking. We shall do it imperfectly, but perhaps it will be good for us. What they thought was, "An extraordinary man, our friend. He stirred in us the sublime longing for nobler things. He was taken by his enemies, wicked men, and foully done to death. But he is with us again. He is risen. And because he lives now, he has power over death. Be-

cause he has power over death, he need not have died except it was to show us that, by living his way, we have no need to fear death. If he has died to show us this, how much he must have loved us." The wonder and the glory of this astounding identification of love and immortality never left the apostles. It saturated all they did. They felt a yearning, an insatiable longing, to tell all sinners, how they themselves had been redeemed, and how the love of God was the great fundamental dynamic which undergirded his kingdom. So much did this conception of love and immortality coalesce in their thinking that John could truthfully say, "We know we have passed from death unto life, because we love the brethren."

THE FACT OF APOSTASY

MORALS

The great strength of the early Christian church lay in its moral appeal. There was, in those days of the church, strength in being clean. This moral code was a direct result of the teaching of Christ and of his apostles and a fruit of the Spirit which accompanied their ministry. So it continued for more than two hundred years. The penitential discipline of the church was maintained and a high standard was required of the novitiate. But after the Edict of Constantine (A. D. 314) a change began to take place. Before that time it was dangerous to be a Christian. Subsequently it became dangerous to be anything else. Eusebius, a bishop and an ardent supporter of Constantine, laments at the "unspeakable hypocrisy" of those making spurious professions of the Christian name in order to curry favor with the emperor. Other prominent church officials complain in similar language, and it is evident that soon after the Constantinian Edict, the public penitential discipline of the church utterly disintegrated.

It is not without great significance in this connection, that the Monastic movement began and gained great

headway during this period. This movement was, at root, a protest against the worldliness of the church. It was a magnificent protest, but not without serious limitations. Large numbers of people renounced all that was enjoyable in life in order to pursue quietly and without distraction, that union with God which they conceived as blessedness. Benedict (6th century) it was who gave direction and character to this movement, by publishing his famous rule, which enjoined strict obedience to God, communistic holding of temporal possessions, and hard labor with strict frugality. It made a tremendous impression upon a wild world, when these simple monks with no weapon but the awe which they inspired among the wicked, lived their lives and did their service to God in their appointed places. Unfortunately it was conceived that the true life could only be lived on a basis of celibacy, and one must suppose that this conception grew out of certain Gnostic tendencies which affirmed sin had its roots in the material world and in the flesh. The high moral plane on which the monks lived in those earlier times, coupled with their deprecation of the whole function of sex, led to a dual standard of morality which was certainly at variance with the teachings of Christ.

Gradually the emphasis shifted in the Christian world from the life to be lived toward a certain doctrine to be believed. Confession became corrupt. Theological dispute took the place of righteous living. The officials of the church shifted their attention from the relations existing in society among members to the intellectual questions raised by apostate bishops.

USE OF FORCE

Again it appears more and more, as time goes on, that the church became almost a department of state. Compulsion was used in matters of doctrine, belief, and practice. Spiritual liberty and self-government were taken away. When the emperors

sought to bring unity in the church, they were permitted to use imprisonment and banishment as instruments to put down unorthodoxy. When the church appeared about to pass under the theological domination of one who believed Christ was a creature, and was not fully God, (I refer to Arius) it was the conversion of Clovis and the Franks to the orthodox view that saved it. And there is no question but that the Bishop of Rome encouraged Clovis to use the sword to further the orthodox theology. The "Barbarians," says Stanley, "were baptized in platoons." When Constantine accepted Christianity (at the battle of Saxa Ruba in A. D. 311) it was on the basis, as Hobhouse says, that the Christian God is the "god who giveth victory in battle." Two centuries later when Clovis joined the church, it was on the same basis. A bishop informed him "Your faith is our triumph: every battle you fight is a victory for us."

What could be more removed from the Spirit of Him who would rather go to the cross than force men to give him their allegiance? Almost the last admonition to a member of the twelve before his crucifixion was, "put up thy sword" and before Pilate, "My kingdom is not of this world, else would my disciples fight" that is, use force. In Clovis, as indeed in the spirit that accompanied Constantine the Great, we already have the prophecy of the crusades. If any proof were needed of apostasy, we have it right here. Christ consistently refused to employ force as an instrument for the propagation of the gospel. He even refused to use his miraculous powers to awe and crush the minds of men. Those who were claiming to follow him a half a millenium later certainly were not of his Spirit.

If we need any authentic confirmation of the position here taken, we have only to turn to Lord Acton, one of the outstanding historians of all time. He says, when writing to Lady Blennerhasset, who is a Catholic

THE RESTORATION

10. Settlements of Ray and Caldwell Counties

By Evan A. Fry

THE SAINTS who had sought new homes in Jackson County, Missouri, camped in a drizzling rain and sleet on the banks of the Missouri River north of Independence, awaiting the ferry which would take them across the river to Clay County. They had been driven out of their homes at the beginning of the winter, without time to save their crops, or, in some instances, even to collect their belongings. The lands they had cleared, the homes they had built, the livestock they had raised, were either destroyed or appropriated by the mob which had expelled them from their lawful habitation.

Slowly and sadly these exiles crossed the river by ferry, and found a sympathetic, if not always a warm reception, among the citizens of Clay County. It was too late in the season to plant any crops; most of the Saints were too poor and im-

historian:

"The accomplices of the Old Man of the Mountains (the classic assassins of history) picked off individual victims, but the Papacy contrived to murder and massacre on the largest, and also on the most cruel and inhuman scale. They were not only wholesale assassins, but they made the principle of assassination a law of the Christian Church and a condition of salvation" (selection from the correspondence of the First Lord Acton, 1917, Volume I, page 55).

It can truthfully be said, as Dean Milman comments, in his *History of Latin Christianity*, that, "Rome . . . so secularized her own spiritual supremacy as to confound altogether the priest and the politician, to degrade absolutely and almost irrevocably the kingdom of Christ into a kingdom of this world."

(To be Continued.)

poorished by their misfortunes to pay their way; consequently many of them survived the winter only by reason of the outright charity of the people of Liberty and Clay Counties. During the winter they started their long-continued, and quite unsuccessful efforts to obtain some redress for their wrongs, a peaceful enjoyment of their homes, and their rights as American citizens.

Their first step was to retain a Liberty firm of lawyers to represent them in trying to regain their rights. This firm was composed of Wood, Reese, Doniphan, and Atchison. There is a special significance in the fact that this firm was willing to undertake such a case without a cash retainer, and that its two leading lawyers, Atchison and Doniphan, were both Kentuckians and confirmed Democrats, sympathetic to the southern opinion on the slavery issue. Nevertheless, they loved justice, and were willing to risk their own popularity and their chances of being paid, to see that men of another political faith got what justice it was in their power to give.

There followed a long period of legal sparring, delay, and fumbling, which produced very little in the way of results. First, Attorney Doniphan went to consult Attorney General R. W. Wells about the case, and from him received the advice that the "Mormons" should proceed to organize themselves into companies of state militia, and apply for an issue of state arms. Then, acting in their legal capacity as state militia, they could go back to Jackson County, establish order, and take possession once more of their property and homes. This advice coincided with Doniphan's personal wishes in the matter, for, being of proud southern blood, he deemed the compromising and conciliatory attitude of the Saints to verge on the cowardly. Reluctantly, his clients

followed this advice and organized themselves, but wisely refrained from demanding an issue of state arms, lest it arouse the excitement and apprehension of their enemies. Instead, they pinned their hopes on the recovery of the fifty odd muskets and guns which had been illegally taken from them on the preceding November 5 by Colonel Thomas Pitcher.

Circuit Judge Thomas Ryland, to whom the Saints had also appealed, expressed his willingness to hold a court of inquiry into the happenings of that first week in November. In this he had the approval of Governor Dunklin, who had written to the Saints expressing his approval of their military organization, questioning the legality of the previous seizure of their arms, and stating that it was not only their right, but their duty to possess and bear arms in protection of their lives and property.

On February 24, 1834, the Liberty militia, known as the Liberty Blues, accompanied certain witnesses from among the Saints, as they ferried back across the river to give evidence in the case "The State of Missouri vs. Colonel Thomas Pitcher." The militia was sent for the purpose of giving protection to the witnesses, and they performed this function without reproach. But in Independence, at the place of the trial, a mob formed and so intimidated the judge that he sent word to the Liberty Blues that their presence was no longer needed or desired. Whereupon they turned and marched back for the ferry and home; and since it was manifestly unsafe for the witnesses to remain without them, they continued in their company back to Liberty and Clay Counties. No court was held that day—nor was any opportunity ever given for these witnesses to be heard.

Resolved to leave no avenue of possible redress unexplored, the Saints, through their representatives, appealed to the President of the United States, who of course had no jurisdiction in what was legally a state affair. On April 20, Governor

Dunklin advised the Saints in a letter that they were in the right, and that they should be very careful to remain in the right, that public opinion might remain on their side, and eventually bring them the relief they sought. Those were welcome words, but they did not bring about the return of either the arms or the homes or the property of the exiled Saints. They, therefore, wrote the governor on April 24, inquiring as to what disposition had been made of the state's case against Colonel Pitcher (in which he was charged with unlawful seizure of the Saints' arms on the preceding November 5) and advising the governor that they had organized in companies of militia in accordance with his previous advice. They said they thought it best not to apply for state arms, but rather to leave it to the executive of the state to put them in possession of their homes.

On May 2, Governor Dunklin wrote that he had become impatient at the delay in Colonel Pitcher's case, and had demanded a report on it. The report then having been received, the governor enclosed also an order on Colonel Samuel D. Lucas for the return of the fifty-two guns and one pistol confiscated from the Saints on November 5. This order was presented to Lucas, but was ignored. On June 6, Dunklin replied to a letter from Colonel J. Thornton, declining to act as arbitrator in the dispute between the Saints and the residents of Jackson County, lest it embarrass him in case he later had to act against one side or the other in pursuance of his duty as chief executive. He asserted again, however, that "a more clear and indisputable right does not exist" than the right of the Saints to return to their homes. He advised that representatives of the two factions try to compromise, either on the basis of buying up all the Saints' property, or establishing segregated districts where each side could be allowed to dwell in peace. He warned that neither side had any right to "levy war," which right remained with the state alone.

On June 9, Governor Dunklin sent another executive order for the return of the Saints' arms. To evade compliance with this order, Colonel Lucas had pocketed it, resigned his commission, and left the state and county. Colonel Pitcher, next in command, also ignored the order, and was never brought to trial for his disobedience—nor were the arms ever returned. Indeed, it is doubtful whether they could have been, for immediately after their confiscation on November 5, they had been distributed among the mob, and were untraceable.

Judge Ryland, the circuit judge of that jurisdiction, tried to bring the parties together in compromise, suggesting that one side or the other sell out. A committee of ten Jackson County citizens signed a petition offering to buy out all the Saints' lands if they would relinquish their claims on Jackson County, and give up their plans for settling there. This, of course, the Saints refused to do, because of their belief that Jackson County was to be the center of their gathering and their experiment in a new social order. A meeting was called at Liberty to discuss the proposal, however, and the meeting was attended by a delegation from Jackson County. There was some apprehension manifest at this meeting about the reported approach of a body of two or three hundred Saints from the east, who were reportedly coming to join forces and fight their way back into Jackson County. As a matter of fact, many of these men had planned all during the previous summer to emigrate the next spring, and though they were bringing material aid to their dispossessed brethren in Missouri, their intentions were peaceful. The Jackson County men were so frightened, however, that they all crowded aboard the ferry at once on the return trip, though half of them should have waited for another trip. As a result, the overcrowded ferry sank just short of the Jackson County shore, and two men were drowned. In some way, the

Saints were blamed also for these two deaths.

The governor's message to the legislature that fall reported on the difficulties in Jackson County, and admitted, "under our present laws, conviction for any violence committed upon a Mormon can not be had in Jackson County."

Meanwhile, in Clay County where the Saints had found temporary refuge, the situation was becoming more and more tense. As temporary fugitives they had been welcome. But as weeks lengthened into months, and the hope that these people might be returned to their homes grew dimmer and dimmer, the people of Clay County began to wonder what would happen at their elections if the Saints decided to stay. Clay County was solidly southern and democratic. There was only one Yankee in the county before the Saints came. But now there were enough Yankee votes to control any election. It was only natural that there should be such fears, though it should be said that the Saints, regarding themselves as transients, never attempted to vote in Clay County during this period.

On June 29, 1836, the citizens of Clay County drew up a petition asking the Saints to leave. They freely admitted that they had not the slightest legal basis for such a request, but suggested that both parties would be freer and better satisfied if the Saints should settle—say in Wisconsin. But again Alexander Doniphan stepped forward with what he thought was a practical solution. Now a member of the state legislature, he sponsored a bill to create two new counties out of unoccupied prairie land a little farther north, and turn those counties over to the Saints for their occupancy. They would be allowed to have their own courts and county officers, and a representative in the state legislature. The measure passed the legislature, found favor with both parties, and accordingly in the summer and early fall of 1836 the Saints moved into

the new counties of Ray and Caldwell. They bought out the few settlers who had preceded them, and took up other land on original patent from the government, paying sometimes as much as \$1.25 an acre for what most of the old settlers to the south considered worthless prairie.

They laid out a new town for a county seat, and named it Far West. Its main avenues were 132 feet wide, and at the center of the town was a huge public square on which they planned to build a temple. Other smaller settlements dotted the countryside. Homes, mills, schools, shops, and stores were established, and a county government set up. A regiment of state militia was formed, and Governor Boggs commissioned Lyman Wight as its colonel. The prairie proved to be immensely fertile, and crops were abundant. Land which had been bought for \$1.25 was held to be worth \$10 per acre. Incoming converts from the east and south soon filled both counties, and by purchasing homesteads from the older settlers, they began to spread into Daviess, Livingston, Clinton, and Carroll Counties. It seemed for a time that they had found peace, but other troubles were already in the making, which were to drive the Saints still further, and again rob them of their homes and the fruits of their labors.

Healed Through Prayer

I have great faith in the ability of prayer to heal the afflicted. Several years ago I suffered from an ailment which the doctors believed to be cancer. An operation was suggested as a possible cure, but I did not feel equal to it, and began praying that I might be healed without surgery. A year later the doctor asked me how I felt, and I told him that I was never bothered anymore.

Mrs. J. L. Goostree

Iuka, Illinois

Constant companionship is not enjoyable, any more than constant eating. We sit too long at the table of friendship, when we outsit our appetites for each other's thoughts.—Bovee.

Report of a Conference Hostess

I Went to General Conference

By Verda E. Bryant

GENERAL CONFERENCE, 1946, was my first, although back in 1930 I "looked in" on the one celebrating the hundredth anniversary of our church. No one who has come to conference for but one day, or even two, can really say he has *been* to conference; one cannot get his finger on the pulse of the assembly by attending just a meeting or two.

My visit of April 6, 1930, in a strange town, among a host of strange people, leaves only a haze of confusion within my memory—a maze of people in a large building reminding me of a huge anthill with thousands of swarming ants traveling up and down, back and forth, here and there in a seemingly aimless fashion.

How different was Conference, 1946! Thousands were milling up and down the ramps of the huge (yet far too small) Auditorium, but there seemed to be a sense of direction—a purpose—because I knew what was going on.

CONFERENCE PREPARATIONS started for me that day back in January when we received a letter from an Ohio friend, asking if we had room for them to lay their heads during conference. From that day on there was the excitement of planning: finishing our remodeling, making new curtains, cleaning house, answering letters from folks who wanted to come and had no place to stay, trying to arrange to make room for "just one more," and wondering how it would be possible to stretch the available bedding, because I had promised to find room for thirteen guests in our seven-room home.

During all these preparations there was the usual furore of conference rumors, and the wondering of just how much truth was in each. A single phrase from the unsuspecting lips of one might cause an avalanche of gossip and rumor. And when you find those near to you in the overwhelming force of rumor, it becomes thrilling and adds to the suspense.

Then the death of our prophet and president brought a blanket of gloom over Independence, brightened only by the knowledge that the Lord is even more interested in the work of his church than are we, and we must believe that he knows what is best for his people. This, together with the realization that if President Frederick M. Smith had to pass on it was better that he do so at the time he did rather than a little later, was a comfort to the people.

For three weeks before the opening

of conference, the weatherman did his best to give us the rain we needed. Almost daily he predicted "showers and thunderstorms," but only the loveliest of spring weather greeted us day by day. Then, perhaps realizing we would like a continuation of that weather for the conference week, he again tried his best, and on Thursday (the day my first guests arrived) he predicted "continued fair and warm," but Friday two new umbrellas appeared among the belongings of our guests as Independence was physically washed clean ready for conference.

I stood on my porch and watched the rain, thinking how wonderful it would be if Zion could be washed as clean as Independence was in the process of being; if the soil in the lives of God's people could be washed away as readily as the little pile of dirt in the driveway that I neglected to sweep up after having dug some dandelions the previous day; if the undesirable buds in our hearts could be washed away as had been those buds which invariably fall in the spring from the big maple tree in our front yard and make our sidewalk messy; if we would only let the living water of Christ's gospel perform its intended cleansing action.

Sometimes I think we mortals are too disgustingly human to be washed by a shower of Christ's living water, and we huddle under the umbrella of that humanness which sometimes so thoroughly protects us that we find it impossible to even get our feet wet. Ofttimes we intend to "walk in the rain" but look up and find the "umbrella" is being held over our heads by the invisible hands of Satan, and it is an awful struggle to get out from under it.

FRIDAY AFTERNOON there wasn't much activity at the registration booth, so I registered, and (thinking each must register himself) found out cost, etc., for the registration of my family. The next day when there were hundreds registering, I learned that I could have registered them all at once; and before we finally got the task completed, we found that our son had been registered twice. Ah, well, it is "live and learn." Next time I'll know better.

After putting the finishing touches to our Blue Bird booth, I went about greeting old friends. When one has lived in four States he soon learns that General Conference can become "Old Home

Week." I met many of my friends, met folks who know my friends who didn't get to come, and made many new ones.

One of the nicest compliments I ever received was unconsciously given me when I ran into the man who is now president of the district in which I lived for two years, several years ago. He probably hadn't seen me more than half a dozen times, and those were the days long before I ever dreamed of putting my thoughts into writing. I greeted him by name, then without hesitation, without even a glance at my name badge, he turned to his wife and said, "I want you to meet Verda Bryant." To think that he should have so readily remembered me gave me a real lift.

Friday came and went, but I noticed some new flat-heeled shoes appeared among my guests, and the shoe trees stayed in my own new shoes through the entire conference. Those ramps in the Auditorium do things to your feet, and "comfort before looks" is my motto.

SATURDAY dawned beautifully, and it looked as though the new umbrellas would be so much excess baggage. More guests arrived and new friends were made. With the bedding they brought, my mind was a bit more at ease, because I had worried what I would do if it should happen to turn cold. Of course, I had reasoned, I could always leave the thermostat up to 75 degrees during the night, if necessary.

Saturday afternoon conference officially began with the singing of that grand old hymn, "Redeemer of Israel." Then came the business of calling and electing the new prophet and president of the church. Certainly one of the high points—one of the most inspiring and spectacular peaks of the conference—was that moment when the standing congregation sang "Nearer, My God, to Thee" as the new prophet was escorted to the platform.

Sunday morning we were only forty-five minutes early for the 9:30 ordination service; hence we found room only in the halls. Many had arrived as much as two hours early to get seats. We waited until the ordination service was over, though we could hear hardly a word that was spoken. It was then announced that the overflow was being taken care of in the Stone Church for the communion which was to follow the ordination, and would start in about twenty minutes.

We decided that we wouldn't get served where we were, so we would go to the Stone Church; but upon arriving there found that it had been filled to overflowing, upstairs and down, for half an hour, but if we would wait until the choir left the radio room, where there would be room for about a hundred, we

could hear the service via loud speaker there. We looked at the crowd waiting, those milling up and down the streets, the steady stream still coming in the distance, and decided to give the visitors our places, and went home. Every Latter Day Saint in Independence, Kansas City, and 'round about must have come for this service.

It is my guess that they will have to push out the walls, put in that second balcony the Auditorium guides say can be safely added, or perhaps it would be simpler if they would just have two Communion services in the Auditorium, to accommodate the conference guests. And I might add that we're going to have to have more room for classes, prayer services, etc., during conference. We just about burst our seams this year.

Sunday afternoon Memorial Service found a new use for the conference programs—it seemed as though they would be used more as fans than as programs. Those little yellow books seemed like thousands of flitting butterflies in a field of clover, and I wondered if it wouldn't be much more comfortable if it would rain. At least you'd be more comfortable when inside. However, it did cool off, and we had a day or so of rain, but the weatherman was kind enough to provide most of it after all good folks were in bed asleep.

MONDAY MORNING was a time of decision. I wanted to take in the classes of the Department of Religious Education, which meant that I wouldn't be able to take in the prayer services. However, I did get to the early Sunday morning one at the end of the conference. During one hour the Department of Religious Education had scheduled eight classes simultaneously, and I wished I could have cut myself into at least four parts. But we all had to make a decision, and I was torn between two. Should I take the one on children for the benefit of my Blue Birds, or should I take the class on adolescence, the age into which my own two children are developing? After careful deliberation, my kiddies won out. I figured I did know something about children, but I didn't know anything about adolescence, so I spent my time there.

I skipped the 11:00 o'clock class on Monday and dashed home to get at least part of my laundry out of the way, and by the time those who were occupying our recreation room in the basement arrived home at 12:15, I was just emptying my tubs. The sun shone beautifully and I had them all hung, lunch over with, and was back to the Auditorium for the business session. Wednesday morning I skipped the 8:30 class and did what ironing was necessary for my family. These two classes, and one

evening preaching service (I was completely fagged out) were the only things on the program I missed. I attended every business session, because I wanted to see what makes our church "tick," but I found out you have to be an elder to learn what *really* makes it "tick." Most of the actual business is done by the quorums.

At the Wednesday business session, Blair Jensen was called to the office of apostle. I sat back and contemplated the life of this man for whom our son was named. I reiterated the thoughts of fourteen years ago when we conferred the name "Blair" upon our son, that surely a boy of ours could have no better human example to follow than that of Blair Jensen, but now I'm hesitant to continue to express the desire that our boy follow in the footsteps of his namesake. It was with a bit of pride that I realized we had recognized the sterling qualities of this man so many years ago.

A SPIRIT OF UNITY prevailed during the entire conference. The manner in which the hands of the delegates were raised as one when a vote was called was an inspiration to anyone. The drastic changes that were made, the juggling of officers, the switching of appointments, the presentations of new ideas, all might have caused dissention, but the oneness of the whole assembly was a delight to behold. The one announcement which was heartily—almost hilariously—received was that which proclaimed that the next General Conference would be held in 1947.

My guests were a delight. Everyone was congenial and did his share toward keeping the household running smoothly. If someone should tell you that thirteen guests are unlucky, just say it isn't so. Even though many of those who shared our home were strangers upon arriving, there was not one who didn't know someone that someone else in the house knew. One of our guests had gone to college in the town in which we once lived and knew all the folks from the little branch there. Another was from the town where some friends of ours have moved. Another went to Graceland with a friend of one of the other guests. I could go on and on, but we learned definitely that even though our homes were in the four directions of the globe, our friends are their friends, and we still have a common bond which is almost as thick as blood—the Gospel of Jesus Christ.

Where ever there are guests, I suppose there are inevitably the "left-behinds." Those that I have collected and don't know to whom they belong include: A

camera, a brown rayon sport shirt, a pair of sunglasses (probably 10c variety), a comb, three-quarters of a tube of popular brand tooth paste (now completely used) tooth brush, two handkerchiefs, and one half of two pairs of socks. Owners may have same by writing and letting me know what belongs to them.

It was on the last Sunday morning that I received one of my greatest thrills. (Might I hold the umbrella of humanness over me for a moment?) One of my conference guests presented me with a pair of nylons—my first nylons since right after the war started, and my first pair of new hose since last summer. She had decided that if she got through conference without an accident to the ones she had that she would give the new ones to me.

I saw only one cigarette during the entire conference. Just because a group of young folks were walking along the street between the Auditorium and Stone Church, one girl with a cigarette in her fingers, doesn't necessarily mean they were going from the class in the Auditorium to the classes in Stone Church, does it? It is a free country and other folks can walk that sidewalk, too, can't they? I hope so.

Gems I gathered at conference:

"The power of the devil may rule today, but Christ will reign tomorrow."

"Growth is the only way to become what we want to be." To which I mentally added, "Grow and push through our umbrella of humanness."

"'Crisis' in Chinese is two symbols—opportunity and danger."

"The church needs the help of the three P's: Pastor, Priesthood and Parents."

"Measure your success by what your community asks you to do."

"Many men have been made great by living up to what others expect of them."

Yes, I'm glad I went to General Conference, and I'm going next year, too; but if I expected to rest after this one was over I thought wrong. Immediately I find myself up to my eyebrows in Vacation Church School, with never a moment to catch up on lost rest, to give my house a good going over, or to take a deep breath. They say there is "no rest for the wicked." There can be no rest in Zion, there is something always next to absorb our time, energy, and thoughts; and we carry on in the spirit of unity we absorbed from Conference, 1946.

Pessimist: An optimist who endeavored to practice what he preached.—Anonymous.

LETTERS

Obeys the Word of Wisdom

I am glad I answered the beautiful gospel call years ago, and I thank God for having spared my life so far that I might enjoy the blessings known to those who serve him.

I am grateful that there is a God in heaven who hears our prayers and forgives our sins. In an unguarded moment, I frequently say things that are not pleasing to him; afterwards, when I am sorry for my hasty words, I ask to be forgiven.

My desire is to live a good Christian life, so that others may see the joy and peace which come from serving Christ. The dark clouds of life have threatened to settle over me in the past, and it was difficult to live as I knew I should, but I prayed for strength, and my prayer was answered. There are many pitfalls in the pathway of God's people today; they can be overcome by putting Christ and his church first.

We may be strengthened by reading the three standard books and by keeping the word of wisdom. I used to think I couldn't go through the day without tea or coffee, until my husband was taken to the hospital with a cancer on his lip. I promised God if he would heal my loved one I would quit the forbidden drinks unless they were served to me at someone else's home. I kept my word, and not only was my husband made well, but I also began to feel better.

It is my desire to be a Latter Day Saint in deed as well as in name. It does not matter what others say about me, but I pray that I may never say anything to offend others. I need the prayers of God's people, and my prayers are for all.
Malissa Ormsbee
Tower, Michigan

Appreciation of Friend's Life

I should like to dedicate a few lines of my letter to Alice Wiggins who passed away February 19. She lived a Christian life and was always willing to lend a helping hand in any way she could. Such she lived; such she died; as such she will be remembered by all outside the household of her faith, among whom she lived and labored so many years. She was kindly, cheerful, loyal to every true friend. She became a member of the Reorganized Church early in life, and remained faithful to it always. I hope I may live my life as worthily as she lived hers.

I am a shut-in, under the care of a doctor. I hope the Saints will pray for

me that I might be healed. I shall be glad to hear from any who care to write.
Estella Boulwore.

215 North Reus
Pensacola, Florida

On Fortunetelling

There was a time when I went to fortunetellers, but I always had a fear of hearing something that might worry me, so before the teller began I would say, "Now if you see any trouble, don't tell me because I do not want to be worried over it."

My father warned me that fortunetelling was of the Devil, but I could not see it that way. I did, however, begin to feel doubtful as to whether or not it was right. One day I came across this verse in the Bible: "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her master much gain by soothsaying; . . . And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers."—Acts 16: 16, 18, 19, Inspired Version.

A few years ago I had a dream which I remember as plainly as if it were now. In the dream I was standing in the doorway of a room in which a woman was sitting on something low, with cards spread out before her on a box, telling fortunes. She invited me to come in and have mine told, but I refused. All the time the power that was trying to force me to have my fortune told became so strong that I felt as if an invisible person was actually pushing me into the room, and I had to hang on to the casing to keep from being forced in. At this point I said to the woman, "No, I won't!" and that very instant the forcing power left me, and I was free to run from the house.

I think this dream had a meaning, not only to discourage fortunetelling, but to warn that evil is always present for us to fight against, and the more we hesitate to do right, the stronger the opposition becomes.

While writing this the following verse comes to my mind, "Resist the devil and he will flee from you."—James 4: 7. This has been proved to me in the above dream, as well as other instances, that evil influences lose their power when confronted with an absolute refusal to heed them.

Yvone Snider.

Box 207
Humberstone, Ontario

News Briefs

LONDON, ONTARIO.—The church orchestra, under the direction of Raymond Neal, plays each Sunday for the church school devotional. A service of music was presented by members of the choir and orchestra on Palm Sunday. The building fund was augmented \$210 by a special Easter collection, raising the total amount to \$625. Major Wallace Shute, recently returned from a lecture tour on the Continent, visited Germany, Holland, and Belgium, and attended a farewell dinner for Lieutenant General Foulkes.

SABETHA, KANSAS.—The membership of the Dawson, Nebraska, group has been transferred to Sabetha branch. A number of Sabetha Saints attended the young adults rally held in Stewartville on April 28, and the priesthood meeting at St. Joseph on April 29.

DAVIDSON, OKLAHOMA.—Seventy Z. Z. Renfroe was a guest speaker on Easter Sunday. A basket dinner was served at noon, followed by an egg hunt in the park for the children.

STRATFORD, ONTARIO.—Evangelist W. I. Fligg of Niagara Falls visited Stratford in January, conducting a memorial service for Corporal Wilfred Smith and giving several patriarchal blessings as well as preaching. On February 20 the local branch of the Women's Christian Temperance Union held one of a series of meetings at the church. Members of the Zion's League have sponsored two box socials to raise money for the organ fund.

SPRINGFIELD, MISSOURI.—A report on General Conference was given April 21 by eight members of the congregation who attended it. James Kemp, ordained an elder on April 28, is now under general church appointment and will leave, with his wife, for Spokane, Washington, May 14.

FORT WORTH, TEXAS.—The Saints assembled in the beautiful outdoor surroundings of the Earl M. Moore home for an Easter sunrise prayer service, after which the women of the group served breakfast to all present. An Easter Cross service was held in the evening; proceeds of this meeting were applied to the building fund. A Zion's League has been organized. Worship services and recreation will be sponsored by the young people each month.

OWENDALE, MICHIGAN.—Members of the priesthood have done much to promote the work in Owendale. Credit is due the choir, also, for the contributions it has made to the services. During the winter months District President John Booth and Elder John Rogers taught a class in leadership.

TEXARKANA, ARKANSAS - TEXAS.—Texarkana Saints have purchased lots on which to erect a new church home; a building fund is being established for this purpose. Harold Schultz will conduct a series of illustrated lectures on "Proof of the Restoration" in the near future.

OREGON CITY, OREGON.—Seven new members were baptized Easter Sunday by Elder Harry Fry of Portland. The baptismal service was held in the Christian Church, since the Saints in Oregon City have no church home equipped with font. (An account of the organization of this new mission will be found elsewhere in the *Herald*.)

PEORIA, ILLINOIS.—A series of evangelistic meetings, featuring Eugene Theys and

Lloyd Adams as speakers, was held January 27 to February 10. The women's department is now known as the Flora B. Norris Circle, so named in honor of the oldest and most faithful member of the group. The newly organized choir presented a program on Easter Sunday.

SECOND COLUMBUS.—Patriarchs G. T. Griffiths and J. E. Matthews, two of the oldest members of Second Columbus congregation, were guests of honor at the city-wide family night party in April. A musical program and play, "The Wax Models," were high lights of the evening's entertainment.

WELLSBURG, WEST VIRGINIA.—An inventory service was observed with Otto Melcher, branch solicitor, and Pastor S. M. Zonker presiding. Following a short talk by Brother Melcher, members of the congregation presented their financial statements at the altar. An Easter presentation of "The Seven Last Words of Christ" was given by the department of music, under the direction of Lenora Nixon.

ATTLEBORO, MASSACHUSETTS.—The forty-second anniversary of the organization of Attleboro branch was celebrated Saturday evening, February 9, with a roll-call supper and special program. Members of the branch who had served in World War II occupied special places at the head table. Albert Scherer conducted a series of meetings March 24 to 31; attendance at all meetings was encouraging. Miriam and Ruth Chesworth, devoted workers in the League, choir, and church school, were given a farewell party by the Zion's League on March 29. After attending General Conference, the Chesworth sisters went to Tucson for an indefinite stay.

CHATHAM, ONTARIO.—The annual youth convention for the young people of Chatham district was held in Chatham on the week end of March 16, 17. A memorial service for President Frederick M. Smith was held Sunday evening, March 24. The Boys' Club, assisted by members of the women's department, sponsored a pancake supper on the evening of March 27. Proceeds from the supper are to be used in helping the boys attend reunion this summer. The Starlight Orioles held a bake sale the following Saturday to establish a reunion fund. Easter services included a worship service presented by the juniors and a slide-illustrated story of the life, ministry, and crucifixion of Christ, told by Frank Sheufelt of Detroit. Twenty-one members of Chatham branch attended General Conference; a resumé of conference activities was given Sunday evening, April 28, to the congregation by six who attended. A banquet was held in the lower auditorium of the church for the returned servicemen and women of World Wars I and II on Tuesday evening, April 30.

REGINA, SASKATCHEWAN.—A young people's group has been organized under the leadership of Arthur Bergersen; meetings are held each Sunday evening, after the main service, in the homes of members. The building fund now totals \$1,300. At the present time the Saints are meeting in a hall on Sunday mornings, and in individual homes in the evenings.

GRAND RAPIDS, MICHIGAN.—On Sunday, February 24, Pastor H. E. Harvey addressed the Epworth League of the Burton Heights Methodist church on the principles of Latter Day Saint belief. Members of the branch recently held a clothing drive for the needy in foreign countries. A father-son

banquet was sponsored by the men's club on March 28. Carroll Lewis, general secretary of the Y.M.C.A., was guest speaker; his subject—"Tips for Lads and Dads." The Homebuilders and Zion's League held a sunrise service at the John Ball Park on Easter Sunday. A building committee has been elected to investigate the possibilities of buying or building a new church.

INDIANAPOLIS, INDIANA.—On February 6 Pastor Lloyd Cleveland and his two associates met with representatives of other churches to discuss the church federation program. Nearly every member of the priesthood attended the institute and banquet held at New Albany on February 23 and 24. A buffet dinner, honoring the returned servicemen of the branch, was held Saturday evening, March 9; approximately ninety people attended, ten of which were veterans. The Zion's League is responsible for the evening service every fourth Sunday. Twenty-four of the Indianapolis Saints attended General Conference.

ESCATAWPA, MISSISSIPPI.—Members of the Zion's League met with the Baptist young people on the evening of April 7. The children presented a program on Easter Sunday morning; in the afternoon they enjoyed an egg hunt. The evening service was in charge of the young people.

STOCKTON, CALIFORNIA.—The women of Stockton branch sponsored a rummage sale in November, clearing \$150 for the building fund; \$2,500 has been raised since last year, when the fund was first started. The men have organized a group for the purpose of improving the appearance of the present church, and taking care of minor repairs. They have just finished painting the lower auditorium.

MARION, ILLINOIS.—The church building, which has been moved and completely redecorated, is being improved by the various departments and classes. The Young Matrons are raising money for a new baptismal font; the women's department has established a fund for a new floor; the young married people's class is purchasing equipment for a much-needed nursery. The Zion's League is raising funds for a dormitory at the district reunion ground.

MILWAUKEE, WISCONSIN.—Seventy E. Y. Hunker gave a short series of sermons in March. Plans have been made to continue the church building improvement program; funds totaling \$800 were pledged by the congregation for the repair and repainting of the exterior of the church building. An Easter program was given by the young people's choir during an interim service preceding the worship hour on April 21; Pastor Milton Broadfoot presented the sermon.

MOLINE, ILLINOIS.—The Moline choir, under the direction of Avis Tyree, presented a cantata, *The Lord Is Risen*, at 11 o'clock on Easter Sunday morning. A Mardi Gras was sponsored by the Leaguers in the lower auditorium of the church to raise money for the building fund. The Daughters of Zion entertained their mothers at a banquet held Tuesday evening, May 7.

BOSTON, MASSACHUSETTS.—A series of evangelistic meetings held by Elder Albert Scherer closed Sunday, March 24, with a baptismal service; three generations of one family united with the church on this occasion. A preliminary report of the branch survey was given by Pastor Reed Holmes at a March

meeting of the Discussion Group. The Boys' Club meets each Saturday. Use of a room for craft activities has been granted by the Fisher School, and many tools donated by friends, so that boys interested in woodwork might have an opportunity to learn more about it in their spare time. Work in the craft room gives way to supervised recreation at the Y. M. C. A. from three to five in the afternoon. The time is divided between the game room, gymnasium, and swimming pool.

MAPLETON, KANSAS.—Pastor Lee Quick gave the 11 o'clock sermon on Easter Sunday. Mother's and Father's Days were celebrated together on May 12; a program was given at the evening service. Junior worship services on "Why I Am a Latter Day Saint" were prepared by Verna Nickelson during the month of April.

SACRAMENTO, CALIFORNIA.—On March 17 Pastor Myron Schall addressed the juniors at 11 o'clock service, after which they were given a party and taken to visit historic Sutter's Fort. A memorial service for the late President Frederick Smith was held on March 24. The cantata, "Redemption's Song," was presented by the choir under the direction of Edna Burdick on Easter Sunday. A play, "The Everlasting Dream," was given in the evening. District President Laurence MacDonald gave a resumé of the activities at General Conference on April 28; Bishop Burdick addressed the young people's and adult study classes in the evening, also telling of the conference. A tea for mothers and daughters was sponsored by the young people on the afternoon of May 12. Special Mother's Day services were held both morning and evening.

DECATUR, NEBRASKA.—A new church school class for the young married people was organized in January; Bernard Case is the teacher. On March 31, District President Albert Livingston and his two counselors, Dr. H. A. Merchant and Earl Oehring of Omaha, visited Decatur; a priesthood meeting was held in the afternoon. A cantata, "Easter Sunrise Song," was presented by the choir, under the direction of Eunice Robinson, on April 21. Four children were blessed at the close of the service.

MARLIN, TEXAS.—The Ladies' Good Will Club met April 19 for the election of officers; this organization sponsors a visiting and social committee to serve the congregation. Special Easter and Mother's Day services were held. Three new members were baptized by Pastor J. R. Allen in the past month.

GOLDEN WEDDING ANNIVERSARY.—Mr. and Mrs. James S. Bruch celebrated their fiftieth wedding anniversary by holding open house at their home in Genoa, Colorado, on April 16. All six children, and twenty-nine of their forty grandchildren were present. Mrs. Kate Bruch of Cherokee, North Carolina, who attended the wedding fifty years ago, was also a guest.

DOW CITY, IOWA.—The church was damaged by fire shortly before Christmas; services were held at the pastor's home while repairs were being made. The Zion's League is in charge of the evening service every first Sunday of the month. Neighboring Leagues recently co-operated in presenting a program of music appreciation. The women's department served the alumni banquet at the local high school on May 10, clearing \$122.70. Claude Stewart passed away May 11, after several months' illness. Pastor and Mrs. Elvin

Baughman, both district officers, held pre-conference services in the various branches throughout the district.

FAR WEST STAKE

REGIONAL PRIESTHOOD GATHERINGS.—In conformance with the Far West Stake administrative objective—"a trained, efficient, and consecrated priesthood"—stake officials have scheduled monthly regional priesthood gatherings to be held throughout 1946. Ray Whiting conducted classes in evangelism at the February and March meetings; Franklyn Weddle discussed "Musical Programs for Local Congregations" in April.

WOMEN'S CONFERENCE.—All leaders of women's departments in the stake met at Stewartsville for a conference, at which reports of local activities were reviewed. A dedication service was the spiritual climax of the day's sessions.

SPRING CONFERENCE.—The stake spring conference was held at Third Church in St. Joseph. High lights of the gathering were the illustrated lectures on the *Book of Mormon* given by Roy Weldon, the election of stake officers, and the presentation of new stake resolutions.

ZION'S LEAGUE CONVENTION.—Over 160 Leaguers attended the convention held at Cameron on March 23 and 24. Roy Weldon was in charge of classwork. The final meeting was a fellowship and dedication service held Sunday afternoon.

YOUNG ADULT CONFERENCE.—The first young adult conference in Far West Stake was held at Stewartsville on Sunday, April 28. Garland Tickemyer conducted a class, using the Far West Stake young adult program and objectives as study material.

BEDISON.—Sunday evening preaching services have been held since November, with Elder Warren Peak occupying the pulpit. Brother Peak's sermons are based on his many missionary experiences.

CAMERON.—The morning service on February 17 was given to paying special tribute to Flossie Ethridge who, for the past twenty years has been a faithful organist, pianist, and accompanist for the church. She was presented a corsage and bouquet by the congregation, and Elder David Gamet spoke on "The Giving of Talents."

HAMILTON.—Average attendance for the group has been fifty-four; about half the membership attended General Conference.

RICHMOND.—Elder Oscar Case and family have returned to Richmond after two years in Bremerton, Washington. Brother Case has been giving the evening sermons since his return.

STEWARTSVILLE.—Elder O. Salisbury of St. Joseph preached a series of sermons March 24 to 31. The Zion's League sponsored a basketball tournament in February.

MAPLE GROVE.—Members of the Maple Grove and Stewartsville League hold a fellowship service every first Sunday of the month. Twenty-two were present at the last meeting.

FANNING.—Special numbers were presented on Easter Sunday morning by members of the music department. Elder Charles Marsh, a student of Manhattan Agricultural College, gave the Easter message.

GUILFORD.—Pastor Abe Heinrichs was asked to officiate at the funeral of Mrs. E. G. Dougan, a nonmember, because Latter Day Saint neighbors had been kind to her during her illness.

SECOND ST. JOSEPH.—A senior Zion's League was organized in January. A class is held at the church school hour each Sunday morning, and a social activity is sponsored twice each month.

LAMONI STAKE

PASTORS AND PRIESTHOOD SCHOOL.

—The opening of the Lamoni Stake Pastors' and Priesthood School on Sunday, March 3, brought to a focus more than two years of preparatory work among stake leaders. Class outlines are planned in advance for two meetings a month for a two-year period. More than one hundred men of the priesthood of the stake reported for the first session. The attendance record has been sustained at subsequent meetings.

PRE-CONFERENCE MEETINGS.—Two evening sessions held Sunday, March 31, and Wednesday, April 3, were devoted to preparing the membership for General Conference. Counsel was based on the "Letter of Instruction of 1912." Lamoni Stake's report was subject for discussion. Simulating the General Conference business sessions, an issue was brought to vote on the floor in the Sunday evening church session. Conference appointments "in little" were enacted in the call to Lamoni group pastors and workers who would take their new appointments at the beginning of the church year after General Conference. The Wednesday evening meeting was keynoted in prayer for the guidance of the conference, and the declaration of individual intentions.

LAMONI'S NEW CHURCH.—Lamoni's need for a new church is not merely a local problem. The need is particularly apparent during the college school year, but in Lamoni itself, church attendance is on the upswing. On Easter morning when the college group met separately in the chapel on the hill, the deacons reported that after all available seating space in the Coliseum was taken, about seventy persons were turned away. The average attendance at the 11 o'clock service for the first twelve Sundays of 1945 was 398. The average attendance for the first twelve Sundays of 1946 was 558.

VISIT GARDEN GROVE.—On Sunday, April 28, President Israel A. Smith talked to the Lamoni congregation at 11 o'clock. In the afternoon he gave an address at Garden Grove, Iowa, in connection with the centennial celebration of the founding of the Garden Grove encampment on the old Mormon trail. Many Lamoni people attended. President Smith shared honors that afternoon with Iowa's Governor Blue, also a speaker at Garden Grove.

CHANGE IN PASTORATE.—At the evening service, April 28, President John F. Garver announced to the Lamoni branch the transfer of Pastor E. J. Gleazer, Jr., to the presidency of Graceland College, effective in June, and the appointment of Robert Farnum to succeed Brother Gleazer in the pastorate and presidency of Lamoni Stake. Pastor Gleazer will continue, in the time he remains as stake pastor, to administer the program planned by the stake pastors and bishops to cover the coming four months.

INDEPENDENCE

SECOND CHURCH.—On Monday, April 22, Apostle Arthur Oakman reviewed Elbert Smith's *On Memory's Beam*; this was a project sponsored by the young adult class to raise money for the building fund. Seventy Maurice Draper gave the Easter sermon. Pastor W. Blair McClain was the speaker on Mother's Day; Mrs. J. A. Hopkins was given two potted plants for being the oldest mother present, and the mother of the most children. At the evening service on March 24 Kenneth Fowler, Lilburn Snow, Jr., and Vincent Stowell, recently returned from the armed forces,

told of their experiences in the service, and the effect those experiences had on their spiritual lives.

SOUTH CRYSLER MISSION.—The women have completed a sewing course under the personal direction of Jennie Kay, originator of the Jennie Kay School of Fashion. Garments made during the course were displayed at the March 28 meeting of the women's department. A beautiful and impressive Communion service—the first to be held in the newly organized mission—was held Thursday evening, April 18, in commemoration of the Last Supper. The congregation was seated about a white cross of tables, which were illuminated by candles. Stone for the erection of a church has been purchased, and a groundbreaking ceremony is scheduled for May 26.

EAST INDEPENDENCE.—Instead of the usual 8 o'clock service on the evening of March 17, the Saints of East Independence met for the twentieth consecutive year at the Fairmount Methodist Church for a community sing. A cantata, "The First Easter," was presented April 21, under the direction of Don Pyper. A chicken dinner and bazaar, sponsored jointly by both women's groups, was held on the evening of April 26 at the Carver home; the \$100 cleared on the project was added to the building fund.

CENTRAL MISSOURI STAKE

PROJECTS.—The stake Zion's League Council met in May to discuss a League program for the coming months. The entire council was present, and discussion was centered around the setting up of regional work. The stake has been divided into three regions, each having a director and council. These regional activities are to supplement the stake activities and form a closer relationship with the various groups of young people in the stake. Plans for the barn rally to be held June 15 and 16, the reunion, and other activities were also discussed.

The newly organized young adult movement has met on two occasions to formulate plans for the young adult retreat scheduled for June 8 and 9 at Gardner's Lake.

Stake departmental leaders met at the home of Stake President Ward A. Hougas in Warrensburg on the evening of May 9 to discuss plans for the coming reunion to be held at Gardner's Lake, August 3 to 11. Details for programs and activities were worked out.

WARRENSBURG.—A stake conference was held in Warrensburg on March 1, 2, and 3. Stake Missionary James C. Daugherty conducted a series of meetings in March; eleven new members were baptized at the end of the series, making a total of fourteen for the year. New officers for the League were installed at a sunrise dedication service held April 21; a breakfast for the young people was served following the meeting.

PLEASANT HILL.—An all-day meeting was held March 17 at the dedication of the new church. Bishop T. A. Beck was the 11 o'clock speaker; Stake President Ward A. Hougas talked in the afternoon. A farewell dinner for J. C. Daugherty was held in the lower auditorium of the church; Brother Daugherty delivered his final sermon to the Pleasant Hill Saints on Sunday, April 28.

LEE'S SUMMIT.—Baptismal robes are being made by members of the women's department. Deepest sympathy is extended to the families of Dudley Francis and Calvin Depuy who passed away April 7 and April 26 respectively. Both were devoted members throughout their lives.

ATHERTON.—The adult division has sponsored four forum discussions preceding the preaching service on Sunday evenings; subjects discussed were: "An Ideal Communion

Service," "Adult Worship," "General Conference," and "Why Women Are Not Ordained to the Priesthood." A banner church school attendance of 115 was recorded on March 24.

BLUE SPRINGS.—J. Charles May was the guest speaker on March 17. A service of Scripture and song was presented on Easter Sunday. Recent League activities included a wiener roast and skating party; Sunday evening services are also held.

GRANDVIEW.—Biblical baseball was played at the branch party in February; a Saint Patrick's party was the social feature for March. Members of the congregation recently joined with other churchgoers in Grandview in holding a union prayer service.

CHICAGO DISTRICT

CENTRAL CHICAGO.—A good representation from Central Chicago Church attended General Conference. The Saints were pleased to learn that Elder J. E. Baldwin will continue to work in the Chicagoland district, and that Elder Tom Beil has been placed under general church appointment. The young adults are studying *The Enduring Word* by Christiana Salyards; four different teachers take alternate turns in presenting the lessons.

FIRST CHICAGO.—"The Triumphal Entry" and "The Easter Story" were presented in flannelgraph to the children's department on Palm Sunday. "Olivet to Calvary," a cantata, was given by the choir at 8 p. m. on Good Friday. The sequence of services throughout April was closely related, typifying the events preceding the crucifixion and resurrection of Christ. A special service of music was presented on Easter Sunday.

WEST PULLMAN.—Prefacing the month's activities, members of the priesthood held a council meeting at 8 a. m. on March 3. Needs of the membership, and goals for the month were made the subject for prayer and discussion. On March 19 a St. Patrick banquet was served to sixty guests. The women's department recently bought and made curtains for the children's classroom and draperies for the chapel.

GARY, INDIANA.—Bake sales are held each month by the women's department to raise money for the building fund. A building party was held April 30. Tiny socks were made and passed out to members of the congregation, with instructions attached to put as much money in them as the person cared to. These were sewed to a shirt, worn by Pastor D. H. Smith during the party. Upon opening the socks a total of \$67.67 was obtained for the fund.

MAYWOOD MISSION.—A branch institute was held on March 17 with District President Joseph Baldwin in charge. Lunch was served at noon by the women, after which a prayer service and round-table discussion were held on the theme, "What Can We Do to Improve Our Mission." The day's activities ended with a vesper service. A building fund has been established, and the Saints look forward to the time when they can worship in their own church.

ROCK ISLAND, ILLINOIS.—A large copy of Sallman's "Christ at the Door," a gift to the branch from the Lee Whites, was unveiled at the Easter service. A report on the activities of General Conference was given in the evening. Victor Witte, recently assigned to the Tri-Cities district, was the speaker on April 28. A play, "Squaring It With the Boss," was presented by members of the Zion's League on May 10. Elder Witte was again the speaker on Mother's Day; Mrs. Della Sackfield was the oldest mother present.

BULLETIN BOARD

Erie Beach Reunion

The Erie Beach reunion, now sponsored by the Chatham and London districts, will be held from August 2 to 12. Apostle E. J. Gleazer is chairman of the reunion committee.

Erie Beach, on the lake, is one of Ontario's noted vacation spots. Tent and cot orders may be placed with Dorothy Tomlinson, 111 Thornton Avenue, London, Ontario. For cottage and cabin reservations, contact Mrs. Francis Shaw, Bridgen, Ontario.

Port Elgin Reunion June 29 to July 7

This general church reunion, serving the Toronto district, meets in one of Ontario's finest vacation centers, with land and water sports, offers worship, preaching, teaching, and wholesome recreation for all age groups. Speakers and ministers will be Apostles Gleazer and Jensen; Seventies Velt and Farrow; Pastors J. F. and A. W. Sheehy; Evangelists Hewitt, Fligg, and Belrose; women's leader, Mrs. H. I. Velt. Modern kitchen and dining room will serve 300 at once. Meeting tent will be fifty per cent larger this year. Clean cabins and comfortable rooms, or tents and cots, at reasonable rates. Write Sid Smith, Box 255, Port Elgin, Ontario, stating number in party, accommodation preferred, and including deposit for cabin or room. Meals: 85c per day for each adult; 40c per day each child under 12. Have a happy vacation at Port Elgin.—P. E. Farrow, J. F. Sheehy, Advertising Committee.

Requests for Prayers

Clara McNeil requests the prayers of the Saints for her daughter, Mrs. Orene Zimmerman of Cainsville, Missouri, who is suffering with a heart ailment.

Prayers are requested for Mrs. Olive McMichael of South Haven, Michigan; she has been ill for the past six weeks.

Prayers are requested for J. Albin Anderson, an invalid, who is suffering with rheumatism.

WEDDINGS

Moody-Dunton

Nancy Dunton and Chester Moody were united in marriage at the Reorganized Church in Rock Island, Illinois, on Sunday evening, May 12, Elder Victor Witte officiating. A reception was held in the lower auditorium of the church following the ceremony.

Ellison-Nelson

Juanita Nelson, daughter of Mr. and Mrs. Clarence R. Nelson, and Earl E. Ellison were married in Guilford, Missouri, on December 25, 1945. They are now living in Peoria, Illinois.

Prather-Meek

Waunita Meek, daughter of Mr. and Mrs. R. L. Meek of Mapleton, Kansas, became the bride of Omer L. Prather, son of Mr. and Mrs. Arthur Hewitt of Bronson, Kansas, on Sunday, January 6. Elder Lee Quick read the double-ring ceremony.

Johnson-Sames

Madelynn Duane Sames, daughter of Mr. and Mrs. William E. Sames of Long Beach, California, and Duane Ellis Johnson, son of Mr. and Mrs. Jesse R. Johnson, also of Long Beach, were united in marriage at Las Vegas, Nevada, on March 31.

Births

Mr. and Mrs. Dan Kasmerchek of Independence, Missouri, announce the adoption of a son, Donald James, on May 18. Donald was born May 11.

A daughter, Kathryn Roie, was born to Mr. and Mrs. Albert W. Millham on Decem-

ber 19, 1945, at Los Angeles, California. Mrs. Millham is the former Jacqueline Sames of Long Beach.

A daughter, Sally Ann, was born to Mr. and Mrs. Joseph Vincent of Sacramento, California, on March 13.

Mr. and Mrs. Louis A. Buttron of Kansas City, Kansas, announce the birth of a son, Lewis Von, born March 19. Mrs. Buttron is the former Nancy Lee Penticuff, a student at Graceland in 1937 and '38.

A son, Peter Russell, was born to Russell and Mary Cardinal of Allston, Massachusetts, on April 13, at the Boston Lying-In Hospital.

Mr. and Mrs. Floyd Lyndon of Chicago, Illinois, announce the birth of a son, Gerald Floyd, born March 13.

A daughter, Janet Ruth, was born to Mr. and Mrs. Wayne Smelser of Chicago, Illinois, on April 28.

Our Departed Ones

SHARP.—Leavinia Vincent, was born March 29, 1875, at Brazil, Indiana, and passed away April 4 at Springfield, Illinois. She became a member of the Reorganized Church early in life, and remained loyal to her covenant until death. She was married to John Sharp at Higbee, Missouri, on June 25, 1891; two children were born to this union. After the passing of her companion some eight months ago, her health began to fail. At times her suffering was intense, yet she bore her burden with faith and Christian fortitude.

Surviving are a son, William Sharp, and daughter, Mrs. Goldie Lemke, of Springfield, Illinois; two brothers: William Vincent of Jacksonville, Oregon, and Joseph Vincent of Los Angeles, California; five grandchildren, and two great-grandchildren. Funeral services were conducted from the Bisch Memorial Home in Springfield, Elder F. T. Mussell of Des Moines, Iowa, officiating. Burial was in the Oak Ridge Cemetery.

SPRAGUE.—Amelia Ellen, was born October 4, 1865, at Omaha, Nebraska, and died at Nevada, Missouri, on April 28. She was the last surviving child of George and Mary Sylvester, nine brothers and sisters having preceded her in death. She was baptized at Omaha in 1886, and was married the following year to Frederick M. Sprague; six daughters and one son survive. She was an active worker for the church as long as she was able; her church was the joy of her life.

Surviving are her daughters: Blanche A. Carpenter, Independence, Missouri; Hazel E. Baer, Riley, Kansas; Mary Janette Moore, Los Angeles, California; Alice A. Beedle of Pasadena, California; and Ethel L. Davis, Kansas City, Missouri; a son, Frederick A. Sprague, also of Kansas City; six grandchildren, and four great-grandchildren. Frederick A. Smith was in charge of the funeral service. Burial was in Mound Grove Cemetery.

OLSON.—Thomas, was born in Norway on August 20, 1866, and died in Oklahoma City, Oklahoma, on March 1. He was baptized a member of the Reorganized Church on November 22, 1933. In the same month, he was united in marriage to Gale Hays, who preceded him in death exactly three months to the day. He became a citizen of the United States, as well as a citizen of the kingdom of God.

No immediate relatives survive, but he leaves a host of friends to mourn his loss. Services were held at the Pierce Mortuary in Los Angeles, California, Elder Louis J. Ostertag officiating. Interment was in the Inglewood cemetery.

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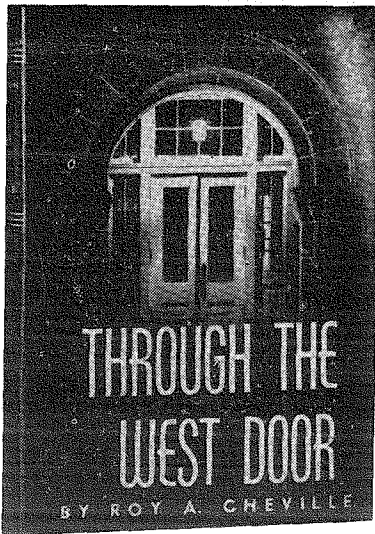
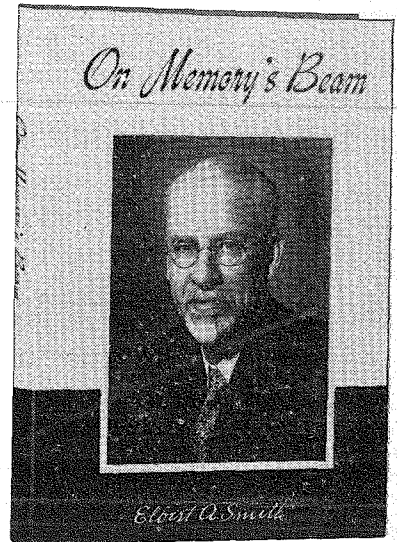
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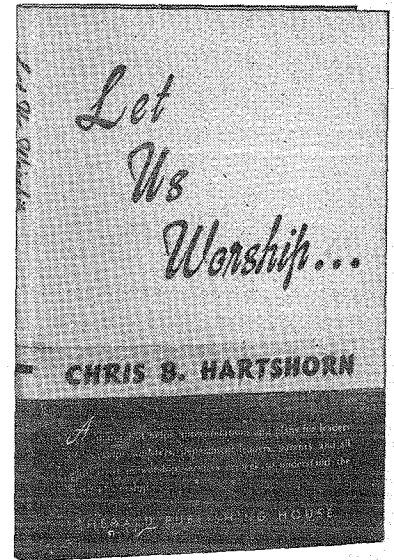
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The Saints' Herald

Volume 93

June 8, 1946

Number 23

W

HEN you are in trouble
Do not look for a way out.
Look for the Way up!

EDITORIALS:

Signs of the Times

By President Israel A. Smith

A Stimulating Challenge

By President J. F. Garver

The Church Moves Forward

A Conference Message by Presiding Bishop G. L. DeLapp

Youth Is What You Make It

By Elaine Carson

What's Next in Camping?

By Dr. F. M. McDowell

The Saints' Herald

P. S.

Volume 93

June 8, 1946

Number 23

EDITORS:

The First Presidency

Israel A. Smith

John F. Garver

F. Henry Edwards

ASSISTANTS:

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Kenneth L. Graham, Business Manager

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Announcements

Reunion notices will be found in the Bulletin Board department at the back of this issue.

News Briefs have replaced the former department News of the Church, as an emergency measure due to the shortage of paper and reduction of pages. We shall be glad to hear from readers as to how they like the new form.

Some readers have offered the suggestion that, because Herald issues are so much smaller, the price should be lowered and a refund made to subscribers. There are two reasons why this will not work. First, we plan to return to thirty-two pages as soon as possible. Second, if we were able to put out all thirty-two page editions, we would be under heavy pressure to raise the subscription rate on account of increased cost.

* EVAN A. FRY. Friends will be sorry to learn that Brother Fry, our Radio Director, and author of many articles for our publication, is back in the Sanitarium in an effort to complete his recovery from the respiratory trouble that has bothered him during the past few months. His condition is not dangerous, but uncomfortable. He is cheerful and able to receive company. We believe that he should be able to effect recovery this time. . . . It had been our plan to present his articles on "The Restoration" continuously, and regret that the continued paper shortage makes it necessary for us to have only sixteen pages, so that a brief break in the series is unavoidable. After this week, we hope to continue them in the next issue.

* NORMA ANNE KIRKENDALL, our popular author of "Challenges" and many other articles, sends us a picture post card from Cholula, Mexico. With her family she is visiting in Mexico City, and writes: "Greetings from Mexico once again. It seemed like home to be getting back. So many things have changed in only one year's absence." Norma Anne has been a student of Spanish for a number of years, and is able to talk with the people in it. She has made a number of trips to Mexico, is interested in archaeology, and visits the remains in which the country there abounds. It seems to us she has picked a great and fascinating hobby. Probably we shall hear something of her experiences in future articles.

* NEW PENS

Up from fascist Argentina came a radical new idea in fountain pens: oil instead of water as a base for the ink, and a ball bearing instead of a writing point. American manufacturers, like the Japanese, are good imitators, and already two companies have models on the market.

The number of people sporting these glamorous new pens reminds us of John Common, the perpetual student, in our college days. John always had a pocketful of pens and pencils. He was ready for any literary problem that might arrive, but he never had anything to write. No ideas ever troubled him; but if they had, he would certainly have been ready for them!

Writers' magazines never tire of the amusing story of rich dilettantes who furnish elaborate and luxurious studios, with electric typewriters and latest equipment, only to discover that they have nothing to write, while the genius who has something to say may be found scribbling it out with the stub of an advertising pencil, recovered from a wastebasket.

Uncle Joe has found that no matter how good a pen he buys, his writing remains bad—just the same old hen tracks.

What the American people need is not better pens, but better penmanship. When somebody has that for sale, he will find a large and eager market.

* "IN THE GROOVE" is just a rut that has been laid out with a chalk line and smoothed down by somebody else.

* ONE IS IMPRESSED by the number of sinners who are willing to forgive but not to repent.

EDITORIAL

Signs of the Times

From the inception of the Restoration Movement there appeared prophetic indications of a "great and dreadful day of the Lord." Joseph Smith said his angelic visitor quoted the third chapter of Malachi, with certain and significant changes, that before that day priesthood would be restored by the hand of Elijah. He also quoted another verse, suggesting universal destruction of the human race at his coming except among those in whose hearts should be planted the promises made to their fathers.

In the Lord's preface to the *Doctrine and Covenants*, the Saints of this day were told because of "the calamity which should come upon the inhabitants of the earth," he had commanded Joseph Smith and others to proclaim "these things unto the world"; that soon peace would be taken from the earth, and the Devil would have power over his own dominion.

One who believes in the prophetic calling of Joseph Smith would be naïve indeed who could review present conditions and fail to discover the imminence of the events foretold by Malachi. The present dispensation rapidly approaches—*what?* Either a Utopian world or a condition of chaos and anarchy never before witnessed. How should we resolve it? Shall we out of wishful thinking believe there will be the universal peace attempted through the United Nations? or shall we recognize as almost immediately threatening the terrible conditions foretold by the prophets of all dispensations?

The undersigned inclines strongly to the belief that our duty is to continue to "warn" the world. We do not do so under the impulsion of a hopeless pessimism; but with the belief in the divine mission of the

church because, first, the gospel which was taught to Adam, and which was decreed should be in the world until the end thereof, has been restored. The promises made to the fathers have again been planted in the hearts of the children of men; and concurrently with this planting—this restoration of the gospel, the priesthood has been revealed or restored.

Therefore, in full faith in the divinity of the church and the authority of the priesthood of the church, by a careful observance to do the will of God, we have the institution through which and through which only the Lord's salvation can be fully operative and effective. Let us carry on, first, to hold out the warning voice—preaching of the gospel, seeking the perfection of the Saints to the extent of our ability, in order that we unlike many of the peoples of the earth, shall not be "wasted at His coming."

ISRAEL A. SMITH.

A Stimulating Challenge

As will have been anticipated, many congratulatory messages have been received by the First Presidency since adjournment of General Conference, with an occasional challenge. The congratulations are warming, the challenges stimulating, and at the same time humbling.

Among the latter none have been more searching than the following, from one of our clear-headed associates in the general church ministry:

In the portentous times which surround us and face us in the immediate future, you have been designated and chosen to lead the Church of Jesus Christ. In this grave responsibility and onerous task I give to you the pledge of my daily prayers, my co-operative support, and brotherly loyalty.

Today is a crucial day in our church life. The forces of evil are rampant

without and within the church. The procedures and endeavors of the past may have brought us nearer the realization of the kingdom; but it is evident that they call for your critical review and constructive recommendations. It may be that we have lost sight of some eternal truths and fundamental procedures, and stand in need of a continuing restoration. It may be that the insidious process of apostasy is at work within us. It may be that our ideals are so glamorous that we fail to undergird them with tested realities, so that each piece of construction brings us nearer the realization of our goals.

Yours is the primary task to bring experience and insight to the present—with incisive candor. Yours is the responsibility to give prophetic leadership to the future—with practical vision. Yours is the joy to infuse through the church the spirit of power with deepening assurance and conviction.

In these challenging responsibilities the Twelve, the Bishopric, the high priesthood, the ministry and the people each must share. Help them to see clearly the path you travel, that we all may be comrades with you on the way upward.

We bring you our congratulations and greetings with the deep assurance of our willingness to share the load with co-operative endeavor.

To put it bluntly, our fellow minister, observing that we as a people have not attained to the purposes of the Restoration, asks why, and presses the question pointedly and insistently.

Is it that whereas in our ideals we should have been practical, we have been visionary?

Is it that we have lost sight of some fundamental procedure basic to implementing the truth in our life? Or of some truth itself, which ought not thus to have been held as if for a time only, when all truth is eternal? Who stand in need now as at the first, and ever shall be in need of a continuing restoration? Continuing in the sense that in the measure attained the power of the truth is to be maintained, indeed increased, as understanding of its significance in our life expands, and demands it.

Or, is there at work within us some insidious force of apostasy?

What a challenge is this! And let no one of us draw back from the word *apostasy*: for any lapse from light that has been ours is in its very nature apostate; and any failure to rise to the full light of the latter-day evangel leaves us by that much yet in the apostasy.

Nor can we lay claim, anyone of us, or the group of us, as having attained to the whole of the truth, either in life or in procedure; who are as yet in bondage of evil, our Zion unrealized, our people scattered and in want in many lands, our testimony feeble, and our ministry inadequate for the demands in, as well as outside the church.

And there is no question but that we have been in some considerable measure visionary, when we ought to have been practical, both in concept and implementation of the gospel as the power of God unto the salvation of mankind.

Now our good brother is to be sustained in placing squarely on the shoulders of the Presidency responsibility for prophetic leadership, with a view to delivering our cause and people from the inadequacy that has held them and it from the achievement of the purposes of the Restoration. And this responsibility we acknowledge, and in earnestness shall endeavor to discharge to the good of all.

Nor are we left to work alone; for as indicated, "In these challenging responsibilities" towards the ends desired, "the Twelve, the Bishopric, the high priesthood, the ministry, and the people each must share."

For this clear vision we are grateful. By its challenge we are made alert for the tasks ahead. In association with our fellows, we are hopeful. Of the blessing of God, we are assured. And it is our determination to go forward as we have the light to see and the strength to carry on.

J. F. GARVER.

It is much easier to be critical than to be correct.—Disraeli.

Members for Society of Archaeological Research

The Society for Archaeological Research, through its executive committee, was authorized by the last General Conference to select up to twenty associate members. The executive committee is, therefore, interested in obtaining the name, address, and information about anyone who is a member of the Reorganized Church of Jesus Christ of Latter Day Saints who would like to qualify as an associate member. We would like to have such write the society in care of the Auditorium, giving us information as to what they have done in the past in archaeological research, and what contribution they think they could make. An associate member should be one who can and will devote time and effort to making a contribution. We would like to have associate members, for instance, be expert in some one field, such as hieroglyphics, or accumulate information and be the best informed in the church, and thus make available for the library of the society facts on some specific site or ruin such as Palenque, Piedras Negras, etc.

CHARLES R. HIELD.

The Auditorium
Independence, Missouri

Good Newspaper Publicity for Churches

Elder William Patterson, in charge of the work in Spring River and Rich Hill districts, sends copies of pages of the *Fort Scott Tribune* (Kansas) for May 14, 16, and 17, giving fine front-page publicity to the church young people's two-day regional convention in that city. Dr. F. M. McDowell, Director of Religious Education for the church, was a featured speaker, and Franklyn S. Weddle made an important musical contribution in bringing the KMBC radio choir to the convention. Miss Rosalie Martin, publicity director for the meeting, and one of our young people's leaders of Fort Scott, did an excellent piece of work in these newspaper articles.

We have received from a number of cities examples like this of fine publicity for the church and its activities. As more of our young people, returning from Graceland College and other institutions of higher learning, with the training that helps them to know how to handle these matters, enter into local church work, better results are obtained.

In years of experience and observation, we have noted some measures that any congregation can take for obtaining better publicity for the church. They are as follows:

1. Improve the local public relations in every way possible. When asked to co-operate with other churches, service

clubs, and civic organizations, do so as fully as possible. Prove your interest in the city and efforts of others to do good. Be sympathetic and interested in others, and when you need help, they will help you. This will produce results over the years, but you cannot expect great results in the first week or month.

2. Advertise your meetings and activities in the local paper. If possible, let your church advertise its meetings every week. When you buy space in the paper, give it your support, and urge your congregation to look for publicity and announcements there, you may be sure that the editor will know you are interested in his paper and in the city. Then when you need publicity for special occasions, he will know you and be friendly. "If you want a friend you must be a friend," applies to newspapers too.

3. With this background, when special occasions and programs come, you have already established good public relationships. Announce your special meeting with a paid advertisement. Then get in touch with the editor or reporter, and give him all the basic information and be ready to answer any questions. Leave it to him to write the article, if he prefers it that way. You can have the main facts in written form so that mistakes will be avoided. Or, if the editor prefers, be prepared to write the material yourself. If so, observe the following rules carefully.

4. Leave out propaganda and history. Leave out any controversial matter, unless the editor is interested in the history and asks for it. Then be prepared to give it.

5. Take the local viewpoint. The editor is interested in the local people, their names, and what they are doing in the program. In general, our church headquarters mean little to him. Local names and local people give his paper its support. Keep your mind on the local angle. Play up the visiting speakers and leaders, but emphasize what they are doing locally.

6. Condense your material to the essential information. A short story may make the front page where a long one will be pushed to the back, cut down, or omitted entirely when a hurried editor just can't give time to it. Leave out all flowery language, long eulogies, and excess.

7. Be appreciative. Get your people to read the material. Express your thanks to the editor if yours is a small city and you meet him personally.

8. Remember that a newspaper is a business, and that it has to survive by local good will and support. When any group of people give it their support, and help the editor and his reporters to succeed, he and his staff will be grateful and co-operative.

The Church Moves Forward

A sermon delivered to the General Conference, April 14, 1946

Jesus said unto him, Thou has said; nevertheless I say unto you hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven.—Matthew 26: 65.

IN THE SCRIPTURE reading, we find one of the most tragic experiences of our Lord and Savior, out of which came one of the most important pronouncements—that referred to in my text; it pointed to the ultimate accomplishment, the final consummation of his ministry; for he was to overcome death through the resurrection, and sit on the right hand of God.

When this statement was made, the betrayal by Judas—the betrayal with a kiss—had just taken place. But despite the frailty of humankind, despite the loss of friends and even of his disciples (for it was here also that Peter denied his Lord and Savior)—despite this, he moved forward in the fulfillment of his mission.

Had God so willed, all of this could have been accomplished without the difficulties encountered in the training and development of the human soul. But it was his great purpose to teach, to train, and to develop man into the eternal and immortal state which would result in companionship with him.

We are reminded of the eternal purposes of God as we approach the anniversary days of his crucifixion and resurrection. We are reminded of the example that he set for us in respect to the agency which he imposed upon himself and which he likewise imposed upon us; for just prior to his crucifixion, and soon following the hour of his betrayal, when he was spending time with his disciples attempting to convey to them the great purpose of his ministry, there must have come the human impulse to call upon that power which would have preserved him from his enemies, and from personal destruction. We find him con-

scious of this power, for he questions, "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels."

However, drawing upon that spiritual strength available to him from his Heavenly Father, he was able to withstand and to suffer that which must be for the fulfillment of Scripture. And there came later the pronouncement, "Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven."

HE PROPHESED of his ultimate triumph and, as the records bear evidence of this having come to pass, there should also come the assurance to us that the establishment of his kingdom will be realized: "and again this gospel of the kingdom shall be preached in all the world for a witness unto the nations, and then shall the end come, or the destruction of the wicked."—Matthew 24: 32.

There came the revelation of the "great and marvelous work" which was "about to come forth," recorded in Section 11 of the *Doctrine and Covenants*, and in harmony with the commandment given in Matthew 28: 17-19, that his disciples should go forth teaching all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever he commanded them, with the promise, "Lo, I am with you always, even unto the end of the world."

IT IS IMPORTANT, as we come to the closing hours of this conference, for us to evaluate what has been done in the light of the great and eternal purposes of God. We have experienced, during this conference, an abundance of the assurance of

By G. L. DeLapp

Presiding Bishop of the Church

God's presence, and we have been reminded of the fulfillment of his promise, "Lo, I am with you always." We have been made conscious that we are entering a new era of immense responsibility for teaching the gospel of Jesus Christ; and our endeavors have been centered on the broad objectives that were so clearly pointed out by our great leader, the late President Smith, for he saw clearly the larger goals ahead of us, as was pointed out from time to time, manifested some impatience in respect to our seeming inability to make the desired progress. But to the goals of evangelization and of the establishment of Zion he was constantly committed.

He also expressed his faith in the ultimate accomplishment of these goals by the church, irrespective of temporary setbacks and a temporary lack of individual contributions of time and talents. Upon one of the rare occasions when we were commiserating, one with the other because of the burden of the loads carried, he turned to me saying, "Leslie, I am sure the church will move forward, without either of us, for it is the work of God. It is our responsibility to adjust ourselves to it and to make our contribution." This was one of those times—few in number, but deeply appreciated—when he spoke to me—as would a father to a son.

And so it is with each of us, the greatness of the work makes apparent our subordination to it, and our responsibility to contribute to the best of our ability. This is essential because of the many tasks yet

to be done, incident to the establishment of the kingdom; we therefore face the new period wherein there must be co-ordination of effort to the end that these goals may be realized.

THERE ARE the unfinished tasks which are apparent as we review the law and commandments given to us as a church:

It must needs be necessary that ye save all the money that ye can . . . *to make a commencement to lay the foundation of the city.*—*Doctrine and Covenants* 48: 2.

In this revelation we have a record of the instructions given to the Saints of the early Restoration Movement to make a commencement to lay the foundation of the city, to begin the gathering of the families according to circumstances and as appointed by the Presidency and the Bishop of the church, according to the laws and commandments.

This establishes the premise upon which the foundation was to be laid, and the superstructure of Zion erected. It is quite in contradiction to the theory that has been expressed by some individuals that the work of building the kingdom was to be largely left to the manifestation of divine power, rather than to the placing of responsibility upon individuals and upon the church. It is in harmony with the divine will that men shall create, shall build, shall organize, thus giving expression to that spark of divinity which is resident within man, which makes him like God, his Father, the great Creator, the great Builder.

THE PROCESSES by which Zion was to be builded have been quite clearly outlined, the blueprint laid out, and the framework started. The objectives to be attained were those clearly presented in the revelations which came to the church; in their general aspects these have to do with the gathering of God's people and the organization of their eco-

nomical life, giving major consideration to the development of a social, cultural, and spiritual life that would be reflective of the divine intellect.

Incorporated within organizations were to be the provisions through which could be expressed the love of men, one for another; accountability to God; the management of temporal possessions as a stewardship, recognizing the ownership of God, while at the same time being conscious of the right of individual agency.

In Section 42: 2 we find reiteration of the specific goals which challenge us re-emphasized in latter-day revelation—

and ye shall go forth in the power of my spirit, preaching my gospel two by two, in my name; lift up your voices as with the voice of a trump, declaring my word like unto angels of God. And ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

This is still the great missionary task of the church, and one to which we must give constant and intelligent attention.

THE IMPORTANT STEPS needed to be taken are those of making plans and developing a program of training for our ministry, both general church appointees and local. A continuation of our present policies (those policies which emanated out of the constructive thinking and pervasive light that came to the councils of the church when faced with the crisis of 1931) having to do with the financing of the church and the application of funds to provide for the training and full-time appointment of men, should, from this point forward, speedily increase our numerical strength, for the foundation has been laid, and upon this foundation we can build safely and surely.

There are also other objectives. The gathering of our people must be related to the work of preaching the gospel. Branches must be established, pastors trained, the priest-

hood developed, and a teaching program of the law, as well as methods of application. All of these processes must be unified and the gathering procedure stabilized in accordance with our ability to draw from outlying points, and not to make that withdrawal of such character as to weaken our outposts. It is, therefore, highly essential that the individual relate his own movements to those of the church and conserve the interests of both.

Other fundamentals of the law are to be compiled with more fully than has been our experience in the past. The commandment to remember the poor is to be realized to a greater extent than ever before: this, due to the fact that the segregation of oblation funds has created a resource which will make it possible for the church to minister efficiently, and in a broader way than ever before. Some evidence of efforts being put forth in an organized way was seen in the picture which portrayed the work of the Campus Shop, a fine demonstration of the results that can be attained when a group of our people work together in the interests of those less fortunate than most. The work of this group of women is commended most highly.

We have emphasized during the conference the need for the individual to stand in the place of his stewardship, and to qualify himself for greater service, both in his temporal and economic affairs, and in his contribution to the church as well; but there is still too large a number not complying with the elementary steps of the financial law. The keeping of the law is still of primary importance.

THE PROGRAM for the acquisition of land areas is still one largely of the future, but one, nevertheless, that is receiving the constant and careful attention of the Bishopric. Related to it, and to the gathering, is the establishment of the storehouse. While it would be encouraging and stimulating to suggest that this is an immediate possibility,

the facts do not permit such a statement, for we are becoming more and more aware of the limitations imposed upon us because of the deficiency of our numerical strength and the availability of trained personnel. Establishment of the storehouse is dependent upon the consecration of surplus, and will require an increase of economic strength on the part of our members. Despite our limitations, however, the opportunities are greater than ever before in our experience, and it is within our power to make great progress in this new era.

This is a period which must be marked by a revival of missionary interest, while at the same time the techniques of spiritual ministry must be improved to such an extent that individual members are guided into those avenues of service which will make their work count for the most possible.

Hence, our task is one of expansion of endeavor, and one of assisting the individual member to make a more perfect contribution. It seems safe to say that this new era is to be marked by greater emphasis upon our missionary endeavors. The reorganization of the Presidency indicates this. Such is essential to the very life of the church.

The foundation of the city requires the gathering of families, the accumulation of resources, the purchasing of lands—all according to the laws and commandments received; but basic to all of this there must be compliance with that commandment "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."

And in addition to this, there must be as never before a renewed dedication and consecration on the part of each of us to the building of the kingdom of God. When we look at our own contribution in the light of the supreme sacrifice made by our Lord and Savior, Jesus Christ, these sacrifices of time, energy, finances, of all those things which make life pleasant and enjoyable sink into insignificance; and the great needs of

humanity throughout the entire world, so stupendous in size and so apparent to all, present to us the challenge that places our individual desires and ambitions in the background, and calls for a moving forward to the attainment of the great goals of the church. If we will but remember the promise, "Lo, I am with you alway," there shall come assurance of God's Holy Spirit and evidence of his divine power. Then we can envision Christ sitting on the right hand of power—of God still in control, and still directing the destiny of his church and of his people.—*The church moves forward.*

God's Handwriting

A Testimony for President
Israel Smith

By James F. Keir

Onetime Member of the Presiding
Bishopric.

ON ACCOUNT OF the illness of my aged mother I was unable to attend the opening session of the General Conference when Brother Israel Smith was selected to be the President of the Church.

For the benefit of the present and future generations I will relate that this is the fulfillment of a dream that Brother Israel told me, over twenty-five years ago, that he had. He is a modest man, and would hesitate to speak out in public to relate things in support of himself.

God sometimes uses a dream as a medium to point out future events to men. Joseph of old was warned in a dream to take the Christ child to a place of safety as there were those who sought the young child's life. Psychologists may state that some dreams are only the projection of our own thoughts. But when the dream is fulfilled with no initiative of the dreamer, but by the unanimous decision of the representatives of 130,000 people, we can choose to believe in the divinity of the dream.

In the dream Israel saw himself standing looking at Frederick M.

Smith's picture on the wall, when suddenly his own picture was moved up from below and placed beside that of the late President.

Israel related this dream to Fred M., who then asked, "Was Elbert's picture there also?" Apparently the question in Brother Fred's mind was, "Does this indicate that he is to be a counselor or a successor?" To this Israel replied, "I do not know."

At the time that Israel related this dream to me, I felt confident that it portrayed his future work as President.

How happy we should be to have a man of such sterling character, spiritual excellence, and humility to fill this important station in carrying forward the banner of Christ.

From an Isolated Saint

I enjoy the *Herald* very much and would be lost without its fine sermons and testimonies. Being isolated from the Saints, I always find spiritual food in reading church literature. One must have something in which to believe when the world is in such a tumultuous condition. I know this work is true; I have belonged to the church forty-two years and do not regret a minute of it, still I feel that I need the prayers of the Saints. God has been good to me; he has blessed me financially so that I have been able to pay my tithes and make frequent offerings. My testimony is that if we are obedient, God will bless us abundantly.

Lillian Boggress.

Route 2
Murray, Kentucky

I am writing to thank all those at General Conference who so kindly remembered me in their prayers. I have had many wonderful blessings through prayer and fasting, which I have done going on five years, three times a week. I have had many trials, but have always found many comforting moments reading my patriarchal blessing. I am glad to belong to a church in which Christ's Spirit is among his children. With the help of God and the prayers of the Saints, I sincerely desire to go forward in the work of our Heavenly Father.

Mrs. Mary Huffman.

1631 North Main Street
Kewanee, Illinois

The Gospel Rests on Facts

(A transcript of lectures delivered before a group of church appointees in Chicago, during December, 1945. Continued from last week, this is the last installment.)

DOCTRINE

Enough, perhaps has been said upon this point. But there is also the question of the corruption of doctrine. The Roman Catholic position is that the church is the repository of truth, and the Christ equipped it with such powers as to make it infallible, when he said, "Upon this rock." According to this view, he made the church, for all time, absolutely uncorruptible. Further, there was a deposit of tradition, unknown to the laity, which admitted of development, and every doctrine subsequently defined and recorded was incipient from the days of the apostles. Cardinal Newman stated this position thus: "Every Catholic holds, that the Christian dogmas were in the church from the time of the Apostles; that they were ever in their substance what they are now; that they existed before the formulas were publicly adopted, in which as time went on they were defined and recorded."

Thus the doctrines of papal infallibility—which certainly restrains conscience and crushes free inquiry—Immaculate Conception—purgatory and transubstantiation were all promulgated as developments of what was forever in the deposit of Christian tradition. False credentials were forged to prove the primacy of the Bishop of Rome. We do not have time, of course, and neither does the scope of these lectures admit of the right to investigate and refute these doctrines. We are simply pointing out that new elements were unquestionably introduced in the doctrinal field which served to substantiate the Roman practice. Of these, Charles Gore says:

There was demonstrably nothing implicit in that tradition to the effect that the primacy of Peter among the apostles

was inherited by divine right by the Bishop of Rome—still less that he was endowed with monarchical authority or infallibility. Such a doctrine was there neither in terms nor "in substance." The Greek-speaking Church neither recognized this as tradition nor ever came to acknowledge it as a legitimate claim. Nor does Scripture suggest it. This is as certain as history can make it. So, again, there was no tradition about a purgatory in the intermediate state and really nothing in Scripture about it. Again, though the Church always believed that the bread and wine in the eucharist became the body and blood of Christ in some real sense, there was nothing in Scripture or tradition to suggest that the substance of bread and wine ceased to exist by the consecration of the elements, and on the other hand, there was a strong tradition in the contrary sense. Finally, there was nothing even remotely suggesting that Mary was immaculately conceived. Accordingly it is a certain conclusion that, if all that the Church has the right to do is to make explicit in language what has always been substantially present in the tradition from the days of the apostles, the Roman dogma concerning transubstantiation, and the dogma affirming purgatory under anathema, and the dogma of the Immaculate Conception, and the dogma concerning the Bishop of Rome, are as dogmas certainly illegitimate.

INEQUALITY

One more point is to be observed as touching the fact of apostasy. Every creditable historian states that in the church of the early middle ages abject poverty existed alongside lavish wealth. Ignorance and superstition constituted the fertile ground in which oppression of mind and persecution of body grew and flourished. In theory the Church of Rome held that it was the kingdom of God on earth. In actual practice, it denied its claims by the ungodly conditions which followed its rule. Even when the conscience of men was aroused sufficiently, and when the rediscovery of ancient cul-

By Apostle Arthur A. Oakman

tures in the Renaissance and the voyage of Columbus opened to men the New World and precipitated the Reformation, the church, or I might say, the churches, were content to go about upon the industrial battlefield with an ambulance cart, and a signally inefficient ambulance cart and nally inefficient ambulance cart at that, and try to pick up the wounded. It did absolutely nothing to reform the spirit in which business was done. Business and religion had nothing to do one with the other. Thus in the field of social relations the church lost the spirit of the Master. And, we have only to point to the two great wars to see the fulfillment of the prophecy of Nephi, "that the wrath of God is upon the mother of harlots."

I have not attempted here to fix dates, times, or seasons. In the last generation this was attempted by Elder McGregor and by others. Whatever merit such approach may have, it has never appealed to me as convincing. What does seem to be irrefutable is that men who came into the church, and who gradually gained control of its machinery so far departed from the Spirit of the Master in ways clearly pointed out in the foregoing, as to make absolutely necessary a fresh revelation from heaven—a restoration. In doctrine, in practice, in authority and in the results of their endeavor, the Roman Catholic Church has, beyond all shadow of historical doubt, passed into the night of degradation and is now undergoing and awaiting the further inevitable judgments which apostasy always brings.

THE FACTS OF THE RESTORATION

We come now to the last phase of our brief survey.

There are two ways in which the

life and ideals of great leaders may be perpetuated. One is by the creation of literature in which such ideals may be embodied—the written word; and the other is through the formulation of a society which shall be equipped to carry forward lives and their purposes. We have seen that ancient Israel produced a living literature, and that the kingdom ideal, which this literature enunciated, was to be embodied in the nation, as the elect through whom Jehovah was to bless other peoples. So far as we know Jesus only wrote once, and that writing was in the sand; it was washed away by the first tide thereafter. But Christ did found a society, by training special witnesses of his name, into whose very nature he wrote his own testament, by engaging and stating certain definite ordinances—baptism and the Eucharist, and by equipping his followers with a divine spirit which was to be the harbinger of the new life to come, and conformity to the demands of which was to ensure the right kind of perpetuation of his ideals and of his purposes. After all, revelation, as we have seen, is much more than word. It is not lawful to utter the inner secrets of the sanctuary, even though one might be exalted through his personal righteousness to receive the secrets. And so Jesus trusted to the provisions which he himself made, which were gathered up in the great prayer, "I pray for those that thou hast given me out of the world, Father, that they might be *one*, that the world may know that thou hast sent me."

But, as we have already seen, later generations were not true to the demands of the spirit, and they altered the ordinances, and substituted in the place of the divine order of the church, an approximation of the Roman Empire, both its form and its spirit.

And so, when the arbitrament of time revealed the inadequacies of what men had done and so soon as the movement of history made possible the restoration of man's agency, God moved again to commit to

Not Alone

We do no thing alone—but by another's help we rise.
 Another's prayers bring strength to help us through.
 Another's "You can do it!" gives us power beyond our own
 To do a thing that's good or great or true.

—Louise Wrigley.

earth what had been removed, or what had departed from the ken of mankind. What facts do we have to support the great claims of this church? The answer is twofold. The production of a sacred literature, which, based upon the principle of the renewed operation of Christ's Spirit among men, is not yet complete, and secondly, the approximation by men in these last days of the forms and ordinances of the divine society, which divine society is to be the organ of Christ's Spirit to reveal his testimony to men, as formerly the nation of Israel was to be the custodian of the divine ideal of society so many years ago. Indeed, the church of these last days is designated as "Israel, mine elect . . ."

Let us turn then, to the literature first. I was talking some years ago to the Honorable James R. Wilkinson, now Consul-General in Dakar. Our conversation drifted to a discussion of the mission of Joseph Smith, and he said in effect, "You know, Oakman, many explanations have been given of the origin of the *Book of Mormon*; but none explain it so fully as the one given by Joseph Smith himself. The scope and breadth of that work, together with the historical perspective it enshrines, are beyond the ordinary intelligence." These are not his exact words, but the import of what he said is in them. I think we may take for granted that many of the theories such as that which grew up around the Solomon Spaulding Romance are now rejected by all competent historians. And as we turn from the speculations rife outside the church, and listen again to the

testimony of the witnesses we are assured within our souls, that here, as in the testimony of Christ's resurrection, we are in the presence of reality.

I ought to read this testimony to you.

THE TESTIMONY OF THREE WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety, that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

Oliver Cowdery
 David Whitmer
 Martin Harris

AND ALSO THE TESTIMONY OF EIGHT WITNESSES

Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come, that Joseph Smith, Jr., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle

with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety, that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

Christian Whitmer
 Jacob Whitmer
 Peter Whitmer, Jr.
 John Whitmer
 Hiram Page
 Joseph Smith, Sen.
 Hyrum Smith
 Samuel H. Smith

"We have seen the plates."

"We have seen the engravings which are upon the plates."

"We declare—with words of soberness—that an angel of God came down from heaven."

"We have seen and hefted."

I like that word *hefted*. Here is Webster on the word:

1. The act or effort of heaving . . .
2. Weight, ponderousness . . .
3. The greater part, or bulk of anything . . .
4. To PROVE or TRY THE WEIGHT OF, by raising.

To get the meaning of that fully, we should have to illustrate. These men handled the plates, and *hefted* them—that is—they "proved" or "tried" them by "heaving them up and down." They wanted to be sure of the reality. I think we may accept their testimony as fact that the plates existed, were in the possession of Smith. As to the divinity of the record, and the exactitude of the translation, we shall have to go to the *Book of Mormon* itself. The miraculous events recorded here may give *presumptive* evidence of the validity of the claims of Smith—but the only final proof is in the testimony of the Spirit which is embodied in the literature itself, and flows, as we can by experience prove,

to all those who approach it with an open mind. The fact of the *Book of Mormon* is a base or a cornerstone on which our edifice is erected. I do not care to go into the various Scriptural proofs, the archaeological evidence, and the internal prophetic validity of the book. I am here concerned alone to point out that the very fact of its existence is of first magnitude in the presentation of our message; and we have, in fact, suffered lamentably because of our neglect of it in our ministrations abroad.

Secondly, there was organized, upon the sixth of April, 1830, a church. Already two men had testified to the restoration of divine authority to perform the ordinance of baptism again, and nine people had, presumably from the historical evidence, come under this covenant. The law of the State of New York required that there be six in number, and so this number was assembled upon the stated day. Already fourteen or fifteen documents had come from the pen of Smith claiming to be inspirational in import, and thus we see, another body of literature was in process of gestation. This later became known as the *Doctrine and Covenants*, which is the body of doctrine and covenants and the discipline of the church.

This book is peculiarly the property of the church, and its emergence presupposes church organization. It is at once the guide to the expansion of the church, and the property of the church. The organization which produced this literature has been called into existence to bring forth the kingdom of God. The principles which are outlined in the *Doctrine and Covenants* are essentially those which were presented by the early prophets of Israel, and here they are explained, broadened, and interpreted into modern language. The fact of the *Doctrine and Covenants* and the fact of the church which has produced it are facts upon which the gospel is based; in addition to this, there is the testimony of a great company of people who live in the

light and work for the coming kingdom.

In another peculiar sense, the Holy Scriptures have been re-evaluated in the light of the spirit and inspiration, and the Reorganized Church has this version as an added testimony of the divinity of its calling. One great fact about this book should be observed as attesting to the inspiration which was responsible for its coming forth. Up until the late 1860's, the book "Song of Solomon" in the authorized edition of the Old Testament was regarded as sacred literature and was interpreted as being an allegorical statement of Christ's love for his church. This book was entirely omitted from Joseph Smith's Inspired Version. It was omitted in a day when the evaluation which I have just stated widely prevailed. Since 1860 scholars have been to work on the foundational literature of Israel in relation to the historical background, and they have come to the conclusion that the Song of Solomon represented nothing more than a sentimental love letter written by Solomon to some illegitimate love in the northern part of his kingdom. This may, of course, only be a straw in the wind, but it is a substantial one and it does indicate which way the wind blew.

We shall do well to take our stand as preachers and as ministers upon the facts which can be authentically substantiated in history, and preach our gospel, testifying of these facts, and the reasonable inference which can be drawn from them and which can be carried forward prophetically, to confirm the hope of those who come under the sound of our voices.

The gospel rests on facts.

(EDITOR'S NOTE: This is the concluding installment of the present article. It will be followed by another article in the series, which will be entitled, "The Nature of Revelation." L. J. L.)

Misery is so little appertaining to our nature, and happiness so much so, that we in the same degree of illusion only lament over that which has pained us, but leave unnoticed that which has rejoiced us.—Richter.

What's Next for Camping?

By F. M. McDowell

(Reprinted from *Guide-Lines to Leadership* for April-June, 1946.)

A BIT OF HISTORY

"Camping," someone has reminded us, "is an ancient art, almost as old as mankind." Associated with camping in our thinking are the Indians, the pioneers, and frontiersman. Perhaps this explains in a large measure the deep-seated appeal of our organized camping program to the youth of this day. At any rate, there are many who testify that camping meets certain fundamental interests and needs. To such, the camp is both a place and a means for the development of "sturdy roots of living" be they personal, social, cultural, or religious.

A recent issue of *The Camping Magazine* reports a camping program established as early as 1861, and others in 1881, 1892, 1903, and on up to the present time.

It is now estimated that during the last season six thousand camps were open in the United States alone. This represented property investment of \$250,000.00 and served approximately three million persons.

These dates are, perhaps, not as interesting or as important as is a portrayal of the shifting emphases of the succeeding decades of camping. For example, note the following:

1. Out-of-door living "for the fun of it."
2. Recreation with health and personality growth as goals.
3. Emphasis on progressive educational methods and practice, with program fitted to the needs of the camper.
4. The social stage, which puts a premium upon the development of social qualities and citizenship.
5. The present tendency seems to be that of recognizing all of these features and objectives, *i. e.*, to keep the fun, freedom, and recreation; and yet point all of such toward the acquisition of knowledges, skills, and appreciations in matters of health, social graces, citizenship, religious living, human brotherhood, etc.

IN OUR OWN CHURCH

The story of camping in our own church is brief but significant. Our first youth camp was held at Nauvoo, Illinois, in 1928. In spite of many handicaps, camps were held each summer

until the outbreak of the war. By 1939 a genuine story was beginning to unfold.

As not infrequently happens with such worthy endeavors, this project was launched by a few individuals who were devoted alike to the interests of youth and interests of the church and were willing to pay the price of pioneering. Without funds, with very little experience or equipment, with few resources other than the splendid geographical and historical setting of Nauvoo and even without official recognition (at first) they set to work and remained undaunted in the face of difficulties and discouragements that only a few will ever understand.

Today, sponsored by the General Camp Committee, recognized as a definite and vital part of our religious education program for young people, having won the support of additional qualified leaders and lovers of youth, and, last but not least, having received the enthusiastic endorsement of those hundreds of young people who now know whereof they speak, Nauvoo Camp is definitely established. —*Saints' Herald*, March 18, 1939.

During recent years a series of Oriole and Youth camps have been held near Excelsior Springs, Missouri. During the summer of 1945 the camp was re-established at Nauvoo and new ones set up at Brewton, Alabama, and Columbus, Nebraska. Prospects point to several others for 1946.

TRENDS IN CAMPING GENERALLY

Throughout the United States, as a whole, we may observe the following trends in camping:

Rapid expansion of facilities for camping, camp grounds, camp equipment, etc.

Rapid growth of the number of persons served.

A never-ending variety of types of camps, *i. e.*, work camps, farm camps, church camps, family camps, inter-racial camps, co-educational camps, camps for crippled children, summer camps, winter camps, day camps, etc.

Emphasis upon leadership qualifications and training.

Establishing and maintaining of high standards of camp administration, *i. e.*, in the fields of health and sanitation, food, water-front activities, etc.

TRENDS IN OUR OWN CHURCH

Increasing interest in the camping program evidenced by inquiries and by the organizing of camps in various districts.

A definite recognition of the camping program as a part of the program of religious education.

Development of a philosophy and pattern of camping for our church.

Training of leaders.

Procuring, preparing, and distributing literature on camping.

Establishing standards for camp administration.

Provision for general church direction and supervision.

WHAT'S NEW?

Two camp seminars were conducted during the winter of 1945. Papers were presented, and the discussions which followed made possible a veritable handbook on camping. (See *Guide-Lines to Leadership*, July, August, and September, 1945.) This, perhaps, represents the most significant development in our camping program. Recently members of the staff of the Department of Religious Education have become members of the American Camping Association, actively participating in the Missouri Valley Section. The church was represented in February at the annual meeting of the American Camping Association held in Boston.

The Director of the Department of Religious Education is now a member of a National Committee in Church Camping.

The Department of Religious Education has a small, but well-selected working library of books, pamphlets, and magazines in the field.

New camps already established and in prospect for 1946 season indicate the rapid expansion of the camping program.

WHITHER NOW?

The future of camping? What do you think?

To some:

Camping possesses many deep-seated appeals.

Camping is based upon a sound philosophy of religion and of education.

Camping is a glorious opportunity for the church in its ministry to youth.

Camping is an essential part of our total educational program.

THE FUTURE OF CAMPING

That depends upon:

How clearly we think about what it is and what it is not.

How concerned we are about such matters as—

Sound business management

High standards

Sound preparation

Sincere leadership

Genuine at-homeness with youth

AREAS TO BE EXPLORED IN THEORY AND PRACTICE

The major issues of camping:

YOUTH

Is What You Make It

Author is one of our fine Canadian young people; former campus leader, and graduate of Graceland College; now a social service and child-welfare worker in Saskatoon.

"'Tis worse," accused age. "It isn't either," replied youth; as they verbally heaved about the pros and cons of youth's goodness. They were both right. They were both wrong. . . .

I SAW YOUTH buy a sweater. "It's too big, doesn't fit you at all," remonstrated mother. "But, mother, it's not supposed to," answered youth, as the clerk took the money, and youth walked out in a "sloppy Joe." I heard youth sigh, "I'll be glad when it's over, so I can eat again," as the prognosis of first puppy love was proving more agonizing to the stomach than joyful to the heart. I saw youth skate in an open-air rink on a clear winter day, breathing into his lungs the good clean air. I saw him dodging snowballs and throwing them. I heard youth swear and take God's name in vain as he changed his skates; I heard him use clean language. I saw him smoke and desecrate the

Location, equipment, curriculum, staff, health, safety, sanitation, food, management.

The problem:

Extension of opportunities of camping to various age and social groups and to additional areas of the church.

Bases for establishing new camps:

- a. Assurance of local and general administrative support.
- b. Local demands, peculiar needs, physical equipment available, etc.
- c. Availability of adequate and qualified leadership.
- d. Assurance of close supervision on the part of the general committee or its representatives.
- e. Approval of additional camps by the administrative officers concerned and the formal action of the general camp committee.

The Future of Camping? Well, that depends.

By Elaine Carson

same lungs that a minute before he was treating to cleanness and health; I saw him refuse to smoke, pronounce it silly and wasteful.

I saw youth in church. He sat back; called Darwin "old-fashioned" but in the effrontery of new-found knowledge and in the best "Freudian unsuppressfulness" proclaimed that "God was not." I saw youth accept the responsibility of teaching a class, of singing in the choir, of preaching his first sermon. He earned scout awards; he ushered in the congregation; he wrote receipts as branch solicitor. He planned the "Vesper Hour," challenged the congregation to a better way of life.

I met youth in my work—clean-speaking, conscientious stenographers; socially-minded youth organizing a district with a view to preventative and remedial projects for the cessation of delinquency and disease. I saw youth diseased; morally adrift; thrusting on society the fruits of sin in the form of little children—branded "out-of-wedlock," some diseased and some deformed; all of them innocent but being visited with the sins of their fathers and mothers.

I saw youth go to war—smartly uniformed, keen to prove himself, to do his duty as a citizen; I saw him give his life in the struggle for freedom. I see youth returning from war—some more rattle-brained, drunker—some disillusioned, bitter—some wiser, older, God-conscious, determined that there shall be a better world.

I saw youth united in marriage; after a week-end "pickup"—wartime separation, headed for infidelity and the divorce court; after a rich, en-

dearing friendship—engagement and marriage with the sure knowledge that together they will build a good home, from which will come strong, useful citizens. I saw youth selfishly, thoughtlessly living from hand to mouth—spending all, saving none—"tomorrow the deluge." I saw youth, the good steward—keeping accounts, paying tithes, happily, usefully developing a rich personality. I saw youth choose between potential material wealth, probable fame, and the nonspectacular but God-given privilege of doing full-time missionary work for the church.

AND AS I LOOK at youth, I cannot say with accusing age that it's bad. I cannot say with impulsive youth that it's good. Youth generally is both. The point is this: Latter Day Saint youth should be good. Youth imbued with the idealism of the gospel and guided by the Spirit of God cannot be otherwise. And we so imbued and so guided? Goodness is a quality of living—co-operative; clean, physically and spiritually; cheerful; kind; considerate; honest; leading or following in every field of worth-while endeavor; reading and studying to develop insight, discernment, and vision.

Numerically we are a minority group, but so were Christ and his apostles. They changed the course of world history. We are engaged in the same kingdom work that occupied and cost the life of Christ and his followers, and we cannot accept too lightly the challenge of our circumstance. There is a danger that youth sees its lightheartedness, its fun, its laughter, its "Yankee Spirit" as one *Herald* writer named it (I don't know what it is termed in Canada), as an end in itself, instead of the budding into a beautiful and useful life.

Whether we like it or not, whether we recognize it or not, we are inescapably the parents, the lay members, the elders, the apostles, the leaders of tomorrow. We are the future, and the quality of our youth is determining the future of the church and of the world.

BOOKS

Life of Elbert A. Smith

On Memory's Beam, the autobiography of Elbert A. Smith. Herald Publishing House, 1946. 350 pages. \$2.50. Illustrated.

We were planning a review of this story of the life of our Presiding Evangelist, Elbert A. Smith, when we read a very fine review of it in the *Independence Examiner* for April 25. It suited our needs better than anything we could write. This paragraph appeared in the leading column of this daily paper, "In Missouri Language," by William Southern, Jr., the Editor and Publisher. We quote it in full:

I have on my desk, courtesy of The Herald Publishing House, a little volume entitled, "The Autobiography of Elbert A. Smith." While the story of the life of Mr. Smith, told so charmingly, is of primary interest to members of the Reorganized Church of Latter Day Saints, it was of special interest to me because I know Mr. Smith well and admire him greatly. There is a touch of humor which flashes here and there, and the story itself is typically American. A boy on the prairies of north-west Iowa, called for a life work, educating himself under circumstances and never dodging responsibility, a love story in real life, all stand out as a pattern for independent young Americans. Mr. Smith believes in honesty, thrift, and hard work and has followed those principles through a long and useful life. The volume is also a firsthand history of the Reorganized Church, which has headquarters in Independence, by one who had an important part in that history. Mr. Smith served for years as a member of the First Presidency and is now Presiding Patriarch. This board has charge of the missionary work of the church. Mr. and Mrs. Smith live in their own home in Independence.

Immortality

The Secret, by Margaret Lee Runbeck. D. Appleton-Century Co., 1946. 56 pages. \$1.25.

Three little stories of families broken-hearted by the death of loved ones, who later find comfort in a

communion with something divine in the universe that gives them the feeling that death does not have the final word after all. Death is not something that can be met with an argument, nor with a supposed set of "facts," but with an experience of life. We can find what has been lost, and a way exists in which it can be found. These stories are about people who found the way. They are somewhat similar in trend to the beautiful book, *Upon This Rock*, by Emile Cammaerts.

The Runbeck books are not to be estimated quantitatively. Buy this one, not as you would buy bread, but a precious stone. Her works have steadily built her reputation: *Our Miss Boo* is a lovely exploration of childhood; *Time for Each Other*, a pattern of family life in war's anguish; *The Great Answer*, an anthology of faith in life; and now *The Secret*, implications of immortality. Of late, this author has appeared frequently in the *Christian Herald*, a publication for families and homes.

David in Love, War, Politics

David The King, a novel by Gladys Schmitt. Dial Press, 1946. 631 pages, \$3.00.

David The King is not an enlargement of scripture; it is a story in itself. It covers the life of the psalmist and ruler of Israel from the days of his sheep-herding, when he was a handsome, egotistical lad of seventeen, to the hour of his death. It is the story of all men of all ages—their lusts, their pains, their pleasures, their battle for recognition, their search for God. Few writers have the ability to catch the fervor of an emotion and put it in words. . . . Miss Schmitt does this so expertly that the reader cannot fail to live the high points of the narrative along with the characters. Especially vivid is her treatment of Saul's madness, Michal's defeated love, Noi's devotion, Amnon's temptation, Rizpah's vigil at the tamarisk, and David's many personal battles with desire, love, hate, and agnosticism.

There is a balance of good and bad, tenderness and rage, peace and war. There are fiendish murders and wedding feasts; there are passionate heroes and righteous prophets; there are gory battles and quiet, pastoral scenes. The closing chapter presents the finest in philosophy—an explanation of God and man's relationship.

David The King is a picture of life and death painted by a gifted artist.

REVIEWED BY NAOMI RUSSELL

A Missionary Book

Winning Men, by John Timothy Stone. N. Y., Revell. 1946. 108 pages. \$1.50.

A vibrant, stimulating book, filled with enthusiasm, conviction, learning, and ideas is this volume by a famous Presbyterian scholar and leader. While it is written especially for ministers of that faith, it contains much that will be valuable and helpful to men of our church, and particularly to those who are engaged either in full-time missionary work, or those pastors who feel the responsibility for building their congregations. This book is like a warm fire, well supplied with fuel, for thawing out frozen hearts and souls. It contains both the evangelistic appeal and a fund of practical suggestions for the minister and his program.

Our Roving Bible

Our Roving Bible, by Lawrence E. Nelson. Abingdon Cokesbury, 1946. 269 pages. \$2.75.

Lawrence Nelson traces the influence of the Bible on society from the days of Beowulf to twentieth century atom bombs in a delightful history, as easy to read as modern fiction. He gives especial attention to its effect on literature, contrasting Christian and pagan works, quoting frequently to prove his point. The author also dissertates on social changes which were effected by Bib-

News Briefs

VICTORIA, BRITISH COLUMBIA.—The women's department sponsored three quilting bees in March to raise money for the purchasing of a tent to be used by the patriarch at district reunions. An impressive memorial service for President Frederick Smith was held April 14. Some of the outstanding activities of General Conference are being reviewed at the 11 o'clock service on Sundays by Mrs. Piedt. The Victoria Public Library accepted, with thanks, a copy of Paul M. Hanson's book, *Jesus Christ Among the Ancient Americans*.

DALLAS, TEXAS.—The women's department recently cleared \$100 for the building fund by sponsoring a box supper. The Zion's League gave a program to stimulate interest in the central Texas reunion. The young people are planning to attend as a body; throughout the year they have worked to raise funds to pay their way. The Easter story was presented in song and verse by the children's department; Pastor Clyde F. Hastings gave the Easter message. Apostle M. A. McConley and Missionary J. Charles May held an all-day meeting recently; a basket dinner was served at noon. Because of her work in co-operatives, Mamie Dallas, church school director, was honored in the June edition of the *Country Gentleman*.

DES MOINES, IOWA.—The Des Moines district conference convened on the evening of May 18. Apostle Paul M. Hanson addressed the priesthood, and Mrs. Jerry Runkle, the women. The young people and their supervisor, Harry Myers, held a picnic on Saturday night, a 6 o'clock prayer service and breakfast on Sunday morning. Apostle Hanson was the 11 o'clock speaker; a basket dinner was served in the church dining room at noon. A special business meeting was held at 2 p. m., at which time the names of ten young men were approved for ordination. The junior choir made its first district appearance at the preaching service following the business session; Roscoe Davey gave the sermon. Plans for the reunion, which will be held in the church building, are well under way.

MISSOURI VALLEY, IOWA.—Members of the priesthood meet every Wednesday evening at the church for study and classwork. Funds are being raised to purchase a picture projector to be used in worship services. On May 19 a regional meeting of young people

lical influence. He gives space to both the good and bad opinions of the Scripture, presenting the agnostic's and believer's point of view impartially.

The entire book is outstanding for its freshness of presentation. Each chapter begins with a key poem, and contains numerous illustrative excerpts from other's works. The final result is that the reader will, out of curiosity—if for no other reason, want to dust off his Bible and, beginning with Genesis, read it in its entirety.

was held in Missouri Valley; representatives from Logan, Magnolia, Persia, Woodbine, and Dow City were present. Keith Weis was guest speaker.

PASADENA, CALIFORNIA.—Two hundred eighteen people attended the Easter service; average attendance is 112. The choir, by invitation, presented a vesper service on the evening of April 28 at the Christian Church in Temple City, and another on May 19 at the First Baptist Church in Monrovia. Pasadena branch will celebrate the first anniversary of its organization on June 24 by holding a social at the clubhouse.

LANSING, MICHIGAN.—The second district women's institute of southern Michigan was held on Sunday, May 19, in the women's clubhouse, Association Building; Margaret Case, district women's leader, was in charge. The theme of the year, "United We Stand, Divided We Fail," was carried through the day's activities. The institute began with a prayer service at 8 a. m., followed by a ceremony of recognition, at which corsages were presented the leaders of each district in appreciation of the work they had done. Talks, classwork, readings, special music, and plays were other features of the day. The meeting ended with a brief testimony service.

FRESNO, CALIFORNIA.—A box supper recently sponsored by the women's department cleared \$200 for the building fund. Three slide lectures on "The Life of Christ" were presented at the church in February and March. Joseph Kraschel, veteran of the C. B. I. theater, showed projection pictures of India at a meeting of the Zion's League.

SASKATOON, SASKATCHEWAN.—Under the capable leadership of Marion Pippin the junior choir is making a fine contribution to the church school worship services. The senior choir is growing in membership. Mrs. J. A. Beckman was recently appointed acting bishop's agent, a position which was held by her brother, C. E. Diggle, for more than twenty-seven years. Clarence Land is the leader of the newly organized Cub troop; Marjorie Land is sponsor of the Blue Birds. Early in May the Zion's League held an amateur night, clearing \$30 for the redecoration of the chapel. Elder G. A. Jordan has been appointed rehabilitation officer for the returning servicemen of the district.

HAMILTON, ONTARIO.—Branch anniversary services were held on Sunday, May 5. Elder John Sheehy of Toronto was the guest speaker at the morning and afternoon services; Seventy Percy E. Farrow spoke in the evening. The Saints of Hamilton have been fortunate to have had the ministry of B. H. Hewitt and John Shields recently.

BROOKLYN, NEW YORK.—The Loyal Club, which is the branch women's organization, meets Tuesday evenings to study the *Book of Mormon* under the direction of Ethel Squire. On Wednesday nights the Saints meet at the church for prayer and to study the *Doctrine and Covenants* under the leadership of Pastor LeRoy Squire. Benjamin Hewitt of Toronto, Canada, was the speaker on Easter Sunday.

WOMEN'S INSTITUTE.—An institute for the women of southern Wisconsin district was held in Madison on May 18 and 19. Classes on various phases of women's work in the church were conducted by Mrs. T. W. Bath of Pittsburg, Kansas. On Saturday evening a banquet was held in the lower auditorium of the Plymouth Congregational Church. Church officials assisting in Sunday's services were

Apostle Arthur Oakman, Seventy E. Y. Hunker, and Missionary James Daugherty. It was decided at the business meeting that the institute should be an annual event.

GOLDEN WEDDING.—Mr. and Mrs. Robert C. Chambers celebrated their fiftieth wedding anniversary at the Lennox Church in Inglewood, California, on January 13. Pastor Herbert Blakeman officiated at the golden jubilee celebration, performing the ceremony with all dignity and reverence that such an occasion deserves. Mrs. Chambers wore a turquoise dress with white accessories, and carried a bouquet of white carnations; her son, Perry Chambers, brought her to the altar. Linnie Chambers, a daughter-in-law, was the matron of honor, and Douglas Clark, a son-in-law, acted as best man. "Sweet Mystery of Life," "At Dawning," and "I'll Walk Beside You" were sung preceding the ceremony. Over two hundred guests were present.

Brother Chambers served as a missionary in Idaho and surrounding States for many years. In expression of their appreciation and love, the Saints presented \$250 to the Chambers as a golden wedding present.

FORT WAYNE, INDIANA.—Seventy H. I. Velt presented a series of illustrated lectures on the *Book of Mormon* March 13 to 20. Recent young people's activities have included socials, project work, skating, and theater parties. On Easter they held an early morning prayer service. The primary class gave a program, and Elder F. E. Myers of Elkhart delivered the Easter sermon. Members of the women's department are studying *The Enduring Word*; they have sponsored numerous food sales, and are now preparing for the semi-annual rummage sale to raise funds.

NOWATA, OKLAHOMA.—The interior of the church has been redecorated, and a concrete porch and steps have been added. District President William Patterson recently visited Nowata, giving an inspirational talk. A special Mother's Day service was held Sunday morning, May 12; four new members were baptized and confirmed in the afternoon.

FORT SCOTT, KANSAS.—The first convention of the young people of the Rich Hill and Spring River districts was conducted in the commodious Eugene Ware Auditorium, made available through the generosity of the board of education. District President William Patterson was in charge. The *Fort Scott Tribune* gave front-page publicity to the activities of the convention, along with stories and pictures of guest ministers. A banquet was held in the local Y. M. C. A. dining hall; over 140 young people and their leaders attended. The Radio Choir of Independence, Missouri, presented a program under the direction of Franklyn Weddle. Classes were conducted by general church officers Floyd McDowell, Franklyn Weddle, and John Darling. Those attending unanimously expressed the desire to have an annual convention sponsored by the two districts.

SALINAS, CALIFORNIA.—The Easter service was presented under the leadership of Pastor LeRoy Harris; the junior and primary classes took part in the program. A box social was held recently at the Clyde Kettner home; proceeds from it will be the nucleus for a building fund. Members of the Junior Zion's League meet every other Sunday evening at various homes; each Leaguer is given a chance to conduct a meeting.

OMAHA, NEBRASKA.—Members of the Omaha congregation who had been in the armed forces were honored at a special service on Sunday evening, March 10. A reception

was held following the service in the lower auditorium of the church; over forty returned veterans were present. A shower for the church kitchen was held March 15 as a family night entertainment; much-needed articles were beautifully wrapped and presented to Joe Paterno, who represented "Miss L. D. S. Kitchen" President F. Henry Edwards and Apostle Paul Hanson attended the May Communion service. A mother-daughter banquet was held Tuesday evening, May 7; the men and boys cooked and served the entire meal. Corsages were presented to the oldest mother and youngest daughter attending. Special Mother's Day services were held on Sunday. The mothers were guests at junior church; each child gave a corsage to his mother as a part of the service.

OKLAHOMA CITY, OKLAHOMA.—Apostle M. A. McConley, assigned to the southern states mission, was in Oklahoma City recently, delivering two sermons and addressing the women's department. Seventy Glen Johnson, reappointed to Oklahoma, held a series of meetings. The young adults have organized a class—the Tri-S; at present they are studying church history. On the evening of May 11 they sponsored a wiener roast, clearing \$20 for the building fund. The cantata, "Memories of Easter Morn," was presented under the direction of Mrs. Loren Vickrey on April 21. A Mother's Day service was held at 11 o'clock on the morning of May 12.

BOSTON, MASSACHUSETTS.—On Sunday evening, April 14, the choir presented a vesper service of Easter music with Kendall Reynolds of Brockton as guest organist. At 10 o'clock, April 21, an Easter pageant was given under the direction of Kay Fisher and Ruth Alice Briggs. Reports of the General Conference were presented to the congregation at the evening services on April 21 and 28. A district pastor's conference was held in Boston on April 27 and 28 under the supervision of District President Reed M. Holmes and Seventy Albert Scherer. The purpose of the conference was to acquaint the pastors with the action and significance of General Conference.

LONDON, ONTARIO.—Mother's Day was observed with a special worship service at 11 o'clock in charge of Elder G. C. Tomlinson, director of church school, and Helena Lott, junior director. In the evening a church parade honoring the mothers was given by the Scouts, Cubs, Guides, Blue Birds, and their leaders.

EASTERN MICHIGAN DISTRICT.—One hundred thirty-seven guests attended the district mother-daughter banquet held in the Sandusky church on Friday evening, May 10. Pink and blue were used in the decorations, with dainty butterflies on the nut cups and programs. The tables were centered with garden flowers, with tall, lighted tapers of blue at each end. Mrs. E. Diem, the oldest mother, Mrs. Harold Decker, the youngest mother, and Mrs. Emmett Lancaster, guest speaker, were given corsages. A program of readings and special music completed the evening's entertainment.

IONIA, MICHIGAN.—The Saints at Ionia were officially organized into a branch on Sunday, May 26. Elder Edward Premo is the pastor. Church school is held every Sunday morning at 10 o'clock, and preaching at 11. The present meeting place is the Armory at the corner of Main Street and M-66 Highway.

Contemporaries appreciate the man rather than the merit; posterity will regard the merit rather than the man.

BULLETIN BOARD

Appointment of District Resident, Southeastern Illinois District

Effective immediately, Elder Emsley Lowry of Mt. Vernon, Illinois, is appointed district president of the southeastern Illinois district to succeed Elder E. A. Theys, resigned. The appointment is made subject to ratification of the next district conference.

THE FIRST PRESIDENCY,
By I. A. SMITH.

Kirtland Regional Youth Conference

A regional youth conference will be held in Kirtland, Ohio, on June 22 and 23. Apostles E. J. Gleazer and Blair Jensen will be the instructors. Saturday's schedule is as follows: classes, 2-4 p. m.; recreation, 4-5; banquet, 6:30; Sunday: prayer service, 9 a. m.; preaching, 11; lunch at cafeteria at noon; musical service, 1:30-2:30 p. m.; forum, 2:30-3:30; consecration service, 3:30.

All registration blanks plus 75c registration fee should be mailed to Charles Brockway, 1477 Hampton Road, Akron 5, Ohio, before June 15, so that sleeping quarters and banquet reservations can be arranged. The banquet tickets will be sold on arrival at \$1.25 each.

CHANGE OF ADDRESS

Bishop D. O. Chesworth
56 Alumni Street
Fall River, Massachusetts

Wishes to Contact Saints

Mrs. George W. Leech, 160 Glenwood Avenue, Bloomfield, New Jersey, would appreciate the visits of any Saints living in Bloomfield or Newark. She is ill and very lonely.

WEDDINGS

Skinner-Byrnes

Catherine Byrnes of Brooklyn, New York, and Donald Skinner of Missouri Valley, Iowa, were married February 16 by Pastor E. LeRoy Squire in Brooklyn. They are making their home in Aurora, Missouri.

Hopen-Aeillo

Mary Aeillo of New York City, New York, and Ensign Harold Hopen of Saskatchewan, Canada, were married in Brooklyn on Sunday, March 17.

Reich-Burton

Pauline Burton and Doyel Reich were united in marriage at the Reorganized Church in Nowata, Oklahoma, on May 19. Elder Lee Quick of Mapleton, Kansas, performed the ceremony.

Blanchard-Ellis

Eudora Marcella Ellis, daughter of Mr. and Mrs. John Ellis of Columbia City, Indiana, and Marion L. Blanchard, son of Mr. and Mrs. Charles Blanchard, also of Columbia City, were married April 9 at the Reorganized Church in Fort Wayne; Elder S. M. Nichols performed the double-ring ceremony. Mrs. Blanchard is a schoolteacher; Mr. Blanchard recently received his discharge from the Army after four years' service. Following a trip to Niagara Falls, they made their home in Columbia City.

Hossinger-Johnson

Constance Johnson, daughter of Mr. and Mrs. Eber Johnson, became the bride of Peter Hossinger in the Providence, Rhode Island, chapel on May 18; Pastor E. M. Brown performed the double-ring ceremony. After their honeymoon, Mr. and Mrs. Hossinger will make their home in Providence.

Engle-Snowden

Betty Ruth Snowden, daughter of Mr. and Mrs. Robert Comby Snowden of Evergreen, Alabama, and Harry Aaron Engle, son of Mr. and Mrs. Aaron C. Engle of Lamoni, Iowa, were united in marriage at the Graceland College Chapel in Lamoni, Iowa, on Friday, April 19. Apostle Charles R. Hield officiated

at the double-ring ceremony. A reception was held immediately after the wedding at the faculty dining room in Briggs Hall. Both the bride and groom attended Graceland College. The couple will make their home in Chatham, Ontario, where Mr. Engle is pastor and district president.

Caudle-McElwain

Pearl McElwain and C. H. Caudle of Pasadena, California, were married on Sunday morning, April 14, in Phoenix, Arizona, where they will make their home.

Chapman-Bridenbecker

Gwen Bridenbecker and Daniel Chapman were united in marriage on May 11 at Weston, West Virginia. They will live in Washington, D. C.

Basler-Bath

The marriage of Virginia Lee Bath, daughter of Mr. and Mrs. T. I. Bath, and Captain Herman Michael Basler was solemnized at Stone Church, Independence, Missouri, on Wednesday evening, May 1. Elder William Bath, grandfather of the bride, performed the ceremony.

Births

Mr. and Mrs. Melvin Hougas of Brooklyn, New York, announce the birth of a daughter, Alyce Ann, born March 24.

A son, Keith Scott, was born to Mr. and Mrs. Chester Gildehaus of Pasadena, California, on April 2.

Mr. and Mrs. Laurel McElwain of Pasadena, California, announce the birth of a son, Ned William Allen Randall, born April 3.

Mr. and Mrs. James Stanton Shotwell of Tawas City, Michigan, announce the birth of a daughter, Letty Dianne, born April 17. Mrs. Shotwell was formerly Letty Belle Allen.

A daughter, Mary Elizabeth, was born to Mr. and Mrs. Odus McGee of Pendleton, South Carolina, on April 10. Mrs. McGee is the former Mary Runnie Gilstrap.

Mr. and Mrs. Harold Neal announce the birth of a son, David George, born May 23 at the Victoria Hospital, London, Ontario. Mrs. Neal is the former Marnie Hewitt.

Our Departed Ones

CARGILL.—William Muir, passed away March 5 at the age of seventy-five; he had been in poor health for several years. He was a member of the Reorganized Church for forty-five years; at the time of his death he held the office of elder.

He leaves to mourn his loss, his wife, Margaret; two sons: Roy J. and Walter W. of Detroit, Michigan; three daughters: Margaret Butler, Mt. Pleasant, Michigan; Mary C. Ramsey, Auburn Heights, Michigan; and Janette Knight, Marlette, Michigan; ten grandchildren; one great-grandchild; a brother; and five sisters. Funeral services were conducted at the church, Elders John Booth and Jess Shelly officiating. Burial was in the Marlette cemetery.

HARPER.—Mary Elizabeth, was born December 6, 1870, in Coshocton County, Ohio, and passed away May 15 at Vero Beach, Florida. She was married on September 17, 1894, to Matthew Harper at Bellaire, Michigan. In April, 1897, she united with the Reorganized Church; she did much to start the mission in Bellaire, and finally helped in the organization of a branch there. She was always a devoted mother and enthusiastic worker; she was also a talented artist.

She is survived by her husband; a daughter, Mrs. Lee Sell of Vero Beach; two sisters: Mrs. Nettie Bary of Flint, Michigan; and Mrs. M. A. Ward of Grand Rapids, Michigan; three brothers: Edward Heaviland of Detroit, Michigan; Curtis of Port Angeles, Washington; and Leon of Flint. Funeral services were held on May 18 at Detroit. Interment was in Grand Lawn Cemetery.

BENNETT.—Alvira, was born October 11, 1855, in Ontario, Canada, and died at Arthur, Ontario, on August 10, 1945. She was the widow of Steven Bennett who died forty-two years ago. She was baptized on September 9, 1897.

Left to mourn are five daughters: Mrs. Louie Sharer, Fergus, Ontario; Mrs. Charles Walton and Mrs. Irene Davidson, Guelph; Mrs. Katie Ostrander, Brampton; and Mrs. James Costigan, Georgetown; four sons: Wil-

liam, Glen William; Ace, Toronto; Jack, Stamford; and Henry, Mount Forest. She also leaves twenty-five grandchildren; twenty-eight great-grandchildren, and two great-grandchildren.

McNUTT.—Alvin James, only child of Mr. and Mrs. George A. McNutt, was born January 27, 1924, at Reclunus, Alberta, and died May 10 at Calgary, Alberta. Left to mourn his passing are his parents and fiancée, Margaret Frew. Alvin and Margaret were to have been married in a few days.

DUCKWORTH.—James, was born near Ferris, Ontario, March 20, 1860, and died in Flint, Michigan, on April 29 after a brief illness. He was married to Esther Hannah Jones at Owen Sound, Ontario, on December 10, 1885, and became a member of the Reorganized Church in 1897. In 1944 he moved to Flint, Michigan, where he made his home with his daughter.

He is survived by two sons: Ellis J. of Flint, and Ivan J. of Vancouver, British Columbia; two daughters: Mrs. A. M. Levitt of Paradise Valley, Alberta; and Mrs. D. S. Isles of Flint; eight grandchildren, and two great-grandchildren. Elder John Booth and Harry Simons were in charge of the funeral service. Interment was in the cemetery at Valley Center, Michigan.

LAMER.—Fresley H., was born August 7, 1883, at Mt. Pleasant, Westmoreland County, Pennsylvania, and died April 7 at New Eagle, Pennsylvania. On November 29, 1903, he was baptized a member of the Reorganized Church in Fayette City, and took an active part in the work as long as he was able. He spent the last six years of his life in bed, as the result of a stroke.

His wife, May, and many friends are left to mourn his passing.

NEAL.—John Russell, was born August 21, 1887, in Macon County, Missouri, and died March 4 at his home near Grant City, Missouri. He was baptized a member of the Reorganized Church in 1914, and was ordained to the office of priest in 1916. For many years he was in charge of the branch at Allendale, Missouri. On August 23, 1905, he was married to Grace Pinkerton.

He is survived by his wife; four daughters: Mrs. Elia Clements and Mrs. Blanche Shipley, Grant City, Missouri; Mrs. Gertrude Hinderks, York Beach, Maine; and Mrs. Myralee Baker, Port Hueneme, California; two sons: Victor and Herbert Neal, Lamoni, Iowa; and four grandchildren. He also leaves a sister, Mrs. Ruth Murray, Hatfield, Missouri; and a brother, Lockett Neal, Rifle, Colorado. The funeral service was conducted by Elder James Thomas, assisted by Elder J. A. Gunsolley, at the Allendale church. Interment was in the Kirk Cemetery.

KIRK.—Winifred, daughter of James and Susie Duffy, was born at Topeka, Kansas, on October 19, 1898, and died April 19 at her home in Independence, Missouri. Her grandparents, as well as her parents, were staunch members of the Reorganized Church and Winnie, as she was familiarly known joined at the age of eight. She was a faithful and devoted member, giving wholehearted support as time and circumstances permitted. She was married to Lawrence Kirk; to this union two sons were born, James R. and Robert L. Throughout her life she was devoted to these lads, now grown to manhood, and was justly proud of them.

Besides her two sons, she is survived by a grandson, Morgan Kirk; two sisters: Mrs. Gladys Covington and Miss Geraldine Duffy, all of Independence. The funeral was held at Stone Church, Apostle G. G. Lewis officiating. Burial was in Mound Grove Cemetery.

WATROUS.—Rosalie Pollard, was born at Crab Orchard, Virginia, January 29, 1863,

(This space for Address Label.)

Reunion Schedule

REVISED TO DATE

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY.		
Reunion	Date	Place
Texas	June 14-23	Camp Ben McCulloch
E. Montana	June 22-30	Fairview
Nauvoo	June 23-30	Nauvoo
Owen Sound	June 29-July 6	Port Elgin
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western Colorado	July 18-21	—
Saskatchewan Ky. & Tennessee	July 18-21	Saskatoon
Zion	July 20-28	Paris, Tenn.
So. New England	July 20-28	Gardner Lake
Alberta (Ribstone)	July 25-28	Onset, Mass.
Northwest	July 26-Aug. 4	Ribstone
Spring River	July 26-Aug. 4	Silver Lake
Detroit-Windsor, Flint-Pt. Huron	July 27-Aug. 4	Columbus
Arkansas & Louisiana	July 28-Aug. 4	Blue Water
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	Pacific Palisades
Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Eastern Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	Hagerman
Idaho	Aug. 11-18	—
Arizona	Aug. 14-18	—
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	—
Wisconsin	Aug. 26-Sept. 2	Chetek, Wisc.

and passed away at Hawthorne, California, March 9. She was baptized into the Reorganized Church on April 25, 1893, and was ever a devoted member; her most prized possession—her patriarchal blessing—was interred with her.

She is survived by a sister, Deborah Wilson of Missoula, Montana, and a niece, Nettie Johnson, with whom she made her home in Inglewood, California. Services were held at the Beaver Mortuary, Elder Louis J. Osterstag officiating. Interment was in the Inglewood cemetery.

FANOLIA.—Corrine Maria, daughter of the late Sherman and Martha Shoemaker, was born June 9, 1893, and died April 25 at Detroit, Michigan. On October 25, 1910, she was united in marriage to Laurence Fanolia. She became a member of the Reorganized Church early in life, being baptized at Bevier, Missouri. Throughout her life she was kind and sympathetic, seeking always to greet friends and loved ones with a smile.

She leaves to mourn her passing, her husband; a son, Albert; and three grandchildren, all of Detroit; two sisters: Mrs. Leona Witherspoon, San Diego, California; and Mrs. Alberta Munn, Kirksville, Missouri; and four brothers: Lloyd, Valier, Illinois; Ivor, Buckner, Illinois; Andrew, San Diego, California; and Chester, Portland, Oregon.

SPAULDING.—Franklin Granville, was born at Osseo, Wisconsin, March 4, 1864, and passed away peacefully at his home in Long Beach, California, on May 1. In 1884 he was married to Agnes R. Howery; in June, 1934, they celebrated their golden wedding anniversary with all seven of their children present for the occasion. The year 1944 marked the celebration of their diamond jubilee wedding anniversary. Brother Spauld-

ing was baptized a member of the Reorganized Church at the age of thirteen; he was successively ordained to the office of teacher, priest, and elder. He served as pastor of Minot branch, and for many years the Spaulding home was a stopping place for missionaries in North Dakota.

He is survived by his widow, Agnes; two sons: Clarence B., Long Beach, California; and H. F., Westminster; five daughters: Mrs. W. D. Kingsbury and Mrs. D. E. Asplund, Long Beach, California; Mrs. C. W. Jackson and Mrs. J. A. Austin, Los Angeles, California; and Miss Eva Spaulding, Seattle, Washington. He also leaves a sister, Mrs. J. E. Stowell, St. Louis, Missouri, twenty-one grandchildren, and eight great-grandchildren. The service was held at the Coon Funeral Parlour, Apostle John W. Rush-ton and Elder W. A. Teagarden officiating. Burial was at Sunnyside Memorial Park.

LOVERIN.—Isabel, daughter of Andrew J. and Mary Ellen Love, was born near Sherburnville, Illinois, on December 23, 1874, and died at the home of her son, Frank Loverin, in Sherburnville (date of death not given). On September 8, 1893, she was married to Charles Loverin of East Berkshire, Vermont. They made their first home in East Berkshire, but soon returned to Sherburnville. Mrs. Loverin was always a devout Christian and an earnest Bible student. She was an active member of the Sherburnville Christian church before she was baptized into the Reorganized Church in September, 1925. She was a devoted member of Deselm branch during her active years. After the death of her husband she went to live with her son.

Besides her son she leaves one grandchild, Paul Loverin, and a brother, Frank Love. Funeral services were held in the Sherburnville Christian church, Elder Earl D. Rogers officiating. Burial was in Sherburnville cemetery.

GUY.—Elsie Winters, was born August 24, 1882, at Clifford, Michigan, and died April 19 at her home in Afton, Michigan, following a heart attack. She had been ill for several months. In 1900 she was united in marriage to Edward James Guy; seven children were born to this union, six of which survive. Mr. Guy preceded her in death a number of years ago. She became a member of the Reorganized Church on June 27, 1926.

Left to mourn her passing are two sons: Leo of Afton, and Kenneth of California; four daughters: Mrs. Francis Ballard and Mrs. Bertha Lyle of Romeo, Michigan; Mrs. Ferris Hyde of Detroit, Michigan; and Mrs. Edna Fern Jewell of Afton. She also leaves eight grandchildren and two sisters: Mrs. Amos Guy of Alpena, and Mrs. Etta Fisher of Pontiac, Michigan. Funeral services were held at the Reorganized Church in Onaway, Elder Ernest Burt officiating. Interment was in the Towar cemetery.

RIDGWAY.—Herald E., son of Bryant and Grace Crosby Ridgway, was born in Frankfort, Wisconsin, on November 9, 1900, and died April 30 at a hospital in Red Wing, Minnesota. He spent most of his life in Porcupine Valley, where he attended school and church. He was baptized by Elder Leonard Houghton at Frankfort. His parents passed away several years ago, after which he made his home with friends and relatives.

He is survived by two sisters: Mrs. Dewey Baskin, Elmwood, Wisconsin; and Mrs. Clarence Kindred, Wing, North Dakota; three brothers: Ben C., Hemaraka, Canada; Dale C., Maiden Rock, Wisconsin; and Dean E., Twin Falls, Idaho. Services were conducted by Elder Clive Metcalf at the Goodrich Funeral Home in Durand. Burial was in the Round-hill Cemetery.

MYERS.—Dorothy Lentell, was born February 25, 1913, in Kansas City, Missouri, and died April 20 at St. Mary's Hospital in Kansas City. She was baptized at the age of eight in Mt. Washington. On November 4, 1934, she was married to James R. Myers; one son was born to this marriage. Until ill health forced her to resign, she was president of the James School P.-T. A.

She is survived by her husband; a son, James R., Jr.; a stepson, Raymond; her mother, Mrs. Lula Terrell; her father, Thomas C. Lentell; and a brother, Robert Lentell, all of Kansas City, Missouri. Services were held at the Carson Funeral Home in Independence, Elder Garland Tickemyer officiating. Interment was in the Mt. Washington Cemetery.

In Appreciation

Mrs. Lula Terrell wishes to express her appreciation to the friends who were so kind in the hour of sorrow when her daughter, Mrs. Dorothy Lentell Myers, passed away. She especially wishes to thank Pastor Garland Tickemyer who officiated at the funeral.

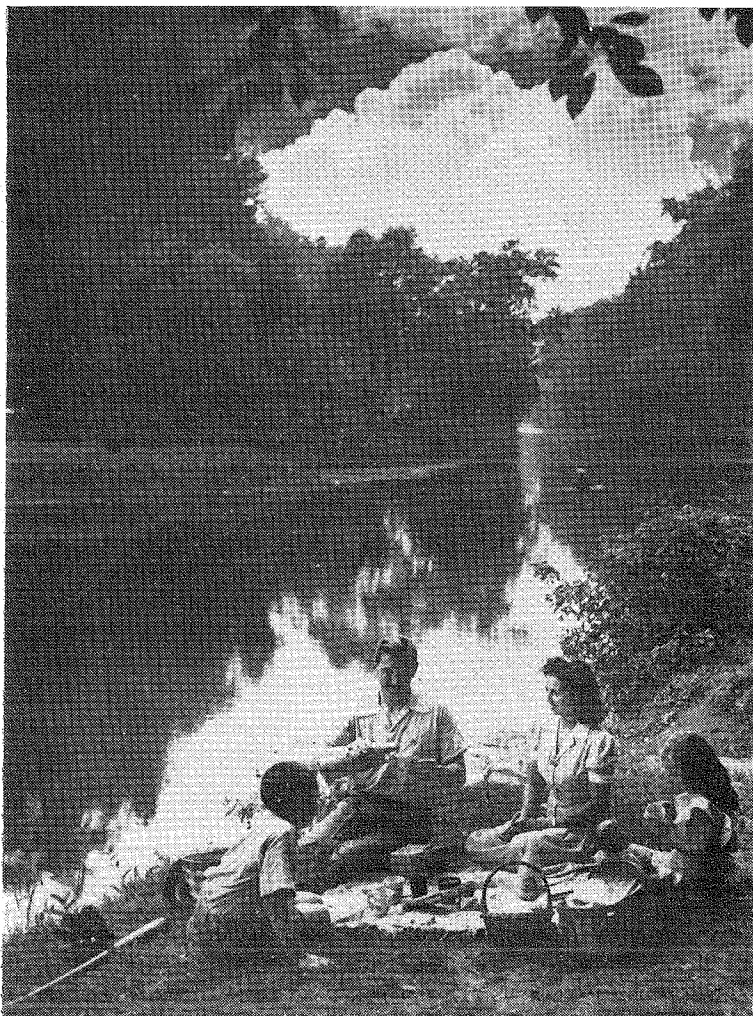
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The Saints' Herald

Volume 93

June 15, 1946

Number 24



Photograph by Harold M. Lambert.

BEGINNING OF SUMMER

"By yon bonny banks and by yon bonny braes." We take to the country, in reunions, picnics, and short trips. The family outing gives health of body and peace of mind.

The Nature of Revelation

By Arthur A. Oakman

Netherlands Letter

By Anton Compier

Church Schools Face the Summer

By John R. Darling

Worship and Activity Programs for Young People, Church School, and Others

The Saints' Herald

P. S.

Volume 93

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EDITORS:

The First Presidency

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F. Henry Edwards

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

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If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Report on Paper

This issue comes to you on a new paper, more smoothly surfaced, more expensive than we have used before. Readers may think this is extravagance. But conditions are such that the manufacturers are no longer making the less expensive grade of paper we formerly used. We have to take this or none. This is the information given to us by the management, who have to deal with the situation.

We have just a little of the old paper left, enough for two small issues; whether it will be used for our publication or another has not yet been determined. The new supply of paper is rather small, and we do not have sufficient to resume the full standard size of our issues. If we did, the cost would be more than you are paying for your subscriptions. The present issue has thirty-two pages, which is now allowed us to permit us to include service material for the branches.

* DO IT NOW

If with pleasure you are viewing
Any work a man is doing;
If you like him, or if you love him,
—Tell him now.
Don't withhold your approbation
Till the parson makes oration,
And he lies with snowy lilies
O'er his brow.
For no matter how you shout it,
He won't know a thing about it;
He won't know how many teardrops
You have shed.
If you think some praise is due him,
Now's the time to slip it to him,
For he cannot read his tombstone
When he's dead.

More than fame and more than money
Is the comment kind and sunny,
And the hearty, warm approval
Of a friend.
For it gives to life a savor,
And it makes you stronger—braver,
And it gives you heart and spirit
To the end.
If he earns your praise, bestow it;
If you like him, let him know it;
Let the words of true encouragement
Be said.
Do not wait till life is over,
And he's underneath the clover,
For he cannot read his tombstone
When he's dead.

—Will Russell.

* REFERENCE WORKS. As one grows older, he loses interest in the general run of fiction and imaginary romance literature. He gradually finds that life itself, and the facts about it, are so much more fascinating. So, he invests more money in reference books, history, biography, science, and philosophy. These books, too, are of more permanent value, and are not forgotten so soon.

The Editors have been fortunate to obtain a new edition of "The Encyclopedia Americana," the latest revision, including postwar information. Beautifully printed and bound, it will be a fine piece of working equipment in the library.

* DICTIONARY. Look up almost any difficult word in your unabridged dictionary, and you are almost sure to encounter some other word that you have never seen before, or with which you are insufficiently acquainted. You look up that word, and it leads you to others, and they to others. It becomes a pastime, a game, from which you reluctantly turn back to the real work at hand. But meanwhile you have been learning, and this knowledge will be useful to you at a later time. While it is completely casual and unplanned, it has the advantage of bringing you into contact with knowledge that no plan of yours would ever have brought you—a sure mark of the limitations of all plans. Chance and accident are great educators too, as well as plans.

* SOME OF US have tact; some, tacks. The latter are in the great majority. The church and the world, and most people in them, could use a good text or study course on the subject, "Tact and Diplomacy, and How to Use Them." Would some brave author like to step up and try to write such a book? He would have to go into seclusion afterward, migrate, or change his name; because all his friends would be sure to say, "Since when did YOU become an authority on that subject?" We have our money ready for a copy of the first edition.

EDITORIAL

Insurance on Your Home

Kinds of Insurance

You probably have insurance on your home, against fire, hail, tornado, lightning, and other so-called "Acts of God," which should be called "Acts of Earth," if anything. But do you have insurance against the "Acts of Man"? Your home is in far greater danger from human frailty than from natural violence.

It is within the memory of fairly young people that we were appalled when the national rate went up to one divorce for every six marriages. How quaint that excitement now seems! Then there was one divorce to four marriages. Recently somebody reported that it is two divorces for five marriages, and in certain cities, the mortality rate is now one in two.

If all this divorce made anybody happy, there might be some argument in favor of it. We have never seen anybody that looked happier after a divorce. In marriage one has something to live for, or at least someone to fight with; the divorce leaves a person lonely and miserable, resentful against the universe, and nobody to talk to. Divorce robs adults of dignity and decency, and puts most of them back on the marriage market in a worn, used condition, fit only for the bargain basements and pawnshops, to use a comparison.

And what of the divorced children? Yes, the child is a victim of divorce, too. He is divorced from his home, from his confidence in life, from his security, and from one, or both of his parents. They run off to make new marriages, and leave him stranded. Divorced children so often have wan smiles, nervous tension, and a look of deep and lasting hurt in their eyes.

Some strong insurance is needed against divorce.

Bad Medicine

People are always dosing their bodies with bad medicine—quack prescriptions, something they have seen or heard advertised, pills or nostrums, and what not. But this is nothing to the way they dose their minds with bad ideas and, more dangerous, *bad feelings*.

Turn on the radio and listen to the average soap opera, the gulp-and-gasp drama, and what do you hear? This is the kind of stuff that is ground out by the radio all day long in many homes. Two people quarreling, likely, until they blister their tonsils. If it's a woman, she's going to have a baby, often out of wedlock. If it's a man, he is having an affair with "another woman," whether he has one, two, or three already on his list. And the prevailing mood seems to be angry, hysterical, or demoniac. It is a dangerous mood, because it seeps over into the mind of the listener. She makes comparisons with her own life, and as she turns off the switch—if she has the little necessary remaining sense to turn it off—she goes back to her home and family life in that frame of mind.

It isn't much better if she turns to the popular magazines. The moods are the same, and they are infectious.

So many people of our nation never read a good book, never attend church, never hear a program of good music over the air; they dismiss all these things as "corny." Well, after a time they turn out to be corny too, and their home life goes to pieces as a result of what they feed into their minds. This stuff is bad medicine—very bad medicine. Poison, in fact.

Good Medicine

There are many good books, mag-

azines, and radio programs, if one will look for them. They are easily found, too. All one needs is the desire for better things.

People need some source of good ideas. They need the help of others to bring them sane, reasonable, noble thoughts, *good feelings*, right attitudes. The nature lover who declares he can worship God in the outdoors is deceiving himself. What great moral or spiritual idea did anybody ever get from a tree, or a cloud, or a squirrel? Granted, we need nature to refresh the senses and relax the body. But we need something for the mind too.

And where can we get those good ideas? In church—meeting with church people, who believe in holding their homes together, being faithful, and living decently. The only institution in the world dedicated to the business of helping people make their lives better in a moral and spiritual way is the church. Fewer than half of American citizens have their names on the church records. And fewer than half of them attend regularly. Three-fourths of the people never have a chance to learn anything good or helpful. Is it any wonder homes go to pieces?

Examples

Some years ago, a young couple felt their home going to pieces. In fact, they anticipated it, and one kept clinical notes on the disintegrating processes. Every morning they had to consult their feelings to see whether they still loved each other! Love died on such spineless support. Love needs some determination to help it. A young couple were married by a church officer, and that was the last the church saw of them, until they came back in distress, ready for a divorce. They hadn't built their home life around religion. Bad movies, bad reading, bad advisors who themselves had failed in marriage—these wrecked their home. There was nothing constructive in

(Continued on page 18.)

Graceland College Installs Edmund J. Gleazer, Jr. as President

It was the privilege of representatives of the general church to be present at the installation of a new President of Graceland College at Lamoni, Iowa, on Friday, May 31. Representing the First Presidency were all three members of the quorum: Presidents Israel A. Smith, John F. Garver, and F. Henry Edwards; representing the Presiding Bishopric: Bishops G. L. DeLapp and Walter N. Johnson; representing the Independence Sanitarium and Hospital: Superintendent Gertrude Copeland, R. N., Nelle Morgan, R. N., and Mabel Faulkner, R. N.; representing the Herald Publishing House: Kenneth L. Graham, Manager, and Leonard Lea, Managing Editor.

The graduation exercises were held in the forenoon, with President Israel A. Smith as the principal speaker of the occasion, and Acting-President A. R. Gilbert presented the graduates with their diplomas.

The Graceland College campus was never more beautiful and inviting than it was on that perfect day. It was a scene of happiness, except for some of the students who were parting from their friends to return to their homes in widely separated parts of the country. Some were determined not to be separated, and there were several weddings in the chapel during the last week and especially on the last day.

The afternoon service of installation was memorable and beautiful. Choral numbers were furnished by Herbert Lively and the Graceland A Cappella Chorus. Roy Benson played the processional march and other musical features on the Hammond organ. Invocation was by Bishop Walter N. Johnson. President J. F. Garver, Chairman of the Board of Trustees, was in charge, directed the ceremonies, and presented President-Elect Gleazer. Bishop G. L. DeLapp delivered the charge. All present participated in



EDMUND J. GLEAZER, JR.

a series of responsive readings. President Garver administered the oath, and President Gleazer responded. The faculty and audience participated in pledges of support. Presidents Garver and Smith gave the official welcome, and President Gleazer gave his installation address, which contained an inspiring message, auguring well for the college. A. R. Gilbert, Dean of the College, and retiring Acting-President, President F. Henry Edwards, and Leonard Lea gave "Testimonials of Common Endeavor." The prayer of blessing and benediction was by Dr. F. M. McDowell of the Board of Trustees.

President Gleazer brings a broad experience, for one so young, to his work. Besides his academic preparation in several distinguished universities, he has had missionary, pastoral, and stake presidency work. Under his leadership it is anticipated that Graceland College will enter a new era of wider co-operation with the general aims and objectives of the church, and with other church departments. Over the years a great effort has been made, very successfully too, to make the church conscious of Graceland and of its obligation to Graceland. Under Presi-

dent Gleazer, there will be an opportunity for Graceland to broaden its foundations and extend its service to the church, and in co-operating with other departments of the church. It is certain that Graceland will be stronger and greater as this development takes place.

When one considers the great development and improvement that have taken place at Graceland under the leadership of President G. N. Briggs, who was present on the platform during the installation ceremony, it seems that anything is possible for those who will hope and work and not give up. We have great reason to be proud of Graceland College today. It is doing a wonderful work for our young people. We believe that the time will come and must come when, as her resources are increased, Graceland will be able to provide our older church people as well as for the young an increasing and enriching cultural and intellectual leadership that will produce great benefits.

The old graduate always returns to the Graceland campus with a strong surge of feeling of gratitude and happiness. Here one received an opportunity, kindness, and consideration not available anywhere else in the world. What the college faculty can do for young people, and are willing to do for them if the young will give them a chance, is wonderful. Some of them have been serving for many years, and are as alert and up to date in their work as they were in the beginning, with the advantage of experience to strengthen them.

There are one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors, who have no aim beyond their facts, are one-story men. Two-story men compare, reason, generalize, using the labors of the fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight.—Oliver Wendell Holmes.

The Nature of Revelation

I. REVELATION IS HISTORICAL

(The second of a series of lectures delivered before a group of church appointees in Chicago, during December, 1945.)

EWARD SAYS that the "all absorbing quest of Israel was religion and the good life based thereupon." Athanasius (c. 325) affirms that Israel was, through the prophets, "the sacred school of the knowledge of God and of the spiritual life for all mankind." I think we must recognize that various nations have fulfilled distinctive missions in history. Thus, we remember the Greeks for their artistic and philosophic genius. In art not only were they pre-eminent among ancient peoples, but their artistic sense dominated their whole life; and this fact is the secret at once of the strength and of the weakness in the Greek ideal of life. They saw everything in terms of beauty. Their religion was a religion of beauty, and their ethics partook of the same character. Naturally, they saw life from a subjective point of view. And their ethics were individualistic and subjective in character. As Ellwood says, "Almost from the first, Grecian civilization was corrupt, and at length in certain of its features it became degraded beyond belief." However, in spite of this, we owe to the Greeks our artistic and intellectual traditions. Fisher says, "We are the children of the Hellas."

The Romans were primarily a military and warlike people, and their standards in ethics and religion were not philosophic and were not very much above the level of barbarism. But they had genius for political and legal organization, and laid the foundations for all modern government. The keeping of standing armies was first advocated in modern times by Machiavelli, in the sixteenth century, because he admired the methods of ancient Rome. Rome was a militant conquering nation, aiming at the domination of the world by force, and while many of the unfortunate tendencies in our civilization have come from Rome,

we have greatly benefited by their genius for law and organization.

Still another ancient people contributed to our present life, the Teutons. They brought to us a strong tradition of individual liberty. So we must recognize, as we have said, that certain peoples have been the channels through which various aspects of reality have come to us.

But, supreme among these contributions, is that of Israel, whose concept of God and whose ethic lies at the very heart of all that is enduring in our present civilization. In their literature and in their history they have evolved a monotheistic religion under the tutelage of the prophets and developed the conception of the ethical fruits thereof.

A study of religions comparatively will not alter this fact. We may freely admit that Zoroaster (c. 800 B. C.), or Mohammed, (A. D. 570-632), or Confucius, (551-478 B. C.), or Socrates, (469-399 B. C.), were to some extent inspired by the Spirit of God. In admitting this we shall simply validate the Scripture which says "the light of it lighteth every man that cometh into the world." This will not prevent us from accepting the thesis that in Israel we see a special movement of God towards man, gradually enlarging and refining itself in the measure of man's adjustment thereto. This divine revelation has its roots in the history of Israel, and if we are to understand it, we must see it at work among this people. We have, then, between the year 760 B. C., the time of Amos, to about 400 B. C., the time of Malachi, a succession of men who claim that in a special sense the mind and will of God were impressed upon them. I do not think it is necessary for us to argue this point, since the most hostile critic

By Apostle Arthur A. Oakman

would be prepared to concede that the language these men use admits of no other interpretation but that they *claimed* to be in touch with God.

Many had come before them, and I am not ignoring the fact that the Old Testament speaks of Moses and of Elijah and of others. But it is generally recognized that within the historical limits set, 760-400 B. C., we are on solid historical ground. Further, we cannot doubt but that the conceptions of God and of human duty were, before the days of Amos, mixed with much superstition borrowed from neighboring nations and tribes. Then, the worship of Jehovah was corrupt. Consequently, again and again the prophets, even of olden times, accuse the people of thinking wickedly, in that God was "such a one" as they were. From Amos to Malachi we see emerging against the background of the mists and shadows of antiquity a clear conception of one God, who is God of the whole earth, who has called Israel for a special mission, because he has regard to the welfare of all men. And these prophets are insistent in demanding *righteousness*, in calling for *equality*.

In analyzing their own explanation of the experiences from which their utterances stem, they say without equivocation, "Thus saith the Lord." At times they appear to be reasoning with Jehovah, and are at some pains to excuse themselves from the commission to which they have been called. But they are constrained to yield to an overmastering sense of the Divine which takes possession of them. Let us listen to some typical utterances:

I was no prophet, neither was I

prophet's son; but I was an herdsman, and a dresser of sycamore trees; and the Lord took me from following the flock, and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore hear the word of the Lord.

But I truly am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

Mine heart within me is broken, all my bones shake; I am like a drunken man, and like a man whom wine hath overcome; because of the Lord, and because of his holy words . . . Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?

We notice that they are acutely conscious of the contrast between their own feelings and ideas on the one hand, and on the other the purpose and mind of God who constrains them. This is vividly presented where the prophet holds conversations with God, represents to God his own feelings, questions, and complaints, and is answered. These prophets are clearly conscious of two distinct overmastering pressures of God who possesses them, making his mind and will articulate to them.

Such passages recur constantly. The prophets, then, because they are conscious of being thus even violently dealt with and possessed, claimed to utter with *supreme authority* a word message from God to man. The content of this message is, on the whole, quite clear in its final outcome. It is a message which proclaims God as intensely *personal* and *moral*, as the *one* and *only* God, the absolute *creator* and *sustainer* and *judge* of all that is, almighty in the sense that no other God or external power exists to restrain Him. It proclaims him in unmistakable terms for a practical purpose; not, that is, with a view to the satisfaction of metaphysical inquiries; but for the sole purpose of making his people understand that there is no manner of fellowship with him possible except by conformity to his character, that is, by goodness, social and individual, by "doing justly, and loving mercy,

and walking humbly with God." It proclaims the responsibility of man as a *free being*, and his awful power to thwart God by his *pride* and *willfulness*, and to throw his world into confusion—in Isaiah's tremendous phrase, "*To make God serve with his sins.*" It assumes that God does not, over the long course of this world's history, intend to remove man's liberty thus to thwart His purpose; but it declares God's intention to *judge* and *overthrow* one by one every *structure* and *device* of human pride and willfulness, and finally to vindicate himself in his whole creation. That is "the day of the Lord." Meanwhile, his prophets are his mouthpiece to make his character and will and purpose known, and to call on those who have ears to hear to correspond and co-operate with him, that is, to stand for righteousness and truth in evil days.

When one studies the process of revelation in Israel against the background of history, he is amazed to find how clearly the prophets saw into and beyond the social situation in which they lived. While they had a word of God for specific times, and from peculiar vantage points, yet they state principles which have endured and which have come down to us, and we today recognize them, at least nominally, as the foundation of all stable and enduring society. When we turn from the prophets to Jesus, we find him taking his stand upon their message, but greatly enlarging and intensifying it. The more we study the sayings of the Master, the more we are driven to the conclusion that he is more than the *subject* of their prophecies; we feel that he is the *author* of them. Whatever greatness they had, we feel, was made possible by him. And so, as we steep ourselves in his ministry, we conclude that when he said "before Abraham was, I am," he was merely speaking the truth.

Christ does not attempt to argue or philosophize about the existence of God, he sets himself the task to reveal him. The teaching of the prophets about Jehovah is outdistanced by Jesus, and emphasis is laid

upon the fatherhood of God and the brotherhood of man.

Another thing we find germane to our discussion of revelation is that the words of Jesus seem to possess the power of attaching themselves to the conscience of mankind; and thus they correct and enlighten the spirit of truth "which lighteth every man that cometh into the world."

Again the Apostle Paul, who was a Jew, skilled in the Hebraic theology and who believed in one God beside whom there was no other, finds no confusion in his mind in ascribing to Jesus the attributes of God. It does no violence to his monotheism when he worships the Lord Jesus. Christ was, and still is, the final and supreme revelation of God, in what Brother Koehler calls, The mode.

The revelation of Christ about God and human duty can be summed up in the commandment which admonishes men to choose God as their Father; and which tells them to act toward each other upon the basis of *dynamics* which his voice liberates within them. Again, material things, says Christianity, and indeed the whole material world, must be used by man as a stewardship. This stewardship implies that things shall be used to promote equality and fraternity among men, and whenever things are permitted to stand between them, ritualism and formalism become superstition.

In modern times we find the revelation of the prophets in direct historical continuity with the ancient prophets and with Christ. Modern commandments were given in the manner of language used today.

We find the same notes of *universal fatherhood*, and *human brotherhood* in the utterances of Joseph Smith which have been endorsed by the church. We find, too, a great deal of attention is given in the prophetic utterances to the *certainty of coming judgment* and the *inevitability of the day of the Lord and the world to come*. All this *apocalyptic* literature is given as "history written before time" (to use Bishop Butler's great phrase).

to confirm the hope and sustain the brotherly relations which should exist in and between members of the church. Modern revelation carries forward the kingdom ideal, and gives an interpretation and a philosophy of the natural world which testifies of Christ and of his centrality in the whole created order. I shall have a word to say in a moment or two about this interpretative philosophy of nature.

When it was necessary to conserve and save the institution, to reorder its quorums, and to re-enunciate the principles of administration, between the years 1860 and 1900, such revelation as came to the church was clearly in order to inspire, to promote, and to extend the spirit of brotherhood. When institutions were conceived in this period and when the relations between quorums were defined, it is always with a view of promoting brotherhood.

II. REVELATION—ITS ORGANIC UNITY AND CONTINUITY

Revelation, then, is historically an organic whole. These latter days in which we live are *the days for which the former days were made*. We enjoy the same promises latterly as were given formerly. The Inspired Version of the Scriptures is of remarkable value to us in this connection, and I cannot too strongly emphasize that in matters of doctrine and in matters of discipline the Inspired Version of the Scriptures is much more to be desired in our work than any other version extant.

Revelation is not only an organic whole throughout history, but it is progressive. Jesus said he had many things to say to his disciples but they could not bear them. The same thing might be said to us, and with truth we can see that revelation is limited by the capacity of mankind to assimilate the mind of God. Further, man has no celestial language, and thus some things are not lawful to be phrased. And the reason for this is quite apparent. The spirit of revelation beckons us for-

ward and inspires to explore in elysian fields, where truths are perceived for which no human language is adequate. Indeed, such truths would be distorted and degraded were we to attempt to put them in a vehicle of expression which has been made sordid by human commerce. As Oliver Cowdery said of the visit of John the Baptist—he could only gaze, admire, and wonder.

III. REVELATION AND CONSCIENCE

We must also realize that divine revelation appeals to the conscience of man. While the prophets claim that the word of God is given to them and is not created by them, they assume that there exists in mankind as normally constituted, a faculty for *recognizing the authority of their message*. Conscience is the *"daughter of the voice of God."* "Man's conscience is the lamp of the eternal, flashing into his inmost soul." Seneca speaks of conscience as "A Holy Spirit residing in us, the guardian and observer of our good and evil deeds." Conscience and reason alike conspire to render man able to apprehend the voice of God when it is uttered. A friend of Socrates was talking about immortality, and emphasized the stern duty of man to use his reason to the utmost. I quote from his statement:

Well, Socrates, then I will tell you my difficulty. . . . For I dare say that you feel as I do, how very hard or almost impossible is the attainment of any certainty about *questions such as these* in the present life. And yet I deem him a coward who did not test what is said to the uttermost, or whose heart failed him before he had examined them on every side. For he should persevere until he has obtained one of two things: either he should *learn or discover* the truth about them; or, if this is impossible, I would have him take the best and most *irrefragable of human words*, and let this be the raft upon which he sails through life—not without risk, as I admit—if he cannot find some word of God which will more surely and safely carry him."—Plato, *Phaedo*, 85 (Jowett's translation, slightly altered).

Thus while reason may not find God, it does have within it the power

to recognize God when he is revealed. The ancient scripture which says that "Adam heard the voice of God from the Garden of Eden" illustrates the truth that while we have been cast out from his presence we do retain, by our constitution, a racial memory of times when we were in his presence. "Ye were also in the beginning with the Father." This fact constitutes at once both the possibility of salvation and of condemnation for all mankind. Jesus said, "this is condemnation that light has come into the world and men love darkness rather than light."

The 19th century prophet has given an exposition of the same truth in Section 83, paragraph 7, *Doctrine and Covenants*:

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit; and everyone that hearkeneth to the voice of the Spirit, cometh unto God, even the Father; and the Father teacheth him of the covenant which he has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sake of the whole world; and the whole world lieth in sin, and groaneth under darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and that the whole world groaneth under sin and darkness even now.

IV. REVELATION AND INSPIRATION

As we pursue further the question of the nature of revelation, the following facts which will distinguish between inspiration and reve-

lation appear to me to be quite apparent. And it is well to make a differentiation between inspiration and revelation.

We in the church have plenty of evidence for the view that God, by the Spirit, is "in all things, and through all things, and is the law by which all things are governed." No one can read Section eighty-five without profound gratitude for this conception which convinces us that no particle of the universe goes ultimately beyond the divine control. We believe in divine immanence.

No finer expression of the work of God in nature is to be found than that given by Wordsworth in "Tintern Abbey":

I have learned
To look on nature not as in the hour
Of thoughtless youth but hearing
oftentimes
The still, sad music of humanity,
Nor harsh nor grating, though of
ample power
To chasten and subdue. And I have
felt
A presence that disturbs me with the
joy
Of elevated thoughts; a sense sub-
lime
Of something far more deeply inter-
fused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living
air,
And the blue sky, and in the mind of
man;
A motion and a spirit that impels
All thinking things, all objects of all
thought,
And rolls through all things.

Through the ages the "sense sublime" has deeply impressed the human heart. In fact, the worship of nature played a large part of the activities of primitive man. The book of nature is rich in evidences of the divine mind. It has inspired countless numbers—poets, seers, philosophers, musicians, sculptors, and painters, as well as the lowly peasant. In learning more about the world around us, we are learning

more about God.

Our Heavenly Father has been at work in history, in the lives of men of good will, in every age and among all people. The prophets, especially, were souls specially illuminated to give light to a darkened world. The profoundest ministry was, of course, in the life and teachings of Jesus Christ. Great inspiration is still to be had by studying history, or by striving to appreciate the principles uttered by the prophets, and by dwelling in awe upon the superlative light of Christ. Inspiration still flows from Nazareth. Men are forever discovering new wonder as they look at the record of the life of Christ. This record is given in the New Testament and in the history of mankind since his day, a record still bearing fruit in a thousand different ways. The reason in decent men responds naturally to the order of God revealed in Christ. But the church of Christ means much more when it speaks of the transcendence of God and his revelation.

Try to imagine all the riches of culture and grace, of law and order, and of goodness which humanity has gathered up through the ages by looking at God's handiwork. One would indeed be rich were he able to possess them. But if he could, he would still fall far short of what we mean when we speak of the process of revelation. For, by looking at God's handiwork, including man, one is simply reflecting the divine light. We do not despise such reflection. It has always been and still is, of inestimable worth to us. It lightens our darkness. But no amount of such inspiration as we have been describing can alone regenerate humanity in and of itself. And in this lies the cardinal difference between inspiration and revelation. We believe in divine immanence but more—that revelation conveys a spirit, a gift, which is part of God himself.

In a paragraph by itself, to emphasize its importance, we put the following proposition. It is one thing to live your life in the light of

Christ, and another thing to surrender your life so that Christ can live in you.

We in the church are in danger constantly of placing our greatest investment in the second best. If we mistake the *reflection* of the light of Christ for the possession of the *gift of God*, we shall go to our ruin. For the worst enemy that the best has is not the worst, but the second best. What the world needs today is a new revelation of Christ, not a reflection of his life lived centuries ago and distorted through the faulty spectrum of human personality. This new revelation of Christ must be made by himself, upon his own terms, and in his own way. What other construction can we put upon the language which says, "If I be lifted up, I will draw all men unto me"? What else did Paul mean when he uttered the great secret of his power, "It is not that I liveth but Christ who liveth within me"?

(To be continued.)

We Move Too Fast

It is no accident that we so often speak of grace as languid. One of the first lessons the movie directors learned was that the actors must move to a slow, steady tempo. Count off as Garbo moves about the screen and notice how long it takes her to remove or put on a wrap, to come through a door and close it behind her—yet every foot of film is costly. That's why home movies are jerky, often ridiculously so. We move too fast. A graceful woman, a well-poised man never hurries, at least never gives you the impression of haste. It's the snatches and jerkers who bump into their chairs and tip over the water glasses. And it's the heel-clicking trit-trotters who stumble up curbstones and down unexpected steps. If you are inclined to be jerky, practice moving to a slow and rhythmic phonograph record, preferably in waltz time. Or simply pace yourself off to a slow count.—Ruth Chandler Moore in *Collier's*.

Echoes of the Leadership Training Workshop

Of the General Conference

Each week day of the General Conference there was a Workshop of some important phase of Religious Education. The last day the Workshop was for Leadership Training. A number of workers and students representing a cross-section of our membership, was on the stand with Brother F. M. McDowell, Director of Religious Education, and Thelona D. Stevens, Director of Leadership Training, presiding. There were short talks by Sister Lois Shipley, Miami, Oklahoma; Sister Esther Heller, Pittsburg, Kansas; Sister Hattie K. Bell, Chicago, Sister Roberta Gregory, Aurora, Illinois; Brother Luther Troyer, Chicago; Brother Eldon B. Hart, Coffeyville, Kansas, and Brother Paul Duvic, Bremerton, Washington. Each of these individuals told of personal experiences with Leadership Training, some having to do with classwork, others having to do with individual study, as was the case with Brother Hart and Brother Troyer while in the Navy. All agreed that their studies had been decidedly worth-while, and recommended such study to others.

We shall attempt to share with our *Herald* readers from time to time, as space may permit, some of the thoughts expressed by these speakers. Here is the talk given by Sister Lois Shipley:

We grow tomatoes in our garden. Of course, there's nothing unusual about that, for most people do grow tomatoes if they have a garden. The unusual part of the fact is that our tomatoes are just a little bigger and better. The plants grow several feet tall and large bunches of firm, smooth tomatoes hang all about the plant to make a beautiful sight. To accomplish this, we begin when the plants are rather young and tie them to a stake that is bigger than we ever expect the tomato to grow. As the plant grows it has a tendency to grow away from the stake, so we tie it again and again, as long as the plant is growing. The success of our superior tomatoes lies in the fact that they are *trained*, and I believe the same logic can be applied to superior church school workers.

We might say our growth is guided by the gospel in its fullness, but as tomatoes will not follow the stake unless tied, neither will our growth follow closely to the gospel unless tied to it, and the best way I know to do this is to enroll in a Leadership Training Course for credit.

When I feel the urge to apply myself and learn more of the gospel and how to help others know of it, I enroll in a course listed in Bulletin 102. After completing it, I am apt to find myself growing away from the stake again, so I come back and tie myself to it with another course—there is just nothing like these courses for credit for guiding our growth. Like the tomato, the only time we don't need to be tied to the stake is when we quit growing.

Everyone is familiar with Lincoln's

famous saying, "All I am and ever hope to be, I owe to my angel mother." My version of that is, "All I am and ever hope to be as a church school worker, I owe to the Leadership Training Curriculum." I have a "before" and "after" story that will prove what it has done for me.

Most of you can remember the advertisement seen in all the papers a few years ago of the forlorn, very thin girl in a bathing suit just above the caption, "Who's your skinny friend, Ethel?" Well, when the present Leadership Training Program was announced in the fall of 1942, I knew by that time I was Ethel's skinny friend and needed all the vitamins contained in the courses.

I had taught one year in a public school and was a complete failure, not because I lacked ability necessarily, but because I was not properly prepared for it. After that I moved to Pittsburg, Kansas, and was placed in charge of the children's division in the church school. I failed at this for two years because there wasn't anyone else to do it. I dreaded Sunday mornings, and I know the children disliked them too. All the help I received was in the form of two or three books of stories. No one suggested that I take a course on the methods of teaching, or even read a book about it. By this time I was well aware that I didn't have the "know how" of it.

That was "before"; now for the "after" part of the story. I haven't achieved any degree of perfection of which I can boast, but since enjoyment of one's work is usually one indication of some success, I can tell you this much.

This is my second year as supervisor of the children's division at Miami, Oklahoma, and we do have fun. I am always eager for Sunday morning to roll around, and I know most of the children feel the same way, for they are bringing their little friends to enjoy our good times until we now have quite a number as church school members whose parents have never been inside the church. Working with the Miami children is so much more pleasant than my former experiences that I began to think perhaps they just aren't like the "mean little kids" I had tried to teach before.

When I was asked to supervise the children's work at the Spring River District reunion last summer, I thought that would give me an opportunity to see if our children were naturally bet-

ter, or whether all children respond better when subjected to better methods. At the reunion I had many more children under my direction than ever before, and they were co-operative, eager to learn, and attentive. Of course, all the teachers had completed training courses for credit (I wouldn't recommend any other kind), but I did conclude that maybe I had changed more than the children had.

Last fall, I helped organize a class in our branch in which seventeen completed *New Trails for the Christian Teacher* for credit, although before it was over most of the class insisted the title should be, "New *Trials* for the Christian Teacher." Just two weeks after the course ended, we began to study *The Church School* and twenty-five enrolled for credit. This increase of almost fifty per cent in enrollment speaks for itself regarding interest, and where there is interest in preparation for better service improvements will follow.

Now just a word to the people who set up this training program and keep it going. I know you get discouraged many times because more leaders don't take advantage of the work outlined in Bulletin 102, but the saying, "All good growth is slow" is true here. You can grow mushrooms overnight and a good crop of weeds in four months, but an oak tree barely gets started in that length of time. Just give us a little time, and you will see some big growth that is good in the way of leaders.

To the workers, let me say that the courses offered under the Leadership Training plan are just like penicillin or any other good medicine, they won't do you one bit of good unless you take them.

Monuments! what are they? the very pyramids have forgotten their builders, or to whom they were dedicated. Deeds, not stones, are the true monuments of the great.

Men are apt to mistake the strength of their feeling for the strength of their argument. The heated mind re-sents the chill touch and relentless scrutiny of logic.—Gladstone.

Netherlands Letter

Rotterdam Afflicted by the War

By Anton Compier

When we sit down to write a report of our war experiences, our thoughts first wander to the thousands of young men who gave their lives to win the war. Our thoughts especially go out to the members of our church in America, England, and other countries which shared in the sacrifice. As members of the Rotterdam branch, we think of the daughter of Sister De Heer, who lost her life during a German bombardment in May, 1940, and of Brother A. V. Goch, who was killed on the French coast near Dunkirk, where he was forced to slave-labor on German fortifications. May the Lord grant that their sacrifices have not been in vain.

Speaking more explicitly of Rotterdam, we first point out that, as all other large towns which were situated in the battle territory of the great belligerent nations, we suffered much from air raids. The main raids were the German bombardment in May, 1940, in which the city was destroyed, and the Anglo-American bombardment in March, 1943, during which a large area of western Rotterdam was lost. The latter raid must undoubtedly have been intended to hit the near-by factories, but unfortunately the bombs came down on the dwelling houses in the neighborhood of those factories. About six hundred men, women, and children were killed. Many others were killed in smaller bombardments.

Shortly after the Germans overpowered our country, they began to take those measures in the occupied territories which are known, no doubt, all over the world. One of the severest measures was the removal of the ghetos. This removal was often accompanied by heart-rending scenes. For example, the cases in which engaged young men had to see their fiances off, or the young ladies had to part with their beloved young men. Only Jews married to non-Jews were spared. Immediately after the arrival of the Germans, Dutch foodstuffs were exported to Germany. This led to a complete food shortage in Holland—a country which had never suffered for want of food in prewar times. A total famine was the ultimate result.

Another measure was the continual claiming of laborers, who were forced to go to Germany and help in the production of German war materials. At the beginning of the war, our members

were spared this last measure, but in 1942 and '43, they too fell prey to the oppression. During this period Elder H. V. Eskel, Priest J. H. de Wild, Y. de Hik, and A. V. Goch disappeared. As already mentioned, Brother Goch never returned. They were sent to Danzig, Stuttgart, and France. Fortunately they were not stationed in the cities proper, but in little villages in the neighborhood of them. Their departure was accepted regretfully. We knew, however, that there was a God to accompany them, and that he would never leave them alone with their sorrows, afflictions, and hardships. In some ways these men were luckier than the ones who had to go to Germany during the latter part of the war. They were generally placed in jobs which corresponded to the ones they held in Holland; two of the four were privileged to come home on furlough. With the beginning of 1944, when circumstances in Germany grew worse and worse, all leaves were canceled. The number of laborers deported from Holland to Germany grew, and after D-Day in France, this deportation assumed dreadful proportions. *Rassia* ("round-up") was the order of the day. September came—the month which we had so long expected to bring peace and liberty. The great offensive in France had begun. All radios were ordered seized by the Germans, and only a few people, who risked losing their lives, kept sets. They listened to the news and passed it on. It was surprising how soon the report of victories spread; Paris and Antwerp were liberated—rumors were rife that the Herdyk bridge had been reached. Members of the Dutch underground forces raided the wired transmission office and broadcast that within a few hours we would be free. Flags were put out, and people gathered in the streets to await the arrival of the Allied Armies. Dutch quislings left the town, and there was great confusion among the Germans. The Tuesday on which these events took place is still called *de dolle Dinsdag*—the mad Tuesday. At that time no one could imagine that the liberation of Rotterdam was so far off, or that many should die and never see liberation. On September 17 the Allied Airborne Troops landed near Arnhem; however, this landing did nothing toward setting free the western part of Holland. Extremely bad weather and resistance of German troops prevented the Allies from crossing the Rhine River. The events taking place at Arnhem introduced a period of still greater exploitation of the Netherlands. Western Holland was declared a hunger territory, and soon we suffered German retaliatory measures to provide persons, who had to hide, with the necessary coupons. The underground forces raided

many distribution offices; to get money to take care of their families and to pay wages to the strikers of the Dutch railways (on strike from September, 1944, until the end of the war) they attacked banks and post offices. Police offices were raided to set free political prisoners. The uprisals of the Germans were always terrible after a raid. Perhaps the readers of this article will hesitate to believe it, but one of the most popular measures of revenge used by the Germans was to shoot a score of local young men and lay the dead bodies out in the street where the populace must look at them.

On November 10, 1944, the greatest *Rassia* in Rotterdam took place. All men, fifteen to forty, were made civil prisoners and transported to Germany. Early in the morning, we were awakened by rifle shots, and soon discovered that the entire city had been surrounded by German troops, especially the S. S. The bridges had been opened and no one could cross them. All men were ordered to remain in their homes while the Germans visited street after street, house after house. They delivered pamphlets on which it was announced that all male citizens were to come out of doors, equipped with warm clothing, blankets, plates, spoons, and forks. We were then civil prisoners.

On the pamphlets it was stated that the houses would be searched, and if any man were found hiding, the house would be burned. Good wages were promised us for our labor, and some few did earn a little; most of us were paid nothing. We were directed to a stadium, where we waited in the rain for transportation. Some were taken within an hour, others in the evening, and the remainder left the following day. We were transported by ship, cattle truck, and train. It took us four nights and four days to reach Germany; other groups took ten days. During this time we were given one loaf of bread to eat, but it made little difference as we were too depressed to eat anyway. Some were bombed on the way, and many were killed in a train accident.

Upon reaching Germany we were separated and sent to various towns and villages—only three of us belonging to the church were placed in the same group. Most of the laborers were quartered in barracks; they slept on straw scattered on dirt floors. Thirty of us were assigned to a henhouse. We were crowded, cold, hungry, and miserable. We succeeded, however, in learning to adapt ourselves to our fate. We obtained additional rations by begging from the farmers.

We labored at various jobs; some worked in factories, some dug trenches (tank traps); one of our boys served as fireman on a locomotive—a very dan-

gerous job in view of the numerous attacks made by bombers on the trains. Most of us belonging to the church had been office clerks in Holland, so the tasks were not easy for us. We managed, with God's help, to survive. In spite of the fact we missed our families and friends, we did not lose sight of the Lord, and from him we received much help. The following is a personal experience:

We had been in Germany only a few weeks, and although we were very hungry, we did not find begging an easy task. One evening a friend and I agreed that we would not ask for food, but see if we could arrange to buy some. Before leaving the barrack, I prayed silently for guidance and help. My friend, who was not a member of the church, later told me he had done the same. We tried to buy something at several houses without any success, so began to walk back. After a little while we saw some women on the road—we asked them if they had a piece of bread they would sell us. We were greatly astonished when one of the women said she had been waiting for us; she had seen us walking by and anticipated our intentions. She gave us coupons for fifteen pounds of bread, some sausage, and a piece of white bread for my brother who lay ill in the barracks. There are good people in Germany; a German mother is the same as a Dutch mother or the mothers of any country. Many of our boys can relate similar experiences. One of our young people was ill with diphtheria—a patient in a hospital which was bombed in an air raid. When taken to another shelter, he prayed there would be no prejudicial consequences; his prayer was answered. We were especially blessed as the day of liberation drew near. The front came closer and closer; most of us were under artillery fire and bombing, yet no one was hurt or killed. I was liberated on April 1, Easter Sunday, and was soon on my way back to Holland.

At Ensdeve, near the German-Dutch border, we were relieved of our unwelcome guests (the lice). After a short time we reached Zwaagwesteinde in the northern part of Holland, where we have a church. It was not possible at that time to go on to Rotterdam, as the city had not yet been liberated. Two other members of the Rotterdam branch arrived the same day; they came from a camp in the province of Groningen.

As soon as Rotterdam had been freed, I started home—a walk of about 175 miles. After three days I arrived in Zwolle, where I was stopped from entering western Holland because of the food shortage and epidemics there. While in Zwolle a truckload of boys from Germany arrived, two of whom belonged to the church. They were over-

joyed when I told them that I had seen their mother in Zwaagwesteinde, and that eve had held meetings in which we experienced the presence of the Spirit of God. During the days I was there, the branch reclaimed the meeting hall which had been commandeered by the Germans. As I have already mentioned, the Saints were very kind to us, but our thoughts were still in Rotterdam. We had received no mail in six months, and we had heard through radio broadcasts that the situation at home was very bad; we waited with fear for the first information after the liberation. We thought our loved ones may have died of starvation or been killed in the air raids, but they too had been greatly blessed. Although some were ill, not one was dead.

Life had been hard for the people of Rotterdam since that fateful November 10, 1944. There was already a severe food shortage, due partially to the many inundations caused by the bombing of the docks. Immediately after our departure, the rations were cut to about two pounds of bread, and two pounds of potatoes per week. Most families had a little stock of foodstuff laid away, but those supplies were soon exhausted. Many became ill; there was no gas, no electricity, no fuel, no soap, no . . . no . . . no . . . ! When the rations were cut to one pound of bread per person each week, many died of hunger; even these small allotments were frequently not available in the shops. The hospitals were overcrowded and could not contain the sick and dying. The funeral parlors could not take care of all the funerals. There were no coffins, and the bodies were buried without. In one of the church buildings at Amsterdam the dead were stored, and men were assigned to drive away the rats with rattles.

People walked for hours and hours in search of food; they exchanged watches, clothes, anything for food. Sugar beets were the main fare; they were boiled, baked, and eaten raw. Certainly it was not a wholesome diet, but it filled the empty stomachs. Mothers sent their children to bed without food; hunger-crazed fathers ate the food of the children. Men, women, and children collapsed and died in the streets. There was practically no fuel for cooking; none for heating. There were no lights, and everyone went to bed at sundown. When a family died or left town, neighbors tore down the house for kindling. In spite of these hardships, regular services were held by members of the Rotterdam branch. The friends of Brother Hosterwyk, branch president, feared he could not survive, but he is alive today. He was never ill during that period, although in normal times he has been confined to his bed. All prayed for the deliverance of their

relatives in Germany.

The children did not go to school, as the school buildings were used as hospitals. Many of them left the city for other parts of Holland. Some of the Saints walked to Zwaagwesteinde, with starved bodies, festering feet, and thin-soled shoes. One sister, who suffered from thrombosis and was not supposed to walk, also made the trip. Once there, they were heartily welcomed by members of the Zwaagwesteinde branch, and given the best that was available.

Others stuck to their posts in Rotterdam and carried on the work of the church. Four girls continued the activities of the young people's group. On Easter and Whitsentide Sunday they presented a program of poems, hymns, and tableaux. They adorned the meeting hall with flowers, and then took the bouquets to the utility hospitals; they were rewarded by the grateful smiles of the patients.

There was much gladness in western Holland when, the last of April, Allied bombers flew over and released loads of food to the starved populace. Some stood on the housetops and waved flags; others hurried to the fields and formed the words "Thank You," despite the fact it was forbidden. Their afflictions had been great, but their joy was even greater. When the boys returned from Germany a few weeks later, they held a special Thanksgiving Day.

God helped us to bear the hardships of war—let us hope that man will have learned something by it.

Anton Compier.

Rotterdam, Holland.

From the Saints in Caraway, Arkansas

The Saints of Caraway have enjoyed a series of meetings conducted by T. B. Sharp of Winthrop, Arkansas. His visit was very beneficial to our group, both collectively and individually.

Our records show quite an increase in attendance, and we hope that it will be even better.

On the Sunday following Brother Sharp's series, we were privileged to have with us Giles Turner of Jonesboro. He will be with us on the second Sunday of each month.

Although we are few in number and often become discouraged, we know the gospel is true, and we ask an interest in the prayers of other Saints that we may move forward and have a part in establishing God's kingdom according to his great plan. Joyce Pickett.
Caraway, Arkansas

And Another Thing, by Howard Spring. Harper, 1946. 265 pages. \$2.50. . . . A thoroughly English book of essays by a literary critic of the London *Evening Standard*, who was with Army Intelligence in the late war. It is about a little bit of everything; the domestic life of men and beasts, religion, popular philosophy, morality and the war, the fecundity of cats, the rapacity of pigeons, with many random excursions into high literature and interesting oddments. Americans ought to read a book like this for its charm, and as an antidote for American books. An American author starts a book, and from that moment neither he nor the reader escapes from the factory production line until it is finished. A British author begins a book, wanders all over the place, has a delightful time, and arrives at the destination, by some miraculous means, just a little ahead of us, refreshed by his excursion, instead of fatigued as we are. Try it and see!

"And another thing," American religious books are often so secular in their outlook, while British secular books are so often religious in their outlook. Can you understand it?

The Keeper of the Door, by George E. Sweazey. Bethany Press, St. Louis, 1946. 190 pages. \$2. . . . This book by the Secretary of the Department of Evangelism, Board of National Missions of the Presbyterian Church, is both inspirational and practical in its material and organization. The author keeps in touch with people, their problems, and worries, offering much that is suitable for help. Those who must address small groups will find it a convenient source of material and illustrations.

One World or None, Edited by Dexter Masters and Katharine Way. McGraw-Hill. 79 folio pages, paper bound. \$1. . . . What is the political and military meaning of the atomic bomb? Is there any defense against it? What would happen to an American city if a bomb like the one that destroyed Hiroshima dropped on it? What can we do to escape our apparent doom? These and other questions are answered by fifteen of the scientists and leaders who worked on the development, use, and observation of the effects of the atomic bomb, including Arthur H. Compton, Niels Bohr, Albert Einstein, Walter Lippman, J. R. Oppenheimer, Harlow Shapley, and others. Read how your city

would look if an atom bomb hit it, how they hope to design an engine for the peaceful use of atomic power, how we may organize to prevent a war that might destroy civilization. This book is the season's biggest literary sensation.

Trials of Great Men of the Bible, by Clarence E. Macartney. Abingdon-Cokesbury, 1946. 189 pages. \$1.50. . . . A currently popular way to make a series of sermons (and therefore a book) is to select some one quality or type of experience and go through the Bible to find all examples of it, and make a sermon of each one. It is a type of mining that has been frequently and successfully done. This popular writer has undertaken such a task for the leading men of the Bible, and has made a very effective book of his sermons.

A Guide for Bible Readers, Edited by Harris Franklin Rall. Abingdon-Cokesbury. About 160 pages, each volume. Paper bound. Price each, only 60c. . . . An objection to the use of "commentaries" for Bible study has been the bulk and cost of these ponderous volumes. The publisher has met this objection by providing a fine new series of inexpensive paper-bound books, each dealing with a part of the Bible, and selling for a uniform price. Following are the names of the volumes, with indications of their subject matter:

The Books of the Law (Genesis to Deuteronomy).

Poetry and Wisdom (Psalms, Song of Songs, Lamentations, Job, Proverbs, Ecclesiastes).

The Prophets (Amos, Hosea, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, Joel, Jonah, Obadiah, Haggai, Zechariah, Malachi).

The Synoptic Gospels (Matthew, Mark, Luke).

The Fourth Gospel and the Later Epistles (Gospel of John, Hebrews, Peter, James, Epistles of John, Timothy, Titus, Jude).

Applejack for Breakfast, by Helen and Alfred Campbell. Illustrated by Alice Harvey. Scribner's, 1946. 191 pages. \$2.50. . . . This book takes in reverse the common story of country folk moving to the city, which is always hard and a little heartbreaking. It tells how a couple of young city people—a writer, his wife, and small son—went to the country, and what adventures they met there. Husband and wife wrote this book, each selecting his own favorite experiences. It's full of good humor, fun,

surprise, adventure, and what—to employ a sedate euphemism—we shall call "The Realities of Life." Wholesome and clean all the way through, except for the ultra-squeamish. If you have capacity for fun, you will enjoy this, especially if you grew up in the country.

A Wordsworth Anthology, Collected by Laurence Housman, with an Introduction by the editor. Scribner's, 1946. 151 pages. \$2. . . . There are some people who can take Wordsworth entire, no matter how tedious, dull, and interminable the pages may be, but they are few. The others lose the good and beautiful things he wrote, simply because they are too far apart in the total collection. Laurence Housman wrote a brilliant essay on Wordsworth which was printed in the *Atlantic Monthly*, which immediately suggested to readers that he should make a selection based upon his ideas. Here is the result, and it is very good. Wordsworth was a son of the Romantic Era, which might have been saved a lot of drivel if Rousseau had been decently edited and kept under rational control. But the Romantic Era was what it was, for better and for worse, and all we can do is select from it.

The Practical Cogitator (The Thinker's Anthology), selected and arranged by Charles P. Curtis, Jr., and Ferris Greenslet. Houghton Mifflin. 577 pages. \$3. . . . A classified collection of some of the best serious and playful thoughts of writers from earliest times to the present day, to be appreciated, enjoyed, and remembered. Some of them, it is suspected, have been selected more for their pungency than for their truth, some for cleverness and wit as well as for wisdom. This book may or may not make a thinker out of you (depending of course on whether God intended you to be one, and gave you the equipment for it), but at least it brings you a rich cafeteria offering of what men have thought, and from which you may easily overload your mental trays if you are susceptible to that kind of temptation. It will not, of course, make a systematic philosopher out of you, but it will help you to see through the profundities of some of those plodding folk.

The Doctor to the Dead, by John Bennett. Rinehart & Co. 260 pages. \$2.50. . . . These are "Grotesque legends and folk tales of old Charleston," one of the distinctive cities of the South. The author visited the people who can remember and tell the old tales so well, but cannot

write them; he performed this service for them and for posterity. Serious readers may think a book like this performs no useful service, but maybe it does. For one thing, the most incredible ghost tale has some grain of truth back of it, some inkling of that world of truth which lies beyond the ken of science, some contact with the effort of the Hereafter to correct the injustices of this earth. As always, the tales that come from the common people, and are not invented over some author's desk, but remembered over washtubs and hot stoves, or on a *galerie* some moonlit evening, contain tragedy and humor, pathos and tenderness such as is found in life and not in imagination.

The Fallow Land, by Constancio C. Vigil. Harper, N. Y. 207 pages. \$2.50. Translated from the Spanish by Lawrence Smith. Illustrated by the Chilean artist, Alfredo Adduard. . . . This collection of parables, proverbs, epigrams, and short meditations is by an author who is a native of Uruguay, who went to Argentina, gained fame as a writer, poet, and liberal leader, and established the publishing house, *Editorial Atlantida*. This book was first published in 1915 under the title *El Erial*, has been printed in Mexico and elsewhere in many editions, and translated into Italian, German, French, Portuguese, and now into English. It is like nothing the reader may have read before. Although it is in prose, there is the beauty of Scripture about it—the brevity of the Proverbs, the singing lines of the Psalms, and sometimes the insight and power of the prophets; the pungency and freshness of the earth, love and pity for human suffering, the calm of ancient wisdom. A book you can read again, many times.

Christ and Man's Dilemma, by George A. Buttrick. Abingdon-Cokesbury Press, 1946. 224 pages. \$2. . . . The author, pastor of the Madison Avenue Presbyterian church, New York City, is famed as a speaker across America, and for such books as: *The Parables of Jesus*, *Jesus Came Preaching*, the fine work on *Prayer*. In this book he takes up the current situation of the world. We are ignorant, and unable to do anything about it; so we need a revelation. We are wicked, but powerless to save ourselves; so need redemption. We are mortal, and need deliverance. He tells us what Christ has to say about these things, about our business, our education, our machine age, and our opportunity to respond.

Together, by twelve men. Abingdon-Cokesbury Press, 1946. 125 pages. \$1. . . . A fellowship of twelve religious men, reaching for the inspiration of a new Pentecost during their meetings in Washington, present their united views in a dozen chapters touching the great religious perplexities of the postwar era. The men are: a great Quaker mystic, an Episcopalian rector, a criminal who experienced a reform like Paul's on the road to Damascus, the founder of the Goodwill Industries, a youth leader, a spokesman for the colored people, a man who makes new easy alphabets for underprivileged nations, a world famous missionary, a congressman, etc. A stimulating book of outlook and opinion.

Man-Eaters of Kumaon, by Jim Corbett. Oxford, 1946, American edition. 233 pages. \$2. Illustrations: plates of photographs, table, and map end-papers. . . . Major Corbett of the British Army presents vivid accounts of the hunting and destruction of a number of man-eating tigers, some of them with formidable records in the destruction of human life, in the United Provinces of northern India above the Ganges River. He tells something of the life and habits of tigers and leopards, how they become man-eaters, what their normal place is in the balance of nature, and of the reactions of thousands of poor, unarmed, and emotionally defenseless natives. This is not the usual "pith-helmet opera" but it does show how one Occidental, with courage and skill, takes up the burden and risk of protecting vast numbers of Orientals.

Religion in Russia, by Robert Pierce Casey. Harper, 1946. 198 pages. \$2. . . . These Lowell Institute Lectures, delivered at Harvard University, give a condensed but balanced and scholarly account of the development of the Christian religion in Russia from the advent of the earliest missionaries there until the present day, including dependable evidence concerning the struggle between Communism and the Orthodox Church, the attitude and action of the Soviet State, the intrusions of the Roman Catholic Church, the development of a Protestant movement in Russia, and the abiding religious character of the Russian people. There is nothing here for those who want sensational stories or propaganda; but for those of impartial historical attitude the book is good reading.

The Peace That Is Left, by Emile Cammaerts. Harper, 1945. 150 pages. \$2.

. . . The author of the beautiful and excellent book, *Upon This Rock*, has written several slender volumes of philosophy since which have not matched its popular appeal. In this new book he returns to a high point, presenting material that will be more widely understood. This is the best study of the subject of "Peace," based upon the Bible, that has come to us. Although the author, Professor of Belgian Studies at the University of London since the beginning of the late war, accepted Christianity late in life, he writes with great sympathy and understanding, both of life and of his Scriptural sources. Under his guidance, peace becomes something that individuals and groups can understand and enjoy.

Faith and Reason, by Nels F. S. Ferre'. Harper, 1946. 251 pages. \$2.50. . . . For some time this intellectual leader, teacher, and writer, has exercised a growing influence in the field of American liberal religion, seeking to define the character of a mature and intelligent religion, and to indicate its place in relation to man's other fields of inquiry. This book seeks to reconcile the trinity of science, philosophy, and religion, without giving to science the dominance that has been demanded for it, nor accepting for religion a smaller place than it deserves. It is not a book for beginners, and will call for the best resources the reader can bring to it. His conclusion is indicated in the statement, "Reason must become religious." How that is to be done is carefully presented in the book.

Now to Live! by Ralph W. Sockman. Abingdon-Cokesbury, 1946. 214 pages. \$2. . . . The preacher for the National Radio Pulpit, Minister of Christ Church, New York City, a contributor to leading religious periodicals of America, the author occupies an eminent place in religious thinking. These radio addresses, selected on the basis of audience response and permanent value, have a valid and popular appeal. Their purpose is to help the individual in his problems with his life, understanding himself, adjusting himself to conditions he cannot control.

Wear your learning like your watch, in a private pocket; and do not pull it out and strike it, merely to show that you have one.—Chesterfield.

The Book of Mormon and the Restoration Movement

By Roy Weldon

DURING THE 1944 General Conference, the Society for Archaeological Research sponsored a number of illustrated lectures on archaeology and the *Book of Mormon*. Among the interested group who came forward to ask questions following one of these lectures was a miner from Alaska. He told us that during the early days when the miners were panning gold out of the Yukon River, a new man came to seek his fortune. Some of the old miners thought they would have some fun with the stranger. They advised him to go up on top of the mountain and stake his claim. The stranger did so, and to the amazement of the old timers, he struck it rich. Some of the greatest discoveries of our time have been made by amateurs who have unwittingly stumbled onto hidden and unknown treasures in invention and scientific discovery. Like the miners of the Yukon, for many years we have been seeking and finding here and there nuggets of *Book of Mormon* proof in the sand and gravel of the great river of scientific progress. Like the story of the Yukon, future developments in the field of the *Book of Mormon* contain rich possibilities.

PURPOSE OF THE BOOK OF MORMON

For many years the armies of Christianity have sung, "Onward, Christian Soldiers." The marching armies of Protestantism, however, have reached a seemingly impassable barrier. This barrier is the great gulf that separates the world of the ideal from the world of the real; the chasm that stands between the realm of moral blueprints and the realm of living actualities; the abyss that yawns between the spiritual world and the world of the five senses. We have a bridge over this barrier that the Christian world does not possess. We refer to the *Book of Mormon*.

Several years ago, in a western city, another elder and the writer were invited to visit the home of a nonmember. We had not visited very long when the man of the house said, "If you can prove the *Book of Mormon* to be true, I will join your church." We immediately proceeded to lay before him the cold, hard, scientific facts as they relate to the *Book of Mormon*. He and his family joined the church and are still faithful members. Since the inception of the Latter Day Saint movement, the *Book of Mormon* has been the means by which untold thousands have traversed the gulf that separates the cold, hard, workaday world from the world of spiritual realities. The *Book of Mormon* is that point in our religion where faith sets foot on solid ground, where concrete meets abstract and heaven touches earth.

From revelations given to Joseph Smith and from its own pages, we learn that the purpose of the *Book of Mormon* is to "convince Jew and Gentile that Jesus is the Christ."—2 Nephi 11: 78-86; *Doctrine and Covenants* 18: 3; 17: 2; 87: 3.

The facts of American archaeology as they pertain to the *Book of Mormon* are so "convincing" and have grown to such proportions that in the opinion of the writer, the time is ripe for the presentation of these facts to leading scientist of our day. We need people who possess the academic qualifications to meet these men on their own ground and interpret the *Book of Mormon* to them. In *Doctrine and Covenants* 83: 8 we find these words: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the *Book of Mormon* and the former

commandments which I have given them."

The Lord knew we would have a propensity to forget the *Book of Mormon*. We have forgotten it to such an extent that 115 years of time plus over 130 thousand current membership have failed to produce one solitary individual who has majored in American archaeology in to the scientific world.

SURFACE UNSCRATCHED

American Archaeologists such as Morley, Thompson, and Mason tell us that the surface of ancient America has scarcely been scratched. If a scratching of the surface has revealed evidences that have "convinced" untold thousands, what may future excavations reveal?

Future developments in this field contain possibilities which may revolutionize our entire work. Regardless of how much we may be marking time, the *Book of Mormon* itself is moving towards the great Restoration objective of the convincing of Jew and Gentile (the entire world) that Jesus is the Christ.

As an illustration, we offer an editorial comment of the 19th century as compared with one of the 20th century.

The editor of *Harper's New Monthly Magazine* (1851) said:

Whatever may be the truth in respect to the real origin and authorship of the *Book of Mormon*, there can be no doubt of its wonderful adaptedness to the purposes to which it has been applied. We cannot agree with those who would deny to the work either genius or talent. The Koran bears with it that prestige of antiquity which always insures some degree of respect. It is written in a dead, and what is now regarded a learned language. It has its Oriental imagery, together with frequent allusions to what most interests us in Oriental romance. Above all, it has had its centuries of scholiasts and commentators, extracting the aroma as well as the dust of its assumed divinity. In short, there

is about it a show of learning and "venerable antiquity," and yet, we do not hesitate to say it, Joe Smith, or whoever was its author, has made a book superior to that of the Arabian prophet, deeper in its philosophy, purer in its morality, and far more original. There are, doubtless, many faults both of style and language; but centuries hence may convert these into precious archaisms, and give to the bad Anglo-Saxon of the Mormon book all the interest which ages of scholiasts have imparted to what was once the irregular Arabic of the rude tribes of the desert.

It may startle some to be told that Mormonism has actually pressed itself more upon the attention of the world than Christianity had done at the same age. We carry back into the early days of the gospel's progress the clear light and outline of its later history. We can hardly realize that even for a century, or more, after its first promulgation, it was an object of little interest to the world, and that when it first began to demand a passing paragraph from the historian, it was only as an "excecrabilis superstitio," creating a disturbance barely visible on the surface of society. Of course there is no intention, by any such remark, to make any comparison between the intrinsic merits of the two systems . . .¹

Before Mr. Wallace was elected to the office of Vice President he visited Lamoni, Iowa. He manifested considerable interest in the ideals and program of the church and was presented with a copy of the *Book of Mormon*.

Mr. Wallace said:

Of all the religious books of the nineteenth century, it seems probable that the *Book of Mormon* was the most powerful. It reached probably only 1 per cent of the United States, but it affected this 1 per cent so powerfully and lastingly that all the people of the United States have been affected.²

During our archaeological society meetings at that conference one man said he had been told that during a question and answer program on the radio, someone asked if a history of America's prehistoric inhabitants had ever been found. According to our informant the answer given was that the *Book of Mormon* is a history of prehistoric America and that it has been accepted as such by the Smithsonian Institute of Washington, D. C. Someone, of course, had made a mistake. The

Smithsonian Institute has not as yet accepted the *Book of Mormon* as a genuine history of prehistoric America.

TWO SECRETS

Joseph Smith possessed two secrets: the secret of ancient America (the *Book of Mormon*), and the secret of future America (the zionic plan). Thus far in the history of the Restoration Movement, neither one of these secrets has been sufficiently demonstrated to cause world acceptance.

Inexorably, we are moving towards the day when the entire world will be brought to recognize that Joseph Smith possessed these two secrets. We can well pray to God that we may be able to demonstrate the secret of future America before scientific discovery demonstrates the secret of ancient America. What kind of a spot will we be in if the Smithsonian, Carnegie, and Peabody Institutes produce overwhelming evidence that Joseph Smith possessed the secret of ancient America *before we produce the evidence that he possessed the secret of future America?* The impact of the dual demonstration of these two secrets would have world-shaking effects. This would be the "grand finale" towards which the centuries have been rolling. In the simultaneous demonstration of these twin purposes of the Restoration Movement lies the fulfillment of the greatest prophecies of all times. Nations will be joined to the Lord in a day (Zechariah 2: 11).

"And now, behold, if Zion do these things, [keep the commandments] she shall prosper and spread herself and become very glorious, very great, and very terrible; *and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God, and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower.*"—*Doctrine and Covenants* 94: 5.

We are approaching the most critical era in the history of the Restoration Movement. We can no longer delay our progress towards Zion without jeopardizing the great divine plan of the ages as well as the future welfare of the entire human race.

Without further elaboration may we say that in the field of American Archaeology and in the field of our zionic plan there are possibilities that stagger the imagination; possibilities that in some future day may cause the Restoration Movement to take a turn which few of us may fully anticipate.

Get ye up, then, to your mountain!
Zion of this closing day!
For the glory of my coming
Waits to break upon your way!
Forth from thence your testimony
Shall to trembling nations go,
And the world confess that with you
God has residence below.

1. Editor's Table, *Harper's New Monthly Magazine*, Oct., 1851.

2. *New York Times*, Nov. 5, 1937.
Author's Address—R. F. D. 5, Warrensburg, Mo.

Pedestrian's Paradise

There is no better example of the law of compensation than that provided by the roads of New England, from the pedestrian's point of view. The paved highway cannot be everywhere. It sucks into its channel nearly all the traffic that once flowed along a dozen others. For every foot by which its shoulders are widened, the boughs of ash and elm lean a foot farther over the roads of yesterday. The highway draws all the billboards to itself and so leaves the little road undesecrated; it keeps to itself the scream of brakes and so it is possible to hear in New England the song of the wood thrush. The automobile has made New England a pedestrian's paradise.—Odell Shepard, *The Harvest of a Quiet Eye*. (Houghton Mifflin).

The Restoration

11. The Mormon War

By Evan A. Fry

IN THE PRECEDING chapter we left the Latter Day Saints in comparative peace, settled in northern Missouri in two new counties—one of which was their own to do with as they pleased. Caldwell and Daviess were the two new counties. Caldwell County, with the new town of Far West as its county seat, was practically 100 per cent Latter Day Saint; Daviess County was predominantly so, but contained some people of other faiths. There was also a steady expansion of the Saints, through legitimate purchase of property, into Livingston, Clinton, and Carroll Counties. Their enemies claimed that they came in by fraud and stealth. The Saints, on the other hand, claimed (not without some justification) that the original settlers gladly sold out for cash at the high prices the Saints were willing to pay, and then plotted to drive out the purchasers by persecution, so that they could get back their property for nothing.

At any rate, the Saints now regarded themselves as permanent citizens. While refugee guests in Clay County, they had not claimed the privilege of voting at the polls, but they felt that now the situation was different—that they were entitled to the privileges of citizenship. On August 6, 1838, an election was scheduled for Daviess County. Colonel William P. Penniston, a strong anti-Mormon, was a candidate for sheriff. Naturally, he expected all the Saints to vote against him, and since they were by far in the majority, he stood a good chance of losing. A Judge Morin, who was friendly to the Saints, sent them word that there was a plot under way to prevent them from voting in this election, and advised them to stand their ground and have their

rights.

Still trusting in the good will of their neighbors, a number of the men of Daviess County went in a body—peacefully and unarmed—to cast their votes at Gallatin, the county seat. As usual, on election day, the whisky was already flowing freely—too freely—when they arrived at eleven o'clock. Colonel Penniston was exhorting a crowd not to let the Mormons vote, or all the others in the county would lose their franchise. It would be equally logical today, to argue that no Democrats should be allowed to vote, lest all the Republicans' votes be canceled. But such was the spirit of the times—when election riots were no uncommon thing even in sections which had never heard of the Latter Day Saints. Another speaker exhorted the crowd, saying that Mormons were no more entitled to vote than Negroes—and remember that Missouri Negroes were still slaves in a southern slave state in the year 1838. Samuel Brown, of the Saints, countered with the statement that men who could not read and write had no business to vote. Blows were exchanged, and a general riot followed, though without casualties. Fearing reprisals on their families, the Saints returned home without getting to cast their votes.

Then the history of Jackson County was repeated in the northern part of the state. Life for the Saints became one series of depredations, harrassments, assaults, and destruction of their homes, their property, their crops. Rumors, most of them utterly without foundation—flew thick and fast on both sides. Each side feared and mistrusted the other. The Saints appealed to General Atchison, one of their legal representatives who was also in command of a division of state militia. The other citizens appealed to Governor

Boggs for protection. Atchison came to Far West, and reported to Boggs that there was no danger to be expected from that quarter. At a nearby town of Millport, a mob had gathered for the purpose of laying siege to DeWitt, the principal river port of the Mormon settlements. Joseph Smith and a small body of men went to the aid of the besieged town, and when General Parks arrived under orders to investigate and report back to Atchison, he found two or three hundred of the Saints besieged by a much larger and an increasing crowd, who were bringing up a field piece to shell the town. Governor Boggs saw no reason for him to take any action. The Saints were dangerously situated and outnumbered; so they yielded to the demands of the mob, and agreed to quit the town of DeWitt, and sell out at the appraised value of their property—which was of course considerably less than its actual value. It made little difference, however, for nothing was ever paid them at all. The Mormon residents of DeWitt removed again as homeless refugees into the town of Far West.

Encouraged by their success and the governor's lack of interest, the mob now undertook to attack another town — Adam-ondi-Ahman. Here Colonel Lyman Wight was stationed with a company of militia composed of the men of the Saints. Bear in mind throughout our discussion that it was often difficult or impossible to tell the actual status of a body of men, in a time when none wore uniforms, and every able-bodied male citizen was required by law to belong to some military unit. The men of Atchison, Doniphan, and Parks were strongly anti-Mormon, and thoroughly unreliable, although their commanding officers were on the whole able and impartial military men bent on upholding the law. Before we condemn Lyman Wight for making war against the state militia, we should remember that Wight was a member of the militia too, and a commanding officer; that his superior officer, General Parks, had advised him to fight if necessary

to protect the homes and property of the Saints.

Typical of the activities of this period is the story of one Captain Samuel Bogart, who on some pretext or other obtained permission to "police" northern Ray County with a group of militiamen. His method of policing was to drive off the families of the Saints, appropriate their grain, stock, and property of all kinds, and leave them hungry and homeless with another winter coming on. (It seemed that the mob always waited until the crops were safely harvested before chasing off the owners.) Word was received at Far West, where hundreds of refugees from Bogart's "police squad" had fled, that Bogart was to attack the city of Far West. The men of the city, acting under their legally qualified military officers, met the Bogart group outside of town and engaged them in pitched battle. Bogart and his men were utterly routed, but three of the Saints, including David W. Patten, one of the Twelve Apostles, were killed.

Now the storm was increasing in fury. Rumors flew thick and fast. Judge King, whose brother-in-law, Hugh Brazeale, had been killed in the skirmish at the Whitmer place on the Blue River back in Jackson County in 1833, wrote to Governor Boggs that the Mormons had now taken up arms; that they were the aggressors, and that something had to be done to make the state safe for decent people. Acting on this highly biased report of unfounded rumor, Boggs did two things. First, he appointed General Clark as supreme in command over Atchison and Doniphan, both of whom had refused to take such a post. Second, he issued his famous (or infamous) "extermination order," which is without parallel in the history of a free United States for its callous disregard of law. Addressed to the commanders of the state militia, this order reads as follows: "I have received information of the most appalling character, which entirely changes the face of things, and places the 'Mormons' in the attitude

of an open and avowed defiance of this State. Your orders, are therefore, to hasten your operations with all possible speed. The Mormons must be treated as enemies, and must be exterminated or driven from the State if necessary for the public peace." General Atchison indignantly resigned his command and returned home to Liberty on receipt of these orders; and Doniphan, though he remained a few days longer, replied to the governor that he was disregarding his orders as the age of extermination was over.

While General Clark was on his way to take over the command from Atchison and Doniphan, there occurred the most heinous atrocity of the whole "war." At the little settlement on Shoal Creek, where Jacob Haun had established a mill and blacksmith shop, six or seven families had built cabins, and several emigrant wagons had camped temporarily while the owners waited for more peaceful days before selecting a permanent home. On October 30, 1838, in the midst of a truce arranged with the leaders of the mob in that county, a band of men from the adjoining county burst suddenly upon the little settlement. The two hundred or so men in this screaming mob were militiamen from Livingston County, acting without orders. They attacked the twenty men who had rushed to use the blacksmith shop with its heavy log walls as a fort or blockhouse. But the battle was hopeless. The Saints had little ammunition. They were plainly visible to their attackers through large unchinked spaces between the logs, and the mob outside simply picked them off one by one. A white flag of surrender was ignored. Finally, the men decided to make a dash for the timber, but most were shot down as soon as they reached the door. A few wounded survivors were shot without mercy, and screaming like demons, the mob decapitated and mutilated the bodies of their fallen victims with huge corn knives. The women and children who had fled to the timber along the creek bank escaped, but

one little boy who tried to hide under the bellows of the blacksmith shop was shot in cold blood by a member of the mob who often bragged about his exploit in later years, and justified his deed with the saying, "Nits will make lice."

At evening the women crept out of their hiding places and tended the few remaining wounded as best they could. There were no men left to dig graves, so on the following morning, the bodies were unceremoniously dumped into a dry and unfinished well, covered with a little straw, and the hole filled with a layer of dirt. The attackers, after fleeing unceremoniously from what they thought was the sound of cannon, returned two days later, and laid waste the little settlement, stripping it clean of grain and livestock and provisions of all kinds, so that the widows and orphans were forced to leave for Far West in the hopes of finding some means of sustenance.

On October 31, General Clark's troops surrounded the city of Far West, and on November 1 took Joseph Smith and other church leaders prisoner. A hasty court martial was held—a completely illegal proceeding in most cases, since Joseph Smith and many others of the prisoners were not members of the militia, and not subject to martial law at the time. But as a result of the court martial, General Doniphan received the following order from Samuel D. Lucas, Major-General commanding: "Brigadier-General Doniphan, Sir: You will take Joseph Smith and the other prisoners into the public square of Far West and shoot them at nine o'clock tomorrow morning." To which order Doniphan promptly wrote in reply: "It is cold blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at eight o'clock, and if you execute these men I will hold you responsible before an earthly tribunal, so help me God." Lucas seemingly thought better of his decision, countermanded the

order, and never saw fit to court-martial Doniphan for his outright refusal to obey a military order from his superior officer.

General Clark pressed his work of extermination and driving out, and forced from the Saints an agreement to leave the state by May, 1839. The Saints' memorialized the legislature, which wrangled a while about the matter, and dropped it without doing anything. The Saints' appealed to Washington, and were told again that it was a state affair, in which the Federal government could not interfere. Newspapers all over the country began to denounce and ridicule the high-handed methods used by the state in dealing with so large a body of its citizens, and the thin-skinned legislature passed a resolution forbidding the publication of any documents, orders, or correspondence relating to the Mormon War. This un-American and cowardly censorship was continued two years, before the order was rescinded. The legislature magnanimously appropriated two thousand dollars for the relief of suffering in Daviess and Caldwell Counties, but by the time it got there most of the Saints had already been driven out.

Joseph Smith, Sidney Rigdon, Lyman Wight, and other prisoners taken at Far West were moved to Liberty and placed in jail to await trial. All winter they lay in a basement dungeon, many suffering from fever, chills, and various aches induced by the damp cold of their prison room. While they suffered through the winter, the Saints straggled a few at a time eastward towards the Mississippi River and the state of Illinois, where they were to begin a new chapter in the history of the church for which they had endured so much.

The following April, the prisoners were removed to Gallatin, Missouri, for trial. Their counsel, after two or three days of attempting to get them a fair trial, demanded a change of venue to Boone County. On the trip to Boone County the prisoners

were invited to escape, since by now their persecutors saw that they had no case which would stand up in court. One group of prisoners which had been held at Richmond all winter, was also taken to Boone County and lodged in jail; but they too were invited to escape. Only one man of all these prisoners was ever brought to trial, and he was promptly acquitted.

And thus closed one of the most shameful chapters in the history of Missouri. As we continue the story of the church, we shall tell you next week of some of the developments in the eastern part of the country during this period of unrest and strife in Missouri; and then on the following Sunday we shall begin the romantic and appealing story of the settlement at Nauvoo, on the banks of the beautiful Mississippi River.

Editorial

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their lives.

All people need insurance against broken homes. They need a daily and weekly program of good ideas and feelings. They need to read the Scriptures, attend prayer meetings, go to church. They need to meet with other good people and strengthen themselves in righteousness. They need to listen to the minister who brings them good thoughts, helpful ideas, and who works with them to preserve their homes, live good lives, and do right. This is the best home insurance in the world. It would be a happier world if more people would take it.

L. J. L.

What you keep to yourself you lose, what you give away you keep forever. What is the good of hoarding your money? Death has another key to your safe.—Axel Munthe, *The Story of San Michele*.

Talent is built in solitude; character in the stream of the world.—Goethe.

Twelve Steps to Freedom

The now famous "Twelve Steps to Freedom" outlined by Alcoholics Anonymous have freed many thousands of men and women from the curse of the liquor habit, and restored them to lives of usefulness and happiness. Let any drinker follow these steps, and he can indeed be free, if he really wishes to.

It seems that Alcoholics Anonymous have struck something deeper and more universal than the liquor problem. Take any fault you have that is making your life miserable. What would you not give to be free of it? Take these same "Twelve Steps to Freedom" and for the word *alcohol* and related words, substitute the name of your fault or trouble. Try it! Give God a chance!

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God, as we understand him.

4. Made a searching and fearless inventory of ourselves.

5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory, and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God, as we understand him, praying only for knowledge of his will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

There is an hour in each man's life appointed
To make his happiness, if then he seize it.

—Beaumont and Fletcher.

Whatever God May Do Shall Stand Unchanged

AS WE attempt to arrive at a clear understanding of God's mind, purposes, and will respecting mankind—his creatures—we must be governed by a knowledge of the immutable, unchanging aspects of his doctrine and laws as he has granted dispensations of the gospel to various generations of men. In order to establish a true relation among men, and between man and God, the church was instituted in the early dawn of earth's history through Jesus Christ. Various ordinances and commandments were given by him for faithful observance. He provided a perfect form of worship, which has been entrusted to a greater and lesser priesthood. In these unchangeable ordinances, the power of godliness is manifest: and without the ordinances thereof, and the authority of the priesthood, especially the greater, the power of godliness is not manifest to men in the flesh; for without this, no man can see the face of God, even the Father, and live. Furthermore, the Lord has decreed that without this preparation no one enters into his rest.

We are therefore assured repeatedly in holy writing that with God and his acts there is neither shadow of turning nor variation. (See James 1: 17.) Man only changes things as he in his blindness improperly exercises his free moral agency. For that reason the Prophet Isaiah was caused by the Holy Spirit to warn that if men's beliefs were not governed by God's holy law and testimony it was because there is no light in them. (Isaiah 8: 20.) In strict accordance with this unvarying manner, God has dealt with men in all ages. Matthew in his gospel records Jesus explaining the parable of the hiring of laborers or ministers into God's vineyard, the world. Beginning with the "early in the morning" group of laborers and proceeding even to the "eleventh hour," they, every man, received a penny. All students of theology agree that these laborers represent

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the divinely authorized priesthood of the gospel of Jesus Christ in its various dispensations to generations of man. All these laborers sent by God into the world had to deal with the same priestly authority, principles, ordinances, and commandments. This is proved by the recorded utterance of Jesus, respecting his ministry who would labor in the last hour of the dispensation of time. He states in Matthew 20: 14, addressing his assembled laborers at end of day, "I will give unto this last, even as unto thee." The "unto thee" meant the laborers of the first hour gospel dispensation or age of Adam and his posterity. This agrees with Malachi's statement (Malachi 3: 6), "Lo, I am God. I change not; therefore ye sons of Jacob are not consumed." (See also Ecclesiastes 3: 14.)

Therefore we must all be warned that though we may believe a thing, this does not necessarily render that belief true. We are told in the Scriptures that frequently "there is a way which seemeth right unto a man, but the end thereof are the ways of death."—Proverbs 14: 12. Therefore, the Lord admonished us "to search the scriptures, for in them ye think ye shall find the way to eternal life." In another quoted statement he warns that "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."—Matthew 7: 23, Inspired Version. Jesus, our Lord, set a wonderful example to us when he four times quoted holy writ to his arch-enemy, Lucifer, beginning with, "It is written," after which Satan fled. The Apostle Paul admonished the Saints of his day to have their "senses exercised to discern both good and evil."—Hebrews 5: 14, Inspired Version.

With the foregoing statements fresh in our minds, let us now analyze in the ensuing paragraphs

By **W. E. Wakeman**

some aspects of the Lamb's church and gospel such as the high priesthood after the holy order of the Son of God. In discussing priesthood and its authority, be reminded that there are in the Church of Jesus Christ two priesthoods or divisions, namely: the Melchisedec and the Aaronic, including the Levitical. The Melchisedec priesthood was known as the holy or holiest priesthood until Melchisedec's time at which period its name was changed to that of Melchisedec. Why the first was called the Melchisedec priesthood is because Melchisedec was such a great high priest. Before his day it was called the holy priesthood after the order of the Son of God; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days called that priesthood after Melchisedec or the Melchisedec priesthood. (*Doctrine and Covenants* 104: 1.) Therefore, because of authority conferred upon this holy order "all other authorities or offices in the church are appendages to this priesthood."—*Doctrine and Covenants* 104: 2.

This order is of greatest antiquity and was instituted by God in the days of Adam or "early in the morning" of creation as the parable relates, and came down by lineal descent to Moses. The high priesthood existed continuously without a break down to days of Moses, a period of 2,553 years. The line of descent from Adam is Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah, Melchisedec, Abraham, Esaias, Gad, Jeremy, Elihu, Caleb, Jethro, and

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ADVENTURES IN LATTER DAY SAINTISM

Highways to Abundant Living

We Examine Our Leisure Time Activities

By Amy G. Axelson

THE NAME "Zion's League" signifies the "youth of the church, united in action for Christ." This objective is, or should be recognized in every phase of the League's program, whether it be educational, devotional, or recreational.

As we examine our leisure-time activities, let us keep as our theme the oft repeated admonition of Jesus Christ to, "seek ye first the kingdom of God, and his righteousness," and test our various activities by this standard.

All our activities should prove an experiment in zionic living where the lives of the young people will be developed along Christlike standards, and their abilities and talents be used in the realization of the objectives of the church.

LET US NOT FORGET that we are stewards of our time and talents as well as our possessions and are therefore accountable to God for the way we use them. Certainly time spent in our leisure activities is no exception. In the choice of our activities, let God be the guide. Let us never fail to recognize him in all our activities at all times, giving thanks and seeking his blessing and approval in all that we do, and his Spirit to guide and inspire us. It is good to ask ourselves the question, "Does the activity inspire, stimulate, and edify us in the direction of right-living and right-thinking? Will it lead to kingdom-of-God living?"

Here, as in all our church activities, the importance and necessity of good leadership must be emphasized. So much depends on the leader, his consecration to God, the vision he has of the work and place of the church, his love for and devotion to the young of the church, his understanding of their problems, and his skill and preparation for the task of leader in Zion's League.

Our leisure-time activities divide themselves naturally into cultural and recreational groups. Included in the cultural are music, art, literature, and drama. Closely related to all four is handcraft of various kinds.

THE SUBJECT OF music opens to us a vast field of activities, depending a great deal on the training, talent, and resources of the leader and the individ-

uals in the group. Whatever our musical activities, let us seek to raise our efforts above the commonplace and the ordinary to a higher plane of endeavor. Most anyone can join in singing the popular songs of today and yesterday and enjoy them; they have their place. However, in our League let us organize a chorus, a quartet or sextet to sing a *cappella* or otherwise with the purpose of learning to sing well and beautifully the better music; then use this group to enhance the worship service.

There may be an outstanding concert course scheduled for your city, or you may be fortunate enough to live where there is a local symphony orchestra. Encourage your group to attend these regularly. In preparation to better appreciate and understand the music performed, plan to study and become acquainted with some of the selections by studying the life of the composer, and the characteristics of his compositions. Listen to recordings, or if possible performances by members of the group. You may want to plan a musical program for the year. Why not study the history of music? This can be made very interesting by using the various members of the group to develop different stages of it. They can dramatize it or in other attractive ways illustrate each stage. A visit to a large pipe organ, where its technique can be demonstrated, would be interesting; or a visit to a rehearsal of a symphony orchestra could be arranged, where the different instruments could be identified and their distinctive characteristics demonstrated and different forms and types of music illustrated. You may want to invite soloists to your League to give a program, or you may be fortunate enough to have some artists in your League.

I would recommend listening to the outstanding musical programs on the radio: symphony concerts, leading soloists, vocal and instrumental. A social evening in the home could be planned around one of these programs. I do not suggest or encourage too much listening to radio or records just at random. Valuable time is wasted in that way. Seek to improve your taste, use discrimination in the choice and type of music. Listen with a purpose—better still, try to make

and create your own music. Develop the talents God has given you, seeking his inspiration and guidance. He can direct through his representative here on earth—the Holy Spirit. It can instruct you. Desire it above all things.

Whenever possible, let us strive to enjoy and appreciate the best music. Through the medium of this art, our Heavenly Father has given us just a hint of the sheer beauties that await our ears in his eternal kingdom. It is possible Paul had something like this in mind when he said in I Corinthians 2: 9, "eye hath not seen, nor ear heard, . . . the things which God hath prepared for them that love him." Let us prepare to enjoy and appreciate this heavenly gift.

IN THE FIELD OF ART, great good can be accomplished. The success of the venture depends on the interests and talents of the leader and the group. An excursion to an art gallery, special exhibits, museums, or other works of art can prove very worth-while if planned and organized with a purpose. Always remember to ask God's direction and guidance in your endeavors and expect his co-operation. Pioneer in this field with faith and courage.

You may be able to arrange with a local company to exhibit well-known masterpieces, religious or otherwise, and have individual members prepared to give some information as to the historical background and the artists. There is a need for education and enlightenment on this subject, and time spent this way will help to increase our appreciation of the beautiful and inspire us to higher nobler living. This contact with the Divine, in whatever avenue you choose to experience it, exists in this world for our pleasure and edification. How sad that we do not recognize it and utilize it.

If you are fortunate enough to have an artist in your group, or several artists, why not use them to instruct the group in the drawing of sketches; illustrating our church history and background. These could be used in the local church school's visual education program. Time spent in this way, I am sure, would be most acceptable to our Heavenly Father and appreciated by your local church school director and teachers. You might enjoy making lantern slides depicting events in the early church history, or in portraying other religious subjects that could be used in the church school. Lantern slide materials may be secured from Keystone View Company, Meadville, Pennsylvania. It is possible that someone in the group has made a hobby of this and can instruct the others.

MAP-MAKING is a hobby or pastime of great possible interest. There are different kinds to be made; object maps, picture maps, and topographical maps. Very helpful would be a map of Jerusalem and surrounding territories, with the important cities and places marked in connection with the study of the migration of Lehi and his family from Jerusalem; then a map showing the course of his journey and the land to which he came. The use of such material in teaching the story of the *Book of Mormon* would prove of great value to a teacher and make a lasting impression on the children. A map of the several States designating the important places and cities where outstanding events occurred in early church history would be of great help in teaching the history of the church, or a map of the countries where the church is established at present, such as Australia and Hawaii, could be used to good advantage, utilizing either the picture, object, or topographical type. Directions for making these can be found in the book *The Bible in the Building of Life*, by Mildred Magnuson. Whenever possible let us use our leisure time as an opportunity to develop and train our young people in the history and philosophy of our church and its great objectives, never forgetting our theme—"Seek ye first the kingdom of God."

IN THE FIELD of literature your choice of material is limitless. We are admonished in latter-day revelation to "study all good books," and we give precedence to the three standard books of the church. The study of these books during our leisure time should be considered along with the many other church publications. This matter being left to the judgment of the leader who should seek God's direction and inspiration that the material used might be instrumental in developing the lives of young people in harmony with the ideals of the church. If this gospel is to be preached to every nation, kindred, tongue, and people, it will be necessary for our future missionaries and workers of all kinds to be prepared, not only to preach the gospel, but to have a knowledge and understanding of other countries—their history, literature, language, laws, government, and many more essential characteristics. We hope our young people keep this thought in mind as they enroll in the colleges and select their courses. I think it would be profitable to undertake some studies or review books as a group, using a plan similar to the Chautauqua Reading Course plan. In this plan each one in the group participates in the preparation and discussion of the subject. Plan to study one country such as South America, Russia,

China, over a period of a year. Use or include illustrations of the music, art, and costumes to add to the interest of the program. If we are conscious at all of this age in which we are living, we can't help but realize that the hastening time is here, and as is so often stated, "the youth of today are the church of tomorrow." *Are they being equipped to meet the crucial problems and conditions that will come in the tomorrow?* In *Doctrine and Covenants* 85: 21, we are told by divine revelation just what is expected of us if we are to be prepared to fulfill our destiny as the Church of Christ here upon this earth. There is no time to be wasted.

OUR RECREATIONAL activities divide naturally into two groups, indoor and outdoor. Everyone enjoys a party, banquet, or social, and all three should be included in the yearly program of every league. It can take any form, provided it is properly supervised and all activities are above reproach. We must always be careful to exclude all activities that tend to lower our standards or affect the spiritual development of the individual. Social gatherings in the homes should be encouraged. Plan to do something constructive and uplifting in connection with games and other activities. Here is a place for a songfest. Be sure to include our church hymns. Looking at homemade movies can prove very entertaining especially those taken of the group on their hikes or jaunts last summer. A good radio program should serve as the high point of the evening. There should be socials and programs where the families are invited and activities planned that can be entered into by young and old—not forgetting to use material appropriate for church gatherings. Always keep your standards high.

There are the familiar sports such as basketball, bowling, and skating, that have their place in the recreational activities of the League. If these are entered into with the right spirit and the proper setting, they can be very enjoyable and acceptable. Let us be careful in the selection of the place, consider the neighborhood and the environment. I believe we should discourage activities carried on in a public place unless it has a good reputation such as the Y. M. C. A., and then an effort should be made to secure it solely for our own group. Of course if there is a tournament or city church league as in basketball, etc., this would not apply.

I do not encourage the attendance of movie theaters as a group. True, the main feature may be reputable and highly recommended, but there are so many aspects of an evening spent this way that are not particularly edifying or inspiring to a group of Latter Day Saint young

people. We can do nothing about individual attendance, but we can guide the choice of the activities of the League and certainly we do not want to be known because we sponsor movie-going. The statistics each year indicate the trend of this nation in this habit of movie attendance. An occasional movie is all right, but it is the habit of regular weekly, daily, and even Sunday attendance that we should discourage in our young people. Such a pastime is a far cry from our theme, "Seek ye first." If you have the facilities or the equipment, why not rent some of the well known good films that are available at your local Board of Education and show them in your church.

HAVE YOU ever considered taking a tour of the important and outstanding industries, institutions, and buildings that are in and about your city? Here is an excellent way to gain knowledge of one kind and another, and such jaunts are very enjoyable and instructive. If there is a large steel, rubber, or ceramic industry near you, plan to visit it. Get acquainted with your city. Visit the courthouse or city hall. Learn how your city is managed and governed. Let them know there is a group interested in the welfare of the city. Let us seek knowledge wherever we can find it.

The out-of-doors offers a variety of opportunities for leisure-time activities, but here, as elsewhere we should plan them with a purpose in mind, an objective that will make the time spent worthwhile. When we plan picnics, hikes, or campfires, include the study of bird life, plant life, rock and soil formation, the stars, and other interesting subjects found in nature. You may visit an outstanding beauty spot, or a place of historical importance. Let us make our trip one to be remembered, an opportunity to experience the miracle of God at work in nature and the universe.

In the past few years the week-end camping trip has been carried out successfully some places. Proper preparation must be made beforehand, care being taken in the selection of the place and provision made for the necessary comforts and safety of the young people and the program worked out very prayerfully, the time being devoted to worship, study, and recreation. Whenever possible secure the services of some of the men in the leading quorums of the church. The apostle in your territory or a seventy or some of the church officials might be happy to accompany the group, if they are available. This camping together will be a valuable experience. Emphasis should be placed on the spiritual value of such a gathering and every

Whatever God May Do Shall Stand Unchanged

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Moses. After Moses the holy or greater priesthood was absent from Palestine 1,481 years until restored by Christ personally in his earthly ministry. Moses' death occurred 1451 B. C., according to many chronologists, and since our Lord began his authoritative ministry at the age of 30, there were about 1,481 years' lapse before the greater priesthood was restored. Though the Holy Scriptures state that the Lord "took Moses out of their midst and the holy priesthood also" (*Doctrine and Covenants* 83: 4 and *Hebrews* 7:11-12) it does not mean that the Lord took every degree of the Melchisedec priesthood from the earth until it was restored in the personal ministry of Christ in Palestine. There were those like Joshua, Elijah, Elisha, and others up to the days of Malachi

effort made on the part of those in charge through fasting, prayer, and consecration to the end that the presence of the Holy Spirit might be felt, and all present may have a foretaste of the gifts and blessings that are in store for those who diligently seek him and serve him.

Why not plan to attend a near-by reunion as a group—or as many go as possible. The experiences you will have there and the friends you will make, the things you will hear and enjoy will play an important part in the growth and development of your spiritual life. I will never forget some of the rich experiences I have had, and each one has helped to enrich my life and increased my understanding and emphasized the presence and power and mission of the Holy Spirit in this life.

Let us strive to raise the standards and purpose of our leisure-time activities to such a high level that every project or program we undertake will receive an overwhelming manifestation of divine approval, every effort pointing to the kingdom of God. Let us accept the advice of Paul to the Philippian saints when he said "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

who did the work and displayed the miracles that belong to the office of the high priesthood. In *Genesis* 14: 26, Inspired Version, it is stated that those ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to turn the waters out of their course, to be translated, etc. After Moses had conferred part of his honor upon Joshua (*Numbers* 27: 18-20) he, Joshua, did the things spoken of in *Genesis* 14: 30-32, Inspired Version. Elijah was also given this power, by which he raised the dead, shut up the heavens, matched the power of the 450 priests of Baal, divided the waters, etc., and was translated. Elisha also worked miracles, divided the waters, etc.

The high priesthood after the holy order of the Son of God was restored among the Nephites on this continent 1,330 years after Moses, or 150 years B. C. The great Alma I was ordained to the Melchisedec priesthood at this date. We will discuss this more in detail in subsequent paragraphs. This high priesthood has come down from the beginning of time while the lesser priesthood was apparently 26 centuries later conferred upon Aaron and his seed who are of the tribe of Levi. Upon referring to *Genesis* 6: 7, Inspired Version, we find this promise given to us by the Lord: "Now this same priesthood which was in the beginning shall be in the end of the world also." And again it is reiterated in *Genesis* 5: 45 where we find this statement: "And thus all things were confirmed unto Adam by an holy ordinance" and a "decree sent forth that it should be in the world unto the end thereof." This promise can be quickly reconciled to God's unchangeable nature and plans when we remind ourselves, for instance, of the statement in *Ecclesiastes* 3: 14 that "whatever God may do shall stand unchanged." We must concede, therefore, that if God ordained Adam a high priest after the holy order of the Son of God, he would call men in every generation to that order if there would be found suf-

ficient faith and freedom from darkness of mind and hardness of heart.

With further reference to great faith and miracles, Jesus promised to his holy priesthood who would continue on earth after his departure that "greater works than he performed they would also do." (See *John* 14: 12, Inspired Version.) This promise has undoubtedly reference to high priesthood and promises of miracles made to Enoch. What else could Jesus mean when he assured Peter who held this Melchisedec priesthood that I will give "unto thee—the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—*Matthew* 16: 20, Inspired Version. That this great miracle-working high priesthood would remain after Jesus' departure is amply proved by the statement recorded by Luke in his testimony which reads thus: "And I [Jesus] appoint unto you a kingdom as my father hath appointed unto me."—*Luke* 22: 29.

That this holy priesthood did remain is clearly evidenced by assurance we find in the Epistle to the Hebrews. It is generally agreed that this epistle was written shortly before A. D. 70 which is 36 years after our Lord's ascension into heaven. In this book there is written a careful explanation of the Melchisedec or high priesthood, and we find several positive statements that it was in operation in the church at the time of its writing. In *Hebrews* 5: 1 we find this statement in the continuing present tense: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Again in *Hebrews* 7: 3 we find assurances of continuity of this order of the holy priesthood where it is stated: "Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end

of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." Further, in verses 11 and 12 we find stated this very important fact: "If therefore perfection were by the Levitical priesthood, . . . what further need was there that another priest should rise after the order of Melchisedec, [the high priesthood] and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Therefore in this epistle written over 36 years after Christ's ascension into heaven, we find the author referring to our holy calling or profession. We quote: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High priest of our profession, Jesus Christ."—Hebrews 3:1, Inspired Version. From this statement we infer that the author of the letter to the Hebrews was a high priest of the order of Melchisedec. The writer goes on to explain that "every high priest taken from among men is ordained for men in things pertaining to God."—Hebrews 5:1, Inspired Version. Christ was ordained a high priest of the order of Melchisedec, and the writer comments in 5:5: "So also Christ glorified not himself to be an high priest." In this connection, Jesus, in one of his prayer conversations with his father in heaven, states that "as thou hast sent me into the world, even so have I also sent them [his fellow high priests] into the world."—John 17:18. And the beloved John further records that Jesus prayed that "the glory which thou gavest me I have given them."—John 17:22. That the fullness of the gospel authority has always been bestowed upon each generation if there was real faith to be found is proved by this statement of our Lord. In John 14:12, Jesus speaking to his apostles, said: "I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Here we find a solemn

assurance of God the Father and Christ the Son's unchanging, unvarying manner of dealing with mankind. The great high priest, Alma II, explains exactly how God has and will deal with each succeeding generation of mankind. We quote him: "they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren." Alma explains further this unchangeable attitude of God, our faithful creator, when he declares: "they were on the same standing with their brethren; thus this holy calling being prepared from the foundation of the world for such as would not harden their hearts."—*Book of Mormon* 348:68. He also makes crystal clear and undeniably positive that this high priesthood being after the order of the Son of God was "without beginning of days or end of years, being prepared from all eternity to all eternity," for such as would not be afflicted by "blindness of mind or hardness of heart."

The *Book of Mormon* describes how the high priesthood come into being about 150 years B. C. The Nephites not only had elders, but they had high priests of the holy order of the Son of God, but they did not have the presidency of the high priesthood of the chief line of the birthright family, which was and is in the Ephraimite division. The Nephites were a mixture of the tribes of Manasseh and of Judah through the lineal descent of the two colonies, coming directly from Jerusalem, who peopled this continent again after 590 B. C.

While it is true the Nephites kept the Law of Moses, they also had the gospel law. (See *Book of Mormon* 143:44-50; 161:16-26; 163:2, 3; 164:7; 259:41.) We earnestly urge our readers to turn to these references and study them. The great Alma I plainly tells the people of his day that only because of

stiff-neckedness, hardness of heart, and blindness of mind is the gospel law of Christ withheld from any generation. Alma I, who was a descendant of Nephi, was called of God to baptize and to organize the church, and he was the high priest of the holy order of God over the same. This church he was authorized of God to organize was called the Church of God or the Church of Jesus Christ from that time forward. See *Book of Mormon* 260:49-51. Now if there is any doubt that Alma was granted authority from God to dispense the everlasting, unchangeable gospel in its fullness to his generation in 145 B. C., refer to *Book of Mormon* 313:28. We read from the record that Alma "confined himself wholly to the high priesthood of the holy order of God, to the testimony of the word, according to the spirit of revelation and prophecy." For the source of authority of both Alma I and Alma II, father and son, see *Book of Mormon* 313:3. In *Doctrine and Covenants* 104:3, the Lord has revealed that "the office of an elder comes under the priesthood of Melchisedec" (high priest). Therefore God being consistent and unvarying always we find the *Book of Mormon* testifies that Alma II, a high priest, had consecrated or ordained teachers, priests, and elders over the church. (*Book of Mormon* 311:11.) He declares his authority and priesthood very undeniably in *Book of Mormon* 318:73 where he says: "I am called to speak after this manner, according to the holy order of God which is in Christ Jesus." In the gospel according to Mark, we find him recording "certain signs will follow those that believe in Jesus Christ."—Mark 16:16; and so it was in the church of Christ in Alma II's day. He clearly testifies and rejoices in the various spiritual gifts attending the truly faithful of his day. (See *Book of Mormon* 332:29-31.) They had the fullness of the gospel according to their desires, faith, and prayers, and

(Continued on page 27.)

Worship Suggestions for July

By Alta Thorburn Witte

(These thoughts are suggestive only and in every case should be adapted to the local needs, according to the various age groups which may use them. Make use of only the materials which may stimulate the spirit of worship, enlarging upon or simplifying them according to the need.)

THEME FOR THE MONTH: "PEACE"

July 7, 1946

PEACE IN THE INDIVIDUAL LIFE

Prelude:

"Jesus Calls Us," *Saints' Hymnal*, 337.

Call to Worship:

"Blessed is everyone that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee. . . . The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

Poem:

LET THERE BE IN AMERICA

Let there be in America a beauty from the soil,
A truth from meadows and fields of grain.
In city populous and cramped,
Man lives with man,
And works and plays with man-made things,
And thinks by man-made creeds.
Man—at every turn—finds only man
And puny works of man.
In field and grove and stream,
On farmland, wasteland, prairie,
Man meets not man so much as God,
And learns to know and reverence
Wholeheartedly God's law, not only suste-
nance,
But peace and faith come from the field.
Let there come of America a beauty born of
the soil,
A truth upspring from meadows and green
fields.

—Author Unknown.

Quartette:

"Jesus, Lover of My Soul," *Saints' Hymnal*, 250.

Suggestions which may be incorporated in
Theme Talk:

Nothing means so much toward individual happiness as peace of mind. It is above health, or love, or talents, or power, or riches, or fame. In ancient days a wise man prayed, "God, Lord of the universe, heap worldly gifts at the feet of foolish men. Give me the gift of the Untroubled Mind."

This precious gift comes only to those who have a feeling of rightness with their Heavenly Father. Men who are obedient to the laws of God and seek his presence daily through prayer have an inner tranquility that cannot be shaken. They are able to take the affirmative viewpoint in the following examples:

"Two men, being convalescent, were asked how they were. One said, 'I am better today;' the other said, 'I was worse yesterday.' When it rains, one man says, 'This will make mud;' another, 'This will lay the dust.' 'I am glad that I live,' says one man. 'I am sorry I must die,' says another. 'I am glad,' says one,

'that it is no worse;' 'I am sorry,' says another, 'that it is no better.'"

Suggested Hymns:

"Prince of Peace, Control My Will," *Saints' Hymnal*, 278.

"Oh, Master, Let Me Walk With Thee," *Saints' Hymnal*, 213.

"How Gentle God's Command!" *Saints' Hymnal*, 248.

"And All Her Paths Are Peace," *Saints' Hymnal*, 94.

Scripture:

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

"Happy is the man that findeth wisdom, and the man that getteth understanding. . . . Her ways are ways of pleasantness, and all her paths are peace."—Proverbs 3: 13, 17.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—John 14: 27, Inspired Version.

July 14, 1946

PEACE IN THE HOME

Prelude:

"Barcarolle," (Tales from Hoffman).

Call to Worship:

Better than gold is a peaceful home,
The shrine of love, a haven of life
Hallowed by mother, sister, or wife.
However humble the home may be
Or bowed with sorrow by heaven's decree,
The blessings that never were bought or sold
The center there—are better than gold.
—Abraham Joseph Ryan.

Solo:

"All Things Come Home at Eventide," any music store.

Suggestions for Talk:

Relate story of how Joseph Smith one time asked to be excused from the room where he was attempting to translate the *Book of Mormon*. He had had a little difference with his wife, and he found that he could not work until he had made peace with her. This being done, he returned and could then proceed with his work of translation.—See *Church History*.

THE NEED FOR THE FAMILY ALTAR

The home is the key to society. It is there we receive the influences that make us the type of people we are. Today when our world is being shaken and all life is so insecure, we need as never before the strength good homes are able to give us. These homes do not just happen. They are planned for and worked for. The members of the family become bound by a common allegiance that is considered of supreme worth to all. The home that cultivates this type of spirituality becomes a refuge for the family, a place to return to with eagerness and happiness, a place where each one is inspired to do better the work he has to do. A place of peace. The family altar is the place where this peace is invoked—the peace which Jesus promised, without which there is no peace.

Suggested Hymns:

"Lord, Let Thy Blessing Rest in Peace," *Saints' Hymnal*, 83.

"Brethren, Breathe One Fervent Prayer," *Saints' Hymnal*, 97.

"The Old, Old Path," *Saints' Hymnal*, 260.

Scripture:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—Isaiah 11: 6.

"Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."—Exodus 20: 12.

"And ye fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Ephesians 6: 4.

Poem:

Lord, Christ, beneath thy starry dome,
We light our flickering lamp of home,
And where bewildering shadows throng,
Uplift our prayer and even song;
Dost thou, with heaven in thy ken,
Still seek a dwelling place with men?
Wandering the world in secret quest,
O Man of Nazareth, be our guest!

Lord, Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost thou still this dark earth tread,
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold,
That wait thy presence to be blest;
O Man of Nazareth, be our guest!
—Daniel Henson.

(It is suggested that this poem be read by a father, and then, assisted by his family, sing "The Old, Old Path.")

July 21, 1946

PEACE IN THE CHURCH AND
COMMUNITY

Prelude:

"To a Wild Rose," any bookstore.

Call to Worship:

Beyond the war-clouds and the reddened ways,
I see the Promises of the Coming Days!
I see His Sun arise, new charged with grace
Earth's tears to dry and all the woes efface!
Christ lives! Christ loves! Christ rules!
—John Oxenham.

Suggestions which may be incorporated in
Theme Talk:

There is a story of an old man who carried a little can of oil with him everywhere he went, and if he passed through a door that squeaked, he poured a little oil on the hinges. If a gate was hard to open, he oiled the latch. And thus he passed through life, lubricating all rough places and making it easier for others.

There are many occasions in our human relationships in our church and in our communities when a little care, a little patience, and the application of a little of the oil of kindness and understanding would do much to establish peace and harmony. Latter Day Saints, more than any other people, should have an inner peace and tranquillity because of our belief in prayer. Dr. Alexis Carroll, famous physician, has this to say: "Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength."

We should pray over our relationships with each other in our church and in our communities. Latter Day Saints should be a distinctive people. We should be known as peacemakers in our communities.

Inspirational Reading:

"Two painters were asked to paint a picture illustrating peace. The first painted a beautiful evening scene and in the foreground there was a lake. Its surface absolutely calm and unruffled, meadows stretched away to the distant browsing cattle, a little cottage, the setting sun all spoke of peace and rest.

The second painter drew a wild storm. Heavy black clouds hung overhead. In the center of the picture an immense waterfall poured over huge volumes of water covered with foam. One could almost hear its unceasing roar. Yet, almost the first thing to strike the eye was a small bird, perched in the cleft of the great rock, absolutely sheltered from all around, pouring forth its sweet notes of joy."—*Saints' Herald*, August 5, 1939.

Scripture:

"And again, I say unto you, Sue for peace, not only the people that have smitten you, but also to all people; and lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth; and make proposals for peace, unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good; therefore, be faithful, and behold, and lo, I am with you even unto the end."—*Doctrine and Covenants* 102: 11.

"Learn that he who doeth the works of righteousness, shall receive his reward, even peace in this world, and eternal life in the world to come."—*Doctrine and Covenants* 59: 5.

"Let contentions and quarrelings among you cease. Sustain each other in peace, and ye shall be blessed with my Spirit, in comforting and strengthening you for my work."—*Doctrine and Covenants* 117: 13.

Suggested Hymns:

"Have a Blessing Ready," *Zion's Praises*, 126.

"'Tis the Blessed Hour of Prayer," *Saints' Hymnal*, 106.

"Lord, While for All Mankind We Pray," *Saints' Hymnal*, 420.

"Dear Lord and Father of Mankind," *Saints' Hymnal*, 243.

July 28, 1946

PEACE IN THE WORLD

Prelude:

Handel's "Largo."

Call to Worship:

O brother, lift a cry, a long world-cry
Sounding from sky to sky—
The cry of one great word,
Peace, peace, the world-will clamoring to be heard—

A cry to break the ancient battle-ban,
To end it in the sacred name of Man!
—Edwin Markham.

Hymn:

"Thy Kingdom Come, O Lord," (Tune: 423, *Saints' Hymnal*.)

Thy kingdom come, O Lord,
Fulfill of old thy word,
'Neath thy great sun.
In service glad and free,
In love and equity,
In one fraternity,
Make nations one.

Thy kingdom come, O God.
Break with thy righteous rod,
Bondage of sin.
Then war shall be no more,
Hate flee thy face before,
Peace reign from shore to shore,
Thy rule begin.

Thy kingdom come, we pray,
Hasten the golden day
When war shall cease.
Speed, Lord, the longed-for time,
The prophecy sublime,
When war and lust and crime
Give way to peace.
—Roy A. Cheville.

Prayer:

The Lord's Prayer.

Responsive Reading:

Leader: Come, behold the works of the Lord.

Group: He maketh war to cease unto the end of this earth.

Leader: He breaketh the bow and cutteth the spear asunder;

Group: He burneth the chariots in the fire.
Leader: Violence and destruction shall no more be heard in the land.

Group: Nation shall not lift up sword against nation, neither shall they learn war any more.

Leader: My people shall be righteous. They shall inherit the world forever.

Group: For the earth shall be full of the knowledge of the Lord as the waters cover the earth.

Leader: I, the Lord, will bring it to pass in my own time.

Sermonet or talk on world peace.

Hymn:

"O God of Love," (Tune: *Saints' Hymnal*, 204.)

O God of love, O king of peace,
Make war throughout the world to cease;
The wrath of sinful men restrain,
Give peace, O God, give peace again!

Remember Lord, thy works of old,
The wonders that our fathers told;
Remember not our sin's dark stain,
Give peace, O God, give peace again!

Whom shall we trust but thee, O Lord,
Where rest but on thy faithful word,
None ever called on thee in vain,
Give peace, O God, give peace again!
—Roy A. Cheville.

LETTERS

Thankful for Gospel

The gospel message has been very dear to me throughout the thirty-one years I have been in the church. Most of this time I have been where I could attend church services and enjoy the association of God's people. At times when my husband was in ill health and we were very poor, the Saints were interested in us and helped take care of us. I hope the Saints in Lexington, Missouri, where I was baptized, will read this and know how much I appreciate the help they gave me in guiding the lives of my children to Christ. Two of our boys are elders, and all nine children belong to the church. Our daughter, who was recently married, was responsible for presenting the gospel to her husband, who is now a member of the church.

Five of our sons were in the service

during the war; all are alive and safe. It has been a great comfort to me to know that wherever God's people were gathered, prayers were offered for those in the armed forces. Each boy took a copy of *My Country and the Church* with him when he left for service, and attended our meetings when possible.

I think one of our greatest privileges is meditation and prayer. Problems can always be discussed with God, and light received on the matter. Let us pray for one another.

Mrs. S. S. Troyer.

1213 Grand
Joplin, Missouri

Grateful for Divine Healing

My testimony is of an incident which occurred over thirty-five years ago. At that time we were living in the city of Calgary in northwestern Canada; there was no Reorganized Church there, so we attended other denominations and became more or less interested in worldly activities. During this time of apparent enjoyment and prosperity I suffered an attack of endocarditis, involving a rheumatic condition of the heart. For several months I continued to grow worse, and finally was given little hope of recovery. My head and feet were drawn together and my body became quite distorted. One morning about 4 A. M. a man came to our door; he said he was a homesteader and lived about 200 miles east of the city. His name was Oakes—W. E. Oakes, I believe; should he read this letter, I would be glad to hear from him. He said he was directed to our home because there was sickness there. After having breakfast, he went to town to attend to some business, returning several days later. About 2 A. M. in the morning, when I was in particularly great pain, he administered to me and I immediately fell asleep—something which I had not been able to do at that hour for several months. The following day I was awakened by the twitching of my muscles; I discovered that I had straightened out while asleep, and every portion of my body was quivering. We were alarmed and called the doctor, who said to keep a record of my temperature and notify him if my pulse weakened. I recovered soon after, however. It was a blessing so unexpected and undeserved that I must thank God each time it comes to my mind.

Surely God lives and his Son, Jesus Christ, is our redeemer. To him we owe all praise and honor.

George T. McLeod.

114 Center Street
Pontiac, Michigan

Tribute to Paul M. Hanson

After waiting for some time, I at last received my copy of Apostle Paul M. Hanson's *Jesus Christ Among the Ancient Americans*. My first reading of the book leaves me with the desire to reread it. I am sure other Latter Day Saints will agree with me that it is a clear-cut representation of that phase of the latter-day work which lies nearest our hearts.

More than forty years ago I learned that Apostle Hanson was a man who believed that if a thing was worth doing at all, it was worth doing well, and that nothing was done well if done in a hurry.

While it is true that other works have preceded this one, such as *The Divinity of the Book of Mormon Proven by Archaeology* and *The Book of Mormon Vindicated*, and I might here express an opinion that they should never have gone out of print for they have proved to be of inestimable value to students of the *Book of Mormon* as well as to those who have inquired concerning it. I believe that, without in any way lessening the value of the works referred to, I can truthfully say Apostle Hanson's book will make a very valuable additional appeal to the people of this age who are looking above and beyond that which satisfied religionists a century ago.

It was but a short time after I joined the church that I became acquainted with Brother Hanson, and even though I was his senior in years, I soon learned that he was one whom I could look up to—he was a little taller than I. His dignified appearance and manner made a marked impression on me. His careful and guarded conversation was a lesson and example to many. His fair and impartial manner in presiding over business meetings left no regrets. If, perchance, he crossed swords with any, he lost no time in manifesting a friendly attitude.

As a young man his ambitions ran high. They were not personal ambitions, but centered around the church and its objectives. When planning his return trip home by way of Palestine, he said, "I hope, by my visit, to gain experience and obtain information that will be of great value to the church."

En route he visited the Perth, Western Australia, branch. While a meeting was in progress, a sister arose and said that he would return to Australia and when he did he would be in charge. That prophecy came true, and once again the Saints in Australia were pleased to welcome Apostle Hanson back. The pleasure of his company was enhanced by the presence of his congenial wife, who won her way into the hearts of the people.

It was under the leadership of Brother

Hanson that the Australasian mission conference was brought into being, and although his stay in the mission was not long enough to see it in full operation, he was later privileged to do so when he visited again with Apostle John Rushton.

I do sincerely hope Brother Hanson will find his reward in that many will learn to appreciate the *Book of Mormon* as never before. It is my belief that the *Book of Mormon* has not fully performed its mission in the world, largely because many have not sensed its real spiritual value.

When I joined the church in 1902, I had been convinced of the need of divine revelation, so I purchased a *Book of Mormon* which I read each day with growing interest. When I reached the second Book of Nephi I read, "And because my words shall hiss forth, many of the Gentiles shall say, 'A Bible, A Bible, we have got a Bible, and there can not be any more Bible.'" I thought, where have I heard those words before. Then I suddenly remembered that they fell from the lips of one of the popular ministers who had been seeking to controvert the teachings I had been receiving from my neighbor, the late Bishop G. Lewis. I was amused to think that this man had fulfilled the prophecy unwittingly. Burning within me was the feeling that the book was true and divinely inspired. Then I read in the first chapter of Ether, "He that believeth these things which I have spoken, him will I visit with the manifestation of the Spirit and he shall know and bear record, for because of my Spirit he shall know that these things are true."

It was then that my cup of joy was full to overflowing, and today, after forty-three years of service in the church, I still find joy in the remembrance of those days when I first saw the light, for it was then that the roots of my spiritual tree became well grounded, enabling me to stand when the tempests of life beat severely upon me.

G. W. Stewart.

Sydney, Australia

Needs Prayers of Saints

This letter is to inform my friends of the death of my beloved husband, J. A. Welch, who died February 28. He was nearly eighty-three years of age, and often said he was living on borrowed time. He spent many of his last days reading the Bible and *Saints' Herald*, trying to prepare himself for the great beyond. He had a vision several nights before his death, in which the room became light and he saw the gates of heaven. I am thankful that he could see into the future as he did.

I have been ill since my husband

passed away, and I am all alone. The nearest church is in St. Louis, which is nearly sixty miles from here, so I'm asking the prayers of the Saints that I might be healed, comforted, and prepared for the time when I too shall be called from the earth.

Mrs. J. A. Welch.

Troy, Missouri

A Human Interest Story Out of This War

Orville A. Elkins grew up in Warrensburg, Missouri. Later his parents, Mr. and Mrs. W. R. Elkins, moved to Lexington, Missouri. When the first world war was declared, Orville volunteered his services to his country. After a few months of training, he was shipped overseas to join in the fighting. Battle after battle he fought in, until at 5 A. M. the morning of the 26 of September, 1918, they went over the top in the Argonne forest drive. Orville told his buddy he would fight as hard as he knew how, but this time he would not come back alive.

His premonition was correct. On a hill near Exermont, France, on September 29 the Germans made a counter-attack and Orville was shot in the head by a machine gun bullet. He was buried on the battle field with other heroes, but after the war he was placed in a cemetery in France.

Needless to say how heartbroken his parents and brothers and sisters were at the telegram when it came on November 4, 1918. The writer, Mrs. George (Letha) Shoemaker of Roswell, New Mexico, was one of his baby sisters. We idolized big brother. He was our cornerstone, our foundation.

When the peaceful interlude was over and nations decided to fight again, Orville's parents were living in California, Missouri. His youngest brother, Howard Lee, was called to arms. He, too, was sent over to fight. While fighting on the same ground Orville fought and died on, he became determined to find his brother's grave.

When peace was declared, Howard set out to find the lonely cemetery that meant so much to him. Upon finding it, he walked between row after row of little white crosses marking the resting place of heroes of that other war. Finally he came to the little cross marked, "Orville Arthur Elkins." Can anyone imagine Howard's feeling at seeing for the first time the resting place of his long-cherished brother?

As his weary body knelt, he placed a sprig of evergreen on the grave; as he stroked his five battle stars he said, "Brother, dear, I think I have evened the score." Then as he wiped tears of fatigue and homesickness from his eyes, he said

a little prayer that "peace between all nations shall be everlasting peace."

Howard rose to his feet and walked silently away, wishing Orville could be there with him to enjoy this second hard-won peace. We wonder if Orville wasn't there.

Yes, we think he was.

Mrs. George (Letha) Shoemaker
Roswell, New Mexico.

Goals of a Mother

Writing for the *Herald* is like speaking before General Conference. Many times I have had a desire to contribute an experience for the letter column, but have always felt so inadequate as a writer that I did not do it.

I am indebted to the church for the happiest and most lasting memories of my life. I am also indebted to God, the church, and its members for the strength and comfort I have received during the sad moments of my life. I have gained much through study, and by reading the *Herald*. The fellowship of the Saints has helped me through many dull, routine, "everyday" days.

I have received much, but feel that I have given very little in return. I should be a better member than I am. I should live in closer communion with God. I should manage the affairs of my home, and be able to discipline my children without losing my temper. I should pray and study with my children so that they will grow to be determined Zion builders.

These goals I should strive to realize. I know I could reach them sooner if I were able to attend church regularly. My husband is a public school band director, and because of his work we are now living too far from a branch to attend often.

In looking back over our lives, I can see that God has blessed us many times, and helped us to make the right decisions. I know that he does direct his people if they are trying to live righteously, and I am praying that a way will be opened for us so that we may again attend church each Sunday.

Mrs. Henry Williston.

360 North B Street
Yale, Oklahoma

A Helpful Suggestion

During the past few weeks I have been impressed to write to the *Herald* and relate an interesting conversation that I had with our two year old daughter shortly after my father died on March 4.

Sharon Kay was very fond of her grandfather, and spent many happy moments playing with him, their last game

being "Peek-a-boo" on the evening before his death.

In the following days when Grandpa was not around anywhere, and when relatives were coming in and out, one could easily discern that she was puzzled about the affair. Oftentimes she cried and pointed toward his house. When she was outside, she wandered around and looked for him.

At last, when the funeral was over and everyone was gone, and she cried for him again, I knew that she must have some sort of explanation. Because of her age, I had hesitated to try to explain to her, thinking it would only add to her confusion. However, a surprise awaited me.

To her, the word *heaven* meant nothing, but the word *Jesus* always brought a splendid response. For months we had shown her pictures of Jesus and had read and told stories to her of Jesus' work on earth, and his great love for us. She enjoys her Sunday school papers, looks at them almost daily, then carefully puts them away.

Consequently, when she asked for grandpa, I said, "Grandpa went to live with Jesus. Jesus will make him well."

Immediately she smiled happily, clapped her hands, and said, "Oh-h, Bampa, Jesus, well!"

There was not another sob for grandpa. Only once has she asked for him since, and then, with a disgusted shrug as though she were provoked at herself for forgetting, she exclaimed, "Jesus!"

To her, the situation was well handled. If grandpa was living with Jesus, she had nothing to worry over.

Perhaps this experience will help other mothers solve similar problems. Many people think that tiny children cannot grasp religious truths, and make the mistake of waiting too many years to begin such training.

Our little girl is often noisy at church, a matter that is of great concern to us, but we have faith to believe that our daily teaching and prayer will solve that problem soon. When she actually begs us to sing to her about Jesus, joining in with all the gusto of her healthy little lungs, we are amply repaid for those bad moments. Mrs. Kelton Shipley.
Grant City, Missouri

A New Mission Is Organized

Sister Walker, a frail little lady, but a devoted church worker, moved from Everett, Washington, to Oregon City, Oregon, with her husband last fall. She was very lonely without a church of her faith to attend, so she wrote to an elder in Portland to see what could be done about it. In a few days, several members of the priesthood and their wives

drove the fifteen miles from Portland to Oregon City to visit the Walkers; they saw possibilities in developing a mission, and began contacting the scattered members in that area. After much telephoning, writing, and many personal calls, the group was assembled, and the first meeting was held at the Walker home in November.

Since then a hall has been rented, and although it is in a noisy part of the city, the meetings are well-attended. Three church school classes have been organized, and regular preaching services are held. Elder Harry Fry, largely responsible for the mission, drives from Portland each Sunday and frequently through the week to help with the meetings; his wife, Ardith, is in charge of the music. On Easter Sunday afternoon, seven new members were baptized; since there is no font in the hall, the baptismal service was held in the Christian Church. The women meet every other Tuesday at the homes of various members for a luncheon and study period. Since May 1 cottage prayer services have been held at the Walker home.

The hall will have to be given up in a few weeks, but the Saints of Oregon City mission feel sure a place will be provided for them in the future.

Mrs. Robert Good.

904 Prospect Avenue
Oregon City, Oregon

Whatever God May Do Shall Stand Unchanged

(Continued from page 23.)

thus it has always been and always will be. (*Book of Mormon* 349: 2.) Alma had many associates in the church who held the high priesthood (*Book of Mormon* 349: 1) after the order of Melchisedec, which order he declares is "without beginning of days or end of years being prepared from all eternity to all eternity."—*Book of Mormon* 349: 71.

The Nephites under the ministrations of this priesthood entered into the "rest of God." (See *Book of Mormon* 349: 69 and 350: 4, 5.) This "rest" is spoken of as the fullness of God's glory. (See *Doctrine and Covenants* 83: 4.) The children of Israel under the "Lesser Priesthood" did not enter into this "rest." See Hebrews 4: 5, 6, 9 and Exodus 34: 1, 2.

Church Schools Face the Summer

By John R. Darling

THREE PROBLEMS

It is said that confession is good for the soul. Let us first frankly admit that the following conditions in church schools during the "vacation" season are now all too prevalent:

1. Attendance on the part of pupils and teachers tends to be irregular because many are away from home.

2. Very little effort is expended to adjust the program, particularly of Sunday school classes, to unpleasant conditions occasioned by hot weather.

3. Curriculum material, even though inherently excellent, is in the fourth quarter of the year—the setting stage, so to speak.

For a moment let us detour around points one and two, and center our thinking on point three. Good methods of presentation with activities related to the interests and needs of pupils will do much to boost attendance and counteract physical conditions that are not too pleasant. Since this is true, we can readily accept point number three as our major concern. However, even though we have sidestepped a head-on attack on points one and two, let us not be blind to our obligation to encourage regular attendance; also with no less perseverance we should wisely encourage the improvement of our physical church plants—their beauty, convenience, and comfort.

THIS WE MUST DO

In the foregoing paragraphs we have named three problems and have spoken of them in very general terms. We are concerned that some concrete suggestion be made at this time—specific light on means by which we can be helped out of the dilemma occasioned by poor attendance, unpleasant heat, and materials that need special stimulation.

It is simple enough to emphasize the importance of clearly defined objectives for any season of the year—goals earmarked as hoped for understandings, appreciations, and skills. Furthermore, it takes no ingenuity to conclude that specific summer goals can probably be more easily attained by activity units. And still, if we confine our thinking to what summer activities might as well be the Sunday school hour, for example, we are stumped after but a few suggestions which include: moving the class from the stuffy basement to the church lawn; perhaps a school journey; or getting together an exhibit—but what else?

Suddenly it dawns upon us and we are jarred into serious thinking by the realization that after all a full class in attendance in an air-conditioned building with

excellent equipment and college trained teachers is not, after all, the matter of prime importance in summer or in winter! The realization of this truth is a shock, but is one that more of us must experience and react to with positive conviction. What, then, is the reaction that must be made? What after all, is the heart of the whole situation?

CONSECRATION WILL DO IT

Without equivocation or reservation, let us place first in our thinking consideration of the word *consecration*—consecration in its relationship to God. A growing appreciation for and understanding of the foregoing combination of words results in answers to all questions, for it involves a divine promise when accepted in its fullest sense. Full consecration revolves around a God-centered pattern of faith which may be outlined in five words: worship, thanksgiving, humility, service, and love which both spring from and contribute to *obedience*. In *Doctrine and Covenants* 81:3 we read: "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." In the Book of Mosiah 1:56, 58 are emphasized two truths that are the natural result of full consecration. We note: "And he never doth vary from that which he hath said: therefore, if ye do keep his commandments, he doth bless you, and prosper you. And secondly, he doth require that ye should do as he hath commanded you, for which if ye do, he doth immediately bless you; and therefore, he hath paid you."

Among the many attributes of consecration is a recognition of prayer as the avenue to strength. It is of fundamental importance to those who consider seriously the great work of saving youth. When contact with the divine presence is obtained, we are prepared for whatever the emergencies of life may require of us—irregular attendance, a classroom that is unpleasantly warm, or even quarterly material that is dull. The handmaiden to prayer is *fasting*! For, fasting, prayer, and scripture study are an unsurpassable combination to fortify life. Considered and practiced as a unit, they mark a path that leads to righteous action, which in turn can and will defy indifference to matters of first importance.

When we decide to make it the common practice of our lives to continue steadfastly in the doctrine of Christ, in fellowship one with another, in prayer, in activities for good—then and only then shall we be true followers of the Master Teacher and real workers in kingdom-building. The church school, its ideals, purposes, and responsibilities will then be fully accepted and practiced; for they will be truly God centered in thought and word and deed. Consecration is the all-

Leaders and teachers, what can we do to keep our church schools "up to par" during the summer months?

Perhaps our fears of the past and the present relative to summer "slumps" are the product of our own anticipations in which we have been and are the instigators of our own troubles. Then, too, instead of actually getting down to the root of our problem, maybe we have been guilty of the weakness of constantly turning to the world for solutions that the world cannot give.

By some chance I wonder if an investigation approached realistically might not prove conclusively that the trouble, after all, is not localized in the summer months. Could it be that we have just taken for granted that it was? At any rate I, for one, believe we have been too quick to judge and, as a result, have been blind to the real issue. If, however, the problem which we face from year to year is merely a chronic case of spring fever, then we had better examine our indifference and remove this mental quirk that results in taking for granted that a summer letdown cannot be avoided in the church program.

But, if the answer to our problem lies in the area of a much more subtle consideration, then we have an obligation to our God, our brothers, and ourselves to recognize truth and accept the verdict to the point of action. Let us take a realistic viewpoint.

We certainly do not wish to imply, much less encourage, a negative viewpoint. There are already too many people who say too easily that nothing can be done. Perhaps this is merely a defense mechanism and is more to be pitied than condemned. I, for one, have come to no uncertain conclusion that workers, if they "know how," will cope successfully with church school problems both in winter and in summer. However, I am convinced that getting our job done is not so much a mechanical problem, important as that may be; basically it is a problem of *attitude*. When attitude is right, both planning and adjusting to even difficult situations will usually take care of themselves. This I shall attempt to emphasize in this brief article.

Obviously, a knowledge and practice of the "know how" is always needed to successfully consummate an objective or overcome an obstacle. Our major concern at this moment is to discover whether, after all, there is a procedure that will counter-act any general letdown including, knockout blows from a beastly hot summer.

inclusive key to successfully solving church school problems in all seasons—the setting up of objectives, evaluating methods, righting unsatisfactory conditions, adjusting ourselves, and helping others to gracefully adjust to existing circumstances, deciding upon points for emphasis, and speaking with authority. By this means our Heavenly Father becomes our partner, and we no longer attempt to walk in our own strength.

Perhaps the Children

There are some things the people of America need more than they do nylons, white shirts, new suits, butter, steaks, or any other material thing. They are principles—moral and spiritual principles. Under the influence of movies, bad novels, war, and Repeal, we have been shedding them. This is a loss that leaves our souls naked before the universe, reduces us to the level of predatory beasts in the jungle. Not all have gone this way, but too many have, and it's about to destroy civilization, unless—

Unless, of course, somebody does something about it.

Appeals have been made to adults in vain. Some heed and turn aside from the downward, destructive way. But too many millions never hear the voice—never intend to hear it.

In the *May Christian Herald* Margaret Lee Runbeck makes the novel and rather startling suggestion that the young people may be able to do something about it. It is a suggestion that comes from the young people themselves. And why not? In a few years the old sinners will all be dead, which is God's way of clearing his world of wrong. And then the young—those that we now smile at and pass by, as not very important—will be in charge of the world. Perhaps they can make something better of it than we have. Perhaps the young see more clearly than adults do the need of principles in life.

Here's an example: They say, "If you don't stand for something, you'll fall for anything." The world is full of older people who are falling for anything—to spiritual death.

Yes, we need principles.

He that blows the coals in quarrels he has nothing to do with has no right to complain if the sparks fly in his face.—Franklin.

Luxury possibly may contribute to give bread to the poor; but if there were no luxury there would be no poor.—Henry Home.

Confirmation of Children

(Reprint from "Guide-Lines to Leadership", April, 1943.)

By F. M. McDowell

Confirmation is no afterthought, no second-rate service. Too often we have made the baptismal service dramatic and central in attention. Sometimes children have looked upon the laying on of hands as something to be "gone through." One mother unhesitatingly said at the close of a morning service in which her eight-year-old was baptized that the family could not stay for the afternoon service since they had a social engagement and that she considered "it could be tended to some other time."

ARE WE LEADERS AT FAULT?

It is high time for us to take a look at our training for and planning for our confirmation services. It is not unlikely that both parents and children would profit by any interpretation of what this service is intended to accomplish. Perhaps we need to build it up with more appealing setting and organization. Maybe we need to clarify our own thinking. It is well to remember that it is a pretty important thing to present children to God for the reception of his Spirit. We would profit by studying how this Spirit can come to a child's life.

AND THE MINISTERS

Most ministers recognize that some are more at home with children than are others. This is not a matter of "talking down" but of living imaginatively in the child's world. The man who can do this will sense how the boy or girl feels as he sits in such a service, what he or she needs, what phrases carry meaning, etc. It will be wise for the pastor to meet with the men officiating to confer about the plan of the service, the number of children to be confirmed, the approximate length of prayers, the adjustment of junior needs, etc. Most men will welcome this. It is to be done in the spirit of servicing and guiding them not in the faultfinding mood. Certainly, if eight children are to be received, there is no place for ten-minute prayers that review the gospel from Adam-ondi-Ahman to a future Zion. And through all, let the ministers be sensitive to the spiritual guidings that will give counsel for each specific life. Many a testimony could be given; telling of experiences in which inspiration came in terms that children and parents could understand.

IF THERE ARE SEVERAL CHILDREN

How many children may be confirmed at a single service? In some groups this

is no problem, for there will be only two or three. If so, let the small branch look upon this as an opportunity to work out a suitable service without weight of numbers. We need to remember that the child's span of concentration is limited. Hence, if a confirmation service draws on without relaxation, it may leave anything but a happy memory. It has been found helpful, when several children are to be confirmed, to break the number into units and have not more than four on the platform at a sitting. A series of ten confirmation prayers without interruption is a strain on the child. Eight-year-olds need to stand, sing, or give some other expression. In one service, twenty-one children were confirmed without hurrying or forcing the service, in a meeting lasting about an hour and a half, and the children appeared at ease at the close of the meeting. Breaking into units, singing, standing, personal greetings, and conversation provided relaxation.

THERE IS A CONFIRMATION SERVICE

As a general rule, confirmation should be cared for in a meeting planned for that purpose. Only on extraordinary conditions should children come from the dressing room after baptism and receive the laying on of hands. The child has received an emotional climax in immersion. There should be a lapse of time for adjustment and new expectancy. It should not be sandwiched into a service as a foreign element. Even if only two children are being received, a service can be built that will appeal to all ages. The meaning of church membership, the nature of inspiration, the role of the child in the church, and a score of other vital interests furnish possible themes.

Make the most of the day, by determining to spend it on two sorts of acquaintances only—those by whom something may be got, and those from whom something may be learned.—Colton.

Nothing in this low and ruined world bears the meek impress of the Son of God so surely as forgiveness.—Alice Cary.

Among the attributes of God, although they are all equal, mercy shines with even more brilliancy than justice.—Cervantes.

News Briefs

Australia

PROGRESS IN SOUTHERN AUSTRALIA.—Adelaide branch has introduced a monthly paper, *The Adelaide Branch Commentary*. This sixteen-page publication, printed in several colors, contains articles for children and isolated Saints, and information on objectives and activities of the branch. High Priest J. C. Cornish, pastor of the Adelaide church, is editor; Minnie Whitehorn is managing editor. The cover of the first edition carried an air-photo of Adelaide.

Door to door canvassing in the vicinity of the church to increase church school attendance resulted in contacting some interested adults. The members are raising funds to paint the building. Missionary Floyd Potter has won a Douglas Parnell scholarship in singing, which provides free tuition for advanced training.

UNATTACHED MEMBERS.—The 3,275 members of the Reorganized Church in Australia includes 826 (twenty-five per cent) unattached Saints, and 215 (seven per cent) unknown. Latest figures reveal that two per cent of all baptisms in the past five years were unattached members. From this group also came seven per cent of the tithing paid in Australia. High Priest A. J. Corbett, pastor of this large section, corresponds with 250 families. A survey of members in the branches shows that forty-four per cent attend church school, forty-one per cent attend preaching, thirty-six per cent attend Communion services, and eight per cent attend prayer meetings.

FLORA, ILLINOIS.—The women's department sponsored two bake sales, a rummage sale, and bazaar, clearing \$145.17 for the building fund. A special "membership meeting" was held March 3 for all charter members of the Flora branch. On April 7, five new members were baptized by Elder D. H. Milner. The Popular Creek, Fairfield, and Brush Creek congregations met on May 2 with the Flora Saints for a farewell social in honor of Missionary Eugene A. Theys. Brother Theys' successor, Seventy Z. Z. Renfro, was introduced the following week. Special Easter and Mother's Day services were held. Guest speakers in the past three months have been Patriarch Richard Baldwin, Elder Cleo Hoover, and Missionary J. Charles May.

VANCOUVER, BRITISH COLUMBIA.—The fifth annual convention of the British Columbia district was held in Vancouver on May 24, 25, and 26. May 24 being Victoria Day, the members gathered at Memorial Park for a picnic. Apostle D. T. Williams arrived on the evening boat and conducted classes both Saturday morning and afternoon. One hundred thirty-two members attended the banquet served at David Spencer's. Sunday's activities began with a 9 o'clock prayer service; Apostle Williams spoke at 11 and 3. Apostle Charles Hield was unable to arrive until Tuesday, May 28. He addressed the Saints in New Westminster that evening and spoke in Vancouver the following night.

SAN FRANCISCO, CALIFORNIA.—(First Church)—Servicemen and women stationed in San Francisco during the war years were welcome additions to the congregation. Many assisted in the work by giving sermons, sing-

ing in the choir, and teaching classes. There are now twenty-four in the choir. Elder Ralston is sponsoring a revival; priesthood visiting has again become a part of the branch program.

NAUVOO, ILLINOIS.—Local members were hosts to ten Hawaiian delegates to General Conference and Elder Howard Miller on April 16. Two programs were given at church and one at the high school by the visitors. Elder and Mrs. Thomas Worth and their son, James, of London, England, have been assigned to Nauvoo for the summer. Patriarch John Worth was the speaker on Mother's Day; a program was presented during the church school hour. Groups of young people and their leaders from Lamoni, Central Missouri Stake, and the Tri-Cities have made historic tours of Nauvoo. A union service was held at the church on Good Friday with members of the Methodist and Presbyterian congregation attending. Elder Arnold Ourth was the speaker on Easter Sunday. Elder J. C. Page gave an illustrated lecture on the ancient ruins of Central America on the evening of May 19. A committee composed of Bishops DeLapp, Johnson, Skinner, Carmichael, and Updyke, Dr. Floyd McDowell, President John Garver, and E. J. Gleazer, Jr., met recently to make arrangements for the coming reunion to be held in Nauvoo.

SPRINGFIELD, MISSOURI.—A young people's retreat was held May 10, 11, and 12 at Idlewild Lodge on the James River. Classwork, worship services, and recreation were featured activities; a basket dinner, to which the entire church was invited, followed the Sunday morning services. A *Doctrine and Covenants* class, taught by Elder Norman Cox, is proving a stimulus to the Wednesday evening prayer services. Cottage missionary meetings are held one night each week in the homes of various members. A farewell party was given May 13 for James and Helen Kemp, recent general church appointees. During May the women's department sponsored a spring cleanup at the church; an air-conditioning unit is soon to be installed.

LONDON, ONTARIO.—A district conference was held in London on May 19; Seventies P. E. Farrow, George Njeim, H. A. Engle, and Apostle E. J. Gleazer were present. District officers for 1946-47 were elected at the annual business meeting. London branch is proud of Dr. E. V. Shute and medical student Floyd Skelton; on May 18 the Associated, Canadian, and London Free Press featured a story about the work of these two men. Both have brought untold blessings to mankind.

PUEBLO, COLORADO.—A special service, honoring President Frederick M. Smith, was held Wednesday evening, March 20. The resurrection of Christ was presented in pantomime on Easter Sunday, with the choir providing the musical background. Patriarch A. C. Martin of Seattle was the speaker. The eighth anniversary of the organization of the branch was celebrated on May 17. Members of the Zion's League were in charge of the program.

FLINT, MICHIGAN.—The young adult groups of the two churches in Flint have organized to plan joint activities. Members of the Zion's League joined with the Clio group for a skating party, box social, and scavenger hunt. A junior League was recently organized for ages 11 to 14. Memorial services for President Frederick Smith were

held in both churches on March 24. The activities of Easter Sunday began with a baptismal service at 9 a. m.; church school at 9:45, and special Easter sermons at 11. A cantata, "Hail Redeemer," was presented by the Flint branch choir in the evening. Twenty local members attended General Conference; reports on the classes and priesthood work were given on the Sunday evening following. A mother-daughter banquet was held in the dining room of the Newell Street Church on May 10. Elder and Mrs. Theo Bush and family have left for a two-months' visit in the British West Indies.

McDERMOTT, OHIO.—Because of increased attendance, an extra room must be added to accommodate classes held during the church school hour. The entire building has been redecorated on the inside, and is being painted on the outside. The young people held a memorial service for President Frederick M. Smith on March 31. Easter Sunday was a day of activity, beginning with a sunrise prayer service at 6 o'clock, church school at 9:30, and an Easter program by the children at 11. An egg hunt was held in the afternoon; the play, "Bearer of the Cross," was presented at the evening service. The Zion's League sponsored a mother's banquet on May 11. Nearly 100% of the McDermott Saints are tithepayers.

SPERRY, OKLAHOMA.—Seventy Glen Johnson was guest speaker on April 4, officiating at a baptismal service in the evening. On Sunday, March 24, a biographical sketch of President Frederick M. Smith was read by Joseph Faulk; other tributes were paid him at the evening service. Attendance now averages 100; 150 were present on Easter Sunday. A sunrise breakfast was sponsored by the young people, and an Easter program was given in the evening. A building committee has been appointed by Pastor W. P. Rumsey; general improvements and an addition to the church will be outlined by this group.

FORT MADISON, IOWA.—Easter programs were presented by the children's department and Marietta Circle. Apostle Paul M. Hanson was the speaker on May 12; a Mother's Day service was given in the evening by the Zion's League. The young people have reorganized since the return of the servicemen; plans are being made for group activities for the summer. A farewell party was held at the church for John Nutgrass, now serving under general church appointment as a missionary in the Des Moines-Nauvoo district. The program high light was a portrayal of John's life by Zion's Leaguers. Printed songs, representing different phases of his life, were given the audience to sing during the sketch.

BURBANK, CALIFORNIA.—A resumé of General Conference activities was given by Bessy Christy at the May meeting of the women's department. The young people present a worship service every third Sunday of the month. A farewell party was given for Pearl Whitehead and her son, Dean, who are returning to Logan, Iowa; Mrs. Whitehead has been serving as music director and children's supervisor. All meetings are held at the Women's Clubhouse in Sunland; the schedule is as follows: church school, 1 p. m.; worship, 2 p. m. Sunday; prayer service, 7:30 p. m., Tuesday.

ESCATAWPA, MISSISSIPPI.—Seventy M. L. Draper was the guest speaker on Mother's Day; a baptismal service was held in the afternoon. A bus-load of Escatawpa Saints attended the home-coming at Vancleave, Mississippi, on May 19. Funeral services for Trula Kathleen, infant daughter of Mr. and Mrs. C. R. Thomas, were held May 24.

Lt. Jack Bussell

First Lieutenant Jack C. Bussell, listed as "missing in action" since April 18, 1945, has been officially declared dead by the war Department. The date of his death has been fixed as April 19, 1945.

Jack was a student at Graceland prior to his induction into the Army Air Force. He was a devoted church worker, and held the office of priest at the time of his death.

He is survived by his parents, Mr. and Mrs. Joseph L. Bussell of Redlands, California, and a sister, Mrs. Kenneth C. Lee of Valjeo, California.

Lt. Roger McGuire

Lt. Roger McGuire, born January 30, 1922, at Cashmere, Washington, was reported missing in action on March 8, 1944; the news of his death on that date was confirmed by captured German war records found April 6, 1946. Lieutenant McGuire was baptized a member of the Reorganized Church on June 14, 1931; he entered the Army in December, 1940. After two years service with an anti-aircraft battalion in Alaska, he joined the air corps. It was while serving as a bombardier that he lost his life over Germany. On September 8, 1943, he was united in marriage to Marjorie Louise McDonald of Spokane; one son was born to this union.

He is survived by his wife and son; his parents: Mr. and Mrs. Joseph Tilman McGuire; five brothers: Capt. Donald C.; Capt. Lawrence A.; T/5 Cecil Gordon; Joseph T. TM 2/c; and Jesse B.; and one sister, Blanche Eileen.

Lionell E. Smith, S 2/c

A memorial service was held Sunday, March 24, at the Reorganized Church in Muskegon, Michigan, for Lionell Edwin Smith, S 2/c, killed October 25, 1944, during an engagement in the Philippine waters.

Lionell, son of Mr. and Mrs. E. W. Smith, was born in Muskegon, and then moved with his family to New Orleans, Louisiana, where he entered the service on May 20, 1944. After receiving training at Camp Wallace, Texas, he was assigned to active duty on the Destroyer U. S. S. Hoel, on which he met his death.

He is survived by his parents and five brothers: Howard, Donald, Charles, Alfred, and Floyd. Howard and Donald also served in the Navy.

Man feels himself an infinity above those creatures who stand, zoologically, only one step below him, but every human being looks up to the birds. They suit the fancy of us all. What they feel they can voice, as we try to; they court and nest, they battle with the elements, they are torn by two opposing impulses, a love of home and a passion for far places. Only with birds do we share so much emotion.—Donald Culross Peattie, *Singing in the Wilderness*.

Appointment of District President

Owing to change in appointment of Elder D. B. Sorden, necessitating his removal from Utah and his resignation as president of the district, Elder Joseph Elkins, 2154 South Eighth East, Salt Lake City, has been appointed president of the Utah district, subject to ratification of the next district conference.

THE FIRST PRESIDENCY,
By I. A. Smith.

Rock Island District Conference and Institute

The Rock Island district conference and institute will be held June 22 and 23 at the Moline church, corner of 4th Avenue and 46th Street. It will begin at 3 o'clock Saturday afternoon; a potluck supper, sponsored by the Moline and Rock Island branches, will be served at 6, followed by special services for the young people and adults at 7:30. Sunday's activities will include a fellowship hour at 9 a. m.; preaching at 10:45; business meeting at 2 p. m.; preaching at 2:30; and an institute at 3:30. These services will be held in the Scottish Rite Cathedral, corner of 18th Street and 6th Avenue in Moline. Special activities for the children will be held throughout the day; dinners are to be served at the Cathedral at noon. The final service will be a musical at the Moline church at 7 p. m. Theme for the conference, "New Horizons for Kingdom Building"; Apostle Arthur Oakman will be in attendance.

Northern Indiana District Youth Convention

A youth convention for northern Indiana district will be held at Coldwater, Michigan, June 22 and 23. The first service is scheduled for 7:30 p. m. Saturday. Dr. Roy Chevillie will be the guest speaker and leader of all activities. Banquet at noon, Sunday.

Eastern Montana Conference and Reunion

The eastern Montana district conference and reunion will be held in Fairview, Montana, June 22 to 30. Guest speakers will be Missionary Joseph Yager and Patriarch J. F. Curtis. Meals are to be served at the church; a small charge must be made to cover the expense of food and a cook. Donations of sugar will be appreciated. For room reservations contact V. W. Ditton, Fairview, Montana, or Lawrence Brown, Savage, Montana, as soon as possible.

Blue Water Reunion

The Blue Water reunion, co-sponsored by the Flint-Port Huron and Detroit-Windsor districts, will be held July 27 to August 4, inclusive, three miles north of Lexington on U.S. Highway 25. Those wishing cottages should make their reservations as soon as possible, due to the great tourist demand. A cottage for two people costs \$25 per week, a cottage for four, \$30. Please send full payment with order to J. J. Ledsworth, 1730 Martin Avenue, Port Huron, Michigan.

All-Texas Reunion

The All-Texas reunion will convene at Camp Ben McCulloch, near Austin, on June 14-23. The theme of the reunion is "God's Program for Texas." President F. Henry Edwards, Apostle M. A. McConley, Missionary

J. Charles May, and Youth Leader Thomas Beil will be in charge. Meal tickets may be purchased for \$6.50, adult; \$3.50, children; and \$.50 for individual meals. Tents are available for \$7.50.

Kirtland Reunion

The Kirtland reunion will be held from August 10 to 18 inclusive. Apostle Blair Jensen and other general church appointees will be present. Those desiring to reserve rooms or tents should write to John W. Banks, Route No. 2, Willoughby, Ohio.

Western Montana Reunion

The western Montana reunion will be held August 4-11, inclusive, at Dear Lodge, Montana. Apostle D. T. Williams and C. R. Hield will be present, associated with other general church appointees. Rooms may be reserved through Mrs. L. J. Staton, 106 West Park Street, Anaconda, Montana.

Correction in Change of Address

The correct address of Elder and Mrs. Virgil J. Billings is Gaylord, Michigan.

Requests for Prayers

Prayers are requested for Mrs. John A. Boden of Centerville, Iowa, who has been bedfast for three years with a serious heart ailment. Sister Boden wishes to thank all who remembered her in their prayers when a similar request was published in 1942; she was sufficiently strengthened to attend General Conference.

Baptisms

- Leroy Loveland, Lees Summit, Missouri, April 28.
- Mrs. Joe Arnold, Lees Summit, Missouri, April 28.
- Patricia Mae Wood, Blue Springs, Missouri, February 24.
- Barbara Scarborough, Blue Springs, Missouri, March 24.
- Donna Cox, Blue Spring, Missouri, March 24.
- Mrs. Audrey Henderson, Marlin, Texas, No Date Given.
- Mrs. Jewel Densman, Marlin, Texas, No Date Given.
- Norman Sikes, Marlin, Texas, No Date Given.
- Mrs. Winifred Jones, Oklahoma City, Oklahoma, No Date Given.
- Martin W. Simmons, Sacramento, California, May 5.
- Merlin Milles, Saskatoon, Saskatchewan, No Date Given.
- Ruby Ward, Saskatoon, Saskatchewan, No Date Given.
- Eudora Blanchard, Fort Wayne, Indiana, April 7.
- Treva Cambridge, Flint, Michigan, April 21.
- Shirley Baxter, Flint, Michigan, April 21.
- Jeannette Baxter, Flint, Michigan, April 21.
- Keith Lehman, Flint, Michigan, April 21.
- Pauline Vincent, Flint, Michigan, April 21.
- Betty Rousseau, Flint, Michigan, April 21.

Ordinations

- Ralph Case, Deacon, East Independence, March 24.
- James N. Kemp, Elder, Springfield, Mo., April 28.
- Marlin Moe, Elder, Milwaukee, Wis., March 24.
- Glen Cease, Priest, Fort Wayne, Ind., November 18.
- Harvey Bennett, Deacon, Fort Wayne, Ind., November 18.
- Fred Cool, Priest, Pasadena, Calif., March 3.
- Wesley Numamaker, Deacon, Pasadena, Calif., March 3.
- Kenneth Eriggs, Priest, Pasadena, Calif., March 3.
- Glenn Condon, Flint, Michigan, Priest, March 10.

Engagements

Armstrong-Pearsall

Mr. and Mrs. Mark Pearsall of Dow City, Iowa, announce the engagement of their daughter, Verdine, to Donald B. Armstrong of Manilla, Iowa. The wedding will take place this summer.

Swafford-Youngs

Mrs. Etta M. Youngs of Flint, Michigan, announces the engagement of her daughter, Kaye, to Thomas W. Swafford of San Antonio, Texas.

WEDDINGS

Harness-Bathel

Helen L. Bathel, daughter of Mr. and Mrs. Fred Bathel of Lincoln, Nebraska, was united in marriage to Teen A. Harness at Loomis, California, on the evening of March 1. Elder W. H. Kemple of Roseville, California, performed the ceremony.

Roberts-Dloogar

Marian Dloogar of New York City and Lloyd Thomas Roberts of Sacramento, California, were married in West Sacramento on Sunday afternoon, March 24, Elder W. H. Kemple of Roseville, California, officiating.

Liscumb-Shaw

Mr. and Mrs. F. E. Shaw of London, Ontario, announce the marriage of their daughter, Helen Mills, to Victor F. Liscumb on Saturday, June 8.

Brown-Rotterree

Maybelle Rotterree, daughter of Mr. and Mrs. R. F. Rotterree of Douglas, Arizona, and Earl H. Brown, son of Mrs. William Schwerin of Mt. Forest, Michigan, were married May 12 in Douglas. The bride's father, pastor of the Douglas branch, performed the ceremony. At present the Browns are making their home in Douglas.

Utely-Francis

Maxine Francis, daughter of Mr. and Mrs. L. F. Francis of Fort Madison, Iowa, and James Utely of Davenport, Iowa, were united in marriage at the Reorganized Church in Fort Madison on May 19. The double-ring ceremony was performed by Melvin Francis, brother of the bride.

Births

A daughter, Marcia Jean, was born to Mr. and Mrs. E. Dean Peck of Pittsburg, Kansas, on April 8. Mrs. Peck is the former Rosalie White.

A daughter, Judith Loraine, was born to Mrs. and Mrs. J. Farren Stevens of Los Angeles, California, on April 5.

A son, Thomas Andrew, was born to Gordon and Betty Dickson of Toronto, Ontario, on May 10. The Dicksons were formerly of Weyburn, Saskatchewan.

Departed Ones

CARPENTER.—Percy George, was born October 25, 1880, and died February 27. He lived a saintly life, and was for many years a devoted worker in the Fulton, New York, branch. His wife and a son preceded him in death.

He is survived by two sons, Richard and Arthur. Services were held at the Glanville Funeral Home in Lysander, New York, Elder F. C. Mesle of Sherrill officiating.

LITTLE.—Harold Herbert, was born March 12, 1931, at Bowbells, North Dakota, and died April 24 at Raymond, Washington, from an accidental bullet wound. He moved to Ray-

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
A

Reunion Schedule

REVISED TO DATE

The following is a tentative reunion schedule for the coming summer. Where errors are noted by reunion officials, we shall appreciate receiving corrections.

THE FIRST PRESIDENCY.

Reunion	Date	Place
Texas	June 14-23	Camp Ben McCulloch
E. Montana	June 22-30	Fairview
Nauvoo	June 23-30	Nauvoo
Owen Sound	June 29-July 6	Port Elgin
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Western Gulf States	July 12-21	Brewton
Colorado	July 18-21	—
Saskatchewan	July 18-21	Saskatoon
Ky. & Tennessee	July 20-28	Paris, Tenn.
Zion	July 20-28	Gardner Lake
So. New England	July 20-28	Onset, Mass.
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26-Aug. 4	Silver Lake
Spring River	July 26-Aug. 4	Columbus
Detroit-Windsor, Flint-Ft. Huron	July 27-Aug. 4	Blue Water
Arkansas & Louisiana	July 28-Aug. 4	—
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	Pacific
Central	Aug. 3-11	Palisades
Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Eastern Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	—
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	—
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	—
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wisc.

mond with his family in 1937, and was baptized June 14, 1942.

He is survived by his parents, Mr. and Mrs. Frank Little; three sisters: Nelda Marie, Myra, and Janice, all of Raymond; two brothers: Vernon of Portland, Oregon; and Duane of Minneapolis, Minnesota; and his grandmother, Mrs. Kate Rife of Illinois. Funeral services were in charge of Elder W. W. Belcher of Olympia. Interment was in the Fern Hill Cemetery.

HEI.—Pearl Lucille, daughter of Matthew and Daisy Hei, was born in Frankfort, Wisconsin, August 7, 1914, and passed away March 25 at the Durand Wisconsin Hospital. She was baptized a member of the Reorganized Church on July 27, 1928, at Frankfort. Her childhood was spent in Porcupine Valley, where she attended school. Since her father's death in 1936, she and her mother made their home in Durand.

She leaves to mourn her passing, her mother and many friends. Funeral services were conducted by Elder Clive Metcalf at the Congregational Church in Durand, the Reverend James A. Sanaker assisting. Burial was in the Roundhill Cemetery.

MOORE.—James Walter, was born July 16, 1888, at Seneca, South Carolina, and passed away October 31, 1945, at the Independence Sanitarium. On November 14, 1922, he was married to Deanie Rochester, and was baptized a member of the Reorganized Church in March, 1937.

He is survived by three daughters: Mrs. Sue McDonald, Toccoa, Georgia; Mrs. Ollie Smith and Mrs. Dorothy Lewis, Seneca, South Carolina; three sons: James Walter, Jr., United States Navy; William Roderick and Benjamin Franklin, Seneca, South Carolina; and two sisters: Mrs. P. Murph and Mrs. T.

Morgan. Funeral services were held at Hopewell Baptist Church, the Reverend R. V. Babb officiating.

MERCHANT.—Maggie Shupe, was born July 13, 1859, at Etna, Missouri, and died May 8 at Independence, Missouri. She was baptized a member of the Reorganized Church on May 2, 1869. In May, 1880, she moved with her parents to Magnolia, Iowa, where she met and married Joseph W. Merchant the following October. Since 1920 she has made her home in Independence.

Left to mourn are two daughters: Mrs. R. E. Whitsitt, Independence, Missouri; and Mrs. A. G. Johnson, Los Angeles, California; a son, Dr. H. A. Merchant, Omaha, Nebraska; and five grandchildren. The funeral service was held at Enoch Hill Church, Pastor Lawrence Martin and Elder J. L. Martin officiating. Burial was in Mound Grove Cemetery.

FARLEY.—Joseph Smith, was born February 27, 1895, at Oakley, Iowa, and passed away April 18, at Independence, Missouri, while making preparations to return to his home in Los Angeles, California, following General Conference. He became a member of the Reorganized Church at the age of ten; nine years later he was ordained a teacher, and in 1944 he was called to the office of priest. On July 22, 1915, he was united in marriage to Mae Rachel Bender; to this union five children were born, all of whom survive.

Left to mourn are his wife; two sons: Joseph Ormally and John Wallace of Los Angeles, California; three daughters: Mrs. John Fewel, Covina, California; Mrs. Perry Luke, Santa Monica, California; and Mrs. William Glover, Los Angeles; his parents, Mr. and Mrs. James Farley, Los Angeles; two brothers: Wallace of Independence, Missouri; and James W. of Orange, California; three sisters: Mrs. Henry Bender and Mrs. Leonard Williams, Los Angeles; and Mrs. Albert Tarring, Escondido, California. He also leaves one grandchild. Services were held from the Gulick Mortuary in East Los Angeles with Apostle John W. Rushton and Elder Glen Holmes in charge. Burial was in the Rose Hill Cemetery.

SWAGER.—Ezra, was born March 25, 1872, in Vanburen, Indiana, and passed away May 7 at his home in Muskegon, Michigan, following a long illness. He became a member of the Reorganized Church in 1913; he was ordained a deacon on February 3, 1924, and a teacher on April 25, 1926, which office he held until his death.

He is survived by his wife, Alta; five sons: E. Vernon, Ernest, Jess, Carlisle, and Lawrence; and four daughters: Lula, Catherine, Lavina, and Viola. Funeral services were conducted by Albert McMichael of South Haven. Interment was in Oakwood Cemetery.

CATO.—John B., was born in Ray County, Missouri, on January 24, 1882, and died at a hospital in Boise, Idaho, on April 25, following a long illness. He was baptized into the Reorganized Church in 1893 and was a charter member of the Boise branch. He was successively ordained to the office of teacher, priest, elder, high priest, and evangelist. In 1905 he was married to Carrie Madden. In 1900 he moved to Meridian, Idaho, where he served as postmaster for fourteen years.

He is survived by his wife; two daughters: Mrs. Warren Moore of Meridian, and Mrs. Lester Smith of Caldwell, Idaho; two sons: James of Boise, and Robert of Prineville, Oregon; four sisters: Mrs. Rollo Bullock and Mrs. F. L. Dellembaugh of Boise; Mrs. John Kugler, Richmond, Missouri; and Mrs. David Van Trump, Independence, Missouri; a brother, Willis Cato, Salt Lake City, Utah; and seven grandchildren.

VOTAW.—Albert Shaw, was born in Michigan, October 21, 1861, and passed away May 12 at Sacramento, California. He joined the Reorganized Church on February 26, 1902, and was ordained an elder in 1917, serving as pastor in Dinuba and Fresno for fifteen years. He was associated in pastoral work in Sacramento from 1935 until the time of his death. During his long career he had been superintendent of power plants, owner of a general mercantile business, and a rancher. On September 7, 1916, he was married to Mabel MacDonald.

He is survived by his wife; three children: Mrs. Edna Burdick, Clara Roberts, and Laurence MacDonald, all of Sacramento; three brothers: Merritt of Whittier, California; Oscar and Ervin of Lawrence, Kansas; a sister, Mrs. Mary Setzer of Whittier; and four grandchildren. The funeral service was conducted by John Carmichael and John W. Rushton at Sacramento. The body was shipped to Whittier for interment, where John Blackmore officiated at the graveside service.

The Saints' Herald

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Number 25

The Famine

By Richard Irwin

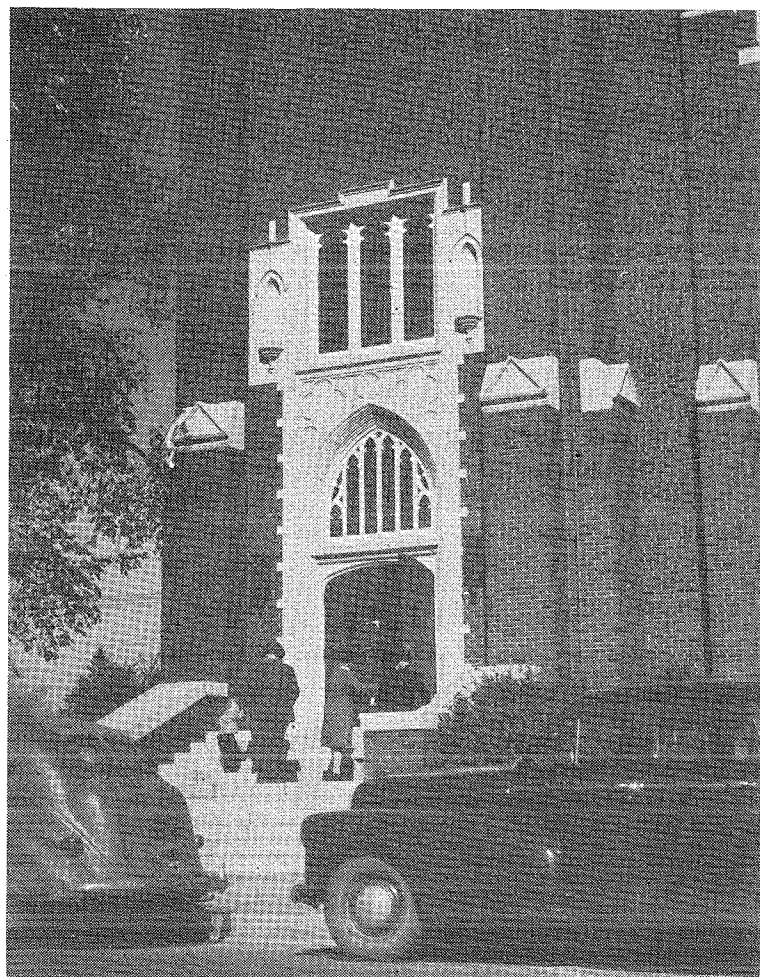
The Seventies Suggest:

*Organizing the Local Forces for
Missionary Work*

By Joseph E. Baldwin

In Appreciation of
Apostle Hanson

By President J. F. Garver



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

The Saints' Herald

Volume 93

June 22, 1946

Number 25

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The First Presidency

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John F. Garver
F. Henry Edwards

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

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This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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P. S.

* HONESTY IN THE WORLD

Don't be discouraged with the human race. You read many accounts of dishonesty and crime, and they make you sad. But they do not tell the whole story. There are many unknown examples of goodness and honesty. Bad things get most of the attention in the news.

Moments of carelessness strike all of us, when we leave valuable things and lose them, and would suffer loss if it were not for the kindness and honesty of other people. A leather case containing important credentials and papers was left in the Post Office. A dishonest finder could have profited by taking it. But the clerk said, "A lady turned it in." Surely "lady" is a good description of that person. And the clerk said, "I was going to phone you about it." Such incidents, and they are many, restore faith in humanity.

Most people are good and honest. There is only a small proportion of thieves and crim-

inals in the world, but they do a tremendous amount of harm. You will meet fine people everywhere.

And this fact is important: Every time you help someone, you give one more person an incentive to help others. The good example is contagious. If a tired clerk gives you too much change, be sure to return it, or she and her family will suffer. Never take advantage of mistakes that would benefit you, because they hurt others. Every bit of honesty and kindness helps a little bit to make this a better world.

* DID YOU EVER NOTICE that if you break a dollar to get a nickel, the rest of it fritters away, and you don't have much to show for it? . . . Take any small amount of money; save and add to it, and you soon have a respectable sum. But if you take the same amount and begin to spend, it is soon gone.

* CRUISE OF THE INK POT

Now that there are a few tires again and plenty of gas, it is a pleasure for the editor to clean the windshield of the "S.S. Inkpot" on a Saturday in preparation for a Sunday visit. Not all the interesting places are far away; some of them are very near. One of these is the Van Brunt congregation in Kansas City. It is located in a quiet part of our growing metropolis. The grain elevators have gone north to the Missouri River, the stockyards west to the Kaw, factories over the line into Kansas, and the mansions of the new-rich extend southward into the hills. Here in the northeastern part of the city are long streets with many homes, tall shade trees, neatly clipped lawns, attractive shrubs. The Van Brunt congregation meets in a Masonic hall on the boulevard, under the leadership of Pastor J. E. Cleveland. It has made a long struggle for existence, and had a particularly hard time when the young men were at war and older people away in the war industries. Now many have returned, and the attendance is large again. Brother Cleveland says, "This congregation will soon need a church of its own," which seems obvious to the visitor. There is a faithful group of older members who have supported the work there for years, and now the second generation is growing up to assume positions of responsibility. Someday, we hope, they will meet in a pretty church such as they deserve.

* IF YOU SPEAK one harsh, angry word, you are soon involved in a long series of troubles and difficulties, from which it is very hard to extricate yourself. And you know that it was all so unnecessary. If we could only keep from speaking that first harsh, angry word!

* VACATIONS. Each year, people look forward to vacation to provide a break in the routine of work, eating, sleeping, and more work. No matter how pleasant one's home and community may be, the narrow round that one follows each day from home to office to store and home again becomes monotonous. Relief comes on Sunday when one goes to church and varies the program, but that is not enough. . . . When there are so many wonderful and beautiful sights in the United States, we cannot understand those who are content to spend a whole vacation sitting around a camp, fishing and letting whiskers grow, learning nothing, seeing nothing new. Great sights are to be seen here, and by visiting our neighbors, Canada and Mexico. . . . Vacation for church people should also include reunion. Meeting with people, studying and playing together, one can refresh body, mind and spirit. Many of our reunions are held in very beautiful places, and would make ideal vacation spots independent of the religious meetings.

EDITORIAL

In Appreciation of Apostle Hanson

It was the privilege of the writer, representing the First Presidency, to be in attendance at the services of Crescent, Iowa, branch, May 26, commemorating the fiftieth anniversary of the ordination of Apostle Paul M. Hanson to the priesthood, which event occurred at this place, May 24, 1896.

Crescent was the home branch of the Hanson family in those days, and it was with understandable pride these good people laid claim to Brother Hanson as one of their sons, and sponsored the occasion that brought together here in one spirit, branch, district, and general church officers, with Saints and friends of this and surrounding areas, to do him honor who had for so long and faithfully served as a minister of the church; first as a priest, then as an elder, and as a seventy, an apostle, and as President of the Council of the Twelve.

It was recalled also that coming under appointment of the church in April, 1900, Elder Hanson has represented the church in many lands and missions, in constancy and with competence and dignity; and appreciation was expressed for his diligence in well-doing through all the years and vicissitudes of his labors in his homeland and in missions abroad.

Due appreciation, as should have been, was expressed, too, for the contribution Sister Hanson has made in support of the ministry of her husband; and we who have been blessed with like companions know how very much is due her for having both freed him for and sustained him in the work he has been called to do. Such an one, as has been said, is "a crown to her husband," a "gift of God."

The occasion furthermore afforded opportunity to stress the significance of ordination to the ministry of the church: Its ministers, as observed by the Apostle Paul, being taken from among the membership of the church, and compassed by like infirmity as are others of the church, at once sense the need both for compassion towards the people, and for intelligent and sacrificial labors in their behalf, that they may be brought to Christ, the Savior of us all. And we are confident that Brother Hanson, had he been counseled with, would have had it this way; for he would have asked that spread be given the efforts of the day, in stimulation of all Saints towards realization of the divine purpose in their life.

Favored were we who were present and participating in the services of this day. And fortunate are those of us who rise to its challenge.

J. F. G.

Gomer T. Griffiths

The Columbus, Ohio, branch paid tribute to Elder Gomer T. Griffiths on the occasion of his ninetieth birthday, Sunday, June 2. Many of the Saints from near-by branches were in attendance, and the Presidency and General Church were represented by Elder F. Henry Edwards. Letters of congratulation and good wishes were read from Elders Elbert A. Smith, the Presiding Patriarch, Paul M. Hanson, President of the Quorum of Twelve, and D. Blair Jensen, representing the Apostles in the Great Lakes field.

Brother Griffiths was born in Pennsylvania before "Young Joseph" took his place as leader of the Reorganization, and he has been a member of the priesthood since the day of his baptism, soon after the General Conference of 1877. He

has no clear memory of William Marks, who was counselor to Joseph Smith from 1863 to 1872, but, with this exception, Brother Griffiths has been personally acquainted with every other member of the Presidency and Presiding Bishopric of the Reorganization and with all but a few of the earlier members of the Quorum of Twelve. One of his early missionary associates was William B. Smith, brother of the Martyr, and a charter member of the Quorum of Twelve in this dispensation. He has ministered in ordinations to every office in the priesthood and has filled appointments to every field in the United States and Canada, as well as in Europe, Australia, Palestine, and the Society Islands. It is hardly surprising that when one talks to Brother Griffiths the history of the Reorganization lives before one's eyes.

In the eventide of life, Brother Griffiths is still strong in testimony. Despite the fact that his ministry has won hundreds of good men to the cause of Zion, he is still anxious to win a few more. He knows only one topic of conversation but that is the best topic any man can discuss, and on this topic he is extremely well posted.

May "Uncle Gomer" long remain with us, and may his testimony be carried forward thereafter, even as he has carried forward the testimonies of many good and valiant men who preceded him.

F. HENRY EDWARDS.

Centennial of Mt. Pisgah

Iowa papers are carrying an account of an offer from the President of the Mormon Church to co-operate with citizens of Iowa in celebrating the centennial anniversary of the settlement at Mt. Pisgah in Union County. President Smith is quoted as saying ten per centum of the pioneers who went West were buried at Mt. Pisgah. This probably is a mistake, since many of the pioneers died at Winter Quarters (Florence, Nebraska). June 17, 1846, was the date the first caravan arrived at Mt. Pisgah.

I. A. SMITH.

May 18, 1946

From the Presidency's Office

WE ARE IN receipt of a letter from Brother W. W. Anderson, president of the L. D. S. Men's Club of Greater Sydney, Australia. We believe his tribute to our late President is worthy of use in the *Herald*. From it we quote:

At its first meeting, the newly organized Latter Day Saint Men's Club of the Greater Sydney area learned with deep regret the news of the passing of the late President, Frederick Madison Smith. As a mark of respect, the brethren stood together to carry a motion that our sympathy and appreciation be extended to the surviving relatives and to the First Presidency.

In a unique and vital way, the ministry of our late beloved president reached out across the Pacific Ocean to influence the lives of the people of the Church of Jesus Christ in Australasia. His leadership in the movements for a broader culture and a deeper educational preparation for service has encouraged us to become better equipped for service. His broad vision for the cause of Zion, and his constant urge that her cause be made a present-day reality have inspired us towards a greater zionic living and endeavor. His unimpeachable character has challenged us to nobler living.

Frederick Madison Smith's deep interest in humanitarian movements and the human touch with which he mellowed the exacting schedule of his official life revealed to us the warm heart of the man himself. Against the yearnings of his heart for Peace, the war years of two world conflicts took a toll. They stood as a greater challenge to him to guide the church towards the setting up of those conditions that should make possible the reign of the Prince of Peace.

To the Smith family then we express our sincere sympathy in the grief that is with them. May the spirit of comfort be theirs to enjoy.

To the First Presidency in succession, we bring the assurance of our sustaining prayers for divine direction and the incentives of our co-operative loyalty and our willingness to share in the great redemptive tasks that lie before them and the church.

ELDER V. D. RUCH of Council Bluffs, Iowa, reports on his ministry during May in a way which

is both interesting and helpful. He says:

At the close of another month we find the branch in a very good condition spiritually and with fine interest and attendance. We observed the week of the fifth to the twelfth as Christian family week with special sermons on the Home and Family. We had Family Night at our midweek prayer service. Several complete families were in attendance. On Friday of that week, the women sponsored a mothers' reception which was well attended.

Brother Ruch then goes on:

It was 25 years ago along about now that I received my first general church appointment. My year at Graceland College was drawing to a close the latter part of May, 1921, when I received a letter from headquarters, notifying me of my appointment as missionary to the Northeast Missouri District. I have been under appointment continuously since that time. Twelve of those years were spent in Scandinavia, three in Missouri, seven in Tulsa, and now about three years here in Council Bluffs. I hope to be able to give 25 more years to the service of God and the church.

THE FIRST NEW BRANCH in New Jersey in the past fifty years was organized at Newark, Sunday, June 2, 1946, under the direction of Apostle George G. Lewis. This branch will succeed the Sunday school group organization which has been functioning since September 29, 1940, under the approval of the Brooklyn branch.

Among leaders who have been helpful in bringing the group to its present organization have been Stephen A. Black, now of Independence, Missouri, Harvey Grice, now of Port Huron, Michigan, M. W. Keairnes, originally of Omaha, and Howard Mousley of the local group.

Brother Keairnes will preside over the new branch, which has excellent prospects of early growth. For the present the Saints will meet at the Hotel Sheraton, Hill Street, Newark, New Jersey, and visiting members of the church will be especially welcome.

F. H. E.

If what is bottled-in-bond stayed in bond, a great many people would not be in bondage.

Dr. E. V. Shute and Dr. Wilfred Shute Participate in Medical Discovery

The *London Free Press* (Ontario, Canada), of May 25, makes a front-page feature story of the participation of one of our contributors, Dr. E. V. Shute of that city, in an important discovery of the use of Vitamin E in the treatment of certain heart disorders. The other doctors associated in the discovery were Dr. Wilfred Shute of Guelph, Dr. A. Vogelsang of London, and Floyd Skelton, a medical student. The story continues on page 8 with details of the discovery and pictures of the principals. We are glad to present this news to our readers, and extend our congratulations to Brother Shute.

Comfort Ye My People

Dr. Alexis Carrell says that nervous fragility, moral corruption, and insanity are more dangerous to the future of humanity than yellow fever or cancer. As many patients are victims of insanity as of all other diseases put together.

The world needs moral security. It needs to feel that wrongs will be righted, but that all that is worthwhile in the social heritage will not be lost in the righting of them. Some people seem to think that we cannot erect a better world without destroying everything good in the old world, which has been built by the painstaking effort of hundreds of generations of striving men and women. We need to make the old world better rather than to destroy it. Death and waste are the fruits of revolution; progress and beauty are the fruits of social evolution.—*The Clipsheet*.

"Local option elections in most eastern states are getting to be a costly pain in the neck to brewery organizations, but in view of the wider areas affected by their results, must be followed with unrelenting vigilance."—*Brewers' Journal*, March 15, 1944.

A Veteran's Protest

The Famine - Some Observations

By Richard Irwin

The author, a son of the late Bishop Charles E. Irwin, was in the military service during the war, and had ample opportunity to observe conditions here and in Europe. His indictment is severe, but who that knows could deny it?

THESE PAST FEW MONTHS upwards of twenty million fellow inhabitants of our "One World" have died horribly for want of a decent meal, or even an indecent one. As early as last October, the American public—that means the individual citizen—knew they would die. He knew they would die if he failed to help them. He neither assisted them materially or insisted that his government take the necessary, relatively painless, measures which would have permitted them to live. We could have saved these people, but we let them die. Morally we are guilty of an immense homicide.

Originally, to quote the *Saturday Review of Literature*, "We helped set up the United Nations Relief and Rehabilitation, supplying it with grains of flour when sacks were needed, and ignoring the reports of its director, who implored us to avert an immediate catastrophe."

Then, early this spring, the Secretary of Agriculture and the President launched a voluntary program of wheat conservation, appealing to individual Americans to reduce their weekly consumption of wheat products by two pounds. This voluntary program was given a further boost when Herbert Hoover returned from his fact-finding tour in the famine areas. Yet statistics show that the American citizen ignored these appeals. He even failed to substitute money for sacrifice, traditionally the easy way out for Americans. He was willing to spend and to countenance the spending of more money for a day's horse-racing than for a month's shipment of famine food. Thus, we, the people, rejected the voluntary sharing program and neglected to pressure our legislators for the limitation of food consumption by law.

Many Americans eat more in a day than most Europeans and Asiatics are able to scrounge in a week. That is a little caloric fact, not a figurative phrase.

Can it be, by some titanic distortion of values, that we have in a few months moved from a time in which men tossed away their lives like a used match for a few yards of bloody sand, to a time in which two pounds of wheat products are too onerous a sacrifice for the lives of decent, innocent people?

This insensitivity to the unimaginable

sufferings of other human beings, this cold-hearted imperturbability in a time of human catastrophe has, I think, a significance in the spheres of political idealology and religion. It points up our betrayal of American moral and liberal philosophy and casts doubt upon the sincerity of our Christian belief.

AMERICAN SCHOOL CHILDREN are cultivated in the democratic philosophy, the philosophy of Jefferson, Franklin, Lincoln. It is a fundamentally humanist philosophy. It is a philosophy full of concern for and faith in people, little people, of the elevation of individuals. The founders of our republic, and the people themselves in the past, demonstrated their capacity for sympathy and support for others on several occasions, sometimes at considerable cost and risk. But now our famine relief quota has been weighed and found wanting. Consequently our citizenry has been weighed and found wanting . . . wanting in the liberal humanitarianism, the warm sympathy and regard for human dignity bequeathed to us by the architects of our national structure and idealology.

I question whether the desperate situation has been inadequately publicized and dramatized, although there are newspapers—forthright, crusading ones—which harness their entire format to a school levy campaign and treat the jeopardy of several millions as run-of-the-mill news. But the lineaments of disaster have been drawn and redrawn; if the public whistles in ignorance, it is through no lack of repetitive publicity; the facts are ours and have been ours since last autumn. It is only honest concern and will which we lack.

Nor is the fact that we are an oasis of wasteful plenty in a desert of deprivation a domestic secret; it is for export even if our food is not. Its circulation in starving countries at a time when our official mouths extol the glories of "Democracy," One-Worldism, and the sanctity of the Common Man can accrue to us only scorn, bitterness, contempt, for hypocrisy, and eventual rejection of our moral code (or lack of it), which is, after all, the heart and sinew of our political creed. Visitors from France and

England have taken a quick, disgusted look and returned to their own soil, comforted in the conviction that there, at least, abides a sense of reality, a sober moderation and willingness to sacrifice consistent with the grim plight of our time. Britain recently released from her austere ration 200,000 bushels of wheat beyond her agreed quota. This evoked a trenchant cartoon from one of London's prominent newspapers. The artist depicted our national emblem with the stripes formed of the outstretched arms of hungry children; it bore the caption, "Old Glory or New Shame?"

Thoroughly understand and ponder the awful significance of Mr. Typical American at his table-side orgies—eggs, milk, butter, meat, bread, potatoes, vegetables, pie, cake, etc.—casually perusing a newspaper despatch from some wretched European city and asking the waitress for a couple extra slices of bread. His is the arctic detachedness of a scientist clinically observing an insect's death throes. Or the nonchalant depravity of Marie Antoinette, Marie the Flippant ("Let them eat cake"), who shrugged her way down from the palace balcony to the discredited immortality of the guillotine steps, shaping a portent and moral for shrugging nations, perhaps, as well as individuals with the somber justice of her fate. Thinking on Marie, one is impelled to wonder how long and to what extent the greatness of a people can be nourished on smallness of heart and contempt for the human race, of which they are part and parcel.

IN THE BEGINNING I expressed the opinion that we have accomplished a twofold betrayal. We are not only subverting our political traditions of liberalism and democratic morality; we are amassing further evidence that Christian "conviction" is a matter of the lip and not the heart, as if such evidence were not already poignantly ample. I hazard the opinion that there is no tenet nearer the core of Christian belief than that which bids us feed and support our fellow man in his moment of need. The ageless tale of the Good Samaritan, the Golden Rule, the picture of the judgment as sketched by Jesus on the Mount of Olives in Matthew 25: ("I was an hungry, and ye gave me meat") all support this view.

To be sure, the churches are impressively patronized of a Sunday, the litanies are told faithfully as they have been for ages, the prayers ascend, the pulpits quiver under the fist of righteous exhortation, and the children starve on while our tables are heavy laden. One is needed mentally by the remembered tale of the Hindu, who, on being asked his

opinion of the Christian faith, replied with courteous intention and ingenious accuracy, "It is a very fine religion; I should like to see it tried." And, unfortunately, that seems to sum it up.

We stand revealed in this hour as the inheritors of 1900 years of Christian tradition, and products of a civilization which has projected into the blue the towering spires of Notre Dame and St. Stephens so that the weak and emaciated may crawl into their shadow to die. We might well include the Stone Church on Lexington Avenue in Independence, Missouri, for, while we are not afflicted with the physical presence of the dying, our responsibility is far greater than either St. Stephens in Vienna or Notre Dame in Paris.

Prayer meetings, regular church attendance, promotion of minor social and hygienic rules, denominational doctrine, etc.—all these, admirable and important as they may be, are not the real meat of *functional* genuine Christianity. They are "salad," a side dish. Functional Christianity is the unceasing, unselfish devotion of man to the improvement of relationships between himself and other men and between all men plus purposeful, realistic sacrifice on the part of "Haves" to eliminate all types of suffering and need wherever it menaces any segment of humanity. Few of us, including myself, would be "practicing" Christians, measured by that yardstick. Especially now. We live in a time in which a few ounces of food pared, daily, from our diet would testify to our faith more eloquently than a thousand Wednesday night testimonies or a year's unbroken church attendance. And where are the Christians?

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THIS is a Reorganized Latter Day Saint organ. Comes the inevitable query, "What has this specifically to do with me, a Latter Day Saint?" The answer to that one should be, at least partially, apparent. Any observations about Christians in general are as applicable to Latter Day Saints as any other group. Perhaps more so. One recalls the label, "Chosen People." At one time it was the verbal expression of a militant clannishness which played its part in the vernal sorrows of our church. In recent time many of our church leaders, including the late President F. M. Smith, attempted to de-emphasize the complex in favor of a wider participation in the life of our encompassing society.

But, in a certain light, we are a "Chosen People." Chosen for what? Chosen, among other things, for our unique social consciousness, our recognition of man's responsibility—no, obligation to

his brother. It should be evident that such an obligation goes far beyond the narrow confines of intra-denominational relationships. We are more than a church; we are hearts and hands in the brotherhood of man, a less exclusive affiliation, but one which transcends any church tie, however indigenously worthy it may appear.

Considering our professed social enlightenment and devotion to pristine Christian principles, it would not be at all remarkable were we to be in the forefront of the Famine Relief Campaign. The remarkable thing is that our efforts to assist the emergency program have been negligible, or at least no more noteworthy than those of any other like-sized group, in some cases even less noteworthy. There is a church in Louisville, Kentucky, Episcopalian, which assumed responsibility for the feeding of an entire Catholic parish in the Moselle district of France. A church in Orlando,

Florida, not Latter Day Saint, has adopted a similar course. Are we laggards when we should be in the van?

I am not aware of any Sunday sermon in the past few weeks in my congregation which dealt exclusively with the suffering and death only a few hours away or inciting our membership to align themselves in some sort of collective effort for the alleviation of this dire condition. Under church auspices every Latter Day Saint housewife could be induced to sign a card, pledging herself to reduce the family's consumption of wheat products by two pounds. We possess a variety of auxiliary church organizations; *i. e.*, young adult and juvenile groups, women's and men's clubs, whose demonstrated ardor and selflessness needs only to be coalesced and channeled into a food conservation and collection drive. What are we waiting for? It is half-past eleven. Our brother grows weak looking for his keeper.

More Echoes of the Leadership Training Workshop

Held During General Conference

We brought to the readers of the *Saints' Herald* last week some thoughts expressed by one of the speakers at the Leadership Training Workshop during the recent General Conference, and promised that we would share talks made by other speakers as well. We are bringing you this time the high lights of a talk made by Brother Eldon B. Hart, who represents a number of young members of the church who faithfully studied during the period of their service to the country during the war. Brother Hart's experiences while in the Navy were such that he desired to learn more about his church, and he kindly told us about it in the Workshop. We pass his story on to you as he told it to us:

For some individuals, as myself, it took such a drastic thing as a war to take us a long way from home and away from the fellowship of Saints to realize what a great and wonderful church this is.

After almost two years under such circumstances, and after making many decisions that were of great importance, I received the desire to study. At that time I had no knowledge of study materials available through our church. I learned about a Protestant Bible class, so I began to study with them. However, there were too many things conflicting with our beliefs, so I was still dissatisfied, in spite of the fact that I did profit by studying with that class. In the meantime, I asked my parents to send me the *Saints' Herald*, and fortunately just then the book, *Bible Studies*, by Thelona D. Stevens, was being advertised. This was exactly what I was

looking for. After receiving my copy of the book, I examined it from cover to cover and discovered in the back of the book that the course might be taken by correspondence for credit.

My appreciation of this course will be eternal. With the references to the three standard books, including the Inspired Version, and the *Story of the Church*, I have come to deeply appreciate this gospel. I fully intend to take additional courses that will enable me to build on the foundation I have gained by my studies so far. If the purpose of this course is for Leadership Training, I can say it has done just that for me, for through the study of it I have come to sense the responsibilities that are resting upon me as a member of this church, and I do feel I know and appreciate my church much more as a result of the study of this course.

I would like to congratulate those of the Religious Education Department for the many avenues open to educate the people of this church to the ways of God.

And we of the Department of Religious Education wish to thank you, Brother Hart, for the good study work you have done, and for the contribution you made to the Leadership Training Workshop.

To all who are wishing to study, whether as individuals by correspondence, or as members of classes, we solicit your inquiries, and shall gladly send complete instructions for procedure. Write for Bulletin No. 102, addressing your request to The Department of Religious Education, The Auditorium, Independence, Missouri.

The Nature of Revelation

(Continued from last week.)

By Apostle Arthur A. Oakman

This higher level can best be expressed when the mind of Christ dwells in us. As we grow up unto him in all things, we shall be able to meet life and the course of history with the same power and insight which was manifested by Christ. We shall know as we are known. This does not mean that prophecy and vision will have no place, but rather that these are blended into a total life attitude which is the essence of the kingdom of God. What the church means by revelation, then, is almost beyond our present understanding. We can see it only dimly as we strive to live always on higher planes.

Thus having laid down these basic considerations, how can we approximate these rich gifts? Our individual differences are so marked that it is well-nigh impossible to lay down hard and fast rules as to what one shall do and shall not do, and how and when he shall do or shall not do it. But there are certain practices which are vital to the acquisition of spiritual power. And how better can they be delineated than in the Book of Alma? In speaking of the sons of Mosiah who had entered into a fiendish and hostile community at great personal risk, and had come out therefrom bringing with them a redeemed people, he says:

They were men of sound understanding,
And they had searched the Scriptures diligently
That they might know the word of God.
But this is not all:
They have given themselves to much prayer,
And fasting,
Therefore they had the spirit of prophecy,
And the spirit of revelation,
And when they taught,
They taught with power and authority,
Even as with the power and authority of God.

Many were brought before the altar of God,
To call upon his name,
And confess their sins.

Who is there in the church today who would be bold enough to venture the assertion that such a procedure adopted by a thousand men would not transform this church and change beyond all recognition the seal of its significance in the world of men and affairs?

The world needs divine revelation after the manner given by Christ. That revelation must be lived for. It will not come simply by asking for it. As it is lived for, it will be given, and as it is given, it must be responded to. Thus will the expanding life of God in the soul of the church bless all humanity, and the towers of Zion for which so many of us have longed be seen in the righteousness which is the fruitage of the word of God.

VI. REVELATION—SUPERNATURAL BUT NOT UNNATURAL

Revelation, then, is given in history for the purpose of molding the life of mankind. It is fashionable in our day, now that men of scientific accomplishment have told us about the universal reign of law, to discount miracles. It has come to pass even as said by the prophet of old "If they say there is a miracle believe it not, for God is not a God of miracles." But the objections urged against miracles rest upon certain assumptions which themselves are prejudices. Science cannot claim infallibility on the ground of its consistency, because what was thought to be scientific truth a generation ago has been placed in discard today. For instance, the atom was regarded about fifty years ago as the key to the structure of the universe; a universe which was then

supposed to be composed of atoms and force. Along with this conception arose a materialistic philosophy of life and a mechanistic view of the universe, and athiests galore who had a smattering of science told those of us who believed that personality lay in the heart of creation, that we were children, that we were intellectual cowards, and that we were afraid to face a reality of which they conceived themselves to be the high priests. But lo! fifty years after, we discovered the key which was so confidently proclaimed would unlock the mysteries of the universe, proved not to be the key so much as the lock itself. Ptolemy built a universe which lasted some 750 years. Then came along Sir Isaac Newton and constructed another universe which lasted about 400 years. Today Einstein has built a universe for us and nobody knows just how long that will last. But despite these changing scenes in the philosophic and intellectual landscape, one fact remains rooted in history: that fact is that God is, that he is a person, and that he is love. And that fact is attested to by long, long successions of great souls who tell us that God has made himself manifest to us. Those who are prejudiced thus against the miraculous, accuse believers of being dominated by religious authority enshrined in institutions. But surely it is just as bad to be dominated by the authority of the intellectuals whose fashions of thought are so manifestly unstable, as it is to be persuaded by the voluminous and consistent testimony of those who believe in God, and that he speaks. Why should it be thought a thing incredible that God speaks to man?

Revelation is supernatural, it is true, but it is not unnatural. He would be bold indeed nowadays, who dared to insist that *all* the natural laws of the universe were apprehended by mankind, and that such apprehension made impossible divine utterance. So years ago the freedom of the will was steadily denied by those who believed in cause and effect. But, today the element of indeterminism is ascribed even to the physical world, and it seems to me that belief in human agency and belief in miracles must both stem from the same world view. Thus science itself now admits, more or less, room for happenings which cannot be accounted for alone by what it now knows of the physical world.

VII. CONCLUSION

Anyone who has experienced the operation of the spirit of truth when he has been conscious of a blending of the life of God with his own, has come to know that revelation is much more than the transfer of intellectual propositions which can be phrased in words. And he knows, too, that it is much more than the transfer of deep feeling which is also present in the experience. Again the strengthening of the will which comes as one is inspired by the spirit of truth is not all that is involved in the process of revelation. Mind and heart and will are caught up and fused; the entire personality at its highest level is blessed and blended with the presence of Christ, and in such experience there is transmitted a divine gift which makes the recipient of such experience a new creature. Truly, the Lord Jesus said the word of God is like a seed. A seed which has within it a prophecy of the nature of God. A seed which is given by God and received by man. It is not the result of philosophy, it is not the result of scientific attitude of mind. It is not the result of sentimental attitude which makes one sorry for past sins. It doesn't rise from the subconscious.

Much more, it is not the result of a man holding an audience with himself and setting his own goals and standards and resolving to live up to them. There is nothing within the ken of man which can imagine what the gift of God is. God who is able to do far more abundantly than we can ask or think. It is love and light and life, as it is in Christ Jesus; and when we say this, we are extremely conscious of the paucity of human language to express the reality.

In conclusion then, brethren, we may say revelation is a historical fact. In ancient Israel, certain men claimed the vocation of prophet. The mind of God was transmitted to them. Their prophecies and perceptions, their dreams and visions were objectified in the life of Jesus Christ our Lord who made explicit what was, in them, implicit. In modern times the historical process was furthered and extended, and the message of God, his relation to man, the relation of man to man, and the certainty of the coming kingdom with its exaltation of righteousness and the condemnation of wickedness was further extended and interpreted in modern times. Revelation, considered historically, is of a piece with itself and is progressive, in that as man approximates its provision so it moves to greater understanding. It appeals to the conscience of man, which as Wordsworth said is the "stern daughter of the voice of God." It is in consonance with reason, for our minds are but an offspring of the mind and reason which is in all things.

In this connection, brethren, notice the language used by John in his testimony of our Lord.

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God . . .

For in the beginning was the WORD, even the Son.

This word *word* has an interesting and suggestive Greek background. It means "*logos*," and to a

Greek, *Logos* was synonymous with the "reason, or the energy" in all things. Moses put it this way, "God said, Let there be light . . . and there was light." Joseph Smith, in our day: "Christ is in all things, and is the life of all things, and is the law by which all things are governed."

Sir James Jeans has pointed out that all matter is resolvable into force, or radiation, or energy; and that the whole universe, both in its material and mental aspects is by a series of waves or radiations; imprisoned waves we call matter, and the unfettered waves we call light; and that strictly speaking the whole nature of the created order, both visible and invisible is covered in the Old Testament statement, "God said, Let there be light." Moses was told, when upon the mount of clear vision observing the creation in its immensity, "This is my work and my glory, to bring to pass the immortality and eternal life of man." It is indeed a sobering and uplifting thought that the whole order of things exists to bear record of God, and that whatever glory we achieve comes about by our complete dependence upon God. Further as one considers that this creative power as Bergson said, which is struggling for articulation and does not find release until man is brought into being, was incarnated, "made flesh," and that Christ came down and for our sakes was made in our form and nature that he might bring us to God, he is humbled at the unspeakable condescension of the Creator.

Let us then, as ministers, and as brethren one of another, keep our souls open to the truth from whence-soever source it may come, remembering that the soul has many windows through which the light of God may stream in upon us. As we do this, and as we are made partakers of the heavenly gift and the powers of the world to come, let us answer to the demands made upon us; and we shall find the elements of our common life, as those in the soil are transmuted by the action of the seed, caught up into his life and made in his likeness.

THE SEVENTIES SUGGEST

Organizing the Local Forces for Missionary Work

By Joseph E. Baldwin

THE DEGREE of success of any missionary endeavor will depend largely upon how well the branch is organized for it. Missionary work must become a part of a long-time, well-planned program. It must not be something injected in the program on the spur of the moment. It is not the job of the missionary to do all of the work. The members of the branch must become missionary-minded. They should learn how they can best assist in this phase of our work. Local priesthood members must become specialists in many phases of the work, and some need to become missionary specialists.

There should be at least three objectives in this over-all missionary endeavor. They are:

- (1) To win
- (2) To retain
- (3) To rewin

A successful program will be broad enough to cover all three of these points.

1. The Yearly Program:

The branch council should formulate the yearly program. A very important part of it is missionary work. It must be a year around endeavor, instead of a two-weeks' series only. All departments must assist in this plan. Each must build into its program this missionary phase. It will be the pastor's job to see that these departments are tied into the yearly outline of activities. As a part of the year's missionary endeavor, there should be an intensified series of missionary meetings. These meetings should be held at the most opportune time. They will be the high point of the annual missionary endeavor. Various committees need to be appointed well in advance of the series to give them ample time to work out special features. The series must not be an end in itself; it must be a part of the total program. The program should be evangelistic so as to win new members; it should minister to the needs of the present members so as to retain them; it should reach out to those who are inactive, and rewin them. Each person in the branch can assist in each phase of this work.

2. The Prospect:

The prospect is a very important factor in missionary work. We must learn to know who the prospects are (many of our local men do not know who they are, or where to look for them, it seems).

We first seek prospects among our members and regular attenders. We find

here those waiting for the opportunity to join the church—some unbaptized children, a nonmember husband or wife. These persons usually make good prospects, because they are acquainted with the church. Nonmembers in the neighborhood are prospects. Friends and relatives of our members are prospects. You may want to divide these into two groups: prospects and suspects.

A careful survey should be made for the prospect that would be helpful to the church first, then go out after others. A list should be made up which contains the names, addresses, telephone numbers, and any other information about the prospect that would be helpful to the missionary. A card for each prospect with all this information should be on file in the pastor's office, available to the missionary for his information.

3. The Visiting and Attendance Campaign:

About two months before the intensified series, the pastor and his associates should get together and organize the visiting campaign. The general objective of this campaign is that every worthy, dependable member, who will respond, be enlisted as a personal evangelist. They should be given the specific responsibility of visiting definite prospects or inactive members and bringing them to the meetings.

Much prayer and thought should be devoted to this work by the pastor. He should have his plan organized, and then call his key workers together. The details and purpose of visiting are explained to the workers, and their support solicited. They are given visiting cards for several prospects and inactive members. The assigning of these should be made with utmost care. It is well to make special assignment cards with space for reporting. Emphasis needs to be laid on the idea of the visitor's persuading the inactive members or nonmembers to come with them to the meetings.

The visitors should take an interest in, and develop a close friendship with those assigned to them. This will do much toward winning or rewinning them to the church.

4. The Advertising:

It pays to advertise, big business tells us. If that is true for industry, it is also true for us. We should make use of the latest advertising methods and technique in order to reach as many people as possible. The advertising medi-

ums which have been used most effectively are:

1. Local newspaper
 - a. The news story and cut of the speaker
 - b. A well-planned paid add
 - c. Sermon extracts
2. Handbills
3. Printed invitations—letters and bulletins
4. Radio
 - a. Sermons
 - b. Announcements
5. Personal Contact
 - a. Personal invitations
 - b. Telephone calls

We must use the best medium for our needs. Advertising is expensive in some of its forms. Therefore, we must know what will best serve the purpose and bring the greatest results.

5. The Music for the Series:

The service of song has often influenced people to join the church. The music department should co-operate with the pastor in planning and preparing special music for the series. The best talent available should be used and months spent in preparation. Music can do much combined with the spoken word in telling the "Old, Old Story." Truly it has an important part in the missionary series.

6. Financing the Series:

This problem should be considered by the finance committee. The cost of the series will vary with the community. It will depend on whether we rent a hall, or have our own building. A supply of tracts should be purchased, and flowers provided. The expense of the missionary should be met by the branch. The best way to do this is to provide for these expenses in the budget, so that the money is available when needed.

7. Introduction of the Missionary:

If possible, it is well for the speaker to come a week early to visit the prospects and Saints. He can, in this way,

get acquainted before the series begins. This is essential, because a nonmember doesn't ask questions until he feels he knows one.

The speaker should visit as many of the departments as possible, giving a pep talk about the series, and emphasizing the responsibility of each to support the effort.

8. The Rally Day:

It has been found that a rally day on the first Sunday is helpful. This gives the visiting teams something specific to work on. An effort should be made to get all the inactive members and prospects out to the services. A basket dinner is usually served in order that everyone can come and spend the day. A well-planned prayer service will help the series get off to a good start.

9. The Series:

The series proper is primarily up to the speaker. It is his job to put over the restoration message and sell the gospel to the prospects. The length of the series should be determined by the local officers and the speaker. The music, the scripture, and the sermon should all blend together to give an outstanding worship experience. The power of God must be felt in these meetings. Therefore, all the necessary preparation should be made so that God can bless the total effort with success.

10. The Follow-up:

At the close of the series it is well for the speaker to remain several days in follow-up work—again visiting the prospects who were not baptized. He should confront them with the question of baptism, try to answer their questions, and clear up their misunderstandings.

When he leaves, he should turn the list over to the pastor who should follow up the prospects and keep in touch with them. This effort should be supplemented by regular missionary sermons, cottage meetings, visiting, and laying plans for the intensified missionary endeavor of the next year.

Conclusion:

The importance of organized missionary work cannot be over-emphasized. It paves the way for the missionary to come for the intensified series. It is almost impossible for the missionary to start with a new prospect and in three or four weeks bring him to the point of joining the church. Missionary help is sent primarily to assist the local people in the conversion of their prospects.

THE HOME COLUMN

The L.D.S. Home of Tomorrow Is

Conditioned for Creative Living by Beauty

By Florence W. Simmons

BEAUTY IN THE HOME is far more than handsome furnishings arranged against a suitable background. Beauty in the home is not fully expressed by the aesthetics and dynamics of color and form and the right relationships of these so that a perfection of beauty seems attained.

Beauty, to relate to and emphasize and glorify that condition and place conveniently termed home, has that indescribable element in its composition that we can allude to but fall short of in analysis. This element is the common denominator in all choices made for the home. It is the factor which helps in a satisfactory decision on hues for wallpaper and carpeting. It is seen in groupings of furniture for comfort, in pictures chosen out of sympathy for a memory, a hobby, as pictures of birds for one fond of them.

This element is manifest in countless tangible and unmeasured ways. The casual observer of such a home would sum it up in that amazing term: grace. But grace is, itself, an exponent of the source of this beauty.

ONE STEPS INTO THIS HOUSE for the first time and is met and surrounded by the atmosphere this factor has created in the entire composition that is home. He reacts with a definite surge of appreciation to the beauty in this composite of shape, color, harmony of relations, and that additional something which has been interwoven and underlaid and overlaid in this composition. He is pervaded with a sense of comfort and consideration, of inviting warmth. Peace is imperaled throughout the atmosphere radiated from this indescribable constituent. His spirit lifts unconsciously in exalta-

Baptisms are obtained from the efforts of an evangelistic series, in direct proportion as the local Saints have developed a number of prospects who are from 50 to 95 per cent converted before the series starts.

If the local forces are not organized, the missionary has two strikes against him before he begins.

We must have an organized force of local workers, a well-informed missionary, and the power of God for a successful long-time missionary endeavor.

tion to something very right and lofty and grand.

Every choice made for this home, its charm of line and color, its integration of ideas, issued from the hearts and minds of persons who possessed that community of spirit which to begin with had created in the other that haven for which the true home is but a symbol, an outward expression of an inner home of the heart and spirit.

This love, this understanding is that first-last-and-throughout element which, if left out, negates material beauty in the home and leaves it cold, lifeless, sometimes hateful to those who refuse to impart kindness and friendly understanding.

Do you see that aesthetic beauty can be crested on the impetus of a spiritual exaltation deriving from that larger beauty, love? that it releases one's abilities, and its urge is a convoy for them in achieving beauty in the home?

Beauty in the home then, is more than a nicely executed room plan and the sounding of a cultural keynote in pictures and other accessories. Beauty in the home does not consist of an array of luxurious furnishings, which indeed detract from that essential quality of beauty that always leaves room for the idea of home.

Beauty in the zionic home is measured by more than good taste, but that "more" does not consist of material abundance.

This home may be furnished simply, indeed. But if there is cleanliness and color and understanding, if love has high lighted the imprint of the makers' personalities as they created, this home has achieved beauty.

THE ZIONIC HOME of tomorrow, however, sets a special standard for beauty, a norm of excellence. It will not be the place where everything used has been cast aside and replaced with pieces having store-shine. Some of the furniture will be refinished or painted or even made entirely at home. The creative hand of the homemakers will lend that special touch and flavor that sets this home apart from "mill-row." In the language of personalized beauty, it will sing with radiant tones: "This is ours, our home!"

Zionic homes will not be copies. They will not be chair for chair, and lamp for lamp, and table for table, ad infinitum,

like the famous Joneses. And they will be deepened and broadened by enough global culture to avoid the fads of acquisitive merchandisers seeking to keep up a lucrative income.

But, this splendid home of tomorrow's Zion will be an example of knowledge and skill in the art of creating a beauty which rises above mere livability in the home. A place to cook and eat and sleep, a casual stamping ground has never been able to substitute for the home.

The divine pattern for beauty throughout the earth does not permit of a narrowed, pitiable concept of it for the zionic home. The home where love is an abiding grace can put up with many material and cultural limitations. And, if one were to choose between this home and one filled with simple loveliness, yet devoid of the warmth of fellow consideration, he would leave his child in the home with the shabby furnishings and faded walls, and love!

Yet, even in the home where love is the one beauty, that alone has proved inadequate for the joy and normal unfoldment of that precious gift, personality. Young people go out from these homes dun in spirit. A film lies over the richness that should glow from their personalities. If only the parents had realized what a bit of color and light walls, bright flowers in the house would have meant to those expectant children hopeful for life's best.

THE ARTIST who designed and colored the earth's flowers and plant life, whose master artistry created the flora on the ocean's floor, furnished a ministry of beauty to man, the value of which even today he little grasps. But this ministry of beauty included in its mission the provision of example in line and form and hue for guides in creating this ministry in the home. We are indeed at home in beauty. After all, for those who have sought its larger meaning here, it is the ultimate habitat of the reunited soul and body.

Right color, alone, is of far-reaching emotional and spiritual value in the home environment. Colorists, through case reports, tell us that dunness and colors unsuited to the location work disaster in the minds and emotions of plant and factory workers to say nothing of slowing production and dulling the blade of efficiency. In the words of an authority on color: "We no longer live in a gray world."

We very nearly reflect our home's enormous influence for good or bad living. And since the true home reflects likewise the innate desires and aspirations, the personalities of the entire family, it is these families who plan and work out the decorative changes in it

together. Too many of our homes evidence the *dominant personality*—the one person who makes all decisions. Term it custom if you wish, but the thoughtful person knows that it is selfishness on the part of the wife and mother, or the husband who is indifferent, when she alone chooses wallpapers, rugs, bedroom sets, keying the entire decoration to herself.

We are interested in the things we, ourselves, create, and when all the family members have voice in decisions for home decorating, home bonds are forged with them which impart not only a sense of togetherness but personality security as well. It is these experiences which help families to acquaintance on the aesthetic level. So, with family discussion of plans and guidance, the children should work out their own room schemes. Aside from their privilege, it should be part of their job in the home-work plan.

AN ILLUSTRATION of worth is the experience of my little friend Virginia. From earliest childhood she frequently visited the well-known Nelson Art Gallery with her parents. And at four she put in her plea for a canopy bed like the one she had admired there. When she was nine the family moved, and in this new house with the exciting task of settling her own room she prevailed in her request for the canopied bed. The family had decided that the old furniture must be kept and the new decorating schemes adapted to it. Consequently, it was to the tops of an old four-poster bed that Virginia's father scrowled on the canopy he had made out of lengths of 2 x 4s. After discussing the matter together, Virginia was granted the former dining room rug, and as its dominant hue was green, she chose this for the main color of her room harmony. Her first visits to grandmother's had held the imagery and color of a collection of *Godey Lady Books*, and now she searched for wallpaper designed with these charming ladies for her room motif. Father wondered if this pattern might be too sophisticated for a nine year old, but there was something in his daughter's logic which convinced him that there were overtones already in her personality that would cause her and the lovely ladies to be at home together.

Virginia shopped with mother for rosebud designed material and eyelet embroidery for the canopy ruffle. And, as the *Godey Ladies'* green skirts were swagged and edged with white, there should be matching draperies that swagged also. She finally found strips of green percale quilt topping released by the government which she trimmed with the eyelet embroidery left from the canopy material. With room unity in

mind, they looked for wide ruffled curtains with eyelet embroidery edging, but at last compromised on plain white dotted swiss panels to conserve on the room budget.

This south room, delightful throughout, with its splendid cultural tone, reflects this daughter who, with guidance as needed of both her parents, was permitted to reveal some of the beauty inherent in her nature. A cultural accent in the room is a collection of Madonnas begun when Virginia was five, inspired by the Art Gallery. It may be added that brother was given equal consideration in the plan for his room. The mother terms it Democracy!

What does this tell us of values for the family norm? The home expresses the entire family since this was the procedure for the remainder of the house. It is the successful adaptation of old furniture to a new setting. It illustrates how richness may be acquired with simple and inexpensive materials. It is an example of initiative in creating useful beauty. It evidences rich cultural appreciation out of early and continuing experiences.

THE NORM for the home of tomorrow will emphasize creativity. Homemakers will originate rather than copy. To avail themselves of distant air travel and the scientific abundance forecast for the home, they will be expense-conscious and learn to see in ugly handicap furniture something to create into useful beauty rather than discard.

Three young married women, sisters, with homes grouped together on a hilltop, have achieved all of these points and to tell their story would mean to write a book about converting old cedar boxes into exotic, antiqued Chinese chests, tabletops of discarded picture frames and glass, exciting laquer designed picnic sets of dime-store tins, bookracks of grain troughs and literally hundreds of attractive home pieces from discards and handicaps. Thus they have enhanced the meaning of beauty in these three homes where this essential beauty is paramount.

A case illustration of the foregoing norm is found throughout another home, and I shall describe one room of it, a bedroom. The planning centered in late Victorian walnut furnishings and a fireplace. Since walnut furnished a dominant hue, cocoa brown and cream were used for the color scheme with emphasis of turquoise blue. On a fortunate shopping trip Mrs. X found a small remnant of the Tolle pattern, beige and turquoise figurines on a cocoa brown background. Just enough for the backs of the two Victorian chairs. Another rem-

nant of heavy rayon, brown, served for covering the seats. Mr. X repaired the chair, and Mrs. X upholstered both of them.

To give more pleasing lines to the fireplace, the mantel was cut down and a molding added all around, one foot from the opening. The red bricks, with the exception of one line next to the opening, were painted cream color, then touched with the same hue and quickly wiped to antique them in keeping with the period pieces of the room. Mrs. X then painted a design on the cream-colored bricks beside the molding, adapting it from the remnant pattern of figurines and scrolls, in many hues of rust and brown.

Quite by chance Mrs. X found wallpaper, a replica of the remnant pattern. Fortunate day, but we are helped when we try to create useful beauty. She papered the back of the large book niche with this and high lighted one of the shelves with Chinese figures in blue. This cultural accent was particularly appropriate, since Chinese though suited to any scheme is especially a part of this period.

A tabaret was removed from an old dresser, painted cream color and used for a low flower stand. Some of the figured wallpaper was pasted to the sides which were edged with fine molding. A Bennington teapot, cream luster with brown pattern, planted with ivy graced the completed stand. Late Victorian glass and china in cream and brown with ivy plants lent unity on the manteltop.

From an old gold picture frame, Mr. X made a shadow box. Mrs. X lined the back of it with finely striped silk in cream and brown. Against this background she tacked early pictures of her parents, the frames of which she had trimmed with ruffles of dark brown and turquoise blue grograin ribbon. The wallpaper throughout the room was light beige, cream, and off-white. The charm of the completed room, its cultural atmosphere, represent that norm of creativity expected for the zionic home of tomorrow. Too, this room was achieved with a minimum of expense.

THE NORM for the home is that it shall be conditioned by beauty for creative living that the larger ends of love and achievement may be realized in a family which has itself created the conditioning. This means that the setting for this home, its locality and neighborhood must likewise be prepared with a parallel conditioning. A family which has achieved such a home as has been described could not keep its poise at a parallel level in the dreary setting of a

poorly kept community. Outdoor-living must be visualized and the home yard landscaped and prepared for its function of beauty about the house and for health-giving hours spent in the air and sun among flowers and trees. A little exampling goes a far journeying in this quest for beauty.

TEST YOUR HOME ON THESE POINTS

1. Does the decoration of your home express you, your family?
2. Have you made all decisions or worked out the designing with your family so that the home represents all of you rather than a dominant personality?
3. Have you tried to fit your family into a misfit period, or have you planned for today?
4. Have you capitalized on the fact that many of the most interesting homes are cosmopolitan, combining with taste the furnishings of various periods?
5. Are you a copyist or an originator?
6. Are you creative, refinishing and redecorating furnishings on hand?
7. Have you turned handicaps into assets on the table-top-out-of-a-picture-frame and glass idea?
8. Is the mood conditioning of your home on a depressing or lift plane?
9. Does the color in your home give you a spiritual and emotional lift?
10. Is your home disturbing with too much intense color, or is it interesting with color emphasis?
11. Is your house over-decorated, or does it reflect intelligent simplicity converted to richness?
12. Are your walls littered with pictures, or are they grouped to relate to furniture groupings?

BIBLIOGRAPHY

Listed are a few outstanding books from the many we could have chosen.

Art in Everyday Life, Harriet & Vetta Goldstein. A reference book for teachers as well as students, this book is highly recommended as covering all phases of art and decorating in the home. Excellent color guides. The Macmillan Co.

Elements of Interior Decoration, Sherrill Whiton. An authority of fame, Mr. Whiton covers this field in a most helpful way. A cultural emphasis.

Decoration for the Small Home, Derek Patmore. Excellent examples and illustrations. Putmans.

Furnishing the Small Home, Margaret Merivale. Intensely interesting with illustrations. The Studio Publications.

Functional Color, Faber Birren. The uses of color in creating mood. Crimson Press.

The Language of Color, Luckiesh. Especially helpful in learning reaction to color.

Trees and Shrubs for Landscape Effects, Marian Cruger Coffin, Chas. Scribner's Sons.

The New Garden Encyclopedia, Seymour Wm. H. Wise & Co.

When wealth is lost, nothing is lost;
When health is lost, something is lost;
When character is lost, all is lost!

—Anonymous.

LETTERS

A Prayer Is Answered

This is the first time I have ever written a letter for the *Herald* although I have been a member for ten years.

My husband and I were Mennonites until we moved to Harrison, Michigan; there we attended meetings held in the schoolhouse by an organization known as the Christian Brotherhood. We were baptized and enjoyed the meetings very much until they decided to build a combined church and dance hall. We said we would help on the church, but we didn't believe in dancing. Several of the other members were discouraged too, so we started meeting together in the evening to read the Bible and pray for direction in finding the right church. Finally a Reorganized minister came to our house and asked if he might hold meetings there, so we had services for a week. The following Monday morning another minister joined him, and at the end of the series my husband and I and two of our children were baptized. Several months later others in the community joined the church. We know that our prayers were answered and that this is the true gospel.

Mrs. Linden Blosser.

Harrison, Michigan

A Member for Seventy-two Years

I am growing old and my eyesight is failing, but I wish to write one more letter, testifying of the goodness of our Heavenly Father to his children in these latter days. I shall be eighty years old on June 21, and have had the privilege of being a member of the Reorganized Church for seventy-two of those years. God is good—he is merciful to those who love him and keep his commandments; he is merciful even to those who do not.

I am not able to attend church, so I am writing this letter as perhaps my final testimony. I love this gospel, and believe with all my heart that it is the true church of God restored to the earth in the last days for "whosoever will accept it." The happiest people are those who keep the law.

I would be glad to receive letters from any who care to write. If I cannot read them all, they will be read for me. I ask God to comfort the hearts of all those who were bereaved through the loss of loved ones in the war, and pray he will bless the Saints now and forever.

ELLEN ADAIR.

1111 East Bryan
Sapulpa, Oklahoma

The Restoration

12. The Growth of the Church Outside of Missouri

By Evan A. Fry

IN RECENT numbers of this series about the origin and early history of the church, we have been considering the troubled days of the church in Missouri. But we do not want to lose sight of the fact that the main body of the church was still in the east—with headquarters at Kirtland, near Cleveland, Ohio. From this place the many activities of the new sect were largely directed during the years from 1831 to 1838, and here centered the more quiet and un-spectacular events of church growth and expansion. Before we go on to follow the Saints who were either exterminated or driven from the state of Missouri by Governor Boggs' "extermination order" in the fall of 1838, and tell you the story of the founding of still another town—beautiful Nauvoo—we wish to turn your attention eastward to bring our history up to date with that group of Saints left behind in Kirtland.

When the printing office had been destroyed in Independence, putting a sudden end to publication of *The Evening and Morning Star*, the church in Kirtland decided to purchase another printing press, and continue publication from that place. The new press was bought, publication resumed, and other good uses found for it as well. On September 24, 1834, a committee was selected to compile and prepare again the various revelations and articles on church doctrine for publication in book form. You may remember that these revelations had been sent to Missouri once for publication, and were partially printed, waiting for the bindery, when the printing office was destroyed by the mob. Not quite a year after their selection, the committee completed its work, and on August 17, 1835, the finished manuscript was presented to a gen-

eral assembly for ratification. The various officers and quorums of the church in turn expressed their willingness to ratify the book. A vote was taken, and unanimously it was ordered that the book as compiled by the committee be printed and accepted as binding in church belief, doctrine, and discipline. This is the book which is still in use in the church, with other additions since, called *The Book of Doctrine and Covenants*.

FEBRUARY 17, 1834, the Standing High Council of the church was organized—a body of twelve high priests whose duties were to advise the First Presidency of the church, and to act as a sort of "supreme court" to which cases could be taken on appeal from lower church courts. On February 14, 1835, the quorum of twelve apostles, who were to have oversight and direct responsibility for the missionary work of the church, were chosen and ordained, except for some who were away from home at the time. On April 28, 1835, 45 men were chosen to begin the first quorum of seventy—a group of men who were to function as traveling evangelists or missionaries, under the immediate supervision of the twelve apostles. The church was growing numerically. Its missionaries were constantly busy, and literally hundreds of people were being baptized every month. Some idea of the rapidity of growth may be had from the information that in 14 years, from April, 1830, to June, 1844, somewhere in the neighborhood of two hundred thousand people were baptized into the new faith.

Closely connected with this sweeping missionary effort was the building known as the Kirtland Temple, which still stands today in

the quiet little village of Kirtland, some three miles from Willoughby, Ohio, and twenty-odd miles east of Cleveland, near the main highway between Cleveland and Buffalo. In June, 1833, a committee was appointed to draft plans for the building, and by June 25, the building was under way. The size was specified by revelation to Joseph Smith—55 by 65 feet "in the inner court" and when the plans were drawn for seating the various quorums of priesthood in their appointed places, that size was found to be exactly what was needed. On July 23, 1833—the day the mob was destroying the printing press in Missouri—the cornerstone was laid. The building was a work of sacrifice, love, and devotion. All other work was secondary to the great work of building the temple. Church leaders from Joseph Smith on down donned "tow frocks and pantaloons" and did manual labor in the quarries, that the stone masons might have a plentiful supply of stone. The missionaries, as they came in, did their bit between missions. The women spun yarn, wove cloth, and made warm clothing to protect the men as they worked during the following winter. Tradition tells us that the women not only sold their jewelry and heirlooms and applied the money to the building fund, but gave their china and glassware to be ground up in the mortar or stucco with which the outside of the building was plastered, that the walls might sparkle in the sunlight. Oftimes it was necessary to work on the walls by day, and mount guard at night to keep mischievous enemies and hoodlums from destroying the day's work.

On November 19, 1835, the building was far enough advanced for the plasterers to begin work inside. On January 8, the outside plastering was finished, although the inside plastering was still unfinished. On Sunday, March 27, 1836, the completed building was dedicated in an eight-hour dedication service, with only a short intermission at

noon while mothers fed their children. This service was not marred by the passing of any collection plates, but men who stood at each door to receive contributions received \$963 for the building fund.

THIS KIRTLAND Temple is still unique among all the religious buildings of the world. It is a simple building, three stories high, with only an unfinished basement. The floors and roof are supported by huge hand-hewn beams of oak, which are as sound today as when they were first put in place over a hundred and ten years ago. The walls are of native stone, two feet thick, and plastered both inside and out. The exterior plaster is of a hardness which seemingly cannot be matched by any cement worker today, since all the patch work which has been applied to the original is far more absorptive of water than the old original stucco or plaster. The inner size, as we have already said, is 55 by 65 feet. Adding a ten foot vestibule and stair well to the front of the building, and allowing for the thickness of the walls, the exterior measurements are 59 by 79 feet. Many of the original windowpanes of hand-poured glass are still in the frames, and some of the old colonial windows are regarded as priceless antiques, irrespective of their religious significance.

The architecture of this unique building was mainly colonial, its exterior lines showing the simple yet stately dignity which is characteristic of many a New England church. But inside, there is a skillful and harmonious blending of architectural elements from the Corinthian, the Ionic, the Egyptian, and the Gothic. Although the building was used as a place of congregational assembly, this was its secondary purpose. Primarily it was intended as the home of what was called the "School of the Prophets"—a school of training and preparation for the missionaries who went out to preach the restored

gospel. On the first floor, this training was spiritual, consisting of prayer meetings, instruction in church doctrine, and what we would today call open forum discussions in which the men who had been so recently converted from other churches might unify their doctrinal beliefs and go out to preach a unified message. Since this was a day when few men had had educational privileges, the second floor auditorium was devoted to secular instruction in the common and collegiate courses of study. Still other classes were held in the six smaller rooms that comprised the third floor. The dual preparation received here—the preparation "by study and also by faith"—is considered to be the greatest single factor in explanation of the remarkable missionary success of the church during its first fourteen years of existence.

And so, the Kirtland Temple is held in great respect and veneration by this modern generation of Latter Day Saints, as the place where their fathers received an endowment of spiritual power, such as was received by the early apostles on the day of Pentecost. But there is still another reason why this building is so highly regarded and so carefully preserved. We are getting a little ahead of our story; but when the church broke up into factions after the death of Joseph Smith in 1844, a cloud was cast upon the legal title to this building. In 1880, the courts of Lake County, Ohio, found that the doctrines of polygamy, plurality of gods, Adam-God worship, and blood atonement, which had been introduced in Utah by Brigham Young, were departures from the original faith and doctrines taught by Joseph Smith, and awarded the title to the Reorganized Church, as lawful successor to the church which built this building. The church in Utah therefore has no claim whatsoever on the Kirtland Temple.

BUT NOW, back to our story. And we must introduce another discordant note, as we mention the panic of 1837. Perhaps in this post-

war period we would do well to study the panic of 1837 as an object lesson in the dangers of inflation. Business was good, prices were high, everybody was obsessed with the spirit of speculation, and determined to get rich quick. All over the country little private banks were established, which under the banking laws of those days could issue their own paper currency. Such paper money was plentiful all over the nation. The men in Kirtland, most of them church men, of course, decided that if everybody else could have a bank, they could too. Accordingly a man was dispatched to Philadelphia to buy plates from which to print their money, and another man dispatched to Columbus to secure a state charter. The man from Philadelphia returned with the plates, but the legislature in Columbus for no good reason refused a charter. But the men of Kirtland were not to be stopped. If everybody else had a bank, they surmised that they had a right to have one, too. They had some perfectly good plates on hand from which to print bank notes, and they had cost too much to replace or discard. The plates had been ordered and bought in good faith. So to satisfy the letter of the law, they simply added the word *Anti*, making their notes read, "Kirtland Safety Society ANTI-Banking Company."

They issued the first notes of their anti-banking society in November, 1836. They were accepted, and circulated quite freely for a time, until the financial structure of the whole nation collapsed the following spring. Bank after bank suspended specie payment. Hundreds of thousands of men and firms took bankruptcy. By May 10, 1837, not a bank in New York City remained open. Bankers fled for their lives, and were frequently the victims of riots, mobs, and even lynchings. The Kirtland Bank failed, too, and to make the feeling all the more venomous, the religious issue was projected upon the ill-will growing out of the general financial unrest. Even within the church there was suspi-

cion and division, in spite of Joseph Smith's frequent warnings against the spirit of speculation and inflated currency.

Only a great project could unite the church, and take its mind off its troubles. Accordingly a mission was proposed to England, and Heber C. Kimball and Orson Hyde were sent to this new territory. Other missionaries were sent to New York City, to Canada, to the New England States. Missionaries found ways miraculously opened up for them, and money provided when they most needed it. They preached the restored gospel of repentance; they told the story of the *Book of Mormon*; they healed the sick; they debated with representatives of other faiths. They baptized hundreds and thousands of people. So in spite of the dark days in Missouri, the church continued to grow and to spread, and to look towards the future with hope and faith.

Reunion Schedule

Reunion	Date	Place
E. Montana	June 22-30	Fairview
Nauvoo	June 23-30	Nauvoo
Owen Sound	June 29-July 6	Port Elgin
New York and Phila.	July 6-14	Deer Park
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western Colorado	July 13-21	—
Saskatchewan	July 13-21	Saskatoon
Ky. & Tennessee	July 20-28	Paris, Tenn.
Zion	July 20-28	Gardner Lake
So. New England	July 20-28	Onset, Mass.
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26-28	—
Spring River	Aug. 4	Silver Lake
Detroit-Windsor, Flint-Pt. Huron	July 27-Aug. 4	Blue Water
Arkansas & Louisiana	July 28-Aug. 4	—
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	Pacific Palisades
Central Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Eastern Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	—
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	—
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-26	Lamoni
No. California	Aug. 21-29	—
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wis.

News Briefs

PHILADELPHIA, PENNSYLVANIA.—Seventy George Njeim conducted a missionary series from April 28 to May 12; two new members were baptized at the close of the meetings. On May 11 a dinner was given at the church, so that all might get better acquainted with Brother Njeim; a "good neighbor" and "outstanding church worker" were chosen and honored on this occasion also. The choir presented the Easter message in song on April 21. A father-son banquet was held on May 4, and a mother-daughter banquet on May 24. Pastor C. V. Graham gave a report on General Conference, Sunday, May 24; he talked on the procedure of the gathering and missionary program of the church. To supplement his message, Pastor Graham had the "Standards for a Steward" printed on the back page of the weekly bulletins.

PROVIDENCE, RHODE ISLAND.—On February 20 a "friendly evening" was held in the chapel. Following the dinner hour everyone marched to the upper auditorium while the "Old, Old Path" was being played; at this time each nonmember was presented a carnation. Music was provided by the choir. District President Reed Holmes and Missionary Albert Scherer gave sermons. Despite one of the year's worst blizzards, seventy-nine people attended. All but one serviceman from the Providence congregation has been discharged; there are no gold stars on the flag, and only one member received the purple heart award for wounds.

INFORMATION WANTED.—In 1945 members of the Providence, Rhode Island, congregation celebrated the seventy-fifth anniversary of the organization of their branch. Now they have been informed that the celebration should not have taken place until this year. Pastor E. M. Brown would appreciate a confirmation on this statement from any of the older members.

SABETHA, KANSAS.—Elder E. W. Lloyd, affectionately known as "Daddy" Lloyd, was the guest speaker on May 19. His sermon and house-to-house visiting were greatly appreciated. Three young men of Sabetha congregation are still in service; Howard Brunner is stationed in Germany; Merlin and Marvin White are in the Navy.

EAST ST. LOUIS, ILLINOIS, Lansdowne Branch.—Evangelist John R. Grice recently held a series of meetings; six new members were baptized. An Easter play, written by Mrs. George Barraclough, was presented on April 21. On the following Sunday a special service was held for the returned servicemen; Fred Lambkin was the speaker. The women's department, under the supervision of Mrs. Fred Enywiler, is making quilts and rugs. The redecorating of the lower auditorium of the church is nearing completion. A junior choir has been organized under the leadership of Pastor Prosper Carl and is making splendid progress. A Boy Scout troop is being sponsored by the branch; Ernie Arnett is serving as scoutmaster, with Harold Harpley as his assistant.

PORT HURON, MICHIGAN.—The Easter sunrise service was in charge of visiting Evangelist John R. Grice. A flannelgraph talk was given by Mrs. Vivian Frizzell at junior church, and a service of special Easter music was presented in the evening. On May 2 the Port Huron women entertained the Sarnia, Ontario, group; Melvin Loeding provided a miniature international "Blue Water Bridge," which spans the St. Clair River, uniting the

two cities which centered the long table; tiny Canadian and American flags were used as place cards. On May 23 the Young Matrons sponsored a recital, after which the Blue Birds served refreshments; the proceeds will be used to take the Blue Bird circle to reunion. A mother-daughter tea was held on May 14 at the church. Apostle E. J. Gleazer was the guest speaker at a combined veteran-father-son banquet on May 16; 102 were present. Port Huron Saints grieve the passing of Priest Eugene Wyman and Deacon Everett Gersten, a returned serviceman.

RIO GRANDE VALLEY, TEXAS.—The *Saints' Herald* is in the home of every member of the Reorganized Church in the Rio Grande Valley.

BREMERTON, WASHINGTON.—An impressive candlelight service was presented by the Zion's League on Easter Sunday night. This type of devotional is rapidly growing in favor with the congregation. Seventy Ernest A. Ledworth arrived in Bremerton on May 3 and remained several weeks to visit with the Saints. This was Brother Ledworth's first mission since his ordination to the office of seventy. The shingling of the church has been completed, the walls have been kempted, and the floor and benches varnished. A group gathered at the Silver Lake reunion grounds on Thursday, May 30, and made preliminary preparations for the coming reunion. These grounds have been owned by the district for more than twenty years.

GUELPH, ONTARIO.—An Oriole group has been organized under the leadership of Emma Phillips and Ruby Sharpe. A beautiful Easter pageant was presented at the evening service on April 21 under the direction of Arthur Dunn and Winnie Morden. A gift of appreciation for their long service and friendship was given Mr. and Mrs. King Cooper by members of Guelph congregation; the Coopers are moving to Niagara Falls. The Elora and Fergus young people were entertained by the Guelph young people at a pancake social recently; proceeds were applied to the church furnace fund. On May 18 the women's department held a successful rummage sale. Out of town speakers for the month were E. J. Gleazer, Howard Schlotzhauer, and George Njeim.

INDEPENDENCE, MISSOURI, Enoch Hill.—The Mother's Day program was in charge of Henrietta Allen. The juniors, young people's chorus, and adult choir participated in the service. The Blue Birds, under the direction of their leader, Mildred Thompson, presented the evening program. There are two Blue Bird circles in the Enoch Hill group; one for the older, and one for the younger girls. President F. Henry Edwards was the speaker at 11 o'clock on May 19. Sympathy is extended to the families of Merwyn Beem, Mrs. Maggie Merchant, and Mrs. Hettie Johnson, who have recently passed away.

Grateful for Prayers

I would like to thank all the Saints for the prayers they have offered in my behalf. I am now at Rochester, waiting the result of examinations made by my home doctor. I am staying at a private home four blocks from Mayo clinic. Since there is no church here, I would be glad to have anyone living in this locality call on me.

MRS. EDWARD RODEFER.
632 2nd Street, S.W.
Rochester, Minnesota

BULLETIN BOARD

Notice to Saints in Minot, North Dakota

Since Mrs. M. D. Graham, branch solicitor for Minot, North Dakota, has moved from the state, the Saints in that territory will send their tithes and offerings to C. F. Young, 1342 8th Street South, Fargo, North Dakota, until another solicitor is appointed.

Western Colorado District Conference

The date of the western Colorado district conference has been changed to July 25 and 26. It will be held at Grand Junction, Colorado.

Southeastern Missouri District Conference

The southeastern Missouri district conference will be held July 6 and 7 at Logan Creek Church, Ellington, Missouri. All groups and branches of the district are invited to attend.

Northwestern Iowa Conference

The semi-annual conference of northwestern Iowa will convene at Woodbine, Iowa, on June 23. The day's activities will begin with a prayer service at 9 a. m.; Apostle Paul M. Hanson will be present. Several important matters are to be discussed at the business session. Your presence is needed; come and participate.

Southern Saskatchewan District Conference

The southern Saskatchewan district conference and reunion will convene at Weyburn, July 11 to 14. The Hostess Club has been secured for dining, resting, and visiting. Any having tents are advised to bring them, also bedding. Apostles D. T. Williams and C. R. Hield, and District President James Menzies will be present. All are invited to attend.

Northeastern Illinois District

Adult Day will be held for the Saints in northeastern Illinois district on June 23 at Plano, Illinois. Services will begin at 9:15 a. m.; all are invited to attend.

Spring River Reunion

The Spring River reunion will convene at Columbus, Kansas, on Saturday evening, July 27, and end Sunday, August 4. Leaders will be Arthur Oakman, Paul M. Hanson, William Patterson, Franklyn Weddle, Arthur Rock, Mrs. Arthur Oakman, Mrs. T. W. Bath, Mrs. Lois Shipley, and E. G. Gilbert. Order tents from Mark Mink, Box 422, Route No. 3, Joplin, Missouri.

(This space for Address Label.)

Requests for Prayers

Mrs. Ellen Adair of Sapulpa, Oklahoma, requests the prayers of the Saints for her daughter, Stella Cochran, that she may be relieved of the intense suffering she now endures.

Mrs. Orbie Crouch of Edwardsville, Illinois, requests the prayers of the Saints that her health will be restored.

Prayers are requested for Mary Jane Furell, who is suffering from a fractured skull, that she might be well without surgery.

WEDDINGS

Hoffman-Winans

Mollie N. Winans and George F. Hoffman, both of Burbank, California, were united in marriage on May 24 at the home of Elder and Mrs. R. H. Evans, Elder Evans officiating. They will continue to live in Burbank.

Remington-Wilson

At a double-ring ceremony which took place Thursday evening, May 2, at Rolla, Missouri, Agnes C. Wilson of Honolulu, T. H., became the bride of C. R. Remington, Jr.; Elder C. J. Remington, grandfather of the groom, officiated. Mrs. Remington, a graduate of the University of Minnesota, served in the C. A. A. of Honolulu during the war. The groom was with the 15th Q. M. T. Company stationed in Honolulu; he plans to become a student at the Rolla School of Mines.

Studebaker-Davis

Donna Davis, daughter of Mr. and Mrs. Chester Davis, and Allyn Studebaker, son of Mr. and Mrs. Allyn Studebaker, were united in marriage on February 22 at Port Huron, Michigan, Elder Jack Pray officiating.

Dumas-Schneider

Doris Schneider, daughter of Mr. and Mrs. Theodore Smith, and Donald Dumas, son of Mr. and Mrs. Edward Dumas, were married in Port Huron, Michigan. Elder Jack Pray performed the ceremony.

Vincent-Parks

Mary Jane Parks, daughter of Mr. and Mrs. C. E. Parks of Buhl, Idaho, and Clark E. Vincent, son of Mr. and Mrs. R. E. Vincent of Stewartville, Missouri, were united in marriage in the Graceland College chapel, Lamoni, Iowa, at high noon, Friday, May 31. Dr. Roy Chevile performed the ceremony. The Vincents will remain in Lamoni another year to attend college.

Fitzgerald-Kurtz

Clarice Kurtz, daughter of Mr. and Mrs. A. R. Kurtz, became the bride of William Fitzgerald at a double-ring ceremony solemnized at the home of the bride's parents in Flora, Illinois, on May 6. Elder Lewis Deselms officiated.

Marohnic-Watkins

Donna Watkins, daughter of Mr. and Mrs. Minor Watkins of Flint, Michigan, was united in marriage to George Marohnic, also of Flint, at the Newall Street Church on April 6. The ceremony was performed by Elder Theo Bush. The couple will live in Flint.

Darling-Anspaugh

Velma Anspaugh, daughter of Mrs. Mae Anspaugh, and Robert Darling, son of Mr. and Mrs. Constant Darling, both of Flint, Michigan, were married at the Newall Street Church on Saturday, April 13. Elder Arthur DuRose officiating. They will make their home in Flint.

Notter-Plumer

Florence Plumer, daughter of Mr. and Mrs. Joseph Plumer of Davison, Michigan, was united in marriage to Leonard Notter, son of Mr. and Mrs. Alfred Notter, also of Davison, by Elder Guy Yager on May 12. The wedding took place at the Notter residence.

Green-Roberts

Hazel Roberts, daughter of Mr. and Mrs. Thomas Roberts of Thorold, Canada, and William Green of Windsor, Canada, were married at the United Church in Thorold on March 9. They are making their home in Toronto.

Kettlewell-Birdsall

Betty Birdsall of Hamilton, Ontario, and Max Kettlewell of Essex, Ontario, were mar-

ried in the Hamilton Church on June 6, Elder Kettlewell officiating. The couple will live in Essex.

Bryan-Goldsmith

Mary Gouldsmith, daughter of Mr. and Mrs. C. L. Gouldsmith of Independence, Missouri, and W. B. Bryan of Tulsa, Oklahoma, were united in marriage at the home of the bride's brother, Nelson Gouldsmith, in Independence, on May 12. Evangelist H. A. Higgins performed the double-ring ceremony. The Bryans are making their home in Tulsa.

Births

Mr. and Mrs. Moroni Sherman of Escatawpa, Mississippi, announce the birth of a son, Lee Allen, born May 6 at the Jackson County Hospital.

Mr. and Mrs. D. O. Little of Alamo, Texas, announce the birth of a son, Robert Allen, born March 14. Mrs. Little was formerly Bernadine Solomon.

Mr. and Mrs. Aubrey Kennedy of Hamilton, Ontario, announce the birth of a son, Brian Paul, born May 30.

Sgt. and Mrs. Floyd B. Goff of Keesler Field, Mississippi, announce the birth of a son, David Lloyd, born May 19. Mrs. Goff was formerly Dorothy Arnell.

Our Departed Ones

THOMAS.—Mary Adamson, was born in Belleville, Illinois, on July 22, 1875, and died at her home in Los Angeles, California, on the night of May 22. She became a member of the Reorganized Church on July 4, 1888; always faithful to her vows, she attended prayer service the evening of her death.

She is survived by five daughters: Betty Brooks, Pasadena, California; Fern Court, Tacoma, Washington; Della Kozarian, Los Angeles, California; Lucille Cherry, Monrovia, California; and Olive Bucher, Los Angeles; one son, LeRoy Thomas, Pasadena; eight grandchildren, three great-grandchildren, four brothers, and one sister. Funeral services were conducted by Elder John Blackmore. Interment was in Forest Lawn Cemetery, Glendale, California.

BUSSEY.—Edward L., of San Bernardino, California, died May 20, after a long illness; he was fifty-nine years old. He had been in the employ of the Santa Fe Railway for forty-one years, serving most of that time as an engineer; he was retired in 1945.

Left to mourn are his wife, Roselyn Peake Bussey; two daughters: Mrs. Doyle Provost of Oakland, California; and Mrs. Virginia Kem of San Bernardino; four brothers, and two sisters. Funeral services were held at Shaw's Parlors, Elders Charles Fry and H. C. Ferguson officiating.

PUTNAM.—Nancy Margaret, daughter of James and Emmeline Ballentyne, was born at Dow City, Iowa, January 29, and died May 27 at the Mercy Hospital in Council Bluffs, Iowa. In girlhood she became a member of the Reorganized Church; to the end of her life she maintained an unswerving loyalty and devotion to her faith. On December 31, 1879, she was married to Charles Francis Putnam; eight children were born to this union; her husband and three children preceded her in death.

Left to mourn are four daughters: Ethel G. Lewis, Marion, Illinois; Carrie J. Carr, Leon, Iowa; Hazel M. Phillips, Vancouver, Washington; and Joyce E. Radtke, Council Bluffs, Iowa; one brother, R. A. Ballentyne, Lamoni, Iowa; two sisters: Mrs. Mattie Amundsen, Moorehead, Iowa, and Mrs. Fannie Moore, Des Moines, Iowa; twenty-two grandchildren and twenty-four great-grandchildren. The funeral service was held at Woodbine, Iowa, Elder V. D. Ruch and E. L. Edwards officiating. Interment was in the Ute, Iowa, cemetery.

THOMPSON.—Ida M., was born January 17, 1902, at Weston, Iowa, and made her home on a farm with her mother until she obtained employment in Council Bluffs, where she lived for the past twenty-two years. She died suddenly and unexpectedly on May 2 at her home. She was a member of the Reorganized Church, having been baptized on June 18, 1916.

She is survived by her mother, Mrs. Carl Thompson of Council Bluffs; four sisters: Mrs. Mary Brown, also of Council Bluffs; Mrs. Christina Petersen, Carson, Iowa; Mrs. Olga Andersen, Underwood, Iowa; and Mrs. Florence Gerdum, Denver, Colorado; and a brother, Thomas Thompson, Council Bluffs. Services were conducted in the Cutler Funeral Home, Elder Neis P. Johnson and V. D. Ruch officiating. Interment was in the Walnut Hill Cemetery.

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

The Saints' Herald

Volume 93

June 29, 1946

Number 26

The Gospel of the Atonement

(Complete in this Issue)

By Arthur A. Oakman

The Seventies Suggest

Publicity in Evangelism

By Eugene A. Theys

Challenges

(Written from Mexico)

By Norma Ann Kirkendall

OFFICIAL:

1947 Conference Music
Hymn Writing Contest
Play Contest

The Saints Herald

Volume 93

June 29, 1946

Number 26

EDITORS:

The First Presidency

Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

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Editor
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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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P. S.

*** CRUISE OF THE S.S. INKPOT**

A hot wind blowing from the south had made the Middlewest as parched as a piece of toast forgotten in the oven. On Sunday, June 16, the sun was glaring like an electric furnace in "skies of brass" by midmorning. It was the task of the editorial cruiser, the S.S. Inkpot, to make the voyage to Lamoni.

In spite of the heat (since dispelled by abundant cooling rain), the countryside along U. S. 69 was green and beautiful, not yet seriously damaged by the drought.

The church at Cameron displays a cordial invitation to worship, which is easily read from the highway. Considerably too late for the service, one was pleased to note the large number of cars parked by it to indicate the worshippers within.

Thirteen miles north of Cameron, at a point where U. S. 69 turns sharply west, it is joined from the north by Missouri 6. Follow this for nine miles, and the tourist comes to Gallatin, a place famous in church history for the sufferings of the early church people. Today, it is a quiet, old-fashioned town, and is famous for a popular dining place, which is considered one of the ten best in the nation, according to Duncan Hines. Cars from many states park there while people taste its fare. It is good, but you must make reservations or allow time, at least two hours, because the best food must be prepared to order, just as needed.

Iowa was cooler than Missouri, and it was pleasant to relax in the shade on the beautiful Graceland College campus. A few of the summer crew were about, but did not interfere

with the task of finishing the sermon outline.

Brother Edmund J. Gleazer, Jr., newly-appointed President of the College, was out patrolling his domain and found us. He took us home where Sister Gleazer provided lunch and grape juice, and we were entertained by the two children and their pets.

That evening Lamoni began its summer series of open-air services in Central Park, and it was a great pleasure to find old friends and faculty members in the congregation. Though there are changes in the city, some of the finest qualities of Lamoni people will never change.

The family of Aaron Engle of Philadelphia has moved to Lamoni, where the daughter, Clara, is a secretary in the Stake Office. Very kind and friendly people they are, and took care of the travelers before the long trip homeward. A collection of beautiful cut glass, and some lovely old pieces of furniture and other precious things, reflect a long history of good taste in the family. Brother Harry Engle, their son, was just recently married and is in the mission field for the church.

A full moon shone on the Inkpot all the way home late that night, and one was reminded of Joshua, who transfixed the moon with the command, "And thou, Moon, in the valley of Ajalon."

*** BRAVE WOMAN**

If anything would make you wish to pray, this true story will. The sister who writes to us has contributed some fine articles. She has overcome hard afflictions, and she is going bravely forward to meet another one. This is from her letter:

"I have learned that my partial blindness is permanent and I can never read again. With the help of my twelve-year-old son I have written an article which I hope you can use. A friend is making the last copy and will mail it to you. I plan to learn Braille and go on with my study and writing as much as possible. Is any of our church literature printed in Braille?"

Doctors have done what they could, and were unable to save her sight. This may be the final answer to her need; but again, it may not. There is a Great Physician to whom we can appeal in her behalf. . . . And if the Divine Will should not grant her recovery, there is always the inspiring example of Helen Keller.

*** ISAAC'S SONS**

Several times people have said to us, "The name 'Saxon' is derived from 'Isaac's sons.'" Undoubtedly these people make the statement in good faith, having read it, and believe it.

This statement does not agree with the dictionary, which asserts that the name "Saxon" comes from the Anglo-Saxon term, "Seaxe" or "Seaxan," which is from the stem word "seax," meaning a knife or a dagger. A "sax" was also a short, broad, one-edged knife or sword used by both Celts and Germans in early times. Further history of the word can be found in Webster's New International Dictionary, and a longer history in the Oxford English Dictionary.

This error is a common one, and is called "false etymology," because it attempts to trace origins of words upon mere similarities of sounds or forms.

It was natural that the Germanic tribe that invaded Britain about 800 A. D. should have been named by the Britons for the weapon its hordes carried and used in battle. The Angles, who came about the same time, were named for the fish hook they used.

* A good way to humble yourself is to read over what you wrote ten years ago, when you thought you were much smarter than you do now.

EDITORIAL

Wanted: Faith

Our Present Need

It seems to us that what the world needs more than anything else at the present moment is a return of faith. We need faith in God and in man, faith in the order of the universe, faith that somehow, in spite of all difficulties, things will come out right. It would be a mistake to hope that we shall have no troubles, that all problems will be solved for us, that capital and labor will end their fighting in a love-feast, or that the Russians will quit making trouble for the rest of the world, and that the rest of the world will quit making trouble for the Russians. Not even Santa Claus or a fairy godmother out of an old folk-tale could give us such blessings. But we do need faith in the survival of the human race, and faith that God has a purpose for us that cannot be defeated.

This postwar period is providing a field day for the prophets of doom, the apostles of despair, and the predictors of catastrophe. The quarrels of the victorious United Nations, and particularly of the "Big Three" gave them a good start. The atomic bomb gave them a strong argument, and they are making the most of it.

False Prophets

Lately, younger members of the church have been disturbed by unguarded talk of older members in which the apocalyptic literature of the Bible has figured strongly, along with current predictions of disaster for the world. This is very discouraging to the young who must prepare for careers, build homes, and plan for the future. People who predict disaster mean well; such people always arise in times of danger

and uncertainty, and their influence is detrimental.

All this has happened before, many times. It would be hard to find any period since the times of Christ when somebody was not predicting the end of the world by fire, collision with other planets, war, tidal wave, or something. These prophets have always been wrong, and the world has always gone on its course. Such prophets are not generally students of history, and they do not know how many times before their kind has failed. Even when proved wrong, their memories are short, and they are not embarrassed.

We should say to people: Do not let them frighten you; God is in charge of His world; His purposes will not fail; His work will be done.

In all ages there have been people who lost property and sometimes their lives, who have neglected personal development and opportunity because they thought the end of the world was coming. The world has been here a long time. Words cannot destroy it. It will be here a long time yet.

Faith and Courage

As one reads the pages of history, and the lives of the men and women who made it, he is moved with a great admiration, even reverence, for the courage and fortitude with which they lived out their days in doing the good work that was given to them. Always they built homes, raised families, did their best to educate the children and prepare them for life. In their own way, as best they could, they lived according to the gift of an inner light, adhered to principles that often made them defy death, held hearts and minds up to God asking for his mercy and guidance.

We need their faith and courage

now. We can have it if we do not listen to the voices of disaster, but proceed with sound judgment, common sense, and the practical conviction that we shall have a chance, no matter what comes.

There are more reasons to be happy than sad. There are more reasons to be hopeful than discouraged. We who have the gift of the gospel, and some understanding of God's purpose for us, should trust him. He will help us through.

Picture of Independence

You who have visited Independence have carried away many a memory, many a mental picture of the city and of the life that goes on in it. Even those who have not been here still have their ideas. Correspondence and personal report (and even gossip, too!) carry a steady stream of description of the life here at headquarters out to all parts of the church.

To all these pictures we would like to add one.

The occasion was the annual social gathering of the Stone Church hostesses, on the evening of June 18, at the home of their chairman, Mrs. James Gault. Husbands were included, and Brother Gault gave more than his share of valiant service for the occasion. Guests of honor included President Israel A. Smith, Pastor Garland E. Tickemyer and his wife, Drs. Charles F. Grabske and Vance E. Link (a splendid team who have helped nearly everybody in the crowd at some time or other), Bishop Walter Johnson; and many others who have served well.

The dinner was co-operative. Into this spacious home each couple brought food, dishes, silverware, and a number brought folding tables. The space was crowded, but every one was seated, well supplied, and happy. Throughout the dinner and afterward, there was good conversation and friendly fellowship.

If this were merely another social occasion it would not merit special

attention. But it was something more than that; it was significant of the life and work of our church people here, and, in a way, symbolic of what we may expect to come. First and foremost, it was a service group. Every family there had given incalculable amounts of time in service to the church—in hostess work, in all the branches of ministry, in music, and many other activities.

At that moment it was easy to wish that television might have carried a picture of that gathering to all the members of the church.

In such a gathering, with such good and friendly people, the hope of Zion seems to draw near. Its ideals do not appear impractical or impossible. With more people like this, any good piece of work could be done.

The hope of Zion lies in the assurance that there will be more such people—many more of them. They will be citizens who build and preserve homes and home life, competent in their businesses and professions, informed and intelligent, liberal and kindly, able and willing to accept the responsibilities of leadership, and the wisdom of being led.

This is but one more of many descriptions and pictures of the life of our church here. We would be glad if you should add this one to your collection. L. J. L.

“There is a large population of inebriates, who do not come to their excessive habit from psychological conditions but largely from their own conduct or through the social mores of their group. Although they do not have a need of escape, they expose themselves to becoming chronic alcoholics because of the compulsions of their environment.” —Dr. E. M. Jellinek, Director, School of Alcoholic Studies, Yale University.

“Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?” —Isaiah 55: 2.

OFFICIAL

1947 Conference Music

The anthem list below includes the anthems which the conference choir will use next April. Each of these numbers is appropriate for general use in the local choirs throughout the church and this department urges that local choristers secure them and use them during the year. Any one who attends conference and who sings in any local choir will be prepared to sing with us during the conference period, and also the members of the congregation will have become familiar with the anthems and will appreciate them more during the time they hear them at conference.

If your local music dealer cannot supply you, you may write Neil Kjos, 223 West Lake Street, Chicago 6, Illinois, and he will give you a special rate on them.

If there are singers in the church who are isolated from regular choir membership who would like to sing in the conference choir, we urge them to secure this music and learn it at home and join us next conference.

FRANKLYN S. WEDDLE,
Director of Music.

1947 General Conference Choir Anthem List

- For God So Loved the World*—Raymond Rhea—SATB @ 18c
Published by Choral Press No. 1873, 1304 Chicago Ave., Evanston, Illinois.
- The Lord's Prayer*—Don Vanderberg—SATB @ 18c
Published by Choral Press No. 1864.
- University Temple Responses*, Set No. 1—Chas. W. Lawrence—SATB @ 18c
Published by Choral Press No. 1861.
- Festival Prelude*—Bach-Stoessel—SATB @ 25c, Published by C. C. Birchard & Co., No. 316.
- Sing Praise to God, the Almighty*—Russian-Whitford—SATB @ 15c
Published by C. C. Birchard & Co., No. 344.
- Let All the World in Every Corner Sing*—E. T. Chapman—SATB @ 15c
Published by C. C. Birchard & Co., No. 1189.
- Come, Thou Almighty King*—Alfred Whitehead—SATB @ 15c
Published by Carl Fischer, No. CM602.

Play Contest

The White Masque Players are sponsoring another playwriting contest, ending December 31, 1946. The rules are as follows:

1. The length of the play is to be the equivalent of a three act play. It may be written in as many acts as you wish.
 2. It is to be double spaced.
 3. It is to be written on one side of page only.
 4. Subject may be: Modern Religious, Biblical, Church History, or *Book of Mormon*.
- A prize of twenty-five dollars will be awarded to the writer of the best play. Mail all entries to Richard Maloney, 1326 South Spring, Independence, Missouri. (Plays that arrived too late for last year's contest will be considered eligible for this year's contest.)

Hymn Writing Contest

There is still time to enter your composition in the "Original Hymn Writing Contest" which closes September 1, 1946. This contest is being sponsored by the Independence Music Club.

RULES

There are no restrictions in the type of hymn. There is a special need, however, for hymns in the following categories:

- Palm Sunday (Lenten)
- Thanksgiving
- Baptismal
- Confirmations
- Blessing of Children
- Communion
- Ordinations
- Other hymns distinctive of our L. D. S. Church philosophy.

More than one hymn may be entered by the same person, but these compositions must be under ONE nom-de-plume.

Contestants are to use a nom-de-plume in signing their manuscripts; also to send their real name, together with their nom-de-plume in a separate sealed envelope.

Words and music will be judged independently. Only one prize for each will be awarded the same contestant.

A competent committee will judge the manuscripts and choose the winners. Their decision will be final.

Entries, ORIGINAL WORDS AND MUSIC, COMPLETE, must be received by the Club not later than September 1, 1946.

PRIZES

- First\$100.00
- Second 50.00

No manuscripts will be returned unless accompanied by self-addressed and stamped envelope. Mail to Independence Music Club, Ruth Lewis Holman, Corresponding Secretary, 501 North Pleasant Street, Independence, Missouri.

The Gospel of the Atonement

By Apostle Arthur A. Oakman

Complete in this issue. The third of a series of lectures delivered before a group of church appointees in Chicago, during December, 1945.

I. Principle of Vicarious Sacrifice.

The Divine Nature is attested to and expressed in part through nature. "All things are made to bear record of me, things which are above . . ." We often refer to the "stars in their courses" as confirming or as opposed to some particular course of action as it agrees with or as it violates the moral law. So permanent do the stars appear to be, that such reference seems justified. Kant said that one of the things which filled him with "ever increasing wonder, admiration and awe," was the "starry heavens above." Of them Joseph Smith also said, "Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in majesty and power." "The Universe," says Jeans, "appears more and more to be the work of a great Thinker." So the Psalmist rightfully declares, "The Heavens declare the glory (intelligence) of God . . ."

Already (cf. Lecture II) we have mentioned the fact that the Restoration movement has emphasized the centrality of Christ in the created order. His Cosmic functions are outlined in the following:

This Comforter is the promise which I give unto you of eternal life, even the glory of the celestial kingdom; which glory is that of the church of the Firstborn, even of God, the holiest of all, through Jesus Christ, His Son; he that ascended on high, as also he descended below all things, in that he comprehended all things that he might be in all things and through all things, the light of truth, which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and is the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand.

If we look for a moment at our own solar system, and consider the sun, its center, we find two facts in its behavior which correspond to aspects of Christ's character, confirming the declaration above referred to. First, its movements are constant—they can be depended upon; and, secondly, its nature is sacrificial—it gives itself as it shines forth.

Not only does our sun move with precision, but it holds in the same precision relation, all the other planets in the system. This fact makes possible

new discoveries. One of the most brilliant achievements of the human mind since the days of Newton was the discovery of the planet Neptune. Intricate mathematical calculations were required in the prognosis, and two young astronomers, J. C. Adams of Cambridge, and a Frenchman, U. J. Leverrier, shared in the honor of discovery.

Both attributed certain vagaries in the observed motion of the planet Uranus to the gravitational pull of an exterior planet, and both set to work to calculate the orbit in which this supposed outer planet must move to explain these vagaries.

Adams finished his calculations first, and informed observers at Cambridge as to the part of the sky in which the new planet ought to lie. As a result Neptune was observed twice, although without being immediately identified as the wanted planet. Before this identification had been established at Cambridge, Leverrier had finished his computations and communicated his results to Galle, an assistant at Berlin, who was able to identify the planet at once, Berlin possessing better star-charts of the region of the sky in question than were accessible at Cambridge.

In such brilliant achievements we see God "moving in majesty"—that is—"according to Law."

But while moving with inerrant accuracy, the sun "giveth" his light. Consider, brethren, what that means. Every twenty-four hours in our time, three hundred thousand million tons of the sun's substance is being transformed into radiation, energy and heat, and is sent streaming through space to quicken life elsewhere. Two hundred and fifty million tons per second—six hundred and fifty times the amount of water which goes over Niagara is a stupendous transformation of substance into light or into radiation, but that is what our sun is doing all the time. In giving its light, it is giving itself. Some day our sun will burn out . . . "the heavens wax old as doth a garment, and as a vesture . . ." "As one earth passeth away and the heavens thereof . . ." The basic life principle of the existence of the orb which rules the day is sacrifice. We name our highest glory after this principle—Celestial Glory.

Consider the seed. It is buried in the earth. The heat and energy of the sun pour downward. The promise of life stirs, breaks forth, fructifies. The seed dies, and new life is born. The tree grown, the forest matures. Ages pass, and the forest is buried, and—transformed. Then men go down into the

bowels of the earth for the coal, which is burned to give light and heat and energy. The sunshine of so many aeons ago has blessed us today. Jesus used this idea to explain his own life principle to some Greeks who were inquiring about him.

And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip . . . and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. And Jesus answereth them saying, The hour has come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

The supremely intelligent life, and that most glorious, is the life lived according to the principle set forth above. God was glorified by the sacrificial endeavor of Christ. Christ was and is the prophecy of the Kingdom of God—he is the first citizen—the archetype of all citizens. The kingdom of God will not come until men behave in consonance with the nature of Christ, by yielding up the whole lives, lawfully and intelligently to the demands of the Christ Spirit. The Christ Spirit runs all through Nature. Surely God moves in majesty (according to law) and in power (according to love) in all creation.

Every creative aspect of life reflects suffering—vicarious suffering. For the sole satisfaction of an inward grace, the mother yields herself to the valley and shadow of death for the sake of an unseen, unborn offspring. The philosophy of Plato cost the life of Socrates. The great Eroica Symphony came out of Beethoven's agony when he realized he was to lose his hearing. Consider the following from a frail girl who lay dying:

LAST LINES

No coward soul is mine
No trembler in the world's storm-troubled
sphere,
I see Heaven's glories shine,
And faith shines equal, arming me from fear.

Though earth and man were gone
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

There is not room for death
Nor atom that his might would render void.
Thou! Thou art being and breath
And what Thou art may never be destroyed.

—Emily Brontë.

Brethren, you do not get that kind of faith out of an easy life. That kind of faith represents the triumphant resurgence of the human spirit against cruelty and injustice oftentimes set in life itself; and is born of worship conditioned in agony of soul and humility of spirit.

Many attempts have been made to justify the problem of suffering. The Book of Job is one of these—and the significant element in that book is shown forth when the hard core of Job's integrity is laid bare for all to see, and when he utters the immortal words:

I know that my redeemer liveth,
And shall stand at the latter day upon the earth,

And though skin-worms destroy this body,
Yet in my flesh shall I see God.

We come back, then, to the testimony of Jesus. What scientists perceive, and what artists discern, what the reason and conscience of good men everywhere appreciate, has, in ampler measure been presented in the long course of history through the Divine Ordinances. When our race was young, the sacrifice of Christ was foreshadowed.

And Adam called upon the name of the Lord, and Eve also, his wife; and they heard the voice of the Lord, from the way towards the garden of Eden, speaking unto them, and they saw him not, for they were shut out from his presence.

And he gave unto them commandments, that they should worship the Lord their God; and should offer the firstlings of their flocks for an offering unto the Lord. . . . And the angel spake saying, This thing is a similitude of the sacrifice of the Only Begotten of the Father. . . .

And thus were all things confirmed unto Adam by an holy ordinance. . . .

When it was thought wise in the Divine Providence, to establish anew a nation through which the Divine riches could be manifest, Abraham and his son Isaac were chosen as the principals in a moving drama of sacrifice, father and son, in concert, under Divine inspiration gave their posterity a preview upon Mount Moriah of the Sacrifice of Christ.

Later, it became necessary to deliver Israel from bondage. Then it was the Passover was inaugurated and the Paschal Lamb slain and eaten. Precise and explicit were the instructions concerning this ceremony. Why? To enable the chosen people to recognize Christ, the One Anointed, when he should appear, and, in some measure, to lay them under obligation to serve God, by showing in

the sacrificial endeavor of Christ, what it cost God to deliver them, and set them free to reveal His purposes through them. Indeed the whole Hebrew cultus, with its rites and ceremonies, its sacred implement, tabernacle and temple pointed them to the Ruler of nature, who was also to be the Redeemer of nature's crowning achievement—man.

Since the advent of Our Lord, we engage in Eucharist, eating and drinking in remembrance of Him. Thus has testimony of His sacrifice been given in all ages, having as its purpose the securing of unity between God and man.

"God so loved the world that he gave his only begotten Son." Vicarious suffering, the by-product of divine endeavor, holds all creation in its grasp. Heaven above, earth beneath, the world within and the regions below declare the glory of Jesus.

II. Christ—A Quickening Spirit.

Love is creative. Of that much we may be sure. But so very often has life been cruel that we ask "Is love triumphant?" Is the order and fitness of things good? God *is*; that, in some reasonable fashion, we conclude from our analysis of knowledge—our epistemology. But *what* is He? Is H. G. Wells right in affirming a vast area of the universe which is impervious and inscrutable and against which men rebel? The church has always dogmatized and said, "God is love!" There is no area into which man may drift "beyond His love and care." But that dogma is the most difficult of all.

Talk with a man who is sheltered and comfortable, and surrounded by gracious friends and congenial acquaintances, one who has never been shaken by some personal grief or injustice and has been cradled in some respectable religious faith. He may tell you, possibly, that he believes beneficence to lie behind all things. But then let life tackle him. Let him lose his material security through no fault of his own. Set the forces of evil against him with all their bitter malevolence. Take his only son and condemn him to die, heroically of course, in some slimy swamp thousands of miles from home, for his country. Finally, afflict him with an incurable disease, and see, then, brethren, if he will maintain his integrity. No mortal could so maintain his belief in Divine beneficence unless, as Job of old, he had the testimony of Jesus!

Vicarious suffering, and the principle of sacrifice undoubtedly does lie behind the created order. Admitted! But the most difficult of all tasks, or so it seems to me, is the one set up by the superimposition upon the created order of human sin, willfulness and pride. How can

God break through the barriers thus erected and assure men that He loves them? Man's sorrow has been greatly multiplied by his rebellion. Add to the normal suffering incidental to create the intolerable misery consequenced by sin and it seems to be that an awful weight descends upon our hearts and threatens to crush us. "We are," most emphatically, "made partakers of misery and woe!" To assure men of love undying and unobliterable was the task *which Love undertook* in Christ, and the glory of the Atonement is shown forth by the way Jesus met, absorbed and utterly defeated sin in his own person. But we are here anticipating too readily our line of argument, if one can legitimately construct a line of argument about such as love and sin.

We have used the word sin before. In the last lecture we mentioned the fact of sin, tried to justify the Scriptural estimate of man and say that he needed not so much education and enlightenment, as rebirth and reconstruction. We called sin—"rebellion." Now we must try to evaluate a little more fully the nature of sin; for such understanding is necessary if we are to appreciate the Atonement.

YOUNG JONSEY

When a boy his family was poor. At times there was hardly enough to feed the four of them. No Social Security then. You had to work to eat, or if you could not find work, beg, and if you were too proud to beg, as very often you were, you had to go hungry. One day, when funds were almost exhausted, Jonsey went to Mother's purse and took the two remaining pennies to buy funny papers. After he read them he turned toward home—hiding them on the way—and saw his mother waiting for him at the front door. She knew what had happened. He decided to bluff it out!

"Jonsey, did you take money from my purse?" she asked with anxiety. "Why, no, I didn't," stonily rejoined the boy.

"Look me in the face, Jonsey!" Defiantly now he looked his mother in the eye. "Do you mean to say that you never took any money out of my purse?" "Certainly I did not," he spat, "of course not."

Steadily she looked at him, looked into him, and slowly her fine gray eyes brimmed.

"I never thought I should live to raise a liar as well as a thief!"

Jonsey averted his impudent stare but something gripped his heart! A big lump came in his throat. He sensed that his mother was hurt—and he sensed, too, it was not the money that counted so much as that something had happened between them. A barrier had been

erected. A sense of shame passed to him, shame measured out to him because he loved her and had caused her heartbreak. Of course he was not able to grasp all the factors or the forces brought to bear in those moments. He sensed them but dimly after he grew to manhood and had a boy of his own. Then it was he came to see that surely his mother had "borne his grief and caused his iniquity," and in the measure of his love for her, her stripes were to him healing penances. Always afterwards he stayed honest and true.

AN ANALYSIS OF SIN

Jonsey's mother lived for Jonsey. She loved him. What Jonsey did, therefore, he did to *her*, and she could no more be unconcerned about the lie and the theft than she could cease to exist. She did not stop loving Jonsey—that was impossible. She simply identified herself with what he had done and bore a sense of shame which the boy did not feel until he caught it from her.

Jonsey might have walked into a store and stolen from a stranger. Such an act would have transgressed the ethical code. Or, he could have gone to the home of a friend and taken from his friend's mother. The same act would thus become a greater betrayal of trust. But Jonsey took the money from his own mother! What would have been a transgression of the ethical code, or a betrayal of friendship, thus became heinous sin. A discourtesy to a stranger becomes an insult when offered to a friend. But an insult to a friend is transformed into a fearsome act of disloyalty and sin when offered to a loved one. *And the degree of difference is not in the act itself but in the degree of love which the act affronts.*

What makes sin so serious is that, like young Jonsey, we are constant recipients of the gifts of God, given by Him out of His free love for us; and we use these gifts as we please, to satisfy our wishes, regardless of the fact that we are thereby denying to others what is rightfully theirs. You see, young Jonsey had a little sister, and she had to go hungry the day Jonsey sinned. Innocent people always are denied their legitimate needs and just wants in the measure of our sin. God bears the shame and others the consequences. It could be in no different case. Love is at the heart of creation.

We may say, then, that sin always and without exception is disloyalty. It is an abrogation of the family spirit. It is a violation of the code of ethics set up in a relationship of love. It always causes pain to God who loves to the uttermost and who is constitutionally incapable of doing anything else but love

us. Nothing that we can ever do can make Him to cease to love us.

But sin is more than this. *Sin is the sinner sinning.* It is the yielding over of manhood to alien powers which have within them authority to deceive, to blind, to lead men captive and destroy them.

Like every adult sinner young Jonsey decided to bluff it out—to get by with it—to lie in justification. And the stony stare came into his eye because the tender sprigs of love in his young heart were slowly being quenched. Sin hardens the heart—it robs men of their love for each other. Here is a secret of the Divine Grief. Here is what broke the great Heart of Jesus in Gethsemane—namely that the eleven, after three years of his gracious ministry were still striving against one another as to who should be greatest! So with great drops of blood he cried, "I pray, Father, that they might be one—that the world may know that thou hast sent me!"

We cannot but remember the vision of Enoch who, high and lifted up, yet understood not the reason for grief in Heaven.

"How is it that you can weep?"—The answer—"Behold these thy brethren!" Contemplation of the majesty of God in the outer world with all its marvelous intricacies and its urge to praise God is not enough. The heart of God was laid bare to Enoch when he beheld (that is—understood) his fellow man.

There was a crucifixion in the heart of God ere ever the first man sinned, because love lends wings to spiritual vision. Jonsey's mother saw in that one act of theft the prophecy of a criminal and the certainty of coming judgment and misery on the boy, and she wept for him on this account. So, when the prodigal son decided, "Father, give me that portion which is mine,"—even before he went away, as soon as the resolve was borne in his heart, the father suffered.

The great problem set by sin is to get the sinner to see himself as he is. And this is extremely difficult and hazardous. Jonsey could not be forgiven and readmitted into the family circle until his parents had some reasonable guarantee that he would sin no more. Corporal punishment would not alter what had happened inside him. There is no physical punishment adequate to purge the soul from sin. We are not led to righteousness by fear. Fear simply keeps us from the more noticeable manifestation of a corrupt spirit. The problem set is to make the sinner see his sin as God sees it, and so have the chance to hate it in like manner. And only love can do that, and it does so by *standing* for the sinner, and *being* for the sinner what the sinner cannot pos-

sibly stand and be for himself.

Blinded by selfishness, in bondage to self, neither feeling the need of, nor knowing the way to God, humanity, concerned about its trivialities is bent on a course which will bring its destruction. But the love of God will not be satisfied with the death of the sinner. As David mourned over his son, "O Absalom, would to God I had died for thee!" so God bears the agony of *wanting* to take our place and, in our stead, and for us, interpose himself between us and our destruction.

Some years ago Brother Elbert Smith preached the funeral of a good man. On the same day he transmitted a letter of silence to one who had been guilty of a persistent and flagrant violation of the moral law of the church. At the end of the day he said with sorrowful heart, "We have buried two men today. Would to God we had buried the latter as we did the former."

So Moses, "Lord, let me die with them!" And Jesus, "Here am I, send me, Father. I will go, and the glory be thine!" And of Him it was said, "Sacrifices and burnt offerings Thou wouldst not, but a body hast Thou prepared for me," and "Lo, I came to do Thy will, O God."

It was, and it still is, the will of God that men be won from sin. That could only be done as they were persuaded by love, to see the results of sin.

"As Moses lifted up the serpent," said Jesus, "even so *must* the Son of man be lifted up!"

Because God loved us he permitted Christ to be made *sin* for us, so that seeing in him, what was possible alone in Him, the true nature of sin, we might hate the thing that crucifies God, that kills His image in us, and, hating it, turn from it. That is why Christ dies, and that is what sets us free. The tragedy of Calvary was that there was crucified the image of God in the lives of those who did it, just as now, each time we sin, we are separated from the life of God.

Redemption from sin requires that we see the consequences of sin. But sin is negation of the power to do just that. Redemption from sin requires that men be changed and the direction of their lives arrested and turned back again. But sin rebels against a turning. Redemption from sin requires that men be restored to family relations with God and their fellows, but sin hardens their hearts and they have no desire to participate in Kingdom of God endeavors. *But God follows after them, goes where they are, puts in his own body their suffering and death, waiting for them to see, and to*

turn from their sin and decide to serve him. He is doing this knowing all the time that he has no final guarantee that they will ever give their consent, or having once given it, will not again turn to their sinning. That God should do that, brethren, is unspeakable condescension and transcendent glory. No wonder that Paul gloried "In the Cross" and counted all things dross for the knowledge of Christ!

We talked about Almightyness. Nowhere is it revealed to more glorious advantage than on Calvary. The cross was a shameful thing. To be crucified meant you had sunk to the lowest depths of degradation. Yet Jesus takes this most shameful of human devices and makes it radiant with the supreme intelligence of His Father. That which was, before him, the symbol of death and shame has become, since He came, a sign of life and holiness.

All the way through the Gospels we are sure that Jesus had supreme reserves of power. He healed a man in the Garden of Gethsemane. We feel sure that he could have saved Himself! But no! These powers he laid by and surrendered. In his humiliation his judgment was taken away, and even at the last He refused opiates so that His last expiring breath might be empowered to yield His Spirit to God!

There is no sorrow, we feel, like His sorrow. There is no suffering like His. There is no injustice, nor can such be conceived, greater than he bore! And yet, Jesus takes all that wicked men can do to him and rises supreme! Nothing conceivable can separate men from God or rob one of His sons of life. We need this assurance to set us free to do that which we ought to do. For we can find peace in the knowledge that God, after all, is love.

The atonement then accomplished these things:

1. It assured us of the never-ceasing love of God.
2. It revealed once for all the true nature of sin.
3. It assured men that all power was given to Christ both in Heaven and in Earth.

So then, correspondingly, we have:

1. Christ in front of us. He dramatized the love of God and moves our hearts by his life and spirit.
2. Christ in our stead. He bears our sins, carries our iniquities and shows them to us for what they are. This is something tremendous that we could never have done for ourselves, and we have
3. Christ in us. By His Resurrection, He liberates within us our better selves.

We participate in the ordinances in memory of His death. That sets us free from sin, because we are conscious of what our sinning does to Him and to His image in others, and being conscious of this, we come to hate it, and as we do, Christ is born in us and we grow up with Him in all things.

PROCESS OF SALVATION

The appreciation of the doctrine of the Atonement will, I think, be recognized as a great and living impetus to moral achievement. There is no substitute for a righteous will, and no compensation, except repentance, for a bad one. Yet there have been theories of Atonement which do not give this moral impetus. About three of these I wish briefly to speak.

1. There are some who think that there is a difference in disposition manward, between the Father and the Son. The Father is presented as the embodiment of the demands of justice while, over against him, is the Son pleading with justice to stay punishment, because the Son represents mercy. The son is an innocent victim according to this view, and because of His exceptional accomplishments has exceptional claims on God.

There is nothing in the Scripture to suggest that Christ's love is anything different from God's love. Those who know love at all know that the suffering of a loved one may be more spiritual, more intense in the one loving than in the one affected. Whatever happened at Calvary, we know that God stood by "with averted face" as Brother Garver says, and did nothing to prevent it. It seems to me that it takes even more courage to see someone you love suffer than it does to suffer yourself. It was not just to permit men to be consigned to never-ending death because that by one man sin enticed the world. The law, however, said, "The sinner shall die." It is just to punish sin. But it is not just to leave a sinner to His fate without opportunity to redeem himself. On the other hand, mercy which has no regard to law and refuses to exact penalty for infringement is not mercy, but sentiment; and sentiment merely confirms the sinner in his transgression.

Wherever we find the necessity for the sacrificial death to lie we must utterly refuse to find it in anything in the Father's mind making Him unwilling to forgive, or distinguishing in any way His mind in the matter for Christ's. The essential wrath of God over sin is Christ's as much as the Father's, and pardoning mercy the Father's as much as Christ's.

As Jesus said to Philip, "He that hath seen me, hath seen the Father."

2. We must distinguish between vicarious suffering or sacrifice, and vicarious punishment; and if we appeal to the facts, we can accept the former and reject the latter. Whatever suffering Jesus had to endure, he endured because of obedience to His father and his sympathy toward men. His was a supremely fine nature. What we have in the Garden of Gethsemane, for instance, is an extremely sensitive soul conscious of being in His Father's world, and highly conscious of His Father's purpose for that world; and bearing the agony of comparison between what ought to be, and what was. As the world was, it brought him to his death, the manner of which was quite incidental. The Father did not "punish" the son. He simply let sin take its course and did not intervene.

In the Divine Providence which governs the world, the Father made our sins—and the sins which crucified Christ were the normal sins of men—light on him, in exactly the same sense as all the world over the sins of men are vicariously borne by their victims—the sins of parent by the children, of children by their parents, of rulers by their people, and of people by their pastors. The Father simply sent His son into the world, and under the normal action of its moral laws did not interfere.

The story is told that the young English King, Edward VI, had a boy who was whipped, no doubt very unwillingly, every time the young king did wrong.

Misguided ministers used to quote this substituted punishment as an illustration of the Atonement. The whipping boy was doubtless very unwilling to be whipped, and the illustration fails because Christ's sacrifice was voluntary—it was self-sacrifice, and was made in no sense unwillingly. Suffering of Christ was necessary, and incidental to His great purpose.

But there is a punishment for sinners, and it is of two kinds. First, alienation from God which has eternal consequences; and I cannot imagine Christ suffering this (punishment) since He was sinless (although we shall have a word to say later about that). There is no trace of his being conscious of sin in himself. That Christ should have cried, "My God, My God, why hast Thou forsaken me?" and received no answer seems to me a cause of great thankfulness, for those who feel the like trial in any degree whatever. But there could be no ground for believing that Jesus was alienated from God because of his own sin.

But there is another punishment for sin. It is temporal punishment. We are all subject to physical death. And I cannot see how sins repented of necessarily wards off or circumvents the natural consequences of our transgression.

What repentance does is to turn these punishments into healing penances. When young Jonsey came to himself he asked his father to thrash him, and said he felt better afterwards. To be absolved from sin is not to be let off. It is that the eternal and everlasting penalty for sin, separation from God, is lifted immediately when sin has gone out of the soul, but Our Father lets nature take its course and we have to bear, many times, the consequences of our own sins in the temporal sphere. I like the utterance of the *Book of Mormon* on this:

For the natural man is an enemy to God, and has been, from the fall of Adam, and will be, for ever and ever;

But if he yields to the enticings of the Holy Spirit, and putteth off the natural man, and becometh a saint, through the atonement of Christ, the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.—*Mosiah 1: 119-120.*

3. Then again there was the "ransom theory." According to this theory the Devil took more than his "rights" when He killed Christ, and thence had no more claim on man. This idea grew up in the middle ages when bandits or tyrants would hold hostages for ransom. But this theory merely endeavored to point out the great price paid for our redemption, and it should not have been pushed beyond its legitimate usage. A similar misinterpretation for the word "propitiation" was responsible for the idea that God's mind had to be changed toward men.

WAS THE ATONEMENT NECESSARY TO GOD?

But there is one sense in which Christ did bear the penalty, or the experience if you like, of spiritual death. And in this sense we must reverently suppose that the Atonement was necessary to God, as well as to us, although, please note, we only reverently suppose. Men were separated from Him by sin. This meant a separation from His presence, which eventuated in physical death. The soul that sins dies. It dies when it sins. It is separated when transgression takes place. If therefore men are to be turned and won back to God, God has to go where they are and persuade them. This means He has to subject Himself to the same limitations as rest upon them; not only in the physical state, but also in the state beyond—in the disembodied state. Christ's death was absolutely necessary to the program of salvation, and even had He not been crucified, He would have still had to be under the necessity of reaching those who had, to use Browning's phrase, "passed through the body and gone." If God were to see in the dimness, he had to separate himself from

Polio Will Strike This Summer!

Department of Information, The National Foundation for Infantile Paralysis, Inc.
120 Broadway, New York 5, New York

THAT much is certain about infantile paralysis. That during the three or four months beginning in June it will strike with varying intensity in some sections of the United States; that hundreds, possibly thousands, of children now well and happy will be stricken with the disease before schools reopen in the fall.

But only chronologically is poliomyelitis consistent, and its known affinity for the summer and fall, shown by records extending back to the last century, tells us only *when* it will strike in force—not *whom* or *where*. These can be matters for conjecture only, for it may concentrate its attack in rural sections and small cities, as last year, or follow the 1944 outbreak and strike in densely populated areas. Even medical experts of the National Foundation for Infantile Paralysis, men who have spent much of their professional lives studying this baffling disease, are unwilling to venture an exact forecast.

This far they will go and no farther: "Areas free of epidemics for several years are the most vulnerable."

But just as this reassurance should not beget undue confidence in areas recently afflicted, the possibility of an epidemic should not give rise to panic elsewhere. Medical science still does not know the carrying agent of the polio virus nor has it, despite millions spent in research by the National Foundation, found an effective serum or vaccine. It does know that 50 per cent of all victims recover completely with no trace of paralysis, 30 per cent are left with slight disability, and only 20 per cent suffer crippling or death.

Comforting as these figures may be, the fact remains that infantile paralysis in epidemic strength is a staggering blow to any community. Statistics do not heal the crippled nor comfort the bereaved, and even in cases of complete recovery, the disease is frightening, painful, and costly. Nurses and physical therapists trained in the most modern treatment

the bright light and stay in the darkened place until his vision was adjusted.

Perhaps there is some sense, then, in which the atonement is necessary to God. We do know, that in Christ, God underwent human experience, and we do know, that forever in the Divine Nature, there is a complete and final record of our earthly experience to which we can appeal, and can, upon conditions of repentance, find absolution and renewal.

must be enlisted and provided with elaborate and expensive equipment.

With the exception of the war years, however, when transportation and priorities presented difficulties in procurement and delivery, the problem of skilled professional personnel and proper equipment has constantly become less acute since the founding of the National Foundation in 1938 by President Roosevelt. Training programs have been instituted (\$1,267,600 was appropriated in 1945 to finance physical therapy scholarships alone) and the Foundation and its chapters, covering the nation's 3,070 counties, have gradually built up a vast stockpile of equipment (nearly a thousand respirators, for example, are registered in the Foundation's locator file) that can be shipped instantly to threatened areas.

The National Foundation has taken six other major steps to fight future epidemics and help minimize effects of the disease. It has:

1. Organized four emergency aid units for epidemic use.
2. Expanded its Polio Emergency Volunteer training program.
3. Developed a fully-equipped mobile unit to supplement inadequate hospital facilities in epidemic areas.
4. Initiated polio preparedness conferences with health officials in 15 States.
5. Made provision for seven new training and treatment centers similar to the Knickerbocker Hospital Polio Unit in New York.
6. Financed specialized training for physicians and nurses.

Last year 13,514 new infantile paralysis cases were tentatively reported by the United States Public Health Service, fourth highest annual total in the country's history. During 1945 epidemics, local chapters spent more than \$5,000,000 caring for victims of the disease. This was supplemented by an additional \$1,602,345 in emergency aid from the National Foundation.

Remaining as danger spots in the continuing fight against poliomyelitis are its unpredictability, lack of complete knowledge of its method of transmission, and the difficulty of diagnosis. Symptoms present in many minor ills—fever, headache, vomiting, nausea—may also be symptoms of infantile paralysis, and a physician should be consulted at the

(Continued on page 14.)

SHOLEM ASCH: *One Destiny, An Epistle to the Christians*. Translated by Milton Hindus. Putnam, 1945. 88 pages. \$1.50 . . . The author of two great and famous religious novels, *The Nazarene* and *The Apostle*, now writes a book of nonfiction, an appeal to Christians to understand the Judaic background and contribution to Christianity. Eloquent he pleads the cause of his stricken people. His story of how Poland was turned into a slaughter-house for the Jews of Europe is a moving and terrible account. He treats anti-Semitism as a disease which has been kept alive through the centuries by various groups, for various purposes. He calls the survival of Jews through ages of persecution a miracle unique in the world's history, a miracle explained only in terms of God's will. This higher purpose is found in the common destiny and mission to the world of Judaism and Christianity; it is his belief that they belong together and that they will survive together.

R. E. GOULD: *Yankee Storekeeper*. Whittlesey House, 1946. 195 pages. \$2.50. A few nice old-fashioned illustrations by Stephen Voorhies. Author's map and store featured as end-papers. . . . A lively, amusing and informative account of the life and times of a practical Yankee trader, and of his principles of management for a country town "General Merchandise" store. City slickers could learn something from this volume, and every independent merchant should have a copy, apart from the fun in it. Considerable attention is given to the standards of veracity and honor among those who make their entertainment as well as their living by shrewd deals and horse-trading. There is only a small taint of impiety (Maine woods variety) which should not spoil it for parlor reading. The book contains much delightful native Americana, especially good for those who suffer from too much high-collar stuff in their portion of civilization.

H. H. ROWLEY: *The Relevance of the Bible*. Macmillan, 1944. 192 pages. \$1.75. . . . A scholarly effort to set out what material in the Bible is of practical value for the world today, to set up some standards of judgment for the intelligent reader. The viewpoint is rational and liberal in the best sense; and the author suggests, in Chapter VI, that the Bible is a record only of that portion of divine revelation which was given to

Israel, and that this is not to deny that there has been other revelations to other races. This is a book for mature readers, not for fundamentalists.

G. CAMPBELL MORGAN: *The Corinthian Letters of Paul*. An Exposition of I and II Corinthians. Fleming H. Revell Co., 1946. 275 pages. \$3. . . . There is an increasing interest among our developing younger and progressive church leaders in the "Commentary" books on the Bible. Sets of commentaries are likely to be disappointing because they often represent viewpoints that are not sustained by modern biblical scholarship. The good one-volume commentaries are excellent, especially as a beginning. But when the student wishes to make a thorough examination, he needs such volumes as this. Dr. Morgan's other books have given fine satisfaction. This book is for the hard-working reader, not for the lazy. It contains rich resources for those who wish to master them.

R. B. Y. SCOTT: *The Relevance of the Prophets*. Macmillan, 1944. 238 pages. \$2.50. . . . A fine scholarly work by a professor of United Theological Seminary of Montreal, Canada. It should prove an effective antidote for some of the false millenarian speculation that is sweeping the irregular and erratic Christian sects, and that is even invading the humbler ranks of some evangelical churches. The first chapter, "What Is Prophecy?" is of special value. Those who are involved in the misuse of prophecy should especially read the historical list of erroneous interpretations of prophecy on page three, in order to avoid that mistake. The book will find acceptance and appreciation among the abler readers, but may be criticized by those who prefer the enthusiasm of current errors.

A. CAMPBELL GARNETT: *God In Us, A Liberal Christian Philosophy of Religion for the General Reader*. Willett, Clark, 1945. 162 pages. \$1.50. . . . A serious and valuable book for thoughtful Christians, young and old, who are always alert to the need of re-examining their faith in order to cull out dead timber and keep faith growing. "Where Do We Find God?" brings an unusual and interesting thesis. Since all matter is finally analyzed as force, nothing is left to us on which we can depend except space, says the author; and space is the realm in which God and the soul operate. "Has Man a Soul?" will bring great interest to all who seriously con-

template the question of immortality. An excellent work for your permanent library.

EZRA L. MARLER, compiler: *Golden Nuggets of Thought*, Zion's Press, 1945, 192 pages, \$1.00. . . . This pocket-size booklet contains a collection of favorite poems, quotations, and literary gems. As the compiler suggests, they are "mental vitamins." The book is divided into alphabetically arranged sections, according to content. Ministers and teachers will find it a valuable aid in their work.

THOMAS CURTIS CLARK, compiler: *300 Favorite Poems*, Willett, Clark, and Company, 1945. 124 pages. \$1.00. . . . This is an "all purpose" collection of verse in which the works of old masters and young humorists are given equal recognition. Mr. Clark, who has written poetry for forty years, has also contributed to the anthology. A section is devoted to the most popular poems appearing in the "Line-O'-Type" column of the *Chicago Tribune*. The selections have been chosen for their appeal, rather than for their academic superlativeness. *300 Favorite Poems* is a book any American family will enjoy reading.

SAMUEL M. SHOEMAKER, *How You Can Help Other People*, E. P. Dutton and Company, 1946. 189 pages. \$1.75. . . . Samuel Shoemaker, rector of Calvary Church and well-known radio adviser, believes it is human to like to help other people, and that by helping others, we cannot fail to help ourselves. In this, his latest publication, he discusses the need to help people, what it takes to understand and help them, the importance of fellowship, how to help the physically and mentally sick, the fearful, the defeated, and the self-deceived. Numerous illustrations of actual problems are presented, making the book interesting and easy to read.

ERNIE PYLE: *Last Chapter*. Holt, 1946. 150 pages. \$2.50. . . . Those who learned to like the writings of Ernie Pyle in the daily paper, who appreciated his accounts of what the average fighting man was going through in the late war, will be interested in this book. It is like *Here Is Your War* and *Brave Men*, which covered the action in Africa and Europe. *Last Chapter* is what Ernie wrote of his observations in the Pacific, a story which ended tragically for him when he was killed by a machine gun bullet on

(Continued on page 14.)

THE SEVENTIES SUGGEST

Publicity in Evangelism

By Eugene A. Theys

(Note: A part of this series also is another excellent article by this author, "The Art of Getting Decisions," which was published in our issue of January 19, 1946, page 73.)

WE MUST ORGANIZE our missionary efforts to meet the growing demands confronting us. No program or product will long be desired unless some good hard thinking and planning goes into keeping its appeal constantly before the public. Neither can we expect a continual increase in membership unless we, as a missionary quorum of the church, plan and publicize our work so that it will attract the nonbelievers to our teachings and program. All this calls for good up-to-date publicity in whatever we undertake as a missionary program.

Members of the Quorum of Seventy and the missionary elders must revamp outmoded methods, which once produced desired results, and adopt new ideas that meet the demand today. We can no longer expect to use old slogans and antiquated sermon topics; we must recast the gospel message in line with present day thinking. People no longer think in terms of horses and buggies, nor are they likely to be long contented with streamlined cars, radios, and television. Tomorrow we will be traveling by rockets shooting across the heavens and landing in other countries within a matter of minutes. We must be always keeping pace in our methods of attracting world attention toward the gospel of Jesus Christ. Let the words of the Lord be a challenge to us as we face the dawn of this new day . . . "Search diligently and spare not."

Publicity For the Series

We cannot depend solely upon our preaching ministry to attract an audience. Good preaching alone will not accomplish the desired results. We must look to other methods in attracting people to hear our message. The buying counters today are crowded with all kinds of hand soaps, lotions, and perfumes, but surveys show that any new product will sell if it is backed by two things: quality merchandise and plenty of good publicity.

There are over nine hundred Christian denominations in the United States today; each one is trying to convert the world to its message. We know that the church which we represent is the restored Church of Jesus Christ of these latter days. The quality of our message is its authority. It will bring to man

all the happiness and spiritual comfort that any religion dares to offer, plus many gifts too numerous to mention. What must we do to attract the millions of unconverted people to our banner? We must win these people with persistent preaching and abundant publicity.

Our problem of publicity in evangelism is in finding the best methods of advertising and using them in the best possible way. New methods must be found to interest people in reading and hearing our message.

Any series of meetings, to be successful, demands good planning and cooperation on the part of the missionary and the membership. This job can not be left to one or two persons, but must be shared by every member of the congregation. The missionary is expected to make any suggestions that he thinks worth-while for the series. These suggestions should certainly include advice concerning the kind of publicity best adapted to presenting the message from night to night. We shall consider the varieties of printed materials later in this discussion, but first let us take up the discussion of sermon topics and their place in evangelism.

Sermon Topics in Evangelism

One of the most attractive features to a man's ministry is the type of subjects he discusses. Just as attractive slogans and "catch words" cause people to buy well-publicized goods, so also will well-phrased sermon topics attract listeners and stimulate an interest in hearing the message. Following is a list of sermon topics which are being used to emphasize our message today:

- "The Postwar Church."
- "The High Cost of Low Living."
- "The Atomic Power of God."
- "God's Heavenly Rewards."
- "The Christ of the Gospel."
- "What Good Thing Shall I Do?"
- "Choose You This Day!"
- "Our Stewardship of Prayer."
- "Man's Debt to God."

We must make sure that our sermon topics are up to date, and yet are definitely related to the principles of the gospel.

Publicity Standards

It is impossible to reach all people

who might be interested in the church through one type of publicity. The complex activities of such a modern society as ours require diversified advertising, nor will any one method, or set of methods, work in all communities. The nature of our publicity campaign should be determined by some of the following standards:

1. The dominant religious group in the community.
2. The attitude toward our church.
3. The educational advantages of the group.
4. Social customs.
5. Industrial or rural?
6. Population of the community.

This information can usually be given to the missionary by either the pastor or apostle assigned to that territory. The publicity for our work in any community must be so organized that the Kingdom of God becomes the focal point around which the community can build its life.

Principal Types of Publicity

Handbills, post cards, street car advertisements, letters, announcement cards for mailing purposes, newspapers, radio, introductory folders, and outdoor publicity (such as bulletin and sign boards), are a few of the many types that we can use in promoting evangelism.

Handbills are still a very effective method of publicizing our work. A great deal depends upon the attractiveness of the bill, the kind of paper, the color, the type of print, and especially the wording of the announcement. A good clear picture of the speaker—and not one taken fifteen or twenty years ago—has a good effect upon the public. The picture should be placed in an appropriate place on the handbill. A large number of bills should be printed. Cover most of the town, especially if it has less than five thousand population. Some may argue that this town has been handbilled to death; but let us again say that if the bills are expertly done and given to each home with a courteous welcome, your message will reach the hearts of many honest people. New people are always coming to town, and old citizens are always changing their point of view.

No handbill or any other form of publicity will have its effect if passed out haphazardly in a community. Indeed handbills will not be effective in every community. This is due to a number of reasons. In some cities handbills are prohibited unless given to each resident personally. Then again in the more aristocratic districts they are frowned upon as being a poor substitute for an invitation. Nevertheless, when handbills

are used and a personal welcome accompanies them, they will be of great assistance to you in your work. Buff color paper with brown ink on a bill about 6 x 9 inches is very attractive. White or other conservative colors may also be used.

Post cards are another excellent means of announcing a series of meetings. Do not crowd them with too much printing. Here are a few important items to be included on post cards: name of the church, date of the meeting, speaker's name, church address, and perhaps a few of the outstanding subjects to be discussed. No publicity should be mailed more than a few days in advance of any meeting. People have a tendency to forget your invitation.

Street car advertisements are beginning to take their place in evangelism. Not too much has been done with this project as yet in the church, but it deserves mentioning. When advance notice has been given, this form of publicity should help in getting the attitude of the people of any large city, and especially the working class of people, thinking in terms of your coming series. The word "lecture" carries more weight on this type of publicity than the word "sermon."

Friendly letters are good publicity. These letters should contain something interesting and something that the reader does not already know, as well as a personal appeal. If you can do this, you have laid the foundation for a very favorable reaction. Your letter should never sermonize nor carry a negative attitude toward the recipient, or toward any other church; if it does, your time and money have been wasted. A brief and illustrative letter is worth the time of any pastor, member, or missionary who writes it.

Any material sent through the mail should include the following factors:

1. A well-planned mailing piece.
2. Material attractively prepared.
3. Message and theme embodying proper appeal.

The mailing should be done at proper time, and in a proper manner.

Announcement cards are excellent for mailing purposes. These cards should be about three by five and one-half inches, or a convenient size to slip inside of a small envelope. Certain types of print give these cards an engraved appearance. Such cards should be of medium weight and expertly printed. This announcement is more formal than any other publicity, and great care should be given so that it meets every requirement for which it is intended. When it is enclosed inside a one and one-half or three cent stamped envelope, it carries a more

personal touch than the postal card.

Newspapers afford the missionary an opportunity to present his message to many readers in a variety of homes. If you are fortunate enough to be working in a community where a daily paper is being published, either you or the pastor should stop in and make the acquaintance of the editor. Many editors are quite anxious to co-operate with the churches in their community. If the proper approach can be made, perhaps you may be able to have a brief 'resume' of each sermon published throughout your series of meetings. In one community, two local papers carry the Sunday sermons that are preached in our pulpit, and many nonmembers remark that they read the write-ups each week. These sermons are reported by one of the women in that congregation. We should be willing to place an advertisement in any newspaper that gives us such accommodation.

The radio is one of the greatest organized mediums of publicity known to date. This method of communicating news and interesting programs is playing a definite part in creating public opinion. We must begin now to prepare ourselves so that we can utilize this great industry to help evangelize the world. We must train ourselves to speak over the radio, and to write scripts suitable for use on the air. At our earliest convenience, we should enroll in classes that teach speech for radio work. Good talent must be available before we can hope to produce a high quality service over the air. Music is important in any service, and especially on radio programs. We should be sure that any talent used reaches the highest possible standards.

Radio programs are not too expensive where careful thought and well-supervised planning go into them. Work is being done by our radio department to prepare script which can be mailed to congregations for use on stations in the vicinity of the church. One of the first places we can start is by having "spot announcements" made over the air by local announcers telling about our services. We should solicit the help of our Radio Director before attempting any programs of our own.

Introductory folders are good for introducing your series of meetings in a semi-formal way. An appropriate size for these folders would be three by four and one-half inches. They should include a picture of the speaker, a list of subjects, time of the services, date of the series, the address of the church, and the pastor's name. These folders can either be passed out at the services, mailed, or handed out at the homes in the community.

Outdoor publicity: This varies from signs along the road to bulletin boards

in front of the church. Only a few of our churches have gone so far as to put a signboard which announces the name of the church and the time of the services on the high-way leading into the city. Such a sign should carry a friendly welcome as well as the address of the church.

Bulletin boards are quite effective in publicizing the various services to be held at the church. When a series is being held, they afford an excellent means of keeping the traffic passing the church informed about the meetings. These boards are usually thirty-six by sixty inches in size, and should be enclosed in a tight wood or metal case with a glass door in the front; an added attraction to these boards is neon lighting in attractive colors. The lettering is made on small steel plates with interchanging letters which fit on a grooved panel. The cost of these boards runs from \$50 to \$400. This expense can be greatly reduced by making your own case and buying the steel panel and letters. Every church should have one of these bulletin boards for its publicity program. When such boards are available to the missionary, he should take advantage of them by keeping his sermon topics posted each day. These bulletins are easily made-up, and it takes only a few minutes to make a complete change.

Conclusion

Money used in publicity should be considered an expense only when the publicity is poorly done. Keep in mind that not all publicity will work in every community. You should know something about the community that you are going to work in, and then plan your publicity accordingly. Close co-operation is necessary between the pastor, missionary and membership in planning and publicizing a series of meetings. Good music is an excellent means of winning music lovers to the gospel, and their abilities should be used whenever possible.

A successful series of meetings not only calls for well-organized sermons, but also good organization in planning the publicity for the meetings. If your series is not producing the desired results, then find out as soon as possible where the errors are and go to work on them. It costs more to complete an unsuccessful series than it does a good one. Quite often the sermons have been well presented but have lacked something in attracting a large audience. Perhaps it is the publicity that has brought about this slump in the meetings. Don't be afraid to admit defeat or failure; the catastrophe comes when we fail to make improvements. Let this be our slogan: "Make truth attractive, and still more attractive."

CHALLENGES

By Norma Anne Kirkendall

Mexico City, May 16:

WHEN Cortez and a few Franciscan monks came to old Tenochtitlan, they decided to destroy all vestiges of the "heathen," Aztec religion. They tore down the large pyramid and erected a cathedral. It was begun in 1530, and today I witnessed its decadence. Last year I roamed, practically at will, through its halls and shrines. Tonight only a few square feet are open to public use. No music is allowed—only muffled chanting. The floors are sagging in many places. Three feet of water stand under these rough boards, and an engineer is in constant attendance to watch for strains or vibrations which might bring the whole cathedral tumbling down. Much of this real danger developed in less than a year.

I saw this sight with mixed feelings. Years of humble and sincere devotion went into the structure. Those devoted Lamanite descendants worked hard to create a national shrine, now headquarters of Catholicism in Mexico. Yet, in this decay, I see a sign. Why did this occur? A simple reason—poor foundations. This was originally swamp land, a city of island dwellers. The drained ground is unstable today, even with modern mechanical methods of preparing foundations. This particular edifice has only a nine foot base resting on morass. Too often a huge structure—political, social, religious—is built upon as infirm a base, and time proves its inadequacy. Either a church or an individual must dig deep into fundamentals before being sufficiently grounded to face obstacles or time.

May 17:

The waitress brought my *pan dulce* and *te caliente* and we exchanged a few greetings. I had met her in 1941, when my Spanish was much less understandable; now we

reminisced. I began to enumerate the things available in Mexico which are much rarer in the States—nylons, sugar, automobiles! She interrupted me with, "Yes, we have everything, and with money, you can buy it. The poor people just stand and look." It is the same old story of inflation—those with money get richer, and the poor grow more miserable. I began to think deep thoughts about the advance of civilization. Can it really be good if the common people are not permitted to take advantage of the new life?

No way of life can ever be completely effective until its advantages are felt by all men. This is one of the beauties of Christ's gospel. It is available to every human being. Therein rests *our* responsibility—to make this way of life a part of man's existence. There need never be inflation in the church of God.

May 18:

Today I wandered again through Chapultepec Park and climbed the heights to the castle, home of the Montezumas, Carlotta, Maximilian, and a number of the presidents. The castle was the scene of the International Monetary Conference in 1945, and has witnessed diplomatic affairs many times through the years. Today the rooms house a museum of valuable relics of historical times. One may spend many profitable hours going through these rooms. You cannot long be in Mexico without realizing the values of former days. Here is a modern office building, straight and tall, its lines duplicated in all other new buildings. It might be on any street, in any city, in any country. But here is an old structure, like the Iturbide Palace built in 1530, which houses modern stores; it does not soar so high into the sky, but is rich in the ornate rococo carving of the Spanish Conquest. This building has stood

through the years, as has Chapultepec Castle, and continues to serve efficiently and gracefully. Age need not mean deterioration; often it is the real mark of quality.

There are new fads arising every day, and in religion there is no exception. Somehow many people have forgotten the "old Jerusalem gospel" and attached themselves to cults, lodges, and "isms." These are the things which glitter and beckon, but when time has taken its toll, which will still be standing? There is beauty in age, when it is serviceable; the new is not necessarily the best. God's will among men is as old as man himself, and cannot be replaced by any new idea.

May 20:

Today I had an interesting experience. I was visiting the *piramides* again, and after much hiking sat down under a tree to rest. Three well-dressed people, obviously a mother, father, and son, also stood there in the shade. They knew little English, but we were soon engaged in a spirited conversation about archaeology. The son spoke with much authority; I discovered later that he was a professor at the University of Quito, Ecuador. He told about his ranch where many ruins remain, among them the summer home of one of the Inca kings. He was particularly interested in a possible common ancestry between the Aztecs and the Incas.

With quite an ulterior motive in mind, I took their pictures and asked for their address so that I could mail them copies of the photographs. I want to keep in touch with those people; who knows, a few words later on may help them find their way to the truth.

May 22:

At the top of the Chalula Pyramid one may view remnants of personal effects of ancient peoples. Two skeletons are exposed to public view. I glanced at them, but spent most of my time in a near-by cornfield. The

newly plowed earth had released bits of ancient pottery, obsidian, several miniature idols, and amulets. A wealth of history still remains to be uncovered there, and at other known and unknown areas of archaeological importance.

Human nature is often thus. Everyone sees the obvious, yet much of beauty and real value is lost because the individual does not scratch beneath the surface.

Polio Will Strike This Summer!

(Continued from page 9.)

slightest suspicion of its presence.

And a few simple precautions exercised in an epidemic area may prevent the disease or mitigate its severity:

Avoid chilling and overtiring.

Do not swim or bathe in polluted waters.

Avoid tonsil and adenoid operations.

Wash hands before eating.

Protect food from flies.

Above all, don't yield to panic and don't worry about the expense. Experienced medical personnel and the best equipment known are ready and, although infantile paralysis is one of the most expensive diseases known to medicine and few families can afford prolonged treatment, the National Foundation and its chapters, supported by your March of Dimes, are pledged that no victim need lack treatment for want of funds—regardless of age, race, creed, or color.

BOOKS

(Continued from page 10.)

Ie Shima in the Ryukyus Islands, April 17, 1945. He was a humble man, and far more able and intelligent than he pretended. One can understand his appeal from his writing and from the picture on the book jacket. This is a fine last message from an able correspondent.

PIERRE VAN PAASSEN: *Earth Could Be Fair*, Dial Press, 1946. 509 pages. \$3.75. . . . A chronicle of real events, written in novel style, with names changed for the protection of living persons, covering events of the time of the First World War, although the problems and types involved are those of Holland throughout a long period of time, and up to the present day. The

author is a foremost literary figure among international writers. Race relations, the Jewish problem, the gray danger to the east, local politics and struggles, the whole scene of good and evil among a people, are presented in intensely dramatic story form in this account.

The Devil and God, by William Robinson. Abingdon-Cokesbury, 1945. 125 pages. \$1. . . . An examination of the problem of evil, and the relation of the doctrine of Satan to it; of the true nature of the Old Testament references to the Adversary, correcting mistakes of translation and misunderstanding. The author presents clearly the problem involved in a dualistic philosophy and, for those who must believe in a personal Devil, puts him in his proper place. The summary on pages 73 to 77 is especially clear and good.

LETTERS

Memorable Experiences

I have had two very pleasant visits with the Saints at Sabetha, Kansas, and Coal Hill, Missouri, recently. While at Coal Hill, there came to my memory some testimonies that I should like to pass on to *Herald* readers. One Sunday morning, about fifty years ago, I was attending church at Coal Hill; during the short recess between services I was standing in the yard and noticed a team coming from Eldorado Springs. Dr. and Mrs. Phipps drove up, tied the horses, and entered the church. Pastor Charles Schroder gave the sermon that morning; as soon as he had finished speaking, a strange lady arose and asked the privilege to talk. In a very pleasant voice, she said that she had come to Eldorado Springs three months before, seeking benefit from the water. She added, however, that the night before she realized she was near death and began praying earnestly for wisdom and direction as to what she should do before entering the next life. Her prayer was answered, and she was given a vision in which she saw the two men at the front of the church. She said she was given their names and told to apply for baptism that day. She was baptized, confirmed, and given administration; she was completely healed and returned to her home rejoicing. Mrs. Phipps also became a member of the church.

I should like to relate another wonderful experience which was told me by Brother Ammon White a short time before his death. I had been called to administer to a member who lived three

miles east of Independence. Since I had no car, I called Brother White, and he consented to take me. While we were riding, he told me that immediately after his ordination to the office of patriarch, he was advised to go to Coal Hill and fulfill his calling. He went on a Saturday afternoon, but decided he could not give patriarchal blessings; he wrote Brother U. W. Greene, stating that he wished to give up the responsibility which had been placed upon him. On the following Sunday my father, Abner Lloyd, was directed to go to Coal Hill; during the service, he arose and spoke in an unknown tongue, admonishing Brother White to accept his calling. He was told that God would grant him strength if he would give blessings to those who asked for them. Today hundreds of people can testify of his work in that field of the ministry.

I have many other experiences to relate to *Herald* readers. I am now in my eighty-first year; I continue to enjoy life and the liberty of preaching. I have knelt in prayer at the bedside of many friends in Kansas City, and they have been comforted. How great is the love of our Heavenly Father for the children he has created! I am glad to be his servant.

E. W. LLOYD.

Kansas City, Missouri

A Young Mother's Conversion

Today I received my first copy of the *Saints' Herald*; I have read it from cover to cover and found many articles that were of great interest to me.

I have been a member of the Reorganized Church for about a year and a half. I haven't the words to express my appreciation for the difference the gospel has made in my life. Before I joined the church, I tried to convince myself that it was all wrong. Although I married a young man of the Reorganized faith, whose parents were staunch members, I still refused to see the light. Then my husband joined the Navy and was sent overseas. During his absence, our oldest son had his eye punctured with a stick. We rushed him to a hospital, but as soon as the examination was made, the doctor told us to bring him home to rest, so that he would be in better condition to have his eye stitched the following day.

I was very much worried and finally asked for administration for my injured son. My husband's mother called Elder Frank Fry, who came and administered to Gene; he was greatly relieved and slept peacefully. I went to my room and prayed, "Father, if it be thy church, send thy Son to show me the way." Then the room was illuminated with the whitest, brightest light I have ever seen, and in the distance I saw a city of gold. The

huge gates to this city swung open, and a figure walked through them toward me. I knew immediately that it was Christ. He wore a white robe, no shoes, and his hair fell to his shoulders. He continued to walk toward me until all I could see was his face. In his eyes were all the kindness and strength in the world; he looked at me, and I felt the peace of a thousand angels. Then he was gone.

The next day was Sunday. Gene's eye was entirely healed, and not the slightest scar was left. Several days later I called Brother Fry and requested baptism.

When Gene was eight years old, he also became a member. His younger brother, now six, is already asking about being baptized. It is my prayer that both sons will be able to help in some way in the work of the church.

MRS. HAROLD ALLISON.

2919 Logan
Des Moines, Iowa

A Sorrow Is Lightened

"God will be mindful concerning those you love" was a statement made in my husband's patriarchal blessing, given a short while before his death. That statement surely must have been a comfort to him, for God has watched over us.

My husband died suddenly—I had never once thought he might be taken that way—but I was comforted during those first days after his passing to the extent that I felt it didn't matter. I wondered if I were being hard-hearted, but the experience helped me a great deal in the days and weeks ahead. I did wish I had known beforehand that he wouldn't be with us long, but looking back I knew God had been preparing me, and there were many things for which I could be thankful. I was grateful that he had heard and accepted the restored gospel, and was an active member of the priesthood before his death. At the district conference in February I felt, through the Spirit, that I must be dearer to my family. In April, the Easter story seemed to have a special significance to me; it was in May that my husband died. Even the fact that he had been permitted to live through the night and have that last leisurely breakfast with us was a blessing. As Brother Z. Z. Renfroe said, it seemed that everything worked out to make it as easy as possible for us.

I found comfort in hymns and poems, and Brother Elbert Smith's "Blue Pencil Notes." My husband's death brought a longing to return to the land of Zion. I pondered and prayed many hours as to what was best for me to do—I had my

young daughter as well as myself to think of. One morning, after much deliberating, these lines came to me:

"When we prove faithful, God will take the cup
For which we long, and place it in our hand."

I feel I have a promise that I shall return—if I am faithful.

We spent six weeks in Independence and Lamoni the year after my husband died. It helped to go back to the "center place" and travel over the rolling hills of Missouri and Iowa again. I came home with the songs of Zion in my heart and on my lips, hoping to be worthy of returning permanently, whenever it might be best for me to do so.

—Mrs. Lillie Barrett Cramer.

216 North 11th Street
McAllen, Texas

News Briefs

Australia

MUSIC AND DRAMA FESTIVAL.—Victoria district's annual reunion was replaced by a music and drama festival held at Wesgarth, Melbourne, Easter week. It was dedicated to all those who have contributed to the enrichment of music in the church. The Easter story was portrayed in music, with the Victoria district choir and Wesgarth's girl's choir participating. Plays were presented by the members of Carnegie, Hastings, Geelong, and Wesgarth branches. A Communion choral service, a musical quiz, and lectures by church leaders were other features of the festival. Meals were provided on the church grounds, and a picnic was held Easter Monday at Caulfield Park.

PRESIDENT SMITH'S DEATH.—News of the death of President Frederick M. Smith came as a shock to Australian Saints. The few that have visited America and met him, spoke well of him. An announcement of his death was made in all branches; special services and prayers testified to the place he occupied in the hearts of the Australian members.

IONA, MICHIGAN.—The news brief appearing in the June 8 edition of the *Herald* stated that the Iona group had been organized into a branch. Since then the editors have been informed that it is not a branch, but a district mission.

SEATTLE, WASHINGTON, Central Church.—The Seattle Saints are engaged in an "all-out" drive to raise funds for the new church. Members of the LaDaSa Club are embroidering pillow cases, the Leaguers are collecting dimes, individual members are selling boxes of gift cards, and the women are planning a rummage sale for July. Estimate cards have been distributed for determining the amount to be paid to the fund.

BROCKTON, MASSACHUSETTS.—Two successful suppers have been held at the home of Mr. and Mrs. Earl Wright; proceeds were applied to the building fund. A business meeting was held on March 31 for the election of a hostess, press representative, building committee, and an attendant to take care of the sign on the outside of the church. On

Thursday evening, May 26, a special service was held with District President Reed Holmes in charge and Apostle George Lewis as speaker. Musical programs, under the direction of Genevieve Chesworth, have added much to recent services. Seventy Albert Scherer was present on Children's Day to give the talk; with him was his new wife, Twyla, a member of the 1946 graduating class of Graceland.

TUCSON, ARIZONA.—Apostle John Rushton and Seventy David Larmour were present on January 22 for a special business session. On January 27 an all-day meeting was held in Tucson for the members of the reunion committee and friends from neighboring congregations. A basket dinner was served at noon; in the afternoon the Leaguers took their guests on a tour of the town, visiting the university museum and "A" mountain. The prayer service on March 29 was for the family of President Frederick M. Smith. The Saints came fasting to the Communion service on April 7; prayers were for General Conference. Reports on the conference were given on April 28 and May 19 for the benefit of those who could not attend. The choir, under the direction of Alice Constance, provided special music on Easter and Mother's Day. The building fund is steadily growing, with at least one activity being sponsored each month to raise money for it.

NAMPA, IDAHO.—Charles Whipple and Reginald Fritschle, Jr., veterans, told of their overseas experiences at the worship hour on January 13. Mr. and Mrs. J. C. Ford joined the mission on March 18, coming from Kingston, Missouri. They were helpful in organizing a young married people's class which meets on Sunday mornings and every other Friday evening for study and social activities. On April 28 District President Silas Condit of Hagerman and Elder Cecil Gilmore of Boise were present for an afternoon service.

HAMILTON, ONTARIO.—On May 5 Pastor John F. Sheehy of Toronto and Seventy Percy E. Farrow were the speakers at the morning and evening services. The young people's convention held in Toronto on June 1 and 2 was voted a success by all who attended; E. J. Gleazer, Jr., president of Graceland College, was a guest speaker.

SIOUX CITY, IOWA.—A mother-daughter banquet was held on May 10, at which the men served as waiters. Mrs. C. E. Burnett was in charge of the meal, and Bernadine Kudrle was toastmaster. Pastor C. E. Burnett gave the Mother's Day sermon; in the afternoon a tea was given by the young people for their mothers, with a short musicale as entertainment. C. S. Van Eaton presented a film on the ruins in Mexico at the evening service. On June 6 the women of the branch met at the church for the annual spring cleaning. A church picnic was held at Riverside Park on June 7. Two servicemen have returned in the past month; they are Lt. Jack Gernhart, who was in Burma, India, and Duane Bruggeman, S 1/C, home from Tokyo.

SANTA BARBARA, CALIFORNIA.—A baptismal service was held on the morning of June 9 at the First Christian Church, Elder C. J. Lant officiating. Five children were baptized; in each case the parents, grandparents, and great-grandparents were members of the church. The confirmation service was held on Children's Day; John Davis of Long Beach was the speaker on this occasion. Much credit is due N. T. ("Uncle Tom") Chapman for the service he is rendering as pastor of the branch.

BULLETIN BOARD

Notice of Appointment of Bishop's Agent Scandinavian Mission

Notice is hereby given of the appointment of Jens W. Blume, VIBY, Shell, Denmark, as bishop's agent of the Scandinavian mission, succeeding A. W. Lundstrom, whose resignation has been received.

We wish to take this opportunity of expressing our appreciation to Brother Lundstrom for the fine co-operation and years of service he has given in this office. We have also appreciated the support given by the Saints to Brother Lundstrom, and commend Brother Blume to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By G. L. DELAPP.

Blue Water Reunion

The Detroit-Windsor, Flint-Port Huron reunion will be held July 27 to August 4. A bazaar will be sponsored to raise funds for the improvement of the grounds during the reunion. Articles donated for this cause will be greatly appreciated.

MRS. HARRY LIVELY
110 South 7th Street
Saint Clair, Michigan

Northern Saskatchewan District Reunion

The northern Saskatchewan district reunion will be held from July 18 to 21 at Saskatoon. Apostles Charles Hield and D. T. Williams are to be in attendance. Those planning to attend should write to Mrs. E. A. Ward, 136 7th Street, Saskatoon, stating the sleeping accommodations desired, so that the housing committee can make necessary arrangements. Guests will supply their own meals.

Requests for Prayers

Prayers are requested for Mrs. Maud Bartley and Sidney Crandall of Sylvania, Ohio, that they may be healed of their afflictions.

Prayers are requested for Nellie Harper of Senlac, Saskatchewan, who is helpless as the result of paralysis.

Baptisms

Name	Branch	Date
Clara Skutt	Burbank, California	March 31.
Evelyn Williams	Escatawpa, Mississippi	May 12.
Gordon Gibson	Escatawpa, Mississippi	May 12.
Myron Barnes	Escatawpa, Mississippi	May 12.
Mary Jo Davis	Escatawpa, Mississippi	May 12.
Margaret Ann Davis	Escatawpa, Mississippi	May 12.
Jack Bennett	East St. Louis, Illinois	Not Given.
Mrs. Nadine Sherman	East St. Louis, Illinois	Not Given.

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
A

Mr. and Mrs. Estol Goad, East St. Louis, Illinois, Not Given.
Mr. and Mrs. Lawrence Goad, East St. Louis, Illinois, Not Given.
Phillip S. Stern, Providence, Rhode Island, May 26.
Catherine Piedimonte, Philadelphia, Pennsylvania, May 12.
Grace Elizabeth Harrison, Philadelphia, Pennsylvania, May 12.
Denny Clevenger, Nampa, Idaho, December 30.
Mary Smith, Nampa, Idaho, December 30.
Howard Sheppard, Hamilton, Ontario, June 9.

Ordinations

Name	Office	Branch	Date
J. E. MacGregor	Evangelist	London, Ont.	May 19.
Howard F. Lade	Priest	Providence, R. I.	March 3.
Edwin Cockcroft	Deacon	Providence, R. I.	March 3.
August Hartman	Elder	Tucson, Arizona	January 22.
Charles P. Whipple	Priest	Nampa, Idaho	April 28.

WEDDINGS

LaPointe-Riddle

Joyce Riddle, daughter of Mr. and Mrs. Charles Riddle of Maryland Heights, Missouri, and Edward LaPointe, son of Mr. and Mrs. Louis LaPointe of Keene, New Hampshire, were united in marriage on June 1 at the church in Maryland Heights. The doubling ceremony was performed by Brother Knussmann; a reception was held at the home of the bride's mother. They are honeymooning in New Hampshire.

Births

Mr. and Mrs. Reuben Cline of Sacramento, California, announce the birth of a son, Bruce Richard, born May 19. Mrs. Cline is the former June Bevard.

A daughter, Linda Loraine, was born to Mr. and Mrs. C. L. Aaron of Kilgore, Texas.

Our Departed Ones

BUSCHOW.—Rose Maria, daughter of William and Maria Bozarth, was born January 7, 1881, at Cameron, Missouri, and died June 12, On April 21, 1889, she was baptized a member of the Reorganized Church, remaining faithful to its teachings throughout her life. On December 13 she was united in marriage to Adolph A. Buschow, who preceded her in death on March 17, 1941.

She is survived by a son, Adolph Buschow, Jr., of Wichita, Kansas; a daughter, Mrs. Doris Brewer, also of Wichita; two sisters: Mrs. Anna Murphy and Mrs. Mattie Mills, both of Independence; and two grandsons. Funeral services were conducted by Pastor D. J. Williams. Interment was in Wichita Park Cemetery.

DODSON.—Mary Elizabeth, was born November 17, 1871, in Decatur County, Iowa, and passed away June 7 at the Independence Sanitarium. She was married to William T. Dodson in 1888; nine children were born to this union, seven of which survive. She became a member of the Reorganized Church on June 26, 1892, and attended Second Church in Independence for thirty-three years.

She leaves a son, Raymond Dodson, Seattle, Washington; six daughters: Mrs. Margaret Burns, Grain Valley, Missouri; Mrs. Jennie McElya, Gasparilla, Florida; Mrs. Dora Garity, Baldwin Park, California; Mrs. Mary Johnson, Mrs. Easter Bates, and Mrs. Opal Doubt, all of Independence, Missouri; two sisters: Mrs. Jane Drake, Maxwell, Nebraska; and Mrs. Kate Sides, Loup City, Nebraska; a brother, Nelson Trembly, Arapahoe, Nebraska; twenty-seven grandchildren, twelve great-grandchildren, and one great-great-grandchild. Funeral services were held in Second Church in Independence, Pastor W. Blair McClain officiating. Burial was in Mound Grove Cemetery.

MURPHY.—Gladys Marguerita, only child of the late Charles J. and Mattie Kaighan, was born in San Francisco, California, and passed away June 2 in New York, following a year of severe illness. She was married to William L. Murphy of Tuolumne County, California; one son, William K., was born to this marriage. She belonged to one of the oldest church families on the coast; being a gifted singer, she contributed much to the services of the branch she attended.

Besides her husband and son, she leaves many other relatives and friends. Funeral services were held in San Francisco, Apostle John W. Rushton officiating. She was laid to rest in the family plot at Cypress Lawn.

HARRIS.—Jean Baillie, daughter of James and Janet Baillie, was born in Scranton, Kansas, on October 9, 1890, and died at Ottawa, Kansas, on April 19. She was baptized a member of the Reorganized Church at the age of ten.

She leaves her husband, Grover C. Harris; a daughter, Mrs. Yvonne Hoyt, Homewood, Kansas; two sisters: Mrs. L. C. Oliphant, Comanche Oklahoma; and Mrs. Dave Little, Newton, Kansas; and two granddaughters.

LONG.—Fannie Antoinette, daughter of Frank and Mary Bondurant, was born May 13, 1887, in Monroe County, Alabama, and died June 8 at her home in Canoe, Alabama. She was a devoted Saint for forty-two years, and a member of the Range group at the time of her death.

She is survived by her husband, Charles B. Long, to whom she was married on February 20, 1908; four daughters: Mrs. Katie Bell, Mrs. Ruby Nail, and Mrs. Mary Over of Canoe, and Mrs. Fannie Spasojevich of Chicago, Illinois; four sons: William Alton, Clyde Bernard, and Joe Neil of Canoe; two sisters: Mrs. Lillie Whitfield, Century, Florida; and Mrs. Cornelia Blackmon, Bluff Springs, Florida; two brothers: J. L. and J. D. Bondurant of Flomaton, Alabama; and seven grandchildren. Funeral services were conducted at the Hall Cemetery near Range, Alabama, W. H. Drake and John W. Baldwin of McKenzie officiating.

REELFS.—Martha Anderson, was born January 20, 1904, at Stotts City, Missouri, and died May 17 at her home near Missouri Valley, Iowa. She was united in marriage to Henry O. Reelfs in 1926, and was baptized a member of the Reorganized Church the following year. She was a devoted wife and friend; her greatest joy was in ministering to the sick, many of whom can testify of her love and skill.

She is survived by her husband; her mother, Mrs. Thomas Stewart of Council Bluffs, Iowa; two sisters, Mrs. William Race of Santa Monica, California, and Mrs. Thomas Leichter of Alameda, California. Elder E. L. Edwards of Woodbine officiated at the funeral services. Burial was in the Hazel Dell Cemetery.

WYMAN.—Eugene, sixty-three years old and a resident of Port Huron, Michigan, died May 5 in Port Huron Hospital following a brief illness.

He is survived by his wife, Minnie; three daughters: Mrs. Harry Barnes, Independence, Missouri; Mrs. Leo Draveling, Detroit, Michigan; and Mrs. Charles Drude, Port Huron, Michigan; two sisters and two brothers. Elders John R. Grice and J. A. Pray were in charge of the funeral services.

GREGG.—Thomas Jefferson, was born at Creighton, Missouri, on July 17, 1859, and passed away at Lakeside Hospital in Kansas City, Missouri, on May 25. He was united in marriage to Ida Harrington at Great Bend, Kansas, on September 20, 1884; seven children were born to this union. Mrs. Gregg preceded him in death on October 22, 1932. He united with the Reorganized Church in 1921, and remained a faithful member throughout life.

He is survived by three daughters: Mrs. Frank Anderson, Yakima, Washington; Mrs. Peter Kesselring and Mrs. Henry Bowdish, Valentine, Nebraska; four sons: John Gregg, Harpster, Idaho; Claude Gregg, Parmalee, South Dakota; George and Grover Gregg, Yakima, Washington; and a stepson, Henry Tienken, Independence, Missouri. Services were held in Creighton, after which the body was returned to Valentine for burial in the Mount Hope Cemetery.

GERSTEN.—Everett W., twenty-five years old and a veteran of three years overseas duty in Europe, died in Hines Hospital, Chicago, after an illness of two months. He was a member of the Port Huron, Michigan, branch.

Left to mourn are his mother, Alice Bartow; Philip J. Gersten; two brothers: Captain Arnold Gersten and Keith Gersten; a sister, Mrs. Gerald Ferguson; and his two grandmothers: Mrs. William Pease and Mrs. Mary Gerstenschlager. Elders J. A. Pray and Carl E. Muir officiated at the funeral services.

SEARS.—Helen Nichols, was born April 11, 1873, at Norton Creek, Canada, and died after a protracted illness on May 2, at Independence, Missouri. She was a faithful member of the Reorganized Church; before moving to Independence in September, 1942, she was a member of the Brooklyn, New York, branch for twenty-nine years. She was preceded in death by her husband, Warren C. Sears. Surviving are one sister, Sara S. Nichols, and a brother, William E. Nichols. Services were held at the Speaks Funeral Home, Apostle Charles Hield officiating. Interment was in Mound Grove Cemetery.

The Saints' Herald

Volume 93

July 6, 1946

Number 27

The Christian Home

A Special Issue Dedicated to Mothers and Children

Featuring articles by:

Lottie Clarke Diggle
Eleanor Russell
Esther Schrunk



—Photo by Bauer-Cotterell

THE PIONEER WOMAN

The New Birth and Baptism

By Arthur A. Oakman

The Saints' Herald

P. S.

Volume 93

July 6, 1946

Number 27

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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THE GOSPEL ACCORDING TO ME

By LAURAYNE NORRIS

Each morning I wake from my slumber
And God's latest gift comes to view.
Though many have passed into history,
The day just ahead is brand new.
How careful I must be to use it,
For I can't exchange it, you see.
Each day of my life, I am writing
The Gospel according to Me.

My actions print clear on the new day
The message I seek to proclaim.
What care I must use, that, in action,
The words that I speak are not vain!
As part of a living library,
It's there for the whole world to see—
Each day of my life I am writing
The Gospel according to Me.

The author is serving with the U. S. Army, and wrote the above verses after hearing a sermon at the Des Moines district conference. Her identification is Pfc., A-910505; Co. 5, ORD, Det. AS; Fort Des Moines, Iowa.

* CRUISE OF THE "S.S. INKSPOT"

For two summers, the editorial land yacht, the S.S. Inkspot, lay in its home wharf, gathering literary barnacles, while its navigator took his vacation in the hospital—a wonderful place when you need it. This summer he escaped. All steamed up (literally) the Inkspot weighed anchor and moved out for a new destination.

MISSOURI

Among the most beautiful of the smaller mountains of America are the Ozarks of Missouri. The road from Jefferson City to Rolla and Winona passes through some fine alpine country. One may see a great distance from the lookout tower at Eminence. Near Van Buren is the Big Spring State Park, reputed (by Missouri authorities) to contain the largest single spring in the world, having a maximum daily flow of 485,000,000 gallons. But a gallon went into the editor's jug, leaving a mere 484,999,999 for that day.

It is a great thrill to observe the joining of two mighty rivers, the Mississippi and the Ohio, from the bridges of U. S. 60, where it goes from Missouri, by-passes Illinois, and enters Kentucky. If anything, the Ohio looks the greater.

KENTUCKY

The ways of life vary so much from one state to another that they seem like different countries. Kentucky is definitely "Dixie Land." Most of the evening life is home life. Every house has its pillared porch and the family sits there in the coolness of the evening, watching friends and strangers go by.

The great Kentucky Lake lies like an inland sea along the western half of the state. Kentucky is an old state, heavily populated, with a house of some kind everywhere you look.

Courtesy extends like a charm in all this part of Dixie Land, and it's fine because it's perfectly natural and not put on for effect nor as a matter of policy.

TENNESSEE

Nashville is a great place to have your car break down, if it must. The friendly people do all they can to take the disappointment out of it, and help the traveler on his way. Old, historic, a mixture of the quaint and practical, Nashville represents the best of the Old South and the new. Andrew Jackson's home, "The Hermitage," the Parthenon (replica of the Greek), the great Vanderbilt University, and the capitol, looking as old as a Civil War cannon and standing on a commanding eminence—all are here.

* GRACE

Shall I give thanks to God
For this food spread upon this table?
Shall I bow my head in humble gratefulness
For this privilege of enjoyment?
It takes an extra moment and my life
Is such a rush!
I'm not sure I can spare the time
Or lend a moment's thought to Him
Whose gift this bounty is.
But yes, my elders wait . . .
With quiet patience they expect this spoken word.
God knows I'm thankful for my lot,
But I'll just say it anyhow!

My, —how could I know this little prayer
Would seem so right
And bring such peace!

Louise Wrigley.

EDITORIAL

Day of Preparation

Shortage of Time

If we could know in our youth how short a time a life is, and how important, costly, and precious the days of our preparation are, we would guard every minute and use it to the maximum advantage. Only when the days of preparation are gone, and we must face life with the training and equipment we have, whether it be good or bad, ready or not, do we understand how we have betrayed ourselves by wasting our opportunities, day-dreaming, wishing, building "castles in Spain," and laying the groundwork of future failure.

The youthful student has many temptations to divert him from his main purpose. Moonlight and romance may lead him to devote too many evenings to interfering with some young woman's preparation for a career. Physical appetite may urge him to take time off for another hamburger or a chocolate soda. Or he may delude himself with the notion that he can learn more in a talk-fest with some fellow students, who substitute opinion for the solid information of the neglected textbooks. Moonlight and romance, food and refreshments, argument and discussion, all have their place in the necessary periphery of an education. Without them, life would be stale and would deny the student an understanding of some of its most important realities. A common, ordinary life can be filled with them. But they do not bring attainment, leadership, or success, when divorced from hard work and study.

In every life there is a shortage of time that becomes more apparent as one grows older. Each of us is like Cinderella. Whatever fun she obtained at the party must be had

before the stroke of twelve, or it would be lost forever. At midnight, the magic would inevitably fail, and the old garments and realities return. The days of preparation are short.

Concerning the Church

These are days of preparation in the church. In them we may prepare for the building of Christian community life at home and for extending the missionary program abroad—or, as President Frederick M. Smith used to say, "We must Zionize the church and evangelize the world."

There is a shortage of time, and in many ways we are wasting our opportunities which are here now but which, neglected, may never return.

The tragedy we see is that some are toiling beyond their strength while others are dreaming and waiting, willing to let something happen, but doing nothing to make it happen.

As we see it, the development of organization and personnel must go forward together. Sometimes effective organization is retarded for lack of trained men and women to carry out its program; and sometimes good men and women rust because organization is not ready to use them.

Problems of the Gathering

One thing that hastens us is the fact that members of the church are coming from many parts of the country and, if permitted to do so, would be coming from many other parts of the world to settle in the central places and the "regions round about." The people are present.

Not all of them are ready to participate in any kind of Christian community life simply because they do not have, individually, Christian ways of living. They increase the numbers without increasing the strength; in some cases they decrease the strength because they demand so much help to keep their lives in any kind of order. But most of those who come have something good to contribute, either actually or potentially. One is encouraged to observe, on the average, the high quality, the personal attainments, the capacity for service, and the dedication to the cause of the church, among the incoming members. These are the people who make the church feel its responsibility for planning and organization.

Losses

For the incoming members, there is a pattern of church work and activity into which they can fit and find opportunities for service. In this department, the problem is mechanical: congregations must grow, new ones must be established, churches must be built or enlarged. The means of accomplishing this is well known because there has been much experience with it.

In the economic field, the newly arrived members must fit into established businesses or create new ones. In either case, they become a part of the existing economic order. To those who believe in it, this is good; to those who do not, it is bad. They can become a part of the religious community life; they can become a part of Christian social life; but there is no distinctly Christian economic life for them to join. They can behave individually as Christians in their economic life, but as yet no arrangements for organized economic endeavor exist.

Such observations as these are concerned with fact, not with censure. The establishment of new ways of Christian community life may seem simple to many; but to

From the Presidency's Office

BOYS AND GIRLS BAPTIZED IN ANCIENT KIRTLAND POOL

The Presidency is pleased to observe the progress being made through the ministry of Elder John W. Banks at Kirtland, where, on Children's Day, thirteen were baptized into the Church. Mr. Frank Stewart, a reporter, was present, and on the following day the *Cleveland Press* printed his story under the heading "A Stranger Goes to Church." It is so entertaining we pass it on for the benefit of our readers.

Trodding on vernal-green of nature's carpet, thirteen boys and girls walked along a path that cut a swath through overhanging trees.

As they trooped down a gentle slope that led to a bower of loveliness on the side of a hill, the majestic 110-year-old

the student of these matters, the enormous cost and difficulty of any new adventure, the tremendous outlay of expense and effort, the uncertainties and failures, and—above all—the terrible cost of human transience and unreliability, are well known.

These are some of the problems that meet us in our days of preparation. Leaders must face them as a government must face its problems—with tremendous pressures and oppositions from all sides, with conflicting counsel and desire, and with the practical knowledge that it will be impossible to please everybody with any one plan.

Yet we must have faith, and we must work in confidence in these days of preparation, believing that all things can and eventually will be accomplished as divine guidance has planned them.

L. J. L.

Kirtland Mormon Temple was painted against a deep-blue sky.

Close behind came men and women of all ages in a processional—grandmothers and grandfathers with gray hair, and young folks in fresh bloom of life.

Slowly they edged along, step by step, as the lads and lassies descended further into the rich lushness of the vale.

Soon they formed a circle about a great stone pool surrounded by a screen of rugged wild ferns.

Broad steps cut in the rock, that led to the water, reminds one of the spring house on the old farm in the long ago.

From the crowd emerged a youngish man—the minister—and he started down the stone steps until he was waist deep in water.

Then, one by one, the children, who were eight to ten years in age, followed him. With right hand raised, as the people stood in silence under the canopy of heaven, he began the solemn words, "I baptize thee in the name—"

Gently grasping each child by the back, he immersed them in the pool that sets over the hill from Kirtland's historic Mormon Temple along Route 306.

Year after year, through the decades since 1836, this scene has been re-enacted in baptism and confirmation day at Kirtland.

The baptismal ceremonies ended, the processional re-formed, and the line of Mormons—young and old—marched back into the church for the 11 o'clock Children's Day worship at Kirtland Temple.

One seldom gets the opportunity to witness the graphic beauty of an outdoor baptismal service in the settings of a wood undisturbed in its primitive loveliness.

It was a deeply religious preliminary to the most unusual Children's Day program this reporter ever witnessed.

As I sat in the Temple within sight of the two groups of pulpits in the auditorium—one at each end of the room—representing the Melchisedec and Aaronic orders of priesthood—I was captivated by the impressive scene.

Before the huge front pulpit, which is divided in four sections with a stairway at either side, sat the minister, John W. Banks, Evangelist Richard Baldwin, Elder Thomas E. Thomas, and Elder Joseph Biggs.

At either side of the pulpits—and there are really twelve of them—are slightly elevated box pews. They aren't quite as high as the pulpits, and ordinarily they are supposed to be occupied by missionaries or officials of the church.

But yesterday they were filled with pig-tailed girls and chubby-faced boys—the children's choir. When they sat down you could just about see their heads

bobbing over the top of the white pews.

After Elder Thomas gave the invocation the choir sang "'Tis Children's Day." How I wish you could have heard them sing!

Then Richard McNabb and David Flack, who were hardly bigger than a minute, took up the collection. And they did it with all the dignity and precision that an elder might have employed.

After that, the elders conducted a blessing of babies, and that was something this church rambler never had observed before. The parents stood to one side as the elders prayed and blessed the child.

The minister and elders officiated in the ordinance of confirmation. These were the children who had been baptized earlier in the pool at the side of the hill.

The two elders placed their hands on the child's head and recited prayers and ceremonies of ordinance. The children who were confirmed were: Sherman Lanning, Lola Lanning, Pamela Rimes, Floyd Strittmatter, Arlene Bertleff, Kay Davies, Rita Branem, Dorothy Branem, Mary Lou Branem, Marjorie Butler, Elaine Butler, James Bertleff and Ronald Bertleff.

I noted on the program that a baptismal service will be held July 7 at the pool for adults. If you care to see an impressive outdoor religious ceremony, you might want to remember that date.

Visitors are always welcome at Kirtland Temple, which is three miles south of Willoughby on Route 306, reached by either Route 20 or 84.

I. A. SMITH.

Mrs. Frank Gray Passes

Sister Ethel Gray, wife of Brother Frank Gray of London, Ontario, passed away on June 10 and was buried on the thirteenth. Services were conducted by Bishop John C. Dent and Evangelist John McGregor. Brother and Sister Gray have been prominent in both civic and church work, and have made a fine contribution to our activities there. Our sympathy goes to Brother Gray, and to the Toronto branch in this loss.

Notice to Women

The material and lectures presented during the class sessions for women at General Conference are now available in mimeographed, pamphlet form. Orders should be sent directly to the General Department of Women, care of Auditorium, Independence, Missouri. The price is 25c.

The New Birth and Baptism

(This is the fourth of a series of lectures delivered before a group of church appointees in Chicago, during December, 1945.)

By Apostle Arthur A. Oakman

WE HAVE ALREADY pointed out that in the history of Israel a process of enlightenment was carried forward through the instrumentality of great prophet-souls which revealed the nature of God. In Jesus this process was consummated. Prophets in our day have been at pains to make explicit what was implicit in the ministry of Christ, and under his Spirit they have elucidated the nature of the coming kingdom in terms we moderns can understand.

But not only was the nature of God and his ideal for man and society shown forth. Correspondingly the nature of man comes clearly into focus, and it will be necessary for us to analyze what we have on this subject, so as to see, perhaps a little more clearly, the nature of those to whom our ministry is to be directed. We shall endeavor to discuss the nature of man and the evaluation of him as given in the Scriptures, and compare it with some modern theories.

SIN AND THE FALL

The fact that the Scripture proclaims a gospel of redemption rests upon the assumption that in humanity as it stands there is something radically perverted, something which nothing but the action of God can remedy, something which forever disqualifies man from association and communion with his Maker, and which robs him of his own best possibilities. The cause of this perversion is sin. "There is no man that sinneth not" (I Kings 8: 46; cf. Ecclesiastes 7: 20; Job 4: 17 Revised Version, margin, 14: 4; 15: 14-16) Moses, Aaron and Samuel were "heard," "forgiven," and "punished" (Psalm 99: 8) Isaiah confesses his own sin and that of his people (6: 5). Even before his birth the Psalmist acknowledges sin as inherent in his nature (51: 5). A keen sense of humanity's sin pervaded Jewish literature. Thus when John

the Baptist came he preached "the remission of sins." Jesus did not seem to think however, that humanity was entirely hopeless. He appreciated natural goodness. Some are "not far from the kingdom of God." Others by their natural disposition bind his healing power to themselves. Publicans and harlots are assured a ready forgiveness if only they repent. The absence of ceremonial observance he seems in no case to evaluate as the cause of sin. He places sin firmly in its rightful place, in the heart or in the desires of men. He thus sets about to make their lives right at the center. But hypocrisy, self-righteousness, avarice and pride he saw as insurmountable barriers to the good life. Unmercifulness and the failure to do good actively he casts into outer darkness.

While we acknowledge that Jesus was ready and eager to forgive sin when the sinner repented, we must never forget that he infinitely deepened and broadened the sense of sin. "It hath been said by them of old time—but I say unto you." He is not deceived by appearances. "If ye *being evil* know how to give good gifts . . ." And again, "But Jesus did not trust himself to man, for he knew what was in man." And, if his redeeming power was to be applied, it demanded the equivalent of self-mutilation. "This is my body which I will give for (or in exchange for) the life of the world . . ." Thus, he said, none can be fit for the kingdom without a fundamental reconstruction of their nature, which begins by a voluntary *turning* of man from his own past under the glory of the revelation of God in Christ. "Except ye be born again." "Except ye become as little children." Jesus knew that human-

ity was untrustworthy as it stood—many a philanthropist by bitter experience has been turned into a cynic, and wise men have gone mad when their trust in their fellows has played them false.

So, then, Jesus, and indeed the whole New Testament, assures us of the nature of God, and of his free forgiveness and renewal upon repentance. We do not find the ways of God there manifest to satisfy our curiosity. But we do find a Gospel, good news of life and renewal for all. "Whosoever will may come . . ."

The *Book of Mormon* is quite clear, in the main, in supporting this estimate of man. "I would that ye should remember . . . your own nothingness before him." "Are we not all beggars?" "Our natures have become evil before thee continually because of the fall . . ." In moments of exalted insight something like the following is uttered, "O! the frailties and the vainness and the foolishness of men!" "Yea, the very God of Heaven they trample under foot."

Modern prophecy has the same thing to say. "Every man walketh in his own way after the image of his own God." "All flesh is corruptible before me." The tremendous impulsion to cleanse and purify the sons of men which is the genius of priesthood, and the sense of urgency which accompanies this throughout the *Book of Doctrine and Covenants*, is given in order that men might be prepared against the "day when the wicked shall be consumed . . ."

THE CURRENT CONCEPTION

When we turn from Holy Writ

to appreciate the spirit abroad today we find a great contrast. Ever since the Renaissance we have listened to the gospel of the kingdom of man. The industrial revolution and the tremendous advance in scientific knowledge has caused the outer world to be made subservient to man's purposes, and a gigantic sense of power has come to him, which has almost if not entirely obliterated the sense of his own inner need. The Bible is now considered out of date, because it seems to disparage what delights the modern mind—the conception of "God in man." Psychology has rationalized prayer, and psychiatry has cast out the devil. "Within you is the power," is what we hear time and again.

Strangely enough, along with this sense of power and the inflation of the modern ego, there prevails a cynically low estimate of man's ability to restrain his lusts. We moderns seem to want a God who will sit with us in the gutter, and be so fully identified with us as to take us as we are—or else. He must not condemn us for our sins. In conformity with this attitude we are content with what we find of him as a result of our own searchings and stirrings. But, we are not in very good heart about world redemption. The new atomic bomb is a bomb for the "benefit" of mankind. With all our strivings and our searchings, with all our vaunted power and dominion, our hearts are failing us for fear.

What a contrast to the optimism of Christianity! While it sees clearly the need for humanity's utter renewal and cleansing, while it certainly affirms that "flesh and blood cannot inherit the Kingdom of God," yet it goes forth in triumphant glory at the prospect of new life found in association with Christ's society. There, brethren, you have a paradox which you will do well to think about. Our church needs to rediscover the "joy of its salvation."

But, as if in confirmation of the prophets and of Jesus, the seers of the human spirit—the poets—whose

works endure because they had insight into human nature, are as emphatic as the Scriptures that "our life is a false nature—'tis not the harmony of things." Thus, in effect Rousseau, Byron and Shelley. And what shall we say of Shakespeare, that greatest of all Renaissance prophets—that profound student of human nature? Listen to what he says:

What a piece of work is man!
How noble in reason!
How infinite in faculty.
In form and moving how express and admirable.
In action, how like an angel.
In apprehension how like a god
The beauty of the world. The paragon of animals.

This man wrote in a time when bitter religious controversies were sweeping the world, when acrimony and bigotry were rife, when the human personality did not count for much. Yet he stood marvelously aloof. He approached mankind as a spectator, free from all this bickering. Yet observe how his estimate slowly and inexorably and subtly changes. His last sonnets particularly the 129th give us this picture of lust as

The expense of spirit in a waste of shame
Is lust in action.

And he concludes

All the world well knows; yet none knows well
To shun the heaven that leads men to this hell.

How that confirms the ancient statement:

There is a way that seemeth right unto a man,
But the end thereof is the ways of death.

Shakespeare's great tragedies tell the same story. Macbeth trusted in powers that destroyed him, and none was so blind as he himself. Thus it is that sin destroys men, by deceiving them. It blinds them. It leads them captive. (Genesis 3: 5, Inspired Version.)

It is like a cancer. It feeds on the best of them. And it has within itself no means of cure.

"All have sinned and come short of the glory of God."

THE SCRIPTURES AND MODERN THEORIES

The scriptural doctrine of sin and the fall was not arrived at by philosophical speculation, but was received as part of a teaching about God and man. Today there are many theories to account for the origin of evil and about three of these I wish briefly to speak.

1. The first of these imputes sin to be in the flesh or in the material world. Christian Science denies the reality of evil by denying the reality of the visible created order. The early church fought a battle against this error many years ago with the Gnostics, who vacillated between extreme asceticism and ribald license. The Gnostics felt that to believe in matter as evil begets the desire to be free from the body, so some of them renounced earthly pleasures. "But we cannot so be free," others said—and so the body was viewed by these as the temporary envelope of the soul, and bodily acts as morally indifferent. So, the rebound to license.

But the early church and the Scripture as a whole teach that nothing is bad but the will to evil—the will to misuse the things of this world. They clearly teach that there are not two rival gods or created orders, but that Jehovah who is the God and Father of our Lord Jesus Christ is the creator and sustainer of all that is, and that he must take responsibility, in the very last analysis, for all that happens. So Paul admonishes the saints to "present your bodies, holy, a living sacrifice." This unfortunate tendency to see the source of sin in the material world led to all sorts of weird theories of the nature of Christ. Some said he was a Ghost, since he could not have been contaminated with a material body.

(To be continued.)

Self-Knowledge for Mothers

By Lottie Clarke Diggle

BEFORE beginning an intensive study of child guidance, we would do well to spend some time in conscientiously studying ourselves; then having applied the measuring line, let us do something about it. Heredity, environment, and habit need not master us. We can, to a certain extent, create our own environment, and, with the application of will power, exchange new habits for old. With sufficient incentive (and what greater incentive could we have than our children's success and happiness?) and the help of continued prayer, we may become as the virtuous woman in Proverbs whose "children arise up and call her blessed; her husband also, and he praiseth her."

We need, occasionally, to look inward with critical eye and take an inventory of our assets and liabilities, our potentialities, and our possibilities, for unless a mother (who is unquestionably the most important factor in shaping the lives of children) is well-adjusted, emotionally stable, and intellectually honest, she can not hope to lead and guide these children who are her divine responsibility. It is indeed unfortunate that children should ever have to be exposed to the influence of a mal-adjusted mother.

He who knows not, and knows not that he knows not, he is a fool. Shun him!

He who knows not and knows that he knows not, he is teachable. Teach him!

It has been said that a boy should choose a gentleman for his father. Perhaps it would be better stated that a father should choose to be a gentleman for his child's sake. Still more important, a mother should choose to readjust herself lest she cause her children to stumble. Therefore, "let us study to show ourselves approved."

As a first step in the process of self-adjustment for better child

guidance, let us put ourselves in harmony with the father of our children. Do we, in our souls or audibly, attribute the children's virtues to ourselves and their faults to our husband or his relatives? Do we belittle him in the presence of the children? Parents sometimes disagree as to their course in child training, not because they disagree on the point in question, but because their own relations to each other are antagonistic. Usually, when right relationships are established between husband and wife, the fogs of dissension over the disciplining of their children are dissipated. The father can not afford to wash his hands of his rightful share in the guidance of his child, nor can the children afford to have a father who has a critical attitude toward the efforts of the mother. Not only the child's security, but his emotional balance and social adjustment as well depend on the degree of sympathy between his parents. An occasional "get together" on the part of the parents will work wonders in the home atmosphere.

IN THE PROCESS of getting to know ourselves, some grueling questions might contribute much to the analysis.

Have we emotional balance, or do we fly into a temper at the slightest provocation? Are we offended if husband and children forget the attentions which we think are our due, or do we tactfully adjust the situation? Do we permit petty jealousies to limit the child's interest in his father and friends, or are we big enough to be devoutly thankful that the child has ever-widening social contacts?

Are we using our children to feed our ego, urging a "B" mentality to attain an "A" standing, or a below-average student to enter university in order to satisfy our pride?

Are we absolutely honest with our

children? Do we cheat the railroad company out of half a fare, or say, "The dentist won't hurt you"? "To thine own self be true, and thou canst not be false to any man."

No woman, however humble and soul-searching, has ever been known to admit that she was anything so obnoxious as a nagger; therefore, for tact's sake, let us ask ourselves if we are guilty of continual, destructive criticism. *Don't* is a word that comes to our lips all too readily. The gentle Quakeress in *Uncle Tom's Cabin* who substituted "hadn't thee better" for our hurried and thoughtless repetition of that withering little *don't*, was an example which, as mothers in Zion, we would do well to emulate.

Do we allow our children to make their own decisions whenever possible, or do we decide all matters for them, causing them to grow up as weaklings, lacking in judgment and incapable of managing their own affairs when they reach the age of maturity?

ARE WE GUILTY of dwarfing our children's development by making them so dependent upon us that they grow up with a mother-fixation? The following case will serve to illustrate this point.

Mrs. B. had few friends and no outside interests, so she lavished all her time and affection on her only child, a boy. She nursed him until he was nearly two years old and then, each evening before retiring, prepared five bottles of milk which she gave him during the night. At the age of three he weighed over seventy pounds. Although he was quite able to walk, he insisted on his mother's carrying him wherever he wished to go. At the age of eleven he played with boys of six or seven, cried over the slightest hurt, and refused to join in sports. When he was twenty-nine, his mother died, and, for the first time, he exhibited interest in the opposite sex. Although he married a woman who was well-adjusted, his continual and

obnoxious references to his mother's cooking, methods, and dress, created intense unhappiness in the home. His social development was so retarded that he was incapable of managing his own affairs successfully, yet his mother-fixation barred him from consulting his wife. His attitude toward her colored the lives of their children and undermined their confidence in their mother.

Again, do we love our waxed floors or satin sofa pillows more than the moral welfare of our sons who desire to bring their pals home?

Have we such childish hangovers as defenses—blaming someone or something else for faults which are our own?

Last, are we self-sacrificing to a fault—teaching our children to be selfish or indolent because we wait upon them too much, or do without necessities for ourselves in order that our children may have luxuries? Would we rather make the cake than be “bothered with the mess” of our small daughter who can learn only by doing, and who receives much satisfaction from her sense of success and the fact that she is helping mother?

NOW, HAVING rooted out the smothering, poor personality growths, and being stripped bare of all our little subterfuges, hypocrisies and defenses, robbed of the delightful incense of public approval, our secret enjoyment of being martyrs to our husband, children, or community, and our periodical basking in the luxury of self-pity, let us plant in their stead the healthy traits of self-control, honesty, understanding, tolerance, objective attitude, and all that contributes to a well-rounded personality. “He who knows, and knows that he knows, he is wise. Follow him!”

For several decades the emphasis has been placed upon child-rearing; the health, comfort, and protection of the child from physical dangers were stressed, but a new era has dawned on the horizon of the home.

Not child-rearing, but child-education is the slogan. Mothers are no longer mere cooks, housekeepers, and watch dogs; they are the teachers who sympathetically lead their beloved pupils along the delightful paths of learning. This is proving an altogether satisfying exploration for the child, and a happy excursion for the mother.

Mothers are being graduated from

Expose Your Child to Good Reading

By Eleanor Russell

AT ONE TIME I was an assistant cabin mother to a group of girls at a weekend retreat; I was astonished at the thick stacks of comic magazines brought to camp by many of the girls. Perhaps the magazines were harmless, but I couldn't help thinking of the money spent and the time wasted on them. I wondered if those girls had sufficient reading material at an early age to give them a firm footing in our church beliefs and ideals. If not, the amount of money involved in the purchase of those comic magazines would have bought several good books. The results would have been much better, however, if the girls had been exposed to good reading when they were younger. A few years ago a lovely mother, who was a newcomer to our city, approached me with a problem. Her twelve-year-old daughter was not happy in her church school association. Embarrassed because she could not answer many of the questions the teacher asked in class, the little girl did not want to go to church school. “You see,” the mother explained, “we have been isolated from church privileges and my daughter knows nothing about Latter Day Saint history or doctrine.” This story disturbed me, but there was nothing I could do at the time except talk with the teacher of the class, explain the situation, and suggest that she not expect too much of the little newcomer. I couldn't help wishing I had known this mother's problem a few years earlier. One doesn't just snatch a comic book or mystery story away from a youngster, offer a church book in its place, and see him eagerly take the proffered book and absorb its contents. If the child is young, the teaching is easier. A Bible or nature story told at a time when the child is in a “why” mood, will serve as a good beginning. He will beg to hear those stories over and over.

The home must lead in the religious education of the child. The old proverb, “An ounce of mother is worth a pound

the autocratic to the democratic form of parenthood—from the old system of driving, to a new system of intelligent leadership in which children will no longer be fearful subjects, but persons, having natural urges and personality traits which require expression to promote growth. Thus shall we lay enduring foundations for the ideals of Zion, and raise up a people that shall build it.

of clergy,” still holds true. I am afraid the average Latter Day Saint mother (especially the isolated one) isn't aware of the materials available to help her in this task. For some time I have felt that practical suggestions would be welcomed by the average parent.

Let's consider the members of an isolated family first. They should write to our Department of Religious Education for help in outlining a reading program, stating the ages of the children (any family whose attendance at church or church school is spasmodic should do this). The most fascinating and inexpensive story book available for a four- or five-year-old is a kindergarten quarterly written especially for future Latter Day Saints. A year's subscription at a price far below a dollar will fortify the mother with fifty-two stories which can be enjoyed over and over. The isolated family should have quarterlies for all the children.

We can be proud of the materials our church prints for the religious education of our youngsters. Not long ago I heard an older woman of another church, who is an expert story teller, complain that the only material her church offered for children's use was the Bible itself; and she added, “The teachers do not even attempt to explain the verses to the children!” I recently taught a group of boys and girls from our own second year junior quarterly. One was a neighbor boy, Freddie, whose parents belonged to another church. When the new quarterlies were passed out I gave one to Freddie, too. The next Sunday he said, “I studied my lesson, and the quarterly was so interesting I read five or six lessons before I stopped!” His enthusiasm continued as long as he lived in the neighborhood. Both our primary and junior quarterlies contain so many choice bits of the Bible and church doctrine that I feel sorry for the Latter Day Saint children who do not have access to them. Many parents living in a Latter Day Saint

community fail to see that the children go to church school regularly. Surely we should capitalize on the work of the consecrated men and women who write and edit our church literature.

When a child is approaching the age of eight years, whether isolated or living in a Latter Day Saint community, it is a good idea to secure a copy of the current baptism quarterly for the primary age. This quarterly answers the question of so many parents, "What should my eight-year-old know about the church before he is baptized?"

An allowance for the purchasing of good books should be included in the family budget. One of the mottoes of our home has been, "Expose the children to good reading." Have one or two books around where they may be picked up when the youngsters are at loose ends for entertainment. Look through your book shelves. If you find there a book that has in it something your child needs, keep it out on an end table for awhile. I'll venture a guess it will be read. At the age of eight or nine, the child should be encouraged to read for himself. Start by having him read aloud to you some simple material while you are washing dishes or mending; he will soon learn to enjoy it. It is a fact that today many high school and college young people have not learned to enjoy reading. It is also a fact that there is but a small percentage who could not be taught to read well.

A good Bible story book is a "must" in the home library. The daughter of one busy minister had been credited with the ability to answer more questions than any other girl in her church school class. The other girls said, "Oh, that's just because her father is a minister." But she confided to me that the reason she knew the answers was that she remembered most of the things she had read in their big volume of Bible stories. We have found the *Faris Bible Readers*, too, have been greatly enjoyed by children, especially volumes 1 and 2. *Walking with Jesus*, a book of illustrated verse, tells the gospel story in a simple but beautiful manner that all children can understand. The whole family would enjoy *In the Shelter of the Little Brown Cottage* or *Between the Covers of the Book of Mormon*. A subscription to *Zion's Hope* or *Stepping Stones* would be a nice gift for some child unable to attend church school. An extra special gift for a tiny tot between three and seven years of age would be *Tell Me About Jesus* or *Tell Me About God*, by Mary Alice Jones.

Leaf through a book before buying it, to make sure it is going to fit the need and be worth the money it costs. Also take advantage of the displays at general conferences, reunions, institutes, and

The Responsibility of Today's Mothers

By Esther Schrunk

THE RESPONSIBILITY of today's mothers is, in many respects, no greater than at any other time in history, but there is a keener challenge for them to live up to the best that is in them.

The destiny of the child is always determined by the mother, and "the child is happiest, be he king or peasant, who finds peace in his home" (Goethe). It is the mother's responsibility to mold the character of her children. Her heart is their schoolroom.

Motherhood places an obligation upon us, as women, for the welfare of our children. It is our duty to see that they have the proper diet, sufficient sleep, and lots of love; we must strive to understand the problems which they face, and help in the solving of them. Above all, it is our duty to see that they grow up in an atmosphere in which God is a living, vital force; to do this we, ourselves, must walk humbly with Him. The story is told of a young man who said the reason he was serving the church was because of the teachings he received, as a child, from

his mother. One day, when he was only five years old, he came in from play and heard his mother praying, "Oh, God, help my boy to grow up to serve thee." He tiptoed away, but never forgot the statement.

Care should be taken to include teachings that will create a wholesome regard for the church, reverence for God, and a definite faith in the operations of his holy spirit. Timothy was trained during the plastic years of his childhood by a devout mother and grandmother. It was then that he was taught the Scriptures. He knew they were divine truths, having divine authority; God was the author, and his mother the teacher.

Perhaps we leave too much to agencies outside the home; perhaps we expect too much from our church schools. There are many good mothers in the world who teach truth, honesty, and the other virtues, but we, the Latter Day Saint mothers, have a greater responsibility because we have been told to help build the kingdom. It is for us to kindle within our children the spark

youth gatherings, and make a list of books you want to buy when your budget will permit.

No reading materials have been mentioned here except those for religious training. Any good library has a list of other books that should be read by the children at various ages. As the child grows, he may be encouraged to read from the Bible, too. The material mentioned will enhance, rather than detract from his pleasure in reading the Bible.

I know a dear little grandmother who, at one time, worked two or three days a week in a used clothing shop established by the PTA. She did this to provide needed clothing for her grandchildren. She recognized their spiritual needs, too, and, though very poor, she bought every one of the *Faris Bible Readers* for those grandchildren, and she saw that they were read. Many loving aunts, uncles, and grandparents could take it upon themselves to supply little tots, whose religious education is being postponed, with church books such as I have mentioned. Quot-

ing President Edwards, "No man must think of his own salvation apart from the extension of the reign of God into the lives of other people."¹ Why shouldn't we start with the children?

Case after case could be cited where Latter Day Saints are neglecting their children in the matter of good reading. It is a serious thing. All too soon our children will be grown. We shall have helped in the molding of their characters in a very definite way if, while they are young, we quietly but constantly keep good reading material in front of them, and as unobtrusively push into the background the poorer books and magazines. Whether isolated from the church or permitted to attend every Sunday, we still must direct our children's religious training. The type of training depends largely upon us. Let's give them a good start with good reading materials!

¹Fundamentals, by F. H. Edwards, p. 165.

of genuine appreciation of the church, and then foster that spark until it becomes an unquenchable flame that will lead our young people to choose wisely when major decisions are to be made.

A famous artist once said, "A kiss from my mother's lips made me a great painter." When we feel our responsibilities are endless, I am sure we can think of something our children have said or done that will give us a new hold. Once a small child, who was lost, was asked, "Where is your home?" Sobbing, the child replied, "Where Mommie is." The Psalmist said, "I will walk within my house with a perfect heart." If each of us would do that, it wouldn't be such a task to train a child in the way he should go. As mothers, "Let us not weary in well-doing; for in due season we shall reap, if we faint not."

A Testimony of Gratitude

I have been a member of the church for forty-three years, having been baptized at the age of twelve. I have never regretted the step I took then. I have received many wonderful blessings, and can say that I know this is the only true church.

A year ago I was very ill, and sent for Brother Metcalf of New Albany to administer to me. I experienced an immediate blessing. My husband has received like blessings through administration. We are glad there is a Heavenly Father who hears and answers our prayers.

There are only a few Saints here in Francisco. Meetings used to be held in our home, and on one occasion, Brother E. F. Robertson conducted fifteen services, baptizing eleven new members at the end of the series.

We receive much spiritual food by reading the *Herald*. Since neither of us is able to work, we cannot afford a subscription, but Sister Burns, a neighbor, shares her *Herald* with us. We are grateful to be living near good Latter Day Saints who are so helpful.

We desire the prayers of God's people that we may live to be worthy of his blessings.

Mrs. Joe Hill.

Francisco, Indiana

THE SEVENTIES SUGGEST

Visual Aids in Missionary Work

By Eugene A. Theys

(Compiled by M. L. Draper from materials submitted by a panel composed of R. E. Davey, A. F. Gibbs, and M. L. Draper, and presented to the Quorum of Seventy at the 1946 General Conference.)

IT IS A well-established fact that we learn from experience with all our senses—touch, taste, smell, hearing, and sight, and that we probably learn more through the sense of sight than by all the others put together. Some educators insist that we learn ninety per cent of all we come to know through the sense of sight. While others may dispute this figure, there is universal agreement that the sense of sight is the medium through which we gain much of our knowledge; and, because of this, there is no hesitancy in suggesting that visual aids to learning are probably among the most effective helps a teacher can use. Missionaries are teachers of the gospel, and what is true of all other teachers is true of them and their work. They will find that visual aids will do much to facilitate the work of teaching the gospel.

Visual aids are not new, although some methods of using them may be. Every speaker who uses gestures to emphasize his thoughts is using visual aids, conveying to his listeners a more vivid understanding by means of which they can see, as well as hear. When we speak of visual aids, we think only of carrying over this age-old and universal idea of emphasizing and teaching by means that the congregation can see into the field of mechanical aids. The speaker is unable, with his hands, to create the figure of Jesus being baptized by John in the River Jordan, but he can show to his hearers a picture of the event, fixing it in their minds far more effectively than by merely stating it in words.

There are several kinds of visual aids. Bishop Koehler once used in the Stone Church a large pair of scissors, tied about with bunches of ribbons. Some of them were tied around the blades, impairing the function of the scissors, while some were tied on the handle, not impairing the function, but getting in the way. He used this simple apparatus very effectively in several ways while discussing the functions of the church. This was using visual aids, and the congregation will remember some of the ideas expressed in that way long after they have forgotten many of the things he only said. Visual aids, then, are any devices which can be used to appeal to

the sense of sight in order to teach a lesson. They may be simple illustrations like Brother Koehler's scissors, or some other commonplace object which can be carried to the service, or they can be—and are more likely to be—mechanical contrivances designed to present pictures by projection, or by manipulation, or, in the case of talented persons, by drawing. These include the flannelgraph, sometimes called the story-o-graph, moving and still picture projectors, blackboards, and easels.

Slides, projected by a miniature machine upon screens which vary in size from those usable in homes to those necessary in a large auditorium, are among the most effective instruments of visual education that can be used. Before discussing their good points, however, it would be well to note some dangers. Care must be exercised lest the missionary allow his use of slides to degenerate into a form of free entertainment. He should study the subject matter constantly, so as to keep his own mind alert as to the lessons he is trying to teach. This will help him to avoid this danger. Of course, arrangements may be made to use certain periods of time largely for entertainment, when travelogues and personal pictures may be shown, but these are special occasions, and should be treated as such. When the purpose is teaching, let the use of the slides be pointed toward the achievement of that purpose. Another danger is that the speaker may lose personal touch with his congregation while the room is dark and they cannot see his face. In order that the force of his own personality may not be lost, the speaker should cultivate his personality in his voice as much as possible, and should be sure to allow plenty of opportunity to address the people in fully-lighted rooms. Each missionary will want to experiment with this problem until he finds a solution best suited to his personality and methods.

Some of the advantages of using slides are obvious. They are among the most effective means of attracting people to cottage services and public meetings. They furnish a splendid means of making an introduction of the missionary into the home of strangers or casual

acquaintances. It has been the experience of many that even bad weather is not the deterrent to attendance when slides are advertised. Modern equipment is easily portable, so the objection raised against the more bulky machines and large glass slides of a few years ago is no longer valid. Projectors can be purchased which weigh less than five pounds, and which occupy only a corner of a suitcase, while the two-inch square, glass-mounted slides can be carried by the hundreds in a small box.

An advantage of slides is that their use can be introduced by the exhibition of only one set of pictures and texts, and additions may be made as money and knowledge are available. They are more effective; however, if several sets are used at the beginning, interspersed with preaching or other means of teaching. Brother Gibbs suggests five sets of slides, including forty each on American archaeology, church history, life of Christ, Old Testament prophecy, and twenty on the acts of the apostles. He would also include several hymn slides. Another missionary suggests this group of lectures: one on American archaeology, one on Restoration prophecies, church history, life after death, church organization and principles, and some incidental scenic views to be used for novelties or special occasions. Brother R. E. Davey's sets include the life of Christ, *Book of Mormon* in archaeology and prophecy, apostasy and restoration, life after death, financial law, church organization, Zion, and several travelogues of national parks. These are all in color. In each case, these missionaries made their initial investment in a minimum outlay, and have added to their supply with experience and careful thought. Every beginner should start on a very small scale, and build his equipment carefully, being sure to become well acquainted with his material as his work expands. Nothing is more pitiful than to watch someone, who doesn't know how, try to base a lecture on slides which he doesn't understand. The missionary must know his material so well that he anticipates the slides just as he anticipates his thoughts in preaching. This can be done only by adding carefully to a modest beginning, until an adequate library is built up.

Slides can be an expensive investment. Some persons have thought that the church should provide the slides and lend them to the missionary. Unless they were to become a permanent part of the missionary's equipment, this would probably not be very practical. If he has to call for every set of slides he wants, the opportunity to use them may have disappeared before he can obtain them. Then, too, getting lectures prearranged, which could be used by a large

number of missionaries, would be almost impossible. Every missionary needs to have an arrangement which fits his own style; this can be done only by close supervision of the missionary in the selection and arrangement of the slides he is to use. Even in the use of the splendid sets prepared by Brother S. A. Bryant, the missionaries may discard some of the slides, and incorporate others into the sets. But he can do this effectively only if the slides are a part of his own equipment. Prearranged lectures are helpful, and the slide material needs to be standardized for the sake of production, but the missionary must have the freedom of familiarity if he is to be successful in his use of slides.

Many missionaries who are using the slide projectors have also adopted the procedure of posing and photographing some illustrations with their own cameras, using 35mm or Bantam cameras and color film. Perhaps a great deal more of this can be done using live models to illustrate some of the principles, particularly the sacraments of the church. In addition, personal cameras can be used to make a pictorial record of the missionary's travels and experiences, and to preserve for future use the beauties of natural scenery. Travelogues can be built up in time from the missionary's traveling in the natural course of his work. Some recommended cameras for this purpose are: several models of Argus 35mm, especially the C-3; several models of Eastman's Kodak 35; and the Kodak Bantam. Projectors for two-inch slides are numerous, but those which appear to be most popular are the SVE projectors, of which there are several models, made by the Society for Visual Education in Chicago. Screens are also available in various sizes and styles, from the midget, glass-beaded screens to the large, electrically operated, beaded screens. Both are made by the Da-Lite Company, which also has matte-surface screens. Beaded and matte surfaces are made in all sizes by the Radiant Company. A fine screen for use in larger auditoriums was made by Brother Davey from a six foot window shade, painted with a matte white surface, and mounted in a suitable box.

The cost of cameras, projectors, screens, and slides is not prohibitive if the beginner will proceed slowly. First he should obtain the projector and at least one set of slides. He can add screen and camera, and more slides later. A medium-priced outfit, including projector, four-foot square glass-beaded screen, and camera, would cost about \$150. The slides vary in price from about ten cents each for black and white texts (mounted complete) from Brother S. A. Bryant, to sixty cents each for mounted Koda-

chrome reproductions of art masterpieces by the Society for Visual Education. A beginning could be made with a 300-watt projector and one set of color slides on church history or *Book of Mormon* archaeology for about \$75.

The flannelgraph, perhaps better called the story-o-graph, can be of great value in presenting the gospel message of Jesus Christ. It can be used both in cottage meetings, and at the church. It gives action to the sermon, and can be used to advantage as an introduction to the lecture. It has all the value of a chalk-talk, with the added advantage that one does not need to be gifted in drawing to use it. Almost anyone with a bit of imagination and ingenuity can make use of it. It is doubtful that the story-o-graph has the advertising value of slides, but it will nevertheless increase the interest of the public and help to build attendance. It is more advantageous than slides in that there is no need of turning out the lights. In full illumination, the speaker may make greater use of his own personality in presenting the message. The story-o-graph may be used to review material previously presented, in connection with a slide lecture, or to introduce a regular sermon. Children like them, and as one missionary says, if you use them, children will be present.

The missionary must be able to make the characters come to life. They must portray emotions and exercise feeling. Let the lions roar, the snakes bite, and the people get excited. Let the auditors live the story with you, and if possible, get a vocal response from the audience. No more than a hundred people should be presented such a lecture, nor should they be allowed to sit too far from the easel. It should be close enough for clear vision, no closer.

Here are some story-o-graph arrangements that might be used separately or in a series. 1. A decision-getting sermon—"The Rich Young Ruler," this requires the characters of Jesus and the young man. Another, "Paul Before Festus and Agrippa." For these stories, scenery sets 4F, 8F, and 3F will be needed. (These sets refer to order numbers of a company to be indicated later.) 2. For visions, leading up to that of Joseph Smith, the following stories are available: "Moses in Midian" and the "Voice in the Burning Bush," "Peter's Vision of the Sheet," "Saul on the Way to Damascus," and "Jacob's Ladder into Heaven." There are scenery sets to go with these. For the kingdom, "Daniel Refuses King's Wine," and "Nebuchadnezzar's Dream." One would have to make up his own image, and scenery set 3F would be needed. Sermons on other

subjects are possible, such as "Gifts of the Spirit," "Baptism," "Healing," "Repentance," "Brother's Keeper," "Angelic Ministry," "The Lord's Supper," "The Power of God," "The Future Life," and "The Atonement;" these can be made up from materials available.

A catalog folder may be obtained, listing materials necessary for the above mentioned subjects, by addressing Story-O-Graphs, P. O. Box 145, Pasadena 16, California. Another company publishing materials suitable for small groups and church schools is Christian Publications, Inc., Third and Reilly Street, Harrisburg, Pennsylvania. Still another is David C. Cook, Elgin, Illinois. From the Pasadena company, scenery sets cost \$4.85 each, and characters cost 45 cents per uncolored sheet, and \$1.85 per colored sheet. A good initial set can be obtained for \$30 to \$50, and would include several lectures. Additions can be added at any time. For a try-out, one illustration could be obtained for about \$6.

It takes from two to five hours to paint and arrange one of these cut-out sets. The illustrations may be colored by a professional painter, but the missionary should do the cutting out of the characters himself, as it gives him an opportunity to get acquainted with them.

One of the greatest questions confronting us in the use of visual aids is that of standardizing and producing suitable materials at prices the missionaries and local forces can afford to pay. One of the first steps in this direction will be the expansion of the department of visual aids by providing the personnel qualified to manage it, and installing the equipment necessary to produce professional work. This would mean a sizable appropriation by the general church. Other churches, seeing the possibilities along these lines, are making this a major item in their budgets. Just before the war, one denomination spent over \$50,000 on a motion picture, which taught a valuable lesson for their church; because it could be used in the various congregations throughout the United States, it was considered a very good investment. At present, numerous churches are joining forces, and will soon be spending several hundred thousand dollars in developing visual aid materials. In the words of Brother Davey, "As long as we do things on a ten cent scale, we will get only ten cent results."

There are men in the church with splendid abilities in the field of visual aids, who are willing to serve the church. A few are Marvin McDole, S. A. Bryant, and Harold D. Smith of Fort Madison, Iowa. At least one, if not two, of these

men should be full-time appointees, placed in charge of this department with provisions for expanding it as the need and opportunity may require. Brother C. Ed. Miller has devoted many years to work of the Graphic Arts Bureau and has developed some laboratory material, as well as a rich fund of experience that can be of great value in further visual aid developments. This work can serve as a nucleus for further growth and development.

Several men of the church have been working on visual aids, and have developed some usable material. Provision could be made whereby this material could all be pooled in the department, and those in charge, or a committee appointed for the purpose, could improve upon, standardize, and add to such material, making it available to all who desire to use it. Such work could easily be done during the summer months, when long days and excessive heat make the projection method difficult to use.

Most of the materials used by the church in presenting the missionary message will probably have to be developed, or at least revised to a great extent, because of the specific point of our message. When it comes to using visual aids in local branches, however, for pastoral work and for the purpose of developing Christ-consciousness, the value of righteousness, etc., there is much material in slides and 16mm movie film that has been made available by various religious and commercial organizations. Among these organizations, the following are suggested:

1. The YMCA Motion Picture Bureau, 347 Madison Avenue, New York 17, N. Y.
2. Bell and Howell, 1801 Larchmont Avenue, Chicago 13, Illinois.
3. Brandon Films, 1600 Broadway, New York, N. Y.
4. Ideal Pictures Corp., 28 East 8th Street, Chicago, Illinois.
5. W. O. Gutlohn Inc., 25 West 45th Street, New York, N. Y.
6. Denominations Book Stores and Publishing Houses, Affiliated with Religious Film Association—Local Distributors.

For slides:

1. Same as number six above.
2. Cathedral Pictures, 3441 Olive Street, St. Louis, Missouri.
3. Keystone View Co., Meadville, Pennsylvania.
4. Visual Education Service, The Divinity School, Yale University, 409 Prospect Street, New Haven, Connecticut.
5. Society for Visual Education, 100 East Ohio Street, Chicago, Illinois.

A point always to be remembered is that when we speak of visual aids, we mean just that—aids in presenting the

message. The message is the important matter. Illustrations, story-o-graphs, slides, movies, or any other form of visual aids should be to the end of preaching the gospel, and not an end in themselves.

Another Echo of the General Conference Leadership Training Workshop

On the last Saturday of General Conference, the Leadership Training Workshop was held. At that time, several speakers expressed their reactions to the study program of the church, and, according to promise, we are sharing their thoughts with the readers of the *Saints' Herald*. Below are the thoughts expressed on that occasion by Brother Paul L. Duvic of Port Orchard, Washington. Brother Duvic is teaching a class for credit, and is otherwise actively engaged in promoting leadership training in his local.

THELONA D. STEVENS,
Director of Leadership Training.

THE VALUE OF LEADERSHIP TRAINING

We sometimes read in the Scripture the statement, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These words give to us a feeling that such advice is timely, and that we would do well to heed it. Then in the press of our daily affairs, our mind is turned to other things, and we forget to carry out our momentary resolve.

This is also true of the great majority of us when we read of the leadership training program and the courses of study that are offered in it. We make a mental resolution to take a course soon so that we can learn more; then we put off starting that course because we center our attention on other matters.

I have found that taking the courses offered by the Department of Religious Education, and continuing through with them, has been of distinct benefit to me. Some courses have helped me to better understand our church and the functions of its various departments. Others have helped me to see my weaknesses and shortcomings, and how to overcome or correct them. Some have helped me to understand better and appreciate the love that God has for us. The requirements for taking a course are designed to encourage thorough study, so that greater benefit will be gained from it. This constant effort to meet certain standards increases the good we obtain from our study.

I believe that the members of the

church in general do not realize the value of these helps that are being provided. Certainly if only three persons out of every hundred register for leadership training, and only one or perhaps two of these complete the study, it seems there is a definite lack of appreciation on the part of the people.

We may say to ourselves that we are not leaders, and that only those who are qualified as leaders should take this training. Perhaps we do not have the natural ability to be a leader, but we can develop our talents and become better qualified. How can we lead our children into the Kingdom of God unless we develop more ability to teach and guide them?

As a church we have been given the task of leading the world into a state of righteous living. We need to become more united so that we may bend our every effort to this end. How can we better accomplish this than by following the steps outlined by those whom we have accepted as our leaders? The world waits for us to go forward. God waits for us to do his will, and accomplish his purposes. Let us take advantage of every bit of help we have at hand, so that we may fulfill these righteous obligations.

For information about the training program, write to the Department of Religious Education, The Auditorium, Independence, Missouri.

Wants Biography of Joseph Smith III

We have been readers of the *Herald* for many years, and look forward to its arrival each week as a welcome friend; the many spiritual messages and letters help us to get a little closer to the God who directed us in our youth to find the angel message. My husband, John A. Henry, was seventy-one in June, and I will be seventy-one in August.

We should like to complete our collection of *Heralds* containing the biography of Joseph Smith, the father of Frederick M. Smith. At the time it was being printed, we lent various copies out to friends, and have since lost track of them. I believe it was published in 1935. We are hoping, also, to find the biography of Elder Arthur Leverton, who was a very good friend of ours.

Because of ill health, we do not get to attend church regularly. We humbly ask the prayers of all those who know the worth of prayer, that we may overcome our weaknesses and endure faithful to the end.

Mrs. Lena F. Henry.

1233½ St. Clair Street
Port Huron, Michigan

Worship Suggestions for August

By Ruby Strand

Theme for the Month: "THE KINGDOM OF GOD ON EARTH."

AUGUST 4, 1946

Theme: The Kingdom Calls.

Prelude: *Saints' Hymnal*, 315.

Call to Worship: A Prayer.

Our Father who in heaven doth dwell,
Hallowed be thy name;
Thy kingdom come,
Thy will be done,
In heaven and earth the same.

Opening Hymn: *Saints' Hymnal*, 7. Stanzas 1 and 2.

Food for Thought:

The Kingdom calls us. When his disciples asked him how to pray, the Master answered, "Thy kingdom come, thy will be done on earth, as it is done in heaven." There was never a time when we needed more of the Master's teaching. God is calling us to establish his righteousness in the midst of Babylon. We have only to look about us to see the great need of mankind for that which we have to share. The fruit of ungodly living is at all sides of us and far too often we have helped to produce it. It is our day to serve. It is our day to hear the call of the Kingdom.

There is a hymn composed by David H. Smith which has a timely admonition for all who classify themselves as Saints in the latter days. In *Stories of Our Hymns* we read about how the hymn "Let Us Shake Off the Coals" came into being. It was written in a time of bitter prejudice. The courage of the little band of Saints was sorely tried. There had been so much suffering, so many lives lost, and so much property sacrificed. In 1861 David Smith was baptized and two years later, following a prophecy given by Young Joseph, the President of the Reorganization, he arose and sang by the spirit the first two stanzas of this hymn—"Let us shake off the coals from our garments and arise in the strength of the Lord." In a poetic way they embraced some of the features of the prophecy. The congregation seemed spellbound as with eagerness they listened to the heaven-inspired song as it fell from David's lips in all its richness and power. Every soul was thrilled and every heart melted under the sweet, peaceful influence of the Holy Spirit which attended and bore witness to the word. Later when the third stanza was added, he must have been guided by that same spirit, for the words

"Thank the Lord for the plan he has given
That will render us pure as a child,
That will shange this cold world into
heaven,
By his Spirit so holy and mild."

indicate this to be the case. May we bow our heads in silent prayer for a few moments, asking that we might recapture the spirit of this hymn?

Period of silent prayer with 188, *Saints' Hymnal* played softly as an accompaniment.

Closing Hymn: 188, *Saints' Hymnal*. (Stand.)

Closing Prayer: Asking that we might be in tune to hear the call of the Kingdom and that we might so order our lives to be used in its establishment.

Meditation with Scripture Reading: *Doctrine and Covenants* 4.

Postlude: 189, *Saints' Hymnal*.

AUGUST 11, 1946

Theme: The Kingdom Waits.

Prelude: *Saints' Hymnal*, 66.

Call to Worship:

Some day, some happy day,
The tumult of the earth shall cease,
The heavens above shall speak of peace,
And all men pray.

This earth, this darkened earth
Shall rest in peace forever more
All free from strife and angry war,
And want and dearth.

For Christ, the Christ of light,
Shall come to be our mighty King,
And His eternal love we'll sing
By day and night.

—Phyllis Moore.

Opening Hymn: *Saints' Hymnal*, 66.

Scripture Reading: *Doctrine and Covenants*, 6: 1, 2, 3.

Message: The Kingdom waits. It waits for you. It waits for me. This Scripture reading tells us why. Oliver Cowdery and Joseph Smith received these words in 1829. Today, one hundred and twenty-seven years later, we find them just as opportune. We note several points for us to consider as they apply to us as individuals. Firstly, *give heed to the Word*. Could it not be that the Kingdom waits because some of us have failed in this admonition? Secondly, *thrust in your sickle with your might!* Does the Kingdom wait for us to put forth a greater effort? Have we served with *all our might*? Thirdly, *keep my commandments and seek to establish the cause of Zion*. The Kingdom waits for us to heed this counsel. Our book of *Doctrine and Covenants*, the Bible, and the *Book of Mormon* are all full of needed admonition. The Kingdom waits for us to study these books, to feast upon them, to build their teachings into our daily lives.

A Psalm: Know you the Lord? Know you his friendly dwelling? In that dwelling he has a storehouse, out of which he gives treasures. Yea, treasures of knowledge, wisdom, and faith and they are given in love and charity. There is enough for all his children, yea, every one. He has given out of this storehouse multiple upon multiple of treasures to his children and yet it remains full. His bosom is filled with compassion. His heart yearns over you. Out of his loins goes forth power.

Some of you have said, "I have not strength to praise my Lord. I have not courage to speak for him; I have not time to use for him." Know you that his storehouse is full of strength, courage, and yea, even an increase of years?

"Awake, O Zion, my people," saith the Lord your God to you, "and put on My strength, put on robes of righteousness and purity; put on humility and meekness of a lamb; put on garments of charity and love, and great shall be your joy."

—Zelma McKee.

Hymn: *Saints' Hymnal*, 189. (Stand.)

Prayer: One of petition that we may not keep the Kingdom waiting; that instead we may be found doing that which will hasten its coming.

Special Music: *Saints' Hymnal*, 344. (Sung

as a solo or duet behind a screen or at the rear.)

AUGUST 18, 1946

Theme: "The Kingdom Seeks."

Prelude: *Saints' Hymnal*, 397.

Call to Worship: A Psalm.

Happy is the man who seeks after the riches of the Kingdom of God for he will be clothed, and his bin will never be empty.

His soul will be fed and he will never thirst; for he eats the manna of heaven and drinks at the well of satisfaction.

His feet will be shod and he shall run and not be weary, for he has kept God's commandments and ministered to his children.

Opening Hymn: *Saints' Hymnal*, 397. Stanza 1.

Scripture Reading: *Doctrine and Covenants* 11: 4.

"Behold I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care."

Hymn continued: *Saints' Hymnal*, 397. Stanza 2.

Scripture Reading: *Doctrine and Covenants* 12: 2.

"Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yet, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me you shall receive, if you will knock it shall be opened unto you."

Hymn continued: *Saints' Hymnal*, 397. Stanza 3.

Scripture Reading: I John 4: 8-11.

"He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, nor that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Hymn continued: *Saints' Hymnal*, 397. Stanza 4.

Scripture Reading: *Matthew* 5: 18.

"Therefore, let your light so shine before this world, that they may see your good works, and glorify your Father who is in heaven."

Food for Thought:

The Kingdom is seeking to save mankind—all mankind. This was Jesus' aim, the salvation of all men. God's Kingdom must work for the things Jesus worked for, else it is not his Kingdom. The children of God are seeking to bring about his Kingdom, and those who have thus pledged themselves are seeking not only their own salvation through righteous living, but are seeking also the salvation of those who have not yet found the light—those not yet redeemed through obedience to the laws of the Kingdom.

The Kingdom is seeking the perfection of the lives of those who enter therein through obedience to all of God's commandments.

A Reading: The Good Shepherd.

"Verily, verily, I say unto you, I am the door of the sheepfold." Yes, he is the door of kindness, and of happiness, if we will but enter into the sheepfold of his protection and care. Often we are thieves and robbers. We steal from our neighbors and friends the message God gave to us for them. We tell it not.

He is the door and "if any man enter in he

shall be saved, and shall go out and find pasture." We shall find pastures of love and contentment, if we will enter in. How beautiful and happy his people look to him when they serve together in his Spirit.

The thief cometh only to steal, kill and destroy the love and kindness of others from our hearts.

Jesus has come that we might have life and have it more abundantly, not alone, but with our fellowmen.

The Good Shepherd giveth his life for his sheep. We must give our lives to help others find the door, and then they, too, with us may go in and out and find pastures with him.

The Shepherd is not as a hireling who does not care for the sheep, that fleeth and the wolves of material possessions, self, and pleasures come and scattereth them over the earth. No, the Good Shepherd knows his sheep and will lay down his life for them, to keep them safe within the fold of his love and care.

Other sheep he has which are not of our little fold here, and they also must be brought within the pasture if we will but serve as he asks us. They, too, must hear and know his voice and there shall be one fold and one shepherd, and Zion, the beautiful, shall come again and God will reign with men.

—Bernice Bonham.

Closing Hymn: *Saints' Hymnal*, 292. (Stand.)

Period of silent prayer: *Saints' Hymnal*, 292 (played softly).

Prayer: Asking that we might be found living so humbly, so prayerfully, so courageously, and so Christ-like that Zion may be redeemed.

AUGUST 25, 1946

Theme: "The Kingdom Shall Be."

Prelude: *Saints' Hymnal*, 436.

Call to Worship: "Repent, repent and prepare ye the way of the Lord, and make his paths straight; for the Kingdom of heaven is at hand."—*Doctrine and Covenants* 32: 2.

Opening Hymn: *Saints' Hymnal*, 11. (Stand.)

Prayer: Asking that we might receive the assurance that the Kingdom shall be and that we might find joy in cleansing our lives of those things which retard its establishment.

Scripture Reading: *Doctrine and Covenants* 39: 5; 65.

Leader's Comments: The Scriptures just read need very little explanation. They are clear, concise, and easily understood by those who will to hear. There is no question but what the Kingdom shall be. The question which should be in the mind of each is, "What am I doing to promote its building?" There is a great similarity between the people of our day and James Covill, the man to whom section 39 of the *Doctrine and Covenants* was given. Reading from *A Commentary on the Doctrine and Covenants*, by F. Henry Edwards, we learn that this man, when he first heard the message of the Restoration, seemed very interested and at his request sought the word of the Lord, but when this was received, he rejected it. Are we apt to be guilty of the same offense? There is a time, says F. Henry Edwards, when every man must make his great decision, starting on a life of promise in the work of the church. Then, having made that decision, it is necessary to prayerfully press forward daily lest we fall by the wayside in our service to God. "If men and nations continue in wickedness and thus sow the seeds of their own destruction, that destruction is certain to come when they ripen in iniquity. The evil effects of a course of wickedness can only be avoided by aggressive righteousness."

Yes, the Kingdom shall be and we have the greatest privilege awarded a people, that of assisting in its establishment. Referring to

section 65, given the same year, 1831, we find it is a revelation on prayer and consists of one paragraph, which Brother Edwards analyzes thus:

Listen to the voice of one sent down from on high:

Who is mighty and powerful.

Whose going forth is unto the ends of the earth.

Whose voice is unto men:

Prepare ye the way of the Lord, make his path straight.

The keys of the kingdom of God are committed unto man on the earth:

The gospel shall roll forth unto the ends of the earth.

The gospel is as a voice crying:

Prepare ye the way of the Lord.

Prepare ye the supper of the Lamb.

Make ready for the bridegroom.

Make known his wonderful works among the people.

Pray unto the Lord, call upon his holy name:

That his kingdom may go forth upon the earth.

That the inhabitants of the earth may be prepared to receive the gospel.

That the inhabitants of the earth may be prepared for the second coming of the Son of Man.

The Son of Man shall come down from heaven:

Clothed in the brightness of his glory.

To meet the kingdom of God which is set upon earth.

May the kingdom of God go forth;

That the kingdom of heaven may come.

That God may be glorified in heaven and on earth.

That the enemies of God may be subdued.

Honor, power and glory be unto God for ever and ever.

We know that a righteous city can be built. We have the record of Enoch's city and it would be well for us to read it from time to time, using it as a challenge.

Closing Hymn: *Saints' Hymnal*, 173.

Challenge: Arise, children of Zion. Turn your feet Zionward! Walk the highway of the Lord, which leads to the mountain of the Lord's house. Put on the armour of righteousness! Yea, put on the armour which reflects the brightness of Zion's holy place. Let it be polished until it shines brighter than the noonday sun for the armour of the children of Zion sheds forth light, yea, a beacon of light, revealing the attributes of the Master—love, peace, purity, faith, hope, courage, humility, meekness, tenderness, patience, brotherly kindness and charity.

—Zelma McKee.

Postlude: Chorus only, *Saints' Hymnal*, 353. (Played softly.)

"In reaction experiments, if you ask a subject how he is performing he will say, 'I am performing much better,' although he is performing worse. The subject may think he is driving an automobile slowly when he is really driving fast. In traffic considerations the important thing is the increased ego of the drinking motorist."—Dr. E. M. Jellinek, Director, School of Alcoholic Studies, Yale University.

News Briefs

Central Missouri Stake

LEAGUE MEMBERS VISIT NAUVOO.—Sixty Leaguers from Central Missouri Stake visited Nauvoo on the weekend of May 25-26. Leaving Warrensburg at 4 a.m. Saturday morning, the bus stopped at Knob Noster, Sedalia, and Marshall to pick up passengers; stops for meals and scenic tours were made at Moberly, where the group visited the famed Mark Twain cave, and Carthage, where the old jail stands. At 7 o'clock Sunday morning, a prayer service was held at the Mansion House, after which the young people were taken for a tour of the town by a guide. Old buildings and historical sites were visited; on the way home the bus stopped at "David's Chamber" long enough for the group to sing one of David Smith's hymns and offer a prayer in the outdoor shrine. Another stop was made at Keokuk power dam, where a river tug and three barges were passing through the locks.

GARDNER'S LAKE RETREAT.—"I Need The Kingdom" was the theme for the first retreat held by the young adults of Central Missouri Stake at Gardner's Lake on June 8 and 9. Apostle Blair Jensen, Missionary Loyd Adams, and Orville Hulmes, stake director of young adults, were present. A campfire fellowship service was held on the lake bank Saturday evening. A business meeting, for the election of officers, and a dedication service, with Stake President Ward A. Hougas in charge, were held on Sunday.

BARN RALLY.—The second annual barn rally was held June 15 and 16 at the Darnell Dude Ranch; 130 Leaguers attended. Games, a hotdog feast, a mystery campfire raffle, and slides of the Nauvoo trip were important features of Saturday's activities. Barney Beridge was the supervisor of recreation. Missionary Loyd Adams spoke at 11 o'clock on Sunday morning, and Stake President Ward A. Hougas was in charge of the dedication hour held in the afternoon.

HOLDEN, MISSOURI.—Members of the recently-organized drama club have selected the name of The LaDaSa Players; Mrs. B. S. Lampkin is president. At present, three one-act plays are being prepared by Mrs. W. K. Gard, Mrs. Martin Crabtree, Jr., and Miss Metta Anderson. The Zion's League presented the evening worship service on April 28. Elder C. F. Scarcliff was the speaker on Mother's Day. One hundred sixty people attended the June Communion service in the newly-decorated church.

GRANDVIEW, MISSOURI.—Pastor Lester Bronson has moved to Grandview, and Sunday evening services are now being held. Stake President Ward A. Hougas was the speaker on Mother's Day. A spelling match was held at the May branch night gathering; Mrs. Grove Harp was the winner.

LEXINGTON, MISSOURI.—The March 20 meeting of the women's department was held at the home of Mrs. Ed Church, who has been unable to attend previous meetings. Elder Roy Weldon was the speaker on Easter Sunday; a basket dinner was served in the lower auditorium at noon. The juniors presented a play on Mother's Day. A baptismal service was held on May 26 with Pastor L. M. Payne officiating. With the increase of attendance, evening services are again being held.

MARSHALL, MISSOURI.—A young adults' class was organized by Orville Hulmes on April 7. On Easter Sunday, a sunrise prayer

service was held in the morning, and a children's program in the evening. Missionary O. W. Okerlind began a series of missionary services on May 26; two were baptized at the end of the week.

INDEPENDENCE, MISSOURI. Eden Heights.—Regular Sunday morning prayer services are held each week, in addition to the Wednesday evening meetings. The choir has been on vacation since May, and special musical numbers are being furnished by soloists and various groups of singers. One hundred six children from Eden Heights registered for vacation Bible school. The final feature of the school was a baptismal service held at 11 o'clock on Children's Day, at which time ten young people were baptized. Since there is no font at the Gudgeon Park church, another service was held at 3 o'clock in the afternoon for the candidates from that congregation.

SPRINGFIELD, MISSOURI.—An overflow crowd attended the Communion service on June 2; many isolated Saints from surrounding vicinities were present. A covered-dish luncheon was served by the young people at noon, and a candlelight worship service was presented by the Zion's League in the evening. Leadership training courses were held on June 4, 5, and 6, with general church representatives in charge; these were conducted to train workers for vacation Bible school. Movies and community singing were enjoyed on family night. Each church school class has made a pledge to raise funds for the new air-conditioning unit recently installed. The devotional service on Children's Day was in charge of the young people. Following a program and sermonette, several children were blessed and seven new members baptized. Another baptismal service was held on Father's Day. Sixty young people attended the private skating party held at Doling Park on June 14.

PROVIDENCE, RHODE ISLAND.—Under the able leadership of Lillian Cockcroft, members of the Zion's League have been carrying out their yearly activities. They attended the youth conference held in Boston, and received much inspiration and help. Each Leaguer wrote to a young person in Brisbane, Australia; some interesting letters were received in return. A present project is the identifying with colored pins of all branches on a map of the United States. In addition to the regular weekly prayer service, the League sponsors an early morning service one Sunday each month. At a dinner party on June 8, officers were elected for the coming year. The Loyal Workers have also elected new officers. Apostle George Lewis spoke on Wednesday evening, May 22.

MUSKEGON, MICHIGAN.—The young people were in charge of the Children's Day program; two small boys acted as ushers, and another young man offered the prayer. Each child received a flower at the service. The latest improvement to the church is the installation of fluorescent lights.

TORONTO, CANADA.—One hundred fifty young people attended the district youth convention held in Toronto on June 1 and 2. Representatives from London, Hamilton, Chatham, Niagara Falls, Ottawa, and Buffalo were present. Edmund J. Gleazer, Jr., president of Graceland College, was guest speaker. The convention program included spiritual, recreational, and educational features. Almer Sheehy conducted a class on "Preparation." The Communion service on Sunday morning was the largest ever held in Toronto. The banquet on Saturday night was a memorable event. Music was provided by the choir, under the direction of Harold Neal and Quirt McKinney. Bob Withrow and Al Lefevre

supervised an excursion to the art gallery and museum. Each activity of the convention served to increase the sense of responsibility of those attending of their place in the church and the world.

LINCOLN, NEBRASKA.—Pastor Francis Schunk chose "The First Easter in America" for his April 21 sermon topic; the primary department was in charge of the morning worship service. A mother-daughter social was sponsored by the women's department on May 10; Mrs. J. P. Jensen of Blair, Nebraska, was guest speaker. Corsages were presented to each grandmother who was accompanied by a daughter and granddaughter. Members of the young people's class recently spent an evening making recordings; the older adult class has sponsored several parties. Leaguers are studying the *Book of Mormon* with Dave Krahl as teacher. Their regular May 5 meeting was in the form of an outing at the farm home of Clarence Chesbrough. Wayne Smith is now president of the League.

CHATHAM, ONTARIO.—The juniors and Oriole Girls were in charge of the special Mother's Day services presented on May 12. On Thursday evening, May 16, the annual mother-daughter banquet was held in the lower auditorium. The Junior Leaguers went on a nature hike May 24; the Sunbeam Blue Birds held their hike on June 8. Special features of the Children's Day activities were the presentation of church school awards, the blessing of several children, a baptismal service in the church font, and an evening confirmation service. A father-son banquet was held in the lower auditorium on June 20, with Elder Almer Sheehy of London as guest speaker. The annual branch business meeting was held Monday evening, June 17, for the election of officers and a discussion of branch business.

OTTAWA, ONTARIO.—Letters from the Saints in Norway, expressing gratitude for clothing sent by the women of Ottawa congregation, have been received. The women have established a birthday fund; the money is also used to send the *Saints' Herald* to members and nonmembers who would not otherwise be subscribers. Eight young people attended the Toronto district youth convention on May 1 and 2. Priest Otto Flegel has recently returned from service with the Canadian Occupation Army in Germany.

BOISE, IDAHO.—The Saints in Boise are happy to have Phillip Moore appointed missionary to the Idaho district. A full basement to the church is being constructed by members of the congregation who are willing to work on it in their spare time. Several new families have moved into the branch; under the able direction of Pastor Cecil Gilmore, the group is making noticeable progress. A Children's Day program was presented by the juniors on the morning of June 9, after which a baptismal service was held in the municipal park.

OWEN SOUND, ONTARIO.—Benson Belrose was ordained an evangelist on April 18 at General Conference. Rosalind Reed, district League leader, was the guest speaker on May 22 at the young people's meeting. A capacity crowd was present to hear E. J. Gleazer, Jr., president of Graceland College, on June 4. The choir, under the direction of George Furness, provided special music on this occasion. The primary and cradle roll classes held a party at the church on June 8; the mothers of the children were present. A social evening for three recently married couples was sponsored by the Zion's League on June 12.

BULLETIN BOARD

Central Missouri Reunion

The central Missouri reunion will be held at Gardner's Lake, August 3 to 11. President J. F. Garver, Bishop G. L. DeLapp, Apostle George Mesley, High Priest Glaude Smith, and Missionary O. W. Okerlind will be in attendance. Reservations and requests for information should be sent to the Central Missouri Stake Office, Box 355, Warrensburg, Missouri.

Columbus, Nebraska, Youth Camp

The annual youth camp for the southwestern Iowa, central and northeastern Nebraska districts will be held at Camp Sheldon, near Columbus, Nebraska, August 30 to September 2. This camp is equipped with sixteen cabins, a dining hall, assembly hall, outdoor chapel, council ring, ball diamonds, volleyball court, tennis court, swimming pool, and a canal for canoeing. Young people between the ages of twelve and twenty-five are invited to attend. The cost, including nine meals and sleeping quarters, is \$4.50 per person. The camp will accommodate only 150 people, so attendance will be limited to that number. Registrations must be made in advance, and a deposit of \$2.00 must accompany each registration. The official registrars are Lester Hunt, Box 486, Pacific Junction, Iowa, and Byron Constance, 3035 California Street, Omaha, Nebraska. Dr. Roy Chevillie of Graceland College will be in attendance. For further information, write V. D. Ruch, 217 Tenth Avenue, Council Bluffs, Iowa.

Northern and Western Michigan Reunion

The annual reunion of the northern and western Michigan districts will be held at the Park of the Pines, four and one-half miles north of Boyne City, August 9 to 18. A well-organized program is being completed that will keep all busy and interested the entire ten days. Apostle E. J. Gleazer will be in charge. Those desiring cottages, rooms, tents, or cots, may contact Mrs. Ada Alldread, Boyne City, Michigan. Meals will be served in the dining hall.

Requests for Prayers

Prayers are requested for Sharon Wallace of Camas, Washington, who is ill with rheumatic fever.

William J. Young of Lockwood, Missouri, requests the prayers of the Saints. He has a cancer on his lip and suffers greatly.

(This space for Address Label.)

Deo 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

WEDDINGS

Metcalf-Hershey

Ina Ardyce Hershey, daughter of Mr. and Mrs. Henry Hershey, Hammond, Indiana, and Harlan James Metcalf, son of Mr. Roland Metcalf, Mondovi, Wisconsin, and Mrs. Laura Metcalf, Eau Claire, Wisconsin, were married at the Reorganized Church in Hammond on June 8. Elder Roy W. Smith performed the double-ring ceremony. Both the bride and groom attended Graceland College. They will make their home in Hammond this summer, moving to Lamoni in September so that Mr. Metcalf may continue his work at Graceland.

Custer-Butterworth

Beverly Jean, daughter of Mr. and Mrs. Raymond Butterworth, Ainsworth, Iowa, and Robert Custer, son of Mr. and Mrs. Charles Custer, Washington, Iowa, were united in marriage at the home of the bride's parents on June 18. The bride's father officiated at the double-ring ceremony.

Day-Sumner

Leota Sumner, daughter of Mr. and Mrs. Walter Sumner of Kingsville, Missouri, and Ralph Day, son of Mrs. Sarah Day, were united in marriage on April 22. Elder W. K. Gard performed the double-ring ceremony. At present, the couple are making their home with the bride's parents.

Miller-Pooler

Ruth Pooler, daughter of Mr. and Mrs. Charles Pooler of Peculiar, Missouri, and R. J. Miller, son of Mr. and Mrs. James Miller of Butler, Missouri, were married at Grandview, Missouri, on June 2. Elder James Thomas officiating. They will make their home in Butler.

Births

Mr. and Mrs. Ronald C. Smith of Nevada, Missouri, announce the birth of a daughter, Carolyn Laudell, born May 14.

A son, David Hopkins, was born April 17 to Mr. and Mrs. A. D. Swayne of Seattle, Washington. Mrs. Swayne is the former Rosemary Clisby.

Mr. and Mrs. Roy M. Sperry of Centerview, Missouri, announce the birth of a daughter, Diana Katharine, born June 19.

A son, Dexter Alexander, was born to Mr. and Mrs. Matt Ellison of Sterling, Michigan, on May 14. Mrs. Ellison was formerly Katie Moffett.

Mr. and Mrs. Frank Want of Chatham, Ontario, announce the birth of a daughter, Diana Lynn, born May 15 at St. Joseph's Hospital in Chatham.

A daughter, Carol Ann, was born to Helen and Sherman Christner at the Public General Hospital in Chatham, Ontario, on May 5.

Our Departed Ones

WILLIAMS.—Ann, daughter of William and Kathryn Powell, was born April 22, 1856, in South Wales, and came to America, with her parents, at the age of fifteen months. In 1867 they moved from Pennsylvania to Des Moines, and from there to Lucas, Iowa, where she remained until her death (date not given). She became a member of the Reorganized Church when she was nine years old. On October 11, 1879, she was married to Robert D. Williams; nine children were born to this union, five of whom preceded their mother in death.

She is survived by her husband; one son, Robert, of Omaha, Nebraska; three daughters: Ann Box, Pershing, Iowa; Margaret J. Box and Ruth Mitchell of Lucas; one sister, Mrs. Lizzie Batten, Chariton, Iowa; nine grandchildren, and two great-grandchildren. Funeral services were held February 10 at the Reorganized Church in Lucas, Elder John Blackstock officiating. Burial was in Fry Hill Cemetery.

SHINN.—Mosie D., was born August 26, 1878, at Rockford, West Virginia, and died May 31 in the Woman's Hospital in Pittsburgh, Pennsylvania. She became a member of the Reorganized Church on July 12, 1908.

She leaves to mourn her husband, Frank L. Shinn of Pittsburgh; two sons: Arthur Darrell of Clarksville, West Virginia; and Manfred Lyle of Oak Ridge, Tennessee; three daughters: Ann Gray of Philadelphia, Penn-

sylvania; Mrs. Walter Caskey and Mrs. Paul L. Beyer, both of Pittsburgh; and six grandchildren. Services were held at the Beinhauer Mortuary, with Elders T. A. Dershimer and Henry Winship in charge. The body was then taken to Clarksburg, where services were conducted by Elders E. Guy Hammond and O. O. Forester at the Reorganized Church. Interment was in the Odd Fellows Cemetery.

RUDD.—Harry Lee, was born November 17, 1895, at Lee's Summit, Missouri, and passed away of a heart attack at El Monte, California, on June 8. He was a member of the Reorganized Church, the Order of Odd Fellows, and the Durfee and Pomona Granges.

He is survived by his wife, Pearl, and seven children: Dorothy, Kenneth, Mildred, and Shirley of the home; Mrs. Pauline Simcox, Banning, California; Mrs. Norma Hagar, Cincinnati, Ohio; and Victor of the U. S. Navy; two sisters: Mrs. Nettie Bowers of El Monte, and Mrs. Alta Crawford of Pensacola, Florida; and four grandchildren. Funeral services were held in the Schonel Mortuary, Elder V. L. Lum of Los Angeles officiating. Burial was in Rose Hill Memorial Park.

WELLINGTON.—Albert, was born June 9, 1915, and passed away on May 1 at the Victoria Hospital, London, Ontario. Services were held on May 4 at the Campbell Funeral Home in Chatham, Elder H. A. Engle officiating. Interment was in the Maple Leaf Cemetery.

PUTNAM.—Nancy M., was born January 29, 1864, at Dow City, Iowa, and passed away May 27, 1946, in Council Bluffs, Iowa. She is survived by one son, Charles F. Putnam of Council Bluffs; four daughters: Ethel G. Lewis, Marion, Illinois; Carrie J. Carr, Leon, Iowa; Hazel M. Phillips, Vancouver, Washington; and Joyce E. Radtke, Council Bluffs; a brother, R. A. Ballantyne, Lamoni, Iowa; two sisters: Mrs. Mattie Amundsen, Moorehead, Iowa; and Mrs. Fannie Moore, Des Moines, Iowa; twenty-two grandchildren and twenty-four great-grandchildren.

Reunion Schedule

Reunion	Date	Place
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western Colorado	July 13-21	—
Saskatchewan Ky. & Tennessee	July 18-21	Saskatoon
Zion	July 20-28	Paris, Tenn.
So. New England	July 20-28	Gardner Lake
Alberta (Ribstone)	July 20-28	Onset, Mass.
Northwest	July 25-28	Ribstone
Spring River	July 26-Aug. 4	Silver Lake
Detroit-Windsor, Flint-Pt. Huron	July 27-Aug. 4	Columbus
Arkansas & Louisiana	July 28-Aug. 4	Blue Water
Alberta (Edmonton)	Aug. 1-4	—
Chatham Central	Aug. 2-11	Edmonton
Michigan	Aug. 2-11	Erie Beach
Oklahoma	Aug. 2-11	Sanford
So. California Central	Aug. 3-9	Pawnes
Missouri	Aug. 3-11	Pacific
Maine	Aug. 3-11	Palisades
N. W. Iowa	August 3-11	Gardner Lake
Montana (West)	Aug. 4-11	Brooksville
Alberta (Calgary)	Aug. 8-11	Woodbine
No. & West. Michigan	Aug. 9-18	Deer Lodge
Eastern	Aug. 9-18	Calgary
Michigan	Aug. 9-18	Park of Pines
S. E. Illinois	Aug. 8-19	Cash
Kirtland	Aug. 10-13	Brush Creek
Des Moines	Aug. 10-13	Kirtland
So. Indiana	Aug. 10-13	Des Moines
Idaho	Aug. 10-13	Riverside Park, Mitchel, Ind.
Arizona	Aug. 11-13	Hagerman
Far West	Aug. 14-18	—
E. Colorado	Aug. 15-25	Stewartsville
Lamoni	Aug. 16-25	Colo. Springs
No. California	Aug. 18-25	Lamoni
Wisconsin & Minnesota	Aug. 21-29	—
	Aug. 26-Sept. 2	Chetek, Wis.

The Saints' Herald

Volume 93

July 13, 1946

Number 28



THE SENIOR CADET NURSE

*Hope Reed, of the Independence Sanitarium and Hospital School
of Nursing*

Young Women

*Can Serve
and Earn*

Opportunities in the Nursing
Profession offered through the
Independence Sanitarium and
Hospital School of Nursing

"Nursing is an art—and if it be made an art, requires as exclusive a devotion, as hard a preparation as any painter's work, for what is the training to do with dead canvas or cold marble, compared with having to do with the living body—the temple of God's spirit. Nursing is an art which concerns every family in the world."

—Florence Nightingale.

The Saints' Herald

P. S.

Volume 93

July 13, 1946

Number 28

EDITORS:

The First Presidency

Israel A. Smith

John F. Garver

F. Henry Edwards

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri. Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct. Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Visual Educational Aids

The Herald Publishing House will have a section in the catalogue of Church and Church School Supplies devoted to projectors, screens and supplies for use in the visual education work of the church. We are working in close co-operation with the Advisory Committee for Visual Education, which was appointed at the recent General Conference. Marvin McDole will be in charge of this department of our work.

To get started and to obtain all possible help for the promotion of this work, we ask all those who are interested in materials for visual education to write us, and we will do all that is possible to meet the needs.

Herald Publishing House

* REPORT ON EVAN FRY

Our readers will be interested in a late report on the condition of our Radio Director, Evan Fry, who has been ill for some months. This information is received from his father, Charles Fry, of Independence. On Wednesday morning, June 26, a specially equipped ambulance started the trip from Independence, taking him to the Mayo Clinic at Rochester, Minnesota. He arrived in the evening, feeling well, and not suffering from the trip. Sister Fry is with him, the children are with relatives, and the home is in charge of his parents. He will remain in Rochester for observation and diagnosis, after which a course of treatment will be arranged. His present address is: St. Mary's Hospital, Rochester, Minnesota.

Church Broadcasts

WEEK DAYS:

Morning Devotions 6:45 a.m.

SUNDAY:

Thoughts for the Day 7:45 a.m.

Bishop Koehler with Stone

Church Choir 11:00 a.m.

Wayside Chapel 5:00 p.m.

Sermon and Music 10:00 p.m.

The series of sermons at 10:00 p.m. until September 1 will be prepared and delivered by William Worth, Jr.

Beginning July 14, the Wayside Chapel program at 5:00 p.m. will present the Cantatina Chorus, The Wayside Chapel Quartet, the Walnut Park and the Stone Church Choirs. Hymn stories will complete our programs for August.

Reunion Schedule

Reunion	Date	Place
Saskatchewan	July 11-14	Weyburn
Gulf States	July 12-21	Brewton
Western	July 18-21	_____
Colorado	July 18-21	Saskatoon
Saskatchewan	July 18-21	_____
Ky. & Tennessee	July 20-28	Paris, Tenn.
Zion	July 20-28	Gardner Lake
So. New England	July 20-28	Onset, Mass.
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26-28	_____
Spring River	Aug. 4	Silver Lake
	July 27-28	Columbus
	Aug. 4	_____
Detroit-Windsor, Flint-Pt. Huron	July 27-28	_____
Arkansas & Louisiana	Aug. 4	Blue Water
	July 28-29	_____
	Aug. 4	_____
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	Pacific
Central	Aug. 3-11	Paisades
Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Tri-Cities	Aug. 9-18	Aledo Fair Grounds
Eastern	Aug. 9-18	Cash
Michigan	Aug. 9-18	Brush Creek
S. E. Illinois	Aug. 10-18	Kirtland
Kirtland	Aug. 10-18	Des Moines
Des Moines	Aug. 10-18	Riverside Park
So. Indiana	Aug. 10-18	Mitchel, Ind.
		Hagerman
Idaho	Aug. 11-18	_____
Arizona	Aug. 14-18	_____
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	_____
Wisconsin	Aug. 26-29	_____
& Minnesota	Sept. 2	Chetek, Wis.

EDITORIAL

Woman's Great Career

A Woman's World

Careers have become a definite and indispensable part of a woman's world. The young woman growing up does not know certainly that she will marry, and so must proceed to plan a career as an alternate possibility. Even if she marries, she knows that death could take her companion, possibly leaving her with young children to support. Accident or disease could make it necessary to take care of her husband for a period of time. Therefore the intelligent young woman plans a career, regardless of what the future may bring her. A career is part of her security. A very few, highly favored by fortune (or are they?) may have inheritances that seem to provide for the future, but inflation can destroy such wealth. A career provides greater security than a fortune. This is the kind of world that all young women face.

Choices

By nature and instinct, both men and women want homes, and need them. Two normal, healthy, balanced people—a man and a woman—can make a home the most beautiful place in the world, and they can make living in it the most wonderful and happy of all experiences. It is the woman's part to make the home clean and attractive; it is the man's part to provide the means of support, and to assist with the heavier and more tedious tasks. This is one of the oldest and best kinds of co-operation known to us.

Marriage and homemaking is a natural first choice. After that come the others: business, teaching, nursing, and a thousand possible specializations.

Nursing

For young women, nothing surpasses the nursing profession in importance, usefulness, and satisfaction. Nursing is directly related to the home. When there is sickness, the patient first remains at home, where he can receive the care of wife or mother, who is always the first nurse on the case. How fortunate if she is a *trained* nurse, and has given some of her life before marriage to the practice of her work. The doctor can safely leave the care of the patient and the fulfillment of his instructions to her.

If the young woman continues in her profession, she is a highly respected and necessary member of her community. She is skilled in a profession that everybody needs many times in his life. The work is sometimes hard, but it is well paid. The good nurse can make much more money per day or per week than her sisters who serve in business or those engaged in teaching. And, if engaged in private practice, she can take a vacation when her case is finished, whenever she needs it. New cases will be waiting when she returns.

Nursing During the War

In the late war, there was a great additional need of nurses. The U. S. Government instituted the Cadet Nurse Training program, with uniforms, pay, and many other advantages for the nurses. But there was a price the nurse had to pay in answering the call of her country.

Young women may regret that the Cadet Nurse Training program is no longer available. But they may be glad that nurses who finance their own training are now fully free to

determine where, when, and how long they shall serve. Nursing as a profession is now back on its own feet, without subsidy, and without external restraints.

The Question of Cost

Some people think that because a nurse works hard during her training that she should be paid for her labor; that her training should not cost her anything.

Students at the universities have to work hard to earn their degrees, and they do not get pay for it. Doctors and dentists have to work very hard, and receive no pay for their labor.

The fact is that the beginning student is not efficient in the work, in any profession. His work is not worth much at first, and requires constant supervision. Education costs far more than the student pays, and somebody else has to make up the difference, either in endowment or appropriation.

All education costs money, and nursing is no exception. The professions offer rich rewards, but those who enter them have to pay for their own training, at least partly. Young people can begin unskilled labor without training cost, but they will be limited and dissatisfied all their lives.

Independence Sanitarium and Hospital School of Nursing

Our church organization, the Independence Sanitarium and Hospital, has a fine School of Nursing that provides great opportunities for young church women to take their training under good conditions, and with some of the best medical instruction available. Young women who are considering their careers would do well to write to the Sanitarium, as indicated in articles that appear elsewhere in this issue, and learn about the plan and the opportunities offered.

Nursing is not a career for the
(Continued on page 16.)

OFFICIAL

From the Presidency's Office

Miss Morgan of the Sanitarium Staff was in the office this week and reported an excellent response to the Book-Bank idea through which the students of the Sanitarium have provided a splendid nucleus for a professional library. They already have about six hundred books and hope to push this up to a thousand carefully selected volumes within the next few months. A new and interesting development is in the use of accredited films as part of the library equipment and in connection with the educational activities of the School of Nursing.

F. H. E.

A short time ago Brother John G. Wight wrote us from Austria, stating that he would soon have an opportunity to visit Denmark and Germany and would like the addresses of the Saints in those countries. We sent some addresses and now have a report of Brother Wight's visit to Copenhagen. We feel sure that his letter will be of interest to the Saints throughout the church.

The First Presidency
The Auditorium
Independence, Missouri

"Dear Brethren:

The enclosed copies will give you the complete picture of my humble efforts of ministry in Denmark. It gave me a great deal of pleasure to be able to combine some church activity with a few days' leave, and I was richly repaid for the efforts I put forth. I trust that it will be another link in the chain of friendship which binds the Denmark Saints to the church at home.

The Saints there were deeply appreciative of your greeting, and they send their very best wishes and prayers for your success.

Probably the most important desire in their hearts now is to procure a church building. I have included the details concerning their investigation of such a possibility in one of the enclosed reports. Any help that the General Church can extend will be greatly appreciated.

Perhaps just as great a desire is their

wish that they might have the *Book of Mormon* and the *Doctrine and Covenants* made available in the Danish language. A translation of the *Church History* by Inez Smith Davis would be very helpful, too. If such translations can be provided, it will greatly enhance their missionary efforts. If the Herald Publishing House has such translations of the *Book of Mormon* on hand, I am sure that it would be a good investment for the Saints at home to send them to Denmark. Though there may be regulations which prevent the Danish Saints from sending money out of Denmark, I am sure there are none which would prevent our sending books to them as gifts.

They dearly remember the *Sanbedens Banner* which was formerly published, with Peter Muceus as editor. They asked specifically that I call to your attention their need of a paper like that, and they will greatly appreciate some contact with the church, even if it is only a monthly mimeographed letter. Their interest warrants every consideration we can give them, and when I return home (in September, I hope) I will gladly assist in publishing something like the *Sanbedens Banner*.

I enjoyed very much worshiping with them, and I trust that my efforts may meet with your approval. My greatest desire is to serve the church to the best of my ability, however humble the task. My prayers and best personal wishes go with you always.

Fraternally,
John G. Wight.

The following additional paragraph from a personal letter will also be interesting in this connection:

This much I do want to add as an interesting sidelight. In the ordination and confirmation prayers, I would express a thought, then pause while Brother Blume translated it to the group. I was surprised at the smoothness with which we were able to work. Only once was I asked to repeat a phrase. It was a most interesting and educational experience.

F. H. E.

Mesleys Arrive Safely

On Monday, July 1, the First Presidency received the following telegram from Apostle C. G. Mesley and his family: "Arrived safely. Clearing baggage. Hope to arrive in Kansas City Saturday."

The Mesleys have had to wait through long delays for transportation, and their friends will be glad to know that all obstacles have at last been overcome. We are very happy for their safe return.

Conference Music Correction

After making out our last list, we find that it will be impossible to get three of the numbers through regular jobber channels, in which case it would have been necessary to order from two different sources. We felt this would be confusing, so we are changing the list.

The anthems to be used by the next General Conference choir will be as follows:

Come, Thou Almighty King—Alfred Whitehead—SATB @ 15c. Published by Carl Fischer, No. CM602.

Let All the World in Every Corner Sing—E. T. Chapman—SATB @ 15c. Published by C. C. Birchard & Co., No. 1189.

Sing Praises to God, the Almighty—Russian—Whitford—SATB @ 15c. Published by C. C. Birchard & Co., No. 344.

A Festival Prelude—Bach—SATB @ 25c. Published by C. C. Birchard & Co., No. 316.

O Lord Most Holy—Cesar Franck—SATB @ 12c. Neil A. Kjos Music Company, No. 7020.

A Prayer for Wisdom (Kol Slaven)—D. S. Bortnianski—SATB @ 12c. Published by B. F. Wood Music Company, No. 490.

F. S. Weddle,
Director of Music
The Auditorium
Independence, Mo.

Note of Thanks

As it is impossible for me to write to each person individually, I wish to thank the Saints through the *Herald* for sending me greetings from all parts of the United States and Canada on my ninetieth birthday.

The gifts, kind wishes, and beautiful expressions of good will were deeply appreciated, and will not be forgotten.

I am thankful to the Lord for sight, hearing, and the good health that I enjoy in my old age; also for the blessings he has bestowed upon me.

May God bless you all abundantly and assist you, by his Holy Spirit, to live saintly lives.

GOMER T. GRIFFITHS
Route 2
Willoughby, Ohio

Education Through Repentance

By John R. Darling

For many years, as I have watched graduating classes leave high schools and colleges, I have been deeply concerned as to what kind of philosophy of life these students were taking away to support and guide them. Certainly that high school or college is best which sends out the greatest proportion of its able graduates with high ideals of right and justice, and a clear determination to live up to these ideals. We recognize, without doubt, that the need of the world today—the need, by the way, which has always existed from the time of creation—is great for generous-hearted leaders with a dependable philosophy of life grounded on full acceptance of Christian teachings. We believe that on no other basis than Christian teachings can a philosophy of life be based that will meet the needs of men and nations, and lead us all to peace and true happiness.

If we accept this philosophy as our ideal, as the conduct objective, that we wish both for ourselves and for others, then our next procedure is one of analysis—an analysis of our theology in search of keys to full living and accomplishment, and peace as found only in the acceptance of the teachings of Jesus, the Christ. The crying need of both individuals and the world at large today is the discovery of the “know how” in order that we may overcome the dilemma in which we find ourselves. What is the answer? Surely within the Christian teachings are to be found methods of attainment. As we examine our situation realistically and with a willingness to frankly admit our findings, we must make two admissions: First, world conditions reflect chaos and despair. Second, with all our provocation and complaining and fear relative to these world conditions, we must admit that we have never honestly tried out the philosophy of the Christian teachings that promise peace.

Basic to accepting and practicing any theory is *faith*. This is one of the first principles of the Gospel of Jesus. Another principle which he taught as being essential to life and happiness is that of *repentance*. Repentance is closely allied with faith. Indeed, repentance is of such great importance that some have named it as being the first and foremost principle to be applied in Christian living. It is one of the keys to effective education in Christian techniques.

Believing as we do in the teachings of Jesus, we are anxious to pattern our lives by them, for has not God said, “I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise” (*Doctrine and Covenants* 81: 3). This same truth, while not expressed in this same arrangement of words, is implied many, many times in both the Old and New Testaments, and time after time also in the *Book of Mormon*.

Service to an ideal, a way of life, or a scriptural pattern, to which we merely give lip support with no effort to discover and put into action its theologies, is hypocrisy. We answer, without question, that any lasting enthusiasm for a cause depends upon convictions arrived at through accepted real or vicarious experiences. Certainly, we must admit that much of our time is spent in rearranging that which we have learned erroneously, or in rearranging prejudices which we recognize, but are unwilling to admit. We cannot indefinitely keep a workable philosophy of our own, much less pass it on to others, unless it is supported by some definite convictions. Purposeless living has been, and always will continue to be, mere existence, for such living lacks point of direction. This condition may exist for a number of reasons. Perhaps there is a lack of information, a state of ignorance relative to the interpretation of the Scriptures. Per-

haps we know more than we are willing to admit, but are motivated by the spirit of indifference; perhaps we hold a distorted sense of values because of worldly interests.

Surely there is greater significance to the meaning of repentance than we are willing, for the most part, to accept. Joseph Smith, the latter day prophet, was admonished to “say nothing but repentance to this generation.” As we read the Scriptures, we note that prophets of all ages have cried repentance to the people. Again and again they have emphasized this principle. Why has it crucial meaning? What is really reflected in a greater definition of the term *repentance*? How must we respond to the admonition which it makes in its clarion call? God, through Isaiah, said:

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.”

In this manner does the Prophet Isaiah give us an idea of the difference between the ordinary affairs of God and men. The goal of our religious life may be indicated as an attempt, first, to find out what God is like, and second, to approximate more nearly in our lives the thoughts and ways of God.

Finding out what God is like lies in the realm of revelation. Bringing our lives into accord with the life of God involves a number of processes. As we come to understand God’s ways, and seek to understand still more through repentance and prayerful living, God reveals his will to us.

When we speak of repentance, there usually comes to our minds the

picture of one whose life has been filled with unrighteous acts, turning from these sins to a better way of living. It is true that this is one phase of repentance, but it by no means tells the entire story. If we were to ask a group of people for a definition of repentance, we would probably receive a variety of answers. For instance, one might say that repentance is a confession of wrongdoing; another, that it is restitution for injury; another, the ceasing to do evil and learning to do well.

But if we analyze these answers closely, we find that, in reality, they are the outgrowths or fruitage of some almost indefinable change that has come into the life of the individual. It is this change which really constitutes the process of repentance. Such a change involves the bringing of the life of the individual into a new relationship with the divine life; in other words, it has required, an adjustment on the part of the individual.

Doctor Frank Crane has said that this word *adjustment* is the most important word in our language. It would be unwise to start a discussion as to what is the most important word, but a brief analysis of the many ways in which adjustment is required in human life will convince us of its importance.

First of all, it is at the very basis of good health. If a part of the body is diseased, the entire body suffers. Because of the very complexity of our bodily relationships, it is often difficult to locate the exact seat of a disease. But once the difficulty has been located, it becomes necessary to bring about an adjustment through some sort of treatment, so that the disease will gradually disappear. We cannot imagine the presence of disease when all parts of the body are in perfect adjustment, functioning completely.

Adjustment is the basis of harmony. If a piano gives forth sounds that are inharmonious, we say it is "out of tune." In tuning a piano,

each of its strings must be brought into the proper relation, or adjustment, with all of the other strings. When that adjustment has been made, we have harmony instead of discord.

Adjustment is at the basis of radio. Radio terms are now so familiar to all of us that we may well use them by way of illustration. We speak of the sending station having a certain wave length. Then we speak of the receiving station having to "tune in." This simply means that, by the turning of the dial, we have adjusted the receiving set to the wave length of the sending station and are thereby enabled to receive the message.

One of the most interesting stories illustrative of the principle of adjustment is told of a race of people inhabiting one of the very mountainous countries of South America. We say that when we climb to the top of a high mountain, we find it difficult to "get our breath." This simply means that the air is so rarified that we find it hard to take in enough to supply the body with the necessary amount of oxygen. The ordinary individual, coming to the top of the mountains inhabited by these people, finds it almost impossible to live. Yet, the natives get along very nicely. The reason is soon evident. Their chests have become abnormally large, so large, in fact, that they look almost deformed. Tradition has it that they formerly lived in the valleys, but gradually went up the mountain side until, after many generations, they reached their present location. As they moved higher and higher, nature provided for them, through the principle of adjustment, a lung capacity sufficient to give them the necessary oxygen.

On a number of occasions an interesting experiment has been conducted to illustrate the basis upon which adjustment must take place. Several persons with watches have been asked to tell the time. No two persons have found their watches to agree exactly. Then the question was asked, "With whose watch shall the

rest of us set our own?" It was recognized at once that to arbitrarily set the balance of the watches to agree with the time of a certain one, might cause all to be wrong. On what basis, then, should the adjustment be made? In the final analysis it could be made only on the basis of the sun. As we analyze our conclusion in order that we may appreciate its implications, we are led to the following logical deductions. First, that our watches are of finite workmanship. Second, that the sun is of infinite workmanship. Third, that we agree if we go by another's watch, we are very apt to all be wrong; and fourth, that the only real basis is that of the adjustment of the finite with the infinite.

That which holds true in the physical world, holds true in greater degree in the spiritual world. A conscious change must take place in the heart of the individual, and it must be on the basis of an adjustment with the infinite or perfect life.

If we are to consider repentance from the standpoint of the change which takes place in the life of the hardened sinner alone, it will probably be considered as a preliminary step only. But when we consider it from the standpoint of a constant series of adjustments which must be made in the life of the individual before it can be brought into full accord with the life of God, we face a different situation. We find it to be a principle that must continue throughout our lives.

For instance, let us assume that I have been out in the world, engaged in a number of activities that are out of harmony with the teachings of God. I become convinced of the error of my ways and attempt to make a change. As a result of this change, I make a confession of wrongdoing, make restitution so far as possible, and forsake my evil ways, which were especially objectionable to my church standing, but my goodness may be of the passive nature. Most certainly I have need to repent. I must adjust my life to that of an active, rather than
(Continued on page 10.)

Your Future---Job or Career?

Just a Moment, Girls!

Are you hunting a job? or are you
PLANNING YOUR LIFE?

If it's a job you want, scan the classified newspaper advertisements, or apply at the nearest employment agency. You'll find one in the twinkling of an eye—and at pretty good pay, too!

But if you are planning your life, the attack is different. You'll take time to assemble facts about yourself and about all phases of living, for you will need a blueprint to follow all through your life. You won't deliberately leave anything to chance. You'll become expert in personal engineering. You'll tell yourself where to go—not dazedly ask yourself some future day how you got where you are. *You* will choose your way of life.

One of the most important decisions you will make is that of your choice of vocation. Today's girl is usually a realist. She wants marriage, but she also wants to be able to earn her own living, if the desire or necessity persist after marriage. She wants to be prepared for whatever happens.

HAVE YOU CONSIDERED NURSING AS A VOCATION?

Between July 1, 1946, and June 30, 1947, nursing schools in the United States will enroll 40,000 students. The war is over, but veteran and civilian needs are still "calling all nurses" and will for years to come.

The cost of professional nursing is moderate in comparison with that of other professions. The reason for this lies partly in the fact that while the student of nursing is learning, she is also giving services to the patients in the hospital with which her school is connected, and for which the hospital serves as a nursing laboratory. *She could not*

learn to be a good nurse without this supervised day-after-day practice. As a student, she is not indispensable to a particular hospital, for many hospitals operate with registered nurses only; but as a student, the hospital is indispensable to her. Since the government subsidy to nursing education no longer exists, the student nurse, like students of other professions, bears the cost of her education herself. The approximate cost of the three-year course is less than one year of college.

But before you seek enrollment in a nursing school, you should try for an honest answer to the most important question of all: "Should I be a nurse?" Emerson said that the disgrace is in *not* yielding the peculiar fruit one was created to bear. Doing work for which one is not fitted, either by aptitude and attitude, is certainly not yielding one's "peculiar fruit." There is no need to be ashamed when you discover that a certain work is not for you. It is wisdom in the highest degree to choose a work because it *is* yours.

SHOULD YOU BE A NURSE?

Nursing is hard work. It is for the tough-fibered and the tender-hearted. It is for the emotionally mature—for the girl who can stand on her own feet, yet accept guidance. It is for the well-adjusted, the self-disciplined; for the one who demands a high mental wage for her services, as well as a good living. But enough of generalities. To give you definite help in deciding if you would be happy in nursing, the acting educational director of the school, Miss Edith Davey, and the faculty have devised a simple quiz by which you can roughly rate yourself in a few moments of honest thought. The test is not conclusive, and in no wise replaces the usual methods of selecting applicants for

By Grace Pennell Tousley

Public Relations Officer, Independence Sanitarium and Hospital

nursing education, nor the psychological tests given to enrollees after classes begin. You will find it interesting, and you may be surprised to discover that you have an unsuspected talent for nursing. Allow yourself five points for each affirmative answer. A score of 75 or above is evidence that you are probably good nurse material. Ready? Reach for your pencil . . .

1. APTITUDES AND ATTITUDES:

- a. Do you like to work with your hands, carrying on such activities as sewing, typing, and playing the piano?
- b. Are you able to work well with others?
- c. Do you have an imagination whereby you can feel pain that another person experiences?
- d. Can you offer sympathy without becoming overemotional?
- e. Can you meet an emergency without feeling frightened and nervous?

2. PERSONAL-SOCIAL ADJUSTMENTS.

- a. Are you happy *now*, every day, instead of waiting for happiness in the future only?
- b. Do you accept necessary changes in plans cheerfully?
- c. Are you tolerant of all classes, creeds, races, and nationalities?
- d. Do you make your own bed, hang up your own clothing, and supervise your own personal hygiene?
- e. Is religion a necessary part of your daily life?

3. HEALTH.

- a. Do you know the proper foods to eat, and eat them because they will help keep you in good health?
- b. Do you believe in having the vaccinations and immunizations that science has made possible for us to help keep us in good health?
- c. Do you feel that it is important to observe rules of isolation and

- quarantine when the doctor tells you to do so?
- d. Do you believe that it is important to have a physical examination periodically?
 - e. Do you feel that it is important for people to study hygiene, even though they do not plan to become nurses or doctors?

4. EDUCATION.

- a. Do you enjoy studying the sciences and mathematics, and acquiring factual knowledge?
- b. Have you had at least one science course in high school such as physics, chemistry, biology, or general science?
- c. Did you take algebra in high school?

- d. Can you keep an accurate account of where and how your money is spent?
- e. Can you make practical application of things you learn from books?

Was your score 75 or above? If so, turn to the symposium on nursing education and opportunities on the following pages. If, after reading it, you are convinced that nursing is *your* work, Miss Nelle Morgan, R. N., Director of Nurses, Independence Sanitarium and Hospital, Independence, Missouri, will be happy to receive your application for enrollment in the Sanitarium School of Nursing.

Honors and Rewards of Nursing

Comments by Professional and Social Leaders

NELLE MORGAN, R. N., DIRECTOR OF NURSES: Independence Sanitarium and Hospital School of Nursing: The present day schools of nursing are democratic institutions of learning. The administration, faculty, and student body work together in solving problems and in making strides toward progress. Students are encouraged to use their intelligence in analyzing the education they are receiving and to make suggestions for improvement. In many modern schools, the student organization assumes full responsibility for extra-curricular activities. This student participation in the affairs of the school gives them an insight into the problems and the assets of the school, and has a beneficial effect on their cultural and social development.

GERTRUDE E. COPELAND, R. N., SUPERINTENDENT OF THE INDEPENDENCE SANITARIUM AND HOSPITAL:

Contrary to popular conception, a modern hospital does not operate a school of nursing in order to obtain inexpensive nursing service. A properly conducted school of nursing can be operated at about the same expense to the hospital as that of an all-graduate nursing staff. It takes three students to do the same amount of work one graduate nurse can do.

But there are things which students give to the hospital which no all-graduate nursing staff can give. The youthful, happy, hopeful atmosphere brought in by these young girls is a therapeutic measure which actually does help in the

healing process. The fact that a hospital has to turn out *good* nurses in order to make and keep a reputation for giving good nursing care keeps the whole institution on its toes. In my estimation, patients receive better care in a hospital having student nurses, as all of the work is carefully supervised.

So far as the Sanitarium and the church are concerned, it would be a calamity if ever the school were to close its doors. It makes available a fine professional education for our church girls. The graduate takes a personal knowledge of this institution home with her, interpreting its aims in her community, thus helping to unify the thinking of the members of the church concerning one of their most valuable assets—the Sanitarium.

CHARLES F. GRABSKE, M. D., MEMBER OF SANITARIUM MEDICAL STAFF:

Every woman needs to feel that she is needed. To be able to ease pain in those who suffer, to bring comfort to those in distress, and to aid the physician in the cure of illness, makes her know that she is, without question, of value in any society.

As long as sickness exists, while accidents, calamity, and war continue, the human race will demand nursing. The more able and qualified a nurse becomes, the more her service will be demanded. People will always divide with those who can give them peace, rest, and relief from pain. Economic security is naturally, one of the dividends of becoming a good nurse.

Monotony is destructive. The drama of anticipation and birth is a daily occurrence in the life of a nurse. Her lot is to bring peace, contentment, and health, and to turn incipient destruction into abundant life.

Because it offers those who follow it the chance to be worth-while, to have security, and to live among the summits of life's experiences, nursing is one of the most appealing of all of the professions open to women.

VIDA E. BUTTERWORTH, R. N., B. S., M. A.; EDUCATIONAL DIRECTOR, INDEPENDENCE SANITARIUM AND HOSPITAL SCHOOL OF NURSING:

Nursing education has always been an active type of education—a "learn it on the job" method. A certain amount of theory must be presented in the classroom, but this is done by student participation in the nursing arts laboratory, giving good nursing care to each other; in the science laboratory, seeing how things work; and in the nutrition laboratory, by preparing foods. The modern teaching methods make use of visual aids such as films, lantern slides, charts, models, and specimens. Musty lectures give place to student projects, student panel discussions, or student seminar groups. The hospital ward, the operating room, pharmacy, diet kitchen, central supply, labor and delivery rooms, nursery, emergency room, and other hospital units become classrooms under the guidance of skilled, well-prepared instructors and supervisors.

Nursing education is becoming more highly specialized by the day. To teach in the nursing education field, one must have a thorough preparation in subject matter and teaching methods obtained by intensive theoretical and clinical experiences in colleges and universities, hospitals, and schools of nursing. A teacher of nursing is not just a nurse or a teacher, but a skilled craftsman with all of the latest techniques and methods at her fingertips.

Nursing education has become so highly specialized that it has given rise to a new field in nursing education—that of personnel administration, guidance, and counseling. In the past year the Teachers College at Columbia University has set up a course to prepare nurses for such positions. Other colleges and universities will undoubtedly establish such courses also. This service is expected to lead to a more careful selection of students who enter schools of nursing, and will follow them through the basic nursing course with careful educational, social, religious, and personal guidance. The purpose of this is not just to secure better nurses, but to prepare mature individuals capable of actively participating

in modern American life. This service continues after graduation, placing the individual nurse in the field and position for which her abilities and talents best suit her, and guiding her in continuing her growth and education throughout life.

MRS. S. E. BRADY, NORTH KANSAS CITY, MISSOURI, MOTHER OF LEOLA BRADY WIGHT, STUDENT IN THE SCHOOL OF NURSING AT THE SANITARIUM:

As the mother of a senior student, I am pleased with the opportunities and advantages this school of nursing has afforded my daughter. Her education is giving her the knowledge and equipment with which to face the realities of life and obtain satisfaction by serving others. Her schooling, plus the association with those of the church, has shaped her whole perspective of life.

IOLA TORDOFF, NURSING STUDENT: Independence Sanitarium and Hospital School of Nursing:

Nursing is not just a job, a career, a profession of which one can be proud, and an excellent chance for an ever-expanding education—it is even more. It is a "way of life" that gives an opportunity for Christlike service and love to those who most need it. It affords the stabilizing influence of dorm life and close companionship with students from many places who are of like faith and high ideals. These, and many more, are the things which have made it worthwhile for me.

MARGARET E. WILEY, R.N., R.P.T.T.:

There never has been a doubt in my mind in regard to the profession which I chose. After serving as a nurse for a number of years, I still feel the same way as when I first began.

Nurse's training is advantageous in these respects; it is a foundation for marriage, homemaking, public health, and community improvement. It is also a steppingstone to other fields of endeavor, such as physical and occupational therapy.

Salaries are now equal to other allied professions. Membership in national organizations for the betterment of nurses is also an advantage.

MRS. SHANKLAND ARNSON, CHAIRMAN, THE GENERAL DEPARTMENT OF WOMEN, REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS:

From the viewpoint of a woman and church worker, I see nursing education as valuable for two important reasons: first, the profession is a help to the homemaker in rearing a healthy and happy

Letter from Norway

June 14, 1946

To the *Herald*:

The letter from Norway herewith presented, written by Brother Arthur Iversen, may give a better insight to the heart of the Norwegians. Arthur Iversen was my first baptism candidate in Norway when I was serving as one of our church missionaries appointed to Scandinavia in 1922. I baptized him on May 25, 1924, on the date of my fifth baptism anniversary. He had been contemplating the step for some time. It required a great deal of courage to become a member of our church in Norway, for prejudice was strong and bitter, and any one who stepped out and affiliated with the Restoration movement was in the spotlight for ridicule. I shall never forget how, after my sermon on Sunday afternoon, May 25, having made an especial appeal to any interested attendants at the service to accept Christ and his truth on the conditions of the word of God, Arthur came forward to me at the close of the meeting. His face was pale and the entire reaction he made revealed that he was deeply agitated. He took me to one side and said: "I want to be baptized, and I want it done right away. Do you think we can do it?" I asked him if he didn't want to get his wife (who was not a member, either) and possibly his parents. He said: "No, it has been hard to make the decision, but now I am ready, so if you will do it, I'd like for it to be now." He and I went to a little river, and at a secluded but beautiful spot, I baptized him. He came forth from the water, and afterward, as we were on our way to

family; second, a nurse's knowledge of health habits enables her to make a worth-while contribution to her church, community, and nation. The honorarium is adequate, and the professional standing is high.

SUGGESTED READINGS IN NURSING EDUCATION

Goodnow: *Nursing History in Brief*. 7th edition. Philadelphia, Saunders, 1942.

Grant: *Nursing: A Community Service*. Philadelphia, Saunders, 1942.

Brown: *Nursing as a Profession*. N. Y., Russell Sage Foundation, 1936.

Stewart: *Education of Nurses*. N. Y., Macmillan, 1943.

U. S. Department of Labor, Women's Bureau: *Professional Nurses*. Bulletin 203, No. 3.

Nursing Information Bureau: *Facts About Nursing, 1945*. Nursing Information Bureau of the American Nurses' Association, 1790 Broadway, New York 19, N. Y.

R. N. First! *And Then? A symposium on the various opportunities within the profession of nursing which are open to the registered nurses*. *Saints' Herald*, January 27, 1945.

his home he was one of the happiest persons I had ever seen. Brother Arthur became one of our steady and devoted members. He was sincere and earnest.

The time soon came when I received spiritual light as to Arthur's call to the office of priest. He accepted and has served as best he could since then. Following the surrender of the Germans, 1945, and Norway's subsequent liberation, I began to receive letters from our faithful people over there. We have but slight comprehension of that through which they have passed during the time of the Nazi occupation of their country. Those who have written to me have informed that those Norwegians who would not join the Nazi party were denied many privileges and strictly restricted as to food and clothing. Many of them went hungry and lost pounds of weight. When the war ended they had no clothing left except the patched garments they wore on their bodies. But those who remained true to their country's true spirit and democratic ideals are now assured that a good conscience is more desirable than ease and riches through betrayal of their own people.

Norwegians, for the more part, are intensely patriotic. They love with burning zeal their beautiful land. They have a number of moving and lovely songs in which their love and devotion to their country are expressed fittingly. One such song is referred to by Brother Iversen in his letter of greeting to the church members in America. One of its stanzas he quotes, and I have seen Norwegians stand with bared heads and tears trickling down their cheeks when this song was played or sung. The title is "Naar Fjordene Blaaner," which literally translated reads: "When The Fjords are Bluing," or "When the Fjords Turn Blue."

In translating Brother Iversen's article, I have given first the words of the first stanza in its original Norwegian. Then beneath I have tried to give a reproduction of it in our language. I tried in Minneapolis to find a translation of it in the English, but was unsuccessful. I shall here give a free translation of it, which of course, will not be in rhyme or meter, but will give the more nearly exact meaning. You will note that the song is a patriotic one, something like our own "America The Beautiful."

'When the fjords turn blue like the field's
violets,
And the snow-fields glitter in the sparkling
sun,
When the lilies of the valley by the foot of
the hedge,
Stand fragrantly beautiful along the wall of
the cliff,
When the river behind the alderscrub dances
itself wild,

And the thrush from the pine-covered slope
sings to it,
Then stirred, then stirred is my breast, then
I only can whisper,
"God bless thee, dear Norway, my beautiful
land,
God bless thee, dear Norway, my beautiful
land."

E. Y. Hunker.

Lilleaker, Norway
May 7, 1946

Greetings from Norway:

Far, far here to the north lies a land,
and this land is called Norway. It is
now the month of May and the gracious
sun is spreading its warm rays over old
Mother Norway. Winter is indeed
magnificent and beautiful. The snow
lies like a lovely white blanket over field
and wood. But there is no time as
beautiful as spring:

Naar fjordene blaaner som markens fæl,
Og braerne glitrer i spillende sol,
Naar liljekonvalen ved foten av hegg
Staar duftende skjon langs klippernes vegg,
Naar elven bak orkrattet danser sig vild,
Og trosten fra granlien synger detilig;
Da rores, da rores mit bryst, da blot hviske
jeg kan,
"Gud signe dig, Norge, mit deilige land,
"Gud signe dig Norge, mit deilige land."

When fjords are bluing, when winter is done,
When high snow-fields glitter in sparkling
sun,

When lilies of valley by the foot of the hedge
Stand fragrant and sweet along the cliff's edge,
When streams behind alderbrush dance wild
and insane,

And the thrush from the pine-slope sings back
the refrain,

Then stirred, then stirred is my soul, merely
whisper I can:

"God bless thee, dear Norway, my beautiful
land,
God bless thee, dear Norway, my beautiful
land."

It is a joyful time when spring re-
turns to the North, and again, like a
miracle, new life springs from the dead.

The war between the nations is, so to
speak, ended, but Christian warriors con-
tinue their battle. And I am gratefully
indebted to God because He sent some of
them up here to Norway, and that I am
one whose eyes were opened for the
truth, and that I was permitted entrance
into the church. And I can testify that
I have never regretted it. I know that
what we have is the truth, and I am glad
that God has given me a strong faith,
and that it does not fail in the hard time
of adversity. And we, as one people,
can in common, say with Paul: "But we
have renounced the hidden things of dis-
honesty, not walking in craftiness, nor
handling the word of God deceitfully;
but, by manifestation of the truth, com-
mending ourselves to every man's con-
science in the sight of God. . . . For God,
who commanded the light to shine out

of darkness, has shined in our hearts, to
give the light of knowledge of the glory
of God in the face of Jesus Christ." Yes,
a bright future is ours, if we hold out
faithful to the end.

When I heard that President F. M.
Smith had departed from this existence,
it pierced my heart like a sting, but I
believe it was according to God's plan.
And I believe, too, that God had chosen
a man as his successor. God's ways are
not our ways.

God, through His Church, has brought
us much good. And I desire at this time
to herewith send heartfelt thanks to all
those who have organized the sending
of gifts to Norway. Our heartfelt grati-
tude to all who have sent us bundles.
This has, in fact, made me very happy,
and I have often thought how truly won-
derful it is that we actually have so many
kind and generous unknown brothers,
sisters, and friends.

May we so live that God can continue
to bless us, and my wish and hope are
that we sometime may meet "beyond the
River, where the billows cease to roll."

With brotherly greetings,
(Signed) A. M. Iversen.

Education Through Repentance

(Continued from page 6.)

a passive, believer. Perhaps as I
make this adjustment, the posses-
sion of a certain talent is discovered.
If this talent is permitted to remain
unused, so that it will finally disap-
pear, I have need to repent. It
usually happens that with the de-
velopment of one talent, others are
discovered. If, as a result of this,
I see that, through utilization of the
talents God has given, I may live
on a higher plane of activity tomor-
row than I do today, I yet have need
to make the adjustment necessary to
bring me to a still better way of life.

In other words, may we not say
that life is a constant series of ad-
justments? That, in our spiritual
endeavor, we are confronted daily
with the necessity for making an ad-
justment that will bring us from the
lower to the higher plane of exist-
ence? It is not merely a matter of
comparing the evil ways with those
of righteousness; it is a matter of
comparing ways that are good with
those that are better, and still better.
The adjustment I made yesterday

will not suffice for today. As soon
as I fail to permit this adjustment to
take place, I stop growing.

Just because God tells us that his
ways and thoughts are higher than
ours, are we justified in the conclu-
sion that we should not endeavor to
bring our ways and thoughts up to
the level of his own? We talk with
some people whose minds are con-
stantly devoted to only the things of
the world. Out of their lives come
thoughts that, for the most part, are
uninspiring—apparently the natural
result of limited perspective. What,
then, is the yardstick by which the
degree of quality living may be
measured? Simply this: living that
reflects a purely physical plane re-
stricts quality living. Living that
results from thinking things through
with God extends horizons, clarifies
goals, and gives motivation to con-
sistent endeavor. A frank appraisal
or self-examination, so to speak, will
indicate with reasonable accuracy our
true position.

The thoughts of yesterday are not
sufficient for today. With the high
and noble thoughts that came to us
yesterday, there also came a higher
concept and a new revelation of
God. This means that today we must
raise our thinking processes to a
still higher level. So, day by day,
through the process of rethinking
with God and making the necessary
adjustments, we may sometime find
that his ways are our ways and his
thoughts, our thoughts. The process
is one of repentance, a conscious ad-
justment of our finite lives with that
of the Infinite One.

The wholehearted and enthusias-
tic attitude to accept and practice an
expanding definition of repentance
—this responsiveness to light and
truth—involves an attitude, a prac-
tice, and a reward. We read in clos-
ing a brief quotation from the Scrip-
tures which, as a key to quality liv-
ing, catches up in one brief state-
ment the significant path to achieve-
ment. It reflects in no uncertain
terms the result of practicing, with
sincerity, true repentance. It points
in no uncertain terms to a condition
or state of mind which must under-

THE SEVENTIES SUGGEST

Personal Contacts in Conversions

Committee:

Seventy Joseph H. Yager
Seventy David K. Larmour
Seventy Glen H. Johnson, chairman.

PRESIDENT Frederick M. Smith has given a definition of evangelism which summarizes the idea of conversion; it is "Bringing the love of God into the hearts of men, and the lives of men into the kingdom of God." To effect this process, we must consider and utilize the important method of personal contacts. The major concern of the church is to arouse and develop in men a deep and abiding faith in God, and a proper implementation of his will. One of the essential methods which will effectuate these goals is personal contact work in evangelism. Methods of personal contacts will be presented in the following topics:

Personal contacts by priesthood before the series.

Personal contacts by members under pastoral supervision.

Personal contacts by development of the prospect list.

Personal contacts by the missionary.

Personal contacts in cottage meetings.

Personal contacts by family visiting.

Personal contacts in gaining a decision.

Personal contacts in follow-up work.

Personal contacts with the new member.

gird all efforts in Christian education. I quote: "Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed."—*Doctrine and Covenants* 10:4. This is a philosophy of righteous action. This is the course with divine approval. This is the guarantee of real accomplishment. Little or nothing can be accomplished without the acceptance of this ideal to the point of action in our individual and group living.

He who would be truly educated for worth-while living and accomplishment must needs believe in, have *faith* in the Lord Jesus Christ, and apply daily His plan of *repentance*.

Personal Contacts by Priesthood Before the Series

A deep love for people must pervade the life of every man of the ministry if missionary work is to be done effectively. If such a love is not present, then methods are inconsequential. However, we need to methodize this love.

The series of meetings must be in the local calendar of activities for the year. Co-ordination of missionary activities with the local program is essential to a balanced ministry.

First in order is the pastor. All local activities must be co-ordinated and directed by him. This includes pre-series work. He should welcome an outline of suggestions from the missionary as to prayer meeting themes, methods in visiting, distributing tracts, advertising, and other important items prior to the series. This procedure unifies the branch in the missionary series effort.

The pastor should organize priesthood visiting teams. This work is essential in contacting interested friends of the church. Conduct a missionary workers' conference in the branch with instruction as to methods and manners in personal contacts. Literature should be supplied by the branch for the visiting teams. It is well to limit the first call to a few minutes. Reports should be made to the pastor on the families visited, and comments regarding the response to each visit. These reports should be kept on file for future reference by the pastor and missionary. If possible, the missionary should arrive several days before the series begins. He could meet with the pastor and visiting teams as a "special assistant" to give helpful suggestions. He could go with the pastor and some of the visiting teams on these calls. This type of personal contact work establishes the church as a friendly and interested group. The effectiveness of this work is measured far above the mere announcement of the meetings in the papers. Never seek for conversion in this preliminary work. Seek to inform and invite. Leave the work of conversion to the series and post-series ministry. Be humble and prayerful in all the work of the church. Let Him guide in every activity.

Personal Contact Work by Members Under Pastoral Supervision

All missionary activities in the branch

must be supervised by the pastor under the counsel of the missionary. The missionary program should not overlook the member's responsibility and privilege in evangelization. The work of the church must be accomplished through combined effort. The members often feel left out due to our emphasis on ministry through priesthood. Our work is entrusted to *all*.

The member should bear in mind that he is a constant advertiser of the church. Basic to all missionary work is qualitative living in Christ. The church is Christ-centered and Zion-centered, and must be conduct-centered. Jesus' personal righteousness gave force to his personal testimony. Other considerations which should be made after this process has been set in motion, are as follows:

1. Classes and discussion groups in the church school or special periods under supervision of pastor or assistant.
2. Branch missionary library supervised by a competent layman. Records kept of books, tracts, *Herald*, etc., sent to prospects. This information to be used by the pastor and missionary in their contact work.
3. Member visiting-teams organized to distribute literature. These teams should meet with the priesthood visiting-teams for instruction in methods and manners in personal contacts.
4. Member visiting-teams should canvass the neighborhood to invite and encourage nonmembers to attend our church school activities. Classes should be provided for these visitors. Quarterlyies should be issued the prospect.
5. Members should be encouraged to participate in community affairs. We are members of the community as well as the church.
6. Membership participation in choir, drama, and social activities is important in the work of evangelization. An active membership arouses activity in the prospect. Encourage the prospect to participate in these activities. Many work themselves into the church in this manner.

Development of the Prospect List

The pastor should keep a file of all prospect lists. This should be used in determining an intelligent, planned approach to the prospect. The missionary should have free access to the lists at all times.

Methods used in developing a prospect list:

1. Check membership records and list "divided families."
2. Hostess to get names and addresses of visitors.
3. Nonmember relatives of Saints.
4. Children of baptismal age.
5. Contacts made at social activities, funerals, school, etc.
6. Names of engaged couples which may result in divided homes.
7. Parents of nonmember children who attend church school.

These people should be visited and general information secured. It is well to keep a case history on each prospect. This is to be kept in the hands of the pastor and missionary as confidential material. Such information is needed to determine the approach and obvious quality of a prospect.

Here are some ideas on general information to be secured:

1. Moral and spiritual condition of prospect.
2. General disposition.
3. Occupation.
4. Education.
5. Family conditions.
6. Attitude toward the church.
7. Hobbies.

During the series a record of nonmember attendance should be kept. Any new friend should be contacted and listed with the prospects. General information for the prospect list includes the following:

1. Sermon theme the evening prospect was present. This provides a discussion lead in visiting.
2. Name and address.
3. Church affiliation.
4. Married or single.
5. Apparent attitude during the service.

Contacts by the Missionary

The missionary secures his contacts in three ways:

1. The prospect list.
2. The preaching service.
3. The house to house calls.

The missionary should depend upon the prospect list in an organized branch or group. As has already been noted, the list is developed through personal contacts by the branch workers. When the missionary arrives, he should be issued a list of the prospects. From this list, appointments may be made for personal contact work. The members of the branch must understand that the first responsibility of the missionary is to the prospects. All activities should be adjusted to their needs. If sufficient work has been done to es-

tablish friendly relationships with the prospects, make appointments for the missionary to meet with them in their homes. This type of work often results in effective cottage meeting contacts.

The missionary must come to know the prospect by name. He must be able to recognize any new person in the congregation. A spirit of friendliness must be manifest in his conduct with the people of the church and the prospect. He should be on hand to greet the prospect and thank him for his attendance at the service. This is an excellent time for the reception committee to get the name and address of the prospect. People are seldom offended by asking for this information. The missionary must be a friend as well as a preacher. Make the prospect feel at home.

The sermons should be Christ-centered and Zion-centered. Preach in a positive, constructive manner. Build the principle qualities of the church in the mind of the prospect. If he has any sense of comparative values, he will see qualitative differences in our religious interpretations. Our preaching mission is to seek and to save. Though the missionary must use the personal pronoun in relating his experiences, he should leave Christ in the mind of the hearer. The minister is merely the instrument intrusted with the responsibility of sharing the Restoration Message. The prospect must see *him* in whose name we preach. We are converting the prospect to the way, the truth, and the life of Christ, and the gospel of the kingdom which he preached.

The house to house calls are self-explanatory. Here are suggestions for this type of work:

1. Distribute tracts and other pertinent literature.
2. Make a card outline of sermon topics, name and picture of speaker, location of branch, name and address of the general church headquarters, time schedule, statement of epitome of faith, etc.
3. Give personal invitation to services.
4. Secure name and address during introduction.

Personal Contact Work Through Cottage Meetings

The cottage meeting is an excellent approach in personal contact work. It affords a direct ministry in the home. One type of cottage service is the general meeting in the home. This has the atmosphere of a miniature church service. The other is the missionary's contact with the divided family, or nonmember family, in the home. We shall

give our attention to the latter type of service.

1. Personal contacts are most effective.
2. Discussions held in the informal atmosphere of the prospect's home are usually successful.
3. Minister to the primary social unit; this strengthens the individual and the home.
4. Sermons may be projected on a screen. The use of charts and placards is also helpful; this relieves the tension of the regular preaching service, and is good for both new prospects and new missionaries.
5. Use noncontroversial material as an approach.
6. Invite discussion to topic after lecture.
7. Encourage prospect to invite friends to their homes. This provides another prospect for cottage meetings.
8. Encourage prospect to hear complete series.
9. Make appointment for another meeting before leaving.
10. One or two appointments per week is sufficient. Give the prospect time to think through your presentations.
11. Leave tract or mimeographed outline of topic discussed with prospect. Request the prospect to study material; this should stimulate further discussion.
12. If prospect is interested, invite him and his family to church services. They must contact the larger unit.
13. This method is conducive to an intelligent acceptance of or rejection of the church. It contributes to an informed candidate for baptism. We are after conversions. Baptism becomes a means and not an end in the process of conversion.
14. The cottage contact opens the way for further family visiting and ministry after membership. It opens the door to continued pastoral ministry in the home.

Personal Contacts Through Family Visiting

This is a neglected field in the work of evangelism. We are living in an impersonal age. Our intent in this part of the thesis is family visiting in view of gaining a prospect.

Suggestions:

1. Social visiting between members.
2. Social contacts through family night at the church.
3. Evening of visiting and fun in the home with prospect.

Visiting helps:

(Continued on page 15.)

The New Birth and Baptism

(Continued from last week.)

By Apostle Arthur A. Oakman

2. There is a doctrine abroad to-day which grows out of the idea of development. This doctrine or idea is applied to the historical process and states that the animal and tiger in us is responsible for the ill will in the world, that "sin is a relic of man's rise, and not a result of his fall." Accordingly, all we need is a little more time, and some further enlightenment, and we will outgrow the animal within us. Now, no doubt, there is an important element of truth in the doctrine of development. Mankind has had a checkered career, and we can see where improvement has been made over the years and where the social conscience of mankind is being slowly and painfully developed. But to say that the millenium will come inevitably regardless of what we may do or may not do is to deny the very thing that sin is. Sin is rebellion against God, which subverts the order of creation, and places our entire being out of harmony with the law which is designed to preserve us. And—there is as much sin today in New York as there was in New Amsterdam three or four generations or so ago. There is as much sin in modern London as there was in ancient Britain. It may be of a little different kind, but it shows no signs of being outgrown. The history of war will suffice to prove that the veneer of civilization is indeed thin, and bestiality comparable with that of Atilla's Huns still is ready to stalk abroad at the least provocation. And what, brethren, shall we say of the twisted, distorted minds which our present culture rears? Shall the powers and forces of nature forever produce that which is their crowning glory to be used for cannon fodder?

3. Again, the doctrine of determinism is also rife. According to this idea, whatever has occurred in general or in particular has, in the

last analysis, been inevitable. It could have been no other way. But if you were to insist that today I am what I am because I could have been no other, and I believe it, you destroy the springs of moral effort within me. Calvin might have caused many to believe that human actions were absolutely determined by God. But we have grown wiser since that time. Or have we? "Scientific" determinism (and this phrase is open to question) which affirms that what I am is inevitable, fixed and determined, and could have been in no other case, makes my sense of responsibility and personal guilt an illusion. And my sense of responsibility and the conviction of personal guilt is the only basis upon which moral progress can be made. Science may observe that the energy in the human organism is liberated a certain way. It may study the results of such action thus entailed. But it is not within the province of science to say that such energy could not have been liberated in any other course of action as if the incidence of human lives, the one upon the other, were the result of mechanical laws such as are put in motion when two billiard balls strike each other. We must insist on human freedom and upon agency, within certain limits of course, as a principle of our own experience, known from within.

All these theories remind one of the language of the Scriptures which refer to the function of the evil one to "deceive," and "to blind and to lead captive." Any of them, or all of them, if believed, will destroy the springs of moral effort, and so, effectively destroy agency. Against them we must insistently proclaim and steadfastly work.

THE GENESIS STORY AND EVOLUTION

The Christian doctrine of sin faces

a difficulty when it is confronted by the doctrine of evolution or the theory or principle of evolution. A word must be said in this connection. The gospel has not been content to assert that men are individually and generally sinners. It has attributed to mankind an organic unity based upon descent from a common origin. "As in Adam all died." As "Levi paid tithes to Melchisedec while in the loins of Abraham," so we, in the loins of Adam, "fell short of the glory of God." What was done then, disordered the whole race; and the drift of human life has been selfish from that day forward. As a modern Catholic writer truly affirms, "The whole dogmatic system of the Church revolves upon the two poles of sin and redemption, the old humanity and the new, Adam and Christ." There, brethren, you have it.

Popularly stated the contradiction between Genesis and Evolution took about this form. The Bible teaches that man "began at the top and fell into a brutish and sensual condition from which he can only be redeemed by act of God; while evolution presents him as beginning from a single cell and working upwards through his own efforts. Here it is in poetry:

A fire-mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty
And a face turned from the clod—
Some call it Evolution
And others call it God.

And Emerson:

The Book of Nature is the Book of Fate. She turns the gigantic pages, leaf after leaf, never returning one. One leaf she lays down, a floor of granite; a thousand ages, and a bed of slate; a

thousand ages, and a measure of coal; a thousand ages and a layer of marl and mud; vegetable forms appear; her first misshapen animals, zoophyte, trilobium, fish; then saurians—rude forms in which she had only blocked her future statue concealing under these unwieldy monsters the fine type of her coming king. The face of the planet cools and dries, the races *meliora te*, and man is born. But, when a race has lived its term, it comes no more again.

We learn what patient periods must round themselves before the rock is broken, and the first lichen race has disintegrated the thinnest external plate into soil, and opened the door for the remote Flora, Fauna, Ceres and Pomona to come in. How far off yet is the trilobite, how far the quadruped, how inconceivably remote is man! All duly arrive, and then race after race of men. It is a long way from granite to the oyster; further yet to Plato and the preaching of the immortality of the soul!

—Essays on
"Fate," "Nature," "Culture."

John Milton was responsible for putting about the idea that man was created in the full-blown glory of intellect and virtue, and Michelangelo objectified this in his paintings. But Genesis does not even hint at it. It suggests the complete ignorance and innocence of childhood. Clement says that man was not created perfect, but "only in a condition to attain or to receive perfection." So, in effect, all the early church fathers, and so, also, the *Doctrine and Covenants*. "Every spirit of man was innocent in the beginning." The Bible teaches that man was created free and empowered to co-operate with God in further perfecting his nature. Man's advance might have been inconceivably more intelligent and less costly and more glorious had he obeyed his Maker. But, constantly, since his days in the Garden of Eden, he has rebelled, and has perverted his nature. Man was made for constant dependence upon God. His growth and development, his immortality and eternal life, depend absolutely upon his maintaining relations with his Creator. But his rebellion has placed him in bondage, and he cannot redeem himself out

of his prison. He can only be rescued upon conditions of repentance; and, while man is surrounded with every inducement to turn to God, God can have no ultimate guarantee that man will finally respond. (The atonement was treated in the preceding issue.) The agony and poignancy of that doctrine rests upon this fact; that man, in the last analysis, has been created in such a manner as to be enabled to "follow after his own will"—if he so desires.

This statement in no sense conflicts with science. And the story in Genesis, whether it is fact or fiction, whether it is allegory or not, certainly objectifies the truth in simple language which every child can understand. Let the critics of the Genesis story try to invent a fable that will testify of sin in more moving and clearer terms. Genesis is confirmed every time a drunkard rolls in the gutter. Sin is always a fall, and while we may learn from our mistakes, it is foolish to suppose that the fruit of the tree of knowledge can only be obtained by going against the law of our being.

ORIGINAL SIN

I have been at pains to discuss the nature of man and of sin. Let me remind you that this is essential in order to bring out the absolute necessity of a new birth. The change required of man, if man is to inherit the Kingdom of God, is so deeply fundamental that Jesus could find no other analogy than "Except a man be born again, he cannot [even] see, the Kingdom of God." What makes this rebirth so necessary? The answer is, that our natural birth, the first birth, condemns us; and prevents us from seeing our need, or from finding our way to God. Original sin, with its sentence of death, physical and spiritual, has been passed on all of us. What is original sin? What has happened to us to make the new birth so utterly necessary? William Temple has cogently phrased the doctrine thus:

When we open our eyes as babies we see the world stretching out around us;

we are in the middle of it; all proportions and perspectives in what we see are determined by the relation—distance, height, and so forth—of the various visible objects to ourselves. This will remain true of our bodily vision as long as we live. I am the center of the world I see; where the horizon is depends on where I stand. Now just the same thing is true at first of our mental and spiritual visions. Some things hurt us; we hope they will not happen again; we call them bad. Some things please us; we hope they will happen again; we call them good. Our standard of value is the way things affect ourselves. So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between good and bad; I am not, and God is. In other words, from the beginning I put myself in God's place. This is my original sin. I was doing it before I could speak, and everyone else has been doing it from early infancy. I am not "guilty" on this account because I could not help it. But I am in a state, from birth, in which I shall bring disaster on myself and everyone affected by my conduct unless I can escape from it. Education may make my self-centeredness less disastrous by widening my horizon of interest; so far it is like the climbing of a tower, which widens the horizon for physical vision while leaving me still the center and standard of reference. Education may do more than this if it succeeds in winning me into devotion to truth or to beauty; that devotion may effect a partial deliverance from self-centeredness. But complete deliverance can be effected only by the winning of my whole heart's devotion, the total allegiance of my will—and this only the Divine Love disclosed by Christ in his life and death can do.

The fundamental task of our ministry, then, is to so preach repentance that a conviction of sin will come to our hearers, that thereupon may be set in motion forces and powers which will sweep guilt away and refresh and renew the inward vision, and grace the souls of men with the love of God. And I submit to you, brethren, that this is a task which we dare not enter upon without deep humility, and without being conscious of Divine aid.

(To be continued.)

Nothing in the world so strengthens democracy as public recognition of the standards of Christian morality.

Personal Contact in Conversion

(Continued from page 12.)

1. Let conversation be free and normal.
2. Be alert to notice likes and dislikes.
3. Learn prospect's hobbies.
4. Always maintain friendly attitude.
5. Be frank about all discussions. Be patient and pleasant.
6. Be sure to speak positively about the church; the prospect comes to know the church through you.
7. Feel free to invite him to church.

Personal Contacts in Gaining a Decision

An appeal for membership must not be made until the prospect is properly informed on all principle phases of the church. An understanding of the message must be followed by an urgent appeal for membership. This is often done in the pulpit and has its rightful place in preaching.

The prospect must not feel that we are begging for members. He must feel and understand that discipleship demands discipline of the strictest nature. This is our baptismal requirement. When a decision has been made, bind it with a season of prayer. Make God a real partner in this newly-won fellowship.

Decisions are more often made by personal contacts than appeals from the pulpit. The prospect's baptism should grow out of his personal decision. The decision must be his. Therefore, meeting with the individual is important. The minister will learn the nature of delaying doubts and hesitations. He will experience greater freedom in discussion of faults to be overcome by the prospect, and offer assistance in that direction. This personal contact evidences greater personal interest. Invitation to church membership becomes more personal.

Personal Contacts Through Follow-Up Work

This is an important aspect of missionary work. The follow-up is often neglected to the loss of the prospect for membership. This work is closely related to gaining a decision in further personal contact, either by private conversation or the cottage meeting.

Often the missionary must move on to new appointments and the follow-up is left to the local ministry. Therefore, it is necessary for the missionary to coach the pastor and local ministry in methods of follow-up work. The missionary must urge the local priesthood to do cottage meeting work with those who were not baptized and those who need more information and en-

couragement. All this ministry must be consistent with the feelings of the prospects involved. Never lose a prospect through negligence. Let this occur when all prayerful effort has failed, and when the prospect decides.

Personal Contacts With the New Members

This is a field for competent local leadership. The new member has many adjustments to make. He needs the spiritual support of the men of the local ministry. The new member should be visited at least once a month. Only competent men should be assigned by the pastor to visit the homes of new members. Their faith must be kept growing. The responsibility of ministry begins after baptism. If the lives of men are to be brought into the kingdom of God, then the love of God, effecting complete conversion, must be given every new convert through the men of the ministry.

News Briefs

TORRINGTON, WYOMING.—There was \$47 cleared at the spring bazaar sponsored by the women's department. A group of the Torrington Saints motored to Wheatland on April 28 to hear Elder Willard Hield speak. Elder Alvin Knisley was a welcome visitor on June 9; a baptismal service was held in the afternoon, followed by a confirmation service, at which Brother Knisley officiated, with Elders M. M. Bilyue and J. R. Croft assisting.

SALINAS, CALIFORNIA.—Eleven new members were baptized on Children's Day; the baptismal service was held in the Baptist church, but the confirmations were given at the regular meeting place. Pastor LeRoy Harris and Kenneth Richmond were in charge. A pie social, sponsored by the women's department, was held at the Kettner home to raise money for the building fund.

INDIAN CREEK, WEST VIRGINIA.—An institute for the young people of West Virginia was held on Sunday, June 23. Chartered busses were used for transportation, and a record crowd attended. Talks were given at the morning service by Roy Hanes, Charles Nixon, Roy Givens, and Elmer Frieze. Louis Zonker was the 11 o'clock speaker; his sermon theme was "Share and Prepare." A picnic lunch and social hour followed. A priesthood meeting was held at one o'clock, after which the Zion's League of Wellsburg presented a play. The vesper service was in charge of Wayne Wilson, with John Treiber delivering the sermon. District President R. E. Rodgers was in charge of the institute; Anna Schoenian supervised the music. Special numbers were presented by the Wellsburg choir, Mr. and Mrs. Carl Anderson, and John Treiber.

GRAND ISLAND, NEBRASKA.—Eugene Goodrich, who served with the armed forces during the war, is now pastor of the Grand Island congregation. Much credit is due those members who assumed the responsibility of "carrying on" during the difficult war years; Mrs. F. W. Black, church school superintendent, has given especially fine service. A me-

morial service was held on the Sunday following President Frederick M. Smith's death. District President Ernest Keller of Eustis, Nebraska, conducted a baptismal-confirmation service on June 23. The Bible study class has been holding regular monthly meetings on Wednesday evening. The La Da Sa society meets every other Tuesday for a devotional, followed by a social hour.

INDEPENDENCE, MISSOURI.—Stone Church.—Two thousand people attended the first meeting of the annual summer campus series held Sunday evening, June 16. Preceding the service, a concert was presented by the Cantanina Chorus, under the direction of Mrs. J. T. Westwood, Jr.; Garland Tickeymyer was the speaker. The Stone Church Savings Credit Union, a co-operative savings association to operate for the benefit of church members and friends, is being organized under the sponsorship of an interested group of workers. Shares, to the amount of \$520, have already been purchased. The Presiding Bishopric has urged the Saints to familiarize themselves with the principles of the co-operative movement, and has approved the by-laws which are being adopted by the credit union. A concert of sacred and secular numbers by the Clematic Chorus, under the direction of Mrs. John Lentell, was given at 8 p.m., Friday, June 21, at the Liberty Street Church.

Chicago District

MOTHER-DAUGHTER BANQUET.—The Chicago district mother-daughter banquet was held May 10 at the Piccadilly Tea Room on Michigan Avenue, overlooking Grand Park and Lake Michigan; fifty-nine women were present. Immediately following the dinner, Fern Baldwin, wife of the district president, presented corsages to the oldest and youngest mothers, with tributes being sung by the group. Esther Goetz Gilliland, director of music at Wilson College, was the guest speaker. A leader in the field of musical therapy, Miss Gilliland told of the benefits accomplished in several institutions and veteran's hospitals through this type of treatment.

FIRST CHICAGO CHURCH.—Patriarch John Worth of England was a recent speaker; he also gave several blessings during his stay in Chicago. Other speakers have been Lyman Jones, Kenneth Lusha, H. T. McCaig, and B. A. Lenox. Members of the Zion's League attended a television show at the State-Lake Building on May 17. The annual election of officers for the women's department was held May 28; Mrs. Genevieve Lusha, district leader of women, was in charge, assisted by Mrs. Fern Baldwin. Following the election, District President Joseph E. Baldwin gave the charge to officers, and Mrs. Bertha Burgess reviewed *Joseph's City Beautiful*.

ROCK ISLAND, ILLINOIS.—A large number of Tri-City young people made a trip to Nauvoo in May, attending church services there in the morning, and visiting historic sights in the afternoon. They returned home via Carthage, where they stopped to visit the jail where Joseph and Hyrum Smith were killed. Other recent activities included a hobby show and chicken supper sponsored by the women's department, and a demonstration of the picture machine being purchased by the men's club. The district conference convened June 23, with Apostle Arthur Oakman and Evangelist John Grice in attendance. Meetings were held in the Scottish Rite Cathedral in Moline. Brother Grice remained in the Tri-Cities to conduct services and give blessings. It was voted that a re-

union should be held at the Aledo fair grounds, August 9 to 18.

GARY, INDIANA.—A special service honoring the mothers of the congregation was held on May 12; flowers were presented to each mother; readings and music significant of the occasion were provided by Gary Conrad, Patty Essie, Marion Rhodes, and Dorothy Smith. Elder R. W. Smith, of the district presidency, was the speaker. The theme for May was "What Is God Doing?" Elder Terrell Cochran of Chicago conducted missionary services each Sunday evening during the month.

COLUMBUS, OHIO, Second Congregation.—On May 9 the department of women held a mother-daughter banquet; Dorothy McVitty Emig, a well-known radio personality, sang several solos, accompanied by Helen Kiess. Seventy-eight women attended. Apostles E. J. Gleazer and Blair Jensen were present at a special business meeting held June 24; a city-wide unification plan, whereby the two congregations in the city will operate as one branch, was accepted. On June 30 the Zion's League presented a "Sunday evening hour," featuring organ music, poems, solos, and a trio. Robert Brush was in charge of the service; Norma Anne Kirkendall presided at the organ.

Editorial

(Continued from page 3.)

powder-puff type of girl. A nurse should have good health, be able to work, willing, intelligent, cheerful, friendly. There are also other qualifications which average young women who finish high school or go on to college can meet. Superwomen are not expected, but the successful nurse needs strength, sense, character, and determination. The Sanitarium will soon enroll a new class of such young women. Very possibly, you may be such a young woman, or may know one. Here is a field of service that should receive careful consideration.

L. J. L.

(This space for Address Label.)

Dec 46
Mary, A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

BULLETIN BOARD

Notice to Musicians of Flint-Port Huron and Detroit-Windsor Districts

Instrumental music will be used to augment the choir this year at reunion. If you are a vocal or instrumental soloist, please come prepared to make your contribution to the services. Those planning to participate should contact Richard L. Gault, 18614 Floral, Farmington, Route No. 2, Michigan.

Pittsburgh District Young People's Convention

A convention for the young people of Pittsburgh district will be held July 27 and 28 at Lock No. 4, Pennsylvania. Casimir Nikle, past of the Cleveland, Ohio, church, will be the guest speaker. Beginning at 2:30 p. m., Saturday's activities will include class-work, recreation, and a banquet at 6:30. A 9:15 devotional service will be held on Sunday, followed by a prayer meeting, preaching, lunch at the cafeteria, a dedication service at 2 p. m., and a musicale at 3.

Pittsburgh District Priesthood Meeting

A district priesthood meeting will be held on July 26 at Lock No. 4, Pennsylvania. The theme for the meeting is "Priesthood Duties and Responsibilities." All members of the priesthood, and interested young men, are invited to attend.

Attention, Saints Going to Montana

Members of the Columbia Falls, Montana, congregation invite all Saints who are planning to work on the Hungry Horse Dam to worship with them at 10 o'clock on Sunday mornings in the hall above Anderson's store.

Requests for Prayers

Prayers are requested for Kenneth Raymond Wheeler, age three and a half, who was dangerously injured June 7 when struck by a car, receiving fractured skull, brain concussion, broken leg, loss of sight, and partial loss of hearing. He is making some physical recovery, but doctors say they can do no more for him to restore sight and memory. Request is made by his grandmother, Mrs. Iona Dustin, Route 1, Weyerhauser, Wisconsin, who also requests prayers for the child's mother.

Prayers are requested for Mrs. Edd Rodifer of Tomah, Wisconsin, that she may be healed of her affliction.

The following is an anonymous request: "Although my husband has been a member of the church since childhood, he is now indifferent to its teachings and is beginning to drink and gamble. I can see a great change in his physical condition, as well as in his disposition. I've stayed with him because, in spite of the heartaches and discouragement it has meant to me, I still love him and have faith that someday he will turn, in all humility, to Christ and his church. I'm not saying that I have been a perfect wife; whenever I have failed, I ask an interest in your prayers that I may be able to do my part. Please pray for my husband, also, that he might truly repent and turn from worldly things to Christian living."

Baptisms

Arlen Ellis, Santa Barbara, California, June 9.
Loren Ellis, Santa Barbara, California, June 9.
Glen Downey, Santa Barbara, California, June 9.
Marilyn Downey, Santa Barbara, California, June 9.
Myron Downey, Santa Barbara, California, June 9.
Nancy Clackett, Chatham, Ontario, June 9.
Bobby Hodgson, Chatham, Ontario, June 9.
Dorothy Cudney, Chatham, Ontario, June 9.

Patsy Mason, Chatham, Ontario, June 9.
Bonnie Clarke, Chatham, Ontario, June 9.
R. D. Gresus, Lexington, Missouri, April 14.
Charles Cottrell, Lexington, Missouri, April 21.
Bobbie Skinner, Lexington, Missouri, May 26.
Billie Skinner, Lexington, Missouri, May 26.
David Nye, Springfield, Missouri, June 9.
Elizabeth Anderson, Springfield, Missouri, June 9.
Reba Anderson, Springfield, Missouri, June 9.
David Cox, Springfield, Missouri, June 9.
James Heath, Springfield, Missouri, June 9.
Shirley Plumb, Springfield, Missouri, June 9.
Mary Anna Marlin, Springfield, Missouri, June 9.
Mrs. Verna Stinson, Springfield, Missouri, June 16.
Cora Stinson, Springfield, Missouri, June 16.
Mrs. Joella Nickels, Springfield, Missouri, June 16.

Ordinations

Joseph Noyes, Deacon, Sioux City, Iowa, April 28.
Irwin Field, Priest, Sioux City, Iowa, April 28.
Kenneth Smith, Priest, Sioux City, Iowa, April 28.
Lawrence Jones, Priest, Sioux City, Iowa, May 19.

Births

Mr. and Mrs. J. B. Quirey of Louisville, Kentucky, announce the birth of a daughter, Bonnie Jean, born June 12. Mrs. Quirey is the former Evelyn Robertson.

Mr. and Mrs. Alton E. Gill of Sandpoint, Idaho, announce the birth of a son, Lloyd Alton, born June 18 at the Community Hospital in Sandpoint. The mother is the former Ethel Crabb of Vay, Idaho.

Mr. and Mrs. Chester A. Shereiv of Chicago, Illinois, announce the birth of a daughter, Ellen Eunice, born May 2. Mrs. Shereiv was formerly Priscilla Symon.

Our Departed Ones

SCHINZE.—Mrs. Verline E., daughter of William and Etta Mason was born October 30, 1911, at St. Joseph, Missouri, and passed away April 21, 1946. She was baptized a member of the Reorganized Church when she was eight years old.

She is survived by her parents; three brothers: Richard W., Maurice L., and David W., all of St. Joseph. Evangelist Milo Burnett officiated at the funeral. Burial was in the Memorial Park Cemetery.

LEEKA.—Nellie, eldest child of Thomas A. and Nancy (Hams) Irwin, was born near Thurman, Iowa, on January 18, 1876, and passed away May 15, 1946, in Thurman. She was married on March 14, 1900, to William Madison Leeka, five children were born to this union, two of them dying in infancy. Mrs. Leeka was baptized a member of the Reorganized Church on July 29, 1906.

She is survived by her husband; one daughter, Dolores Kelley, Independence, Missouri; two sons: Joy of McPaul, Iowa, and Irwin of Thurman; two sisters: Mrs. Jessie Hultz, Lodge Grass, Montana, and Mrs. Myrtle Morris, Decker, Montana; and two granddaughters. Funeral services were held in the Methodist Episcopal Church in Thurman, Elder Nels Johnson of Underwood, Iowa, officiating. Interment was in the Thurman cemetery.

BENDER.—Margaret Dobson, was born June 16, 1892, in Shell City, Missouri, and died June 13 in Los Angeles, California. She was baptized into the Reorganized Church on March 23, 1917, and remained a faithful member until her death. In 1911 she was married to Max Bender; one daughter was born to this union.

Left to mourn are her husband; her daughter, Mrs. Maxine Workman of Los Angeles; two sisters; Mrs. Lula Amon of Los Angeles, and Mrs. T. Sheppard of Missouri; and a brother, Ambrose Dobson, also of Los Angeles. Funeral services were conducted by Elder John Blackmore in the Los Angeles Central Church. Burial was in the Englewood Cemetery.

Wishes to Contact Saints

I should like to hear from any of the Saints in or near Jamestown or Carrington, North Dakota. I am a member of the church, and hope, someday, to be able to attend our meetings. EVVARD WEST.
Edmunds, North Dakota

The Saints' Herald

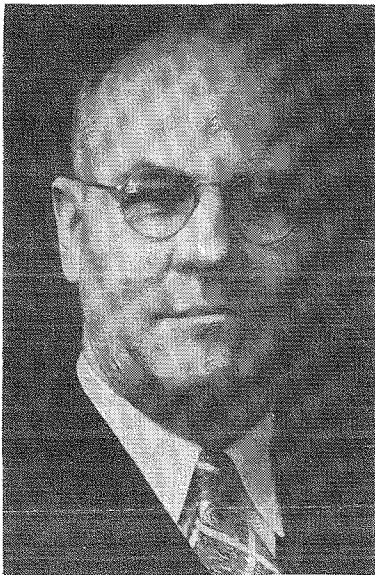
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By Apostle D. T. Williams



D. T. WILLIAMS

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(Concluded)

By Apostle Arthur A. Oakman

The Saints' Herald

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EDITORS:

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P. S.

* ADVENTURES OF THE MESLEYS

The Presidency announces, in another column, the safe arrival of Apostle C. G. Mesley and his family. In our brief and happy visit with Brother Mesley, we find him unchanged, and as wonderful a man as ever. Australia's loss: our gain. We welcome him, and thank the Australians for giving him to the church.

It was a long trip from "Down Under" to the States. As they approached Papeete, Tahiti, Brother Mesley earnestly desired a long enough stop-over to hold an ordination service for Brother Vivian Sorensen, who is in charge there, to visit, and to talk over problems. The ship's officers said no such stop was planned. Jocularly, Brother Mesley told the captain he was praying that the engine would break down. Arriving at Papeete, the engine really broke down! They held the ordination service, and stayed up all night to talk. Next day there was further delay, so the church had a picnic. After forty-eight hours, the ship weighed anchor and continued the voyage.

Approaching Balboa, Panama Canal Zone,

the Mesleys desired another stop to visit with Sister Anna May (Huff) Lavinghouse. Again, no stop was planned. More engine trouble, and a three-day stop! The captain wondered not only, who was this man who had friends everywhere, but as well, was he a Jonah? He hinted they might be forced to throw Brother Mesley overboard, but it seemed like a faint threat. Brother Mesley countered that, if they did throw him overboard, he would pray for the ship to sink. That took care of it very well, and the voyage continued, except that there were no breakdown stops for the Isle of Pines, Aruba, and other places. Well, one can't have everything!

* EVAN FRY

News of the progress of our Radio Director was received in an air letter written on July 8. He has been under treatment and examination at the Mayo Clinic, in Rochester, Minnesota, and is improved, being able to sit up at intervals each day and also for meals. He is permitted to move about and leave his room on occasion. There has been no operation and none is planned now. A course of treatment for the condition which caused the pleurisy and other painful disorders has been prescribed. It can be administered here in Independence, and so he will be permitted to return to this city. Treatment may continue from two to four months, with hope of complete recovery. For this good news we are very glad, and trust that his restoration to health may be speedy and complete.

* ACCURATE TIME

If your local radio stations do not give accurate time signals for setting your watches and clocks, you can get a reliable signal by short wave radio. The National Bureau of Standards maintains a constant broadcast throughout the day and into the evening. An announcer broadcasts the time and explains the signal on the hour, and at the half hour. The broadcast makes a sound pulse for each second, except the fifty-ninth, and the new minute begins with the sound pulse. There is also a sound tone through four minutes of every five, which is silent during the first minute of the five. The announcement says that the broadcast is made on 2.5, 5, 10, and 15 megacycles. The 10 megacycle is most audible in the Middle West. Sharp tuning is necessary to contact the short wave broadcasts.

* WHERE PEOPLE are few and must depend on each other for help, their best qualities are often developed, and human life is placed at a high value, which means that the individual receives more consideration. . . . Where great populations are concentrated, and people are crowded and jostled, getting in each other's way and on each other's nerves, their worst qualities are often developed, they dislike other people, and human life is held cheaply, which means that the individual receives scant consideration. . . . But the state is good or bad according to the way in which its society treats the individual. Here is a problem of population that civilization and Christianity will have to meet, one that will tax all our resources, as the world becomes more crowded, to find a solution.

* THE PROBLEM OF THE CHURCH is to love humanity—all men, all races, all classes. But in all this business of universal love, it must not forget to love, care for, and help, individuals. A church is tested by how it treats one person at a time.

* It is after sorrow has struck us, when we ought to be recovering, that we are in greatest danger; for then, if we are not careful, self-pity sets in.

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: "All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

EDITORIAL

Graceland College Enrollment

From New Zealand, Canada, Australia, England, the Hawaiian Islands, and all sections of the United States, letters are finding their way to the business office of Graceland College. And for the first time in history, the church's college is having to say "No" to many outstanding prospective students. A word of explanation to the membership of the church therefore seems to be in order.

In December, 1945, A. R. Gilbert, Acting President of Graceland College, appeared before the Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric, and submitted a detailed statement of the faculty, housing and financial requirements involved in adequately servicing an enrollment of 300, 375, and 475 students. In view of these costs, it was the opinion of the Council that the demands coming to the church from other departments require that the college administration ought not to undertake to serve more than 500 students in the immediate future. The Council actually had little choice in this matter. If an enrollment beyond five hundred had been authorized, this would have involved expenditures which would have raised the college budget out of all proportion to the budgets of the other departments, or it would have boosted the total church budget beyond all reasonable estimates of our general church income.

We are now in the midst of the first enrollment period since the decision of the Council was reached, and the college authorities are being besieged by young people who desire to further their education at Graceland. As had been expected in view of the decision mentioned

above, the college administration has had to return more than three hundred applications for admission. There have been more than eight hundred such applications in all. Everyone concerned is extremely sorry that these prospective students have to be refused admission, but we have to face the fact that our finances and available facilities will not permit us to serve more than five hundred students.

Both the general church authorities and the college administration hope that the friends of Graceland will understand the situation, and will continue the fine support which they have given for so many years.

ISRAEL A. SMITH

A Personal Matter--- Masonry

By action of the General Conference, the members of the Presidency are editors of the *Herald*. Being an editor of the *Herald* in 1946, with an able Managing Editor like Brother Leonard Lea, is much less of a task than it was in the days of Joseph Smith from the 'sixties through the closing decades of the last century, because we write only when we feel like it. Our excuse (or reason) in this instance involves a question of editorial policy—not a grave one, but of sufficient importance we think to justify a paragraph or two.

It is a uniform practice of editors to ignore anonymous communications. Our predecessors have honored such a policy; but in two instances within recent days unsigned letters have come to hand, which are premised, quite obviously, on a misapprehension of fact with respect to the undersigned. I would ignore the issues involved, and do not now purpose any discussion of a controver-

sial nature; but I am persuaded a timely statement may relieve the mental strain of the unknown writers.

The first writer states that President Frederick M. Smith was a Mason and says, "We wonder where you stand."

The second writer apparently believes and assumes that I am a member of the Masonic fraternity, and a communist, aims abusive language at me. In this he is mistaken, as I am not a member of any society or order except the Reorganized Church of Jesus Christ of Latter Day Saints, and I trust and pray I shall be able always to be a member of that society, and in good standing to the end of my days.

Now, since I am not a member of the Masonic order, nor a communist, it should be obvious that the worry, criticism, effort, and concern on my behalf by these and other such writers are wholly fruitless and wasted effort. And now that one writer in particular knows the facts, as he undoubtedly reads the *Herald* (I have the assurance of this), he need no longer direct his anti-Masonry, anti-Communistic barbs at, about, around, or through your innocent and humble servant.

ISRAEL A. SMITH

Little Lessons From Life

THERE IS so much good in others to love and admire, that if we think of it, we can forget or forgive their faults—the imaginary ones as well as the real ones.

ANDREW JACKSON'S mother wrote to him in her later years that no man could succeed in life without friends, and that to keep them he would have to help them, if he expected to receive help from them. People cannot be your friends if they know that at any moment you are likely to turn upon them and attack them. Only a friendship that endures in times of adversity and mistakes, when things go wrong, is worth anything.

From the Presidency's Office

SUNDAY, July 7, was marked by two large communion services at the Stone Church. At 8:15 a.m. there were in attendance almost six hundred and at 11 o'clock a few had to overflow to the lower auditorium, a total attendance at both meetings of probably about fourteen hundred. The Presiding Bishopric were in charge of the early meeting; the Presidency presided over the second.

AFTER sixty-six days enroute, Apostle C. G. Mesley and Sister Blanche, his wife, and son Gordon have arrived safely at the center place. They were met by numerous Kansas City and Independence relatives and friends. They traveled to New York by Liberty ship which stopped at Papeete where they ministered to the Saints for some days while repairs were made. Brother Mesley while there ordained Elder V. C. Sorenson to the office of seventy, as provided by General Conference.

The official circle welcomes Brother Mesley and family, and we look forward with much interest to his work in the Stakes.

THE FOLLOWING note appeared in the Church Department of the *Educational Screen*, edited by William S. Hockman:

Visual Aids Teaching Helps (Guidelines to Leadership Series) by the Department of Religious Education, Reorganized Church of Jesus Christ of Latter Day Saints, Auditorium, Independence, Mo. This well-written and illustrated booklet of 64 pages has value and significance beyond the communion for which it was written. Its articles cover every media and method of visual teaching, and each is written by a practitioner, not a theorist, in religious education. If interested, write direct.

We are sure that the Saints will be interested in this recognition of the good work being done by the Department of Religious Education.

I. A. S.

Memorial Services at Nauvoo

We are indebted to Elder James E. Bishop for an account of the Memorial services on June 27 at Nauvoo, published in the *Nauvoo Independent* of July 4. From his article we give our readers the following excerpts:

Memorial services honoring the anniversary of the deaths of Joseph and Hyrum Smith, and also Emma Hale Smith, were held at two o'clock Thursday afternoon in the L. D. S. pavilion and at the graves on the Homestead grounds. Elder A. A. Oakman was apostle in charge. The address was by Elder G. E. Tickemyer, pastor of Stone Church, Independence, Missouri.

In his eulogy Elder Tickemyer stated that he had made the memorial pilgrimage to Nauvoo for each of the past five years to pay tribute to the lives of Joseph Smith, his wife Emma, and his brother Hyrum. As he viewed the ruins of a once great city, he would be possessed of the spirit of melancholy. A city once so full of life, vitality and promise now lay dead. Yet, he felt a sense of nearness to the founders of the church and the labors they performed in Nauvoo, which was one of the cradles of the church. . . . What a glorious city this might have been had the leaders not been murdered.

The problem brought before us is, what contribution did these martyrs make? Joseph Smith lives spiritually in the lives of each of us, "his life runs across my life every day." Emma, his wife, was called the "Elect Lady." She was the wife of Joseph's youth and the only one he ever had. The speaker referred to the scurrilous attack made on the character of Emma Smith by Vardis Fisher, wherein he said Emma swore like a Billingsgate fisherwoman. That infamous remark was resented vigorously by her descendants because Emma was a righteous, God-fearing woman.

Some years ago the speaker said that he visited four or five old folks, natives of Nauvoo, who had known Emma Smith in their early days. He received their testimonies as to her character, which in effect was that she was a lady in every sense of the word. She attended to her business and reared her children in the fear and admonition of the Lord. She always maintained her poise in disastrous moments. She loved children, frequently gave them cookies and otherwise helped them. She was a devoted Latter Day Saint, and her life contributed in a marked degree to the founding of the Reorganization. . . .

Joseph stood six feet tall, fair-headed with blue eyes. He was a handsome man of unusual physical strength. He dominated his surroundings whether in pulpit, court room, or jail. . . .

He was a phenomenon and very difficult to explain. He pioneered in religion. He successfully brought to light the original pattern laid down by Jesus. He was a fountain of new truth; not a cistern of old dogma. He was a great leader. He could inspire men with enthusiasm and never let them cool. Such men went forth and did wonders. General Alexander Doniphan said that Lyman Wight was the bravest man he had ever met, Sidney Rigdon the most eloquent man he had ever heard, and only Joseph Smith could demand the respect and loyalty of such great characters.

The speaker referred to the oft-repeated statement that Brigham Young was the real leader, and that Smith was weak and vacillating. This is a fundamental untruth. Joseph

(Continued on page 7.)

OFFICIAL

D. T. Williams to Hawaii

Elder D. T. Williams of the Quorum of Twelve will sail for Hawaii about July 18, and expects to be in the Islands for about six weeks. He will meet many of our local church leaders and will make a careful study of Hawaiian problems and opportunities as a basis for his report to the fall Joint Council. Brother Williams expects to be in attendance at the Mission Conference, August 1, 2, and 3.

After the fall council, Brother Williams will rejoin Apostle Charles R. Hield in the Northwest Mission, to which they were both assigned at the last General Conference. In the meantime all correspondence requiring early attention should be addressed to Brother Hield.

I. A. S.

Graceland Homecoming and College Day

After consultation with the college authorities and the general church officers concerned, we take pleasure in announcing that College Day for this year will be Sunday, October 20, and the Home Coming activities will be October 25 to 27.

Advance notice is given so that district, branch, and mission authorities can reserve October 20 for the usual local observance of College Day.

THE FIRST PRESIDENCY,
By Israel A. Smith.

THE FOLLOWING item has appeared in recent newspapers:

NOTED AUTHOR
EXCOMMUNICATED

SALT LAKE CITY, June 18.—AP—Fawn M. Brodie, author of the book, *No Man Knows My Name*, has been excommunicated by the Latter-day Saints (Mormon) church.

Notice of the church's action was published in the *Deseret News*, church owned daily newspaper. No reason was given. The notice merely said she was excommunicated June 1 in the New England mission.

What Is Your Religion Worth?

By Apostle D. T. Williams

IT SOMETIMES happens that serious thinking comes out of humorous situations. One evening, at the hospitable home of a friend, this little story—meaningless in itself, perhaps, but nevertheless thought-provoking—was related by the host. A father and mother had spent their usual Sunday morning hour at church, and were on their way home. Nothing had proved satisfactory about the morning devotion. The father was criticising the preacher and his sermon; the mother was criticising the chorister and the choir. Perhaps neither of them gave sufficient consideration to the little lad who walked between them. But the boy, was noticing things. He remembered the amount his father had put on the collection plate, and, speaking up in what might seem to be out of turn for a youngster, he said to his father, "But, Dad, it wasn't a bad show when you consider we only had to pay a nickel."

This simple story poses the question, "What is your religion worth?" What one's religion is worth may depend upon what value he places upon things that might seem immaterial. However, religion is much more than an immaterial matter: While it deals with things of the spirit, it deals as well with matters of our everyday life. And this religion, which touches both spheres of our activity, is the most valuable thing in human experience.

Three important questions are related to our subject: first, "How much has our religion cost?" second, "How much is our religion worth?" and third, "How much are we willing to contribute to its success?"

HOW MUCH HAS OUR RELIGION COST?

Our religion is the costliest thing in the world. We might consider, by way of contrast, the material inventions that have made our present civilization a possibility. We utilize

all of these modern conveniences without asking ourselves, "How much have they cost in worry and sweat, in sleepless nights, and back-breaking toil?" We press the switch, and the room is flooded with light. It is seldom that we ask ourselves, "How much has this cost?" We put our foot upon the car starter and are ready to travel like the god Mercury. But how often do we ask ourselves, "How much worry and inconvenience and actual persecution have these, with a thousand other modern conveniences, cost?"

They have cost much indeed. Men, who have seen a vision that the common hordes of mankind have not beheld have always been persecuted. But when we have summed up the cost of our modern civilization, with all of its triumphs of engineering skills and inventive genius, and contrast that cost with the price of our religion, it is infinitesimal indeed. Our religion has cost the best thought of the ages. To it have been devoted the souls of millions of men and women who have borne the inconveniences, the toils, the strifes, and the persecutions of life without a murmur.

No one who reads the history of the past can be unconscious or unresponsive to this great and magnificent price. The plains of Europe have been deluged in blood. The Thirty Year War, with all of its enmities, malices, and hatreds, was but one incident in the unnumbered experiences through which Christianity has passed to make its institutions living realities in the life of the world. The massacre of St. Bartholomew's Eve, wherein a hundred fifty thousand Protestants were laid within the chill embrace of death, was another manifestation of the willingness of people to pay, whatever the cost.

In these days, when religion has

claimed a high place in the councils of the nations, and reserves for itself a still higher place in the future "Parliament of Man," the wars and strifes, the malices and hatreds of the past seem but a shadowy phantom of a previous ghastly experience.

As we sit today in the quietude of our Christian assemblies, we have no fear of any disrupting element entering into our services and dragging us forth from the altars of worship. But such has not always been the case. The catacombs of Rome tell us of a day when things were much different. Those narrow caverns from which Augustus Caesar tore the living marble to turn Rome from a collection of mud huts into a city of marble palaces, could tell us a story of the deepest tragedy. If the cries that reverberated through those chill chambers in the centuries past could again be recaptured, they would record the sad lamentations of those survivors who had seen their relatives cast to the wild beasts or made to fight in the open arena with the yet wilder gladiators, for the amusement of the Roman populace.

All of this and much more tell us the story of the cost of our religion. How much has it cost? Who can answer? Who can comprehend the physical sufferings, the mental agonies, and the spiritual pangs of the departed generations, and, summing them up, tell us how much our religion has cost? No mathematician, no matter how ingenious, would be capable of giving us the answer to this question. But this we know, that our religion, as we have previously related, has cost more than anything else in the world.

HOW MUCH IS OUR RELIGION WORTH?

What a thing has cost may in-

dicating something of its value, but again it may not. Its value can be determined only by the service it gives. Often we go to the bargain counter to see things that are marked at ninety-eight cents, and we make a purchase, only to discover after the first wash that our bargains have faded out. At other times we make a purchase with which we are wholly satisfied because it has rendered us as good, if not better, service than we had anticipated. So religion, too, might be evaluated upon the basis of the service it has rendered to human kind.

Let us take note of the situation of the race with regard to liberty and freedom, and compare it with the situation which existed prior to the coming of Christ. Today the commonality of mankind has privileges which were never experienced by men in previous ages. Today, liberty and freedom are the usual heritages of boys and girls born within the pales of our democratic civilization. It was not so with the children of the past. They were born under a despotic government, whose king was the supreme lord of life, limb, and property. Such a sovereign held in the hollow of his hand, all the possessions of his realm, which included the soul as well as the lives of his subjects.

What revolutionist in all of the catalog of human heroes could eventually transform such despotisms into democracies? If you are searching for the greatest revolutionist of all time, do not seek for him among the leaders of nations and empires. You will find him represented in the person of Jesus of Nazareth.

Christ did not fight with sword or staff, but his lips gave form to a divine philosophy that is eventually to transform the world. He uttered one word which was so full of power that it turned the world upside down. It is no wonder that when the followers of Christ appeared in some of the Grecian cities to preach the philosophy of the Master that the cry should be raised, with the

excited hysteria of the Greek religionists and slave holders, "These that turn the world upside down have come hither also." Such was the business of these ancient Christians and such, too, is our task today—to turn the world from greed and avarice to unselfishness and altruism.

But what is this mystic word, so full of power that it changes the geographical lines of the nations, and displaces the victories of the despots by the triumphs of the democracies? It is none other than the paternal appellation, *Father*.

To appreciate the value of this suggestion, we must remember that in the Greek city states—though they professed to be the harbingers of liberty to an enslaved world—there were twelve slaves to every free man. And the Roman republic, to which we often refer as one of the ancient free states, had twenty serfs for every man who possessed his liberty. You can well imagine the feelings of this vast body of slaves, bowed to the earth with the bondage of centuries, when the philosophy of Christ reached them. The Christian missionary came to teach them, as well as their masters, that God is the father of all mankind.

When the disciples of Christ came to teach this vast body of serfs that God is the father of all men, no matter what may be their geographical location or their political situation, it was but natural that the slaves should begin to lift their stooped and wearied shoulders. The day came when, having arisen from their place of humility, and taking their eyes from the earth, they looked into the face of their masters to proclaim that God is the father of every man, whether he be ruler or slave. We, too, then proclaimed the slaves "are equal with our owners." From that moment on, the mighty Roman empire began to crack. In previous years the slave had thought his master was made of finer fiber than himself; that in his master's veins flowed a better blood than in his own. But now, with the proclamation of Christian philosophy, it was determined, at least in

the minds of many, that all men were equal. From that hour on, slaves began to rise against their masters, and serfs against their governments; in the coming centuries, the fruitage of their almost hopeless toil resulted in the collapse of the ancient despotisms that had held, in the grasp of their iron hands, the souls of their unnumbered subjects.

Thrones were crumbled in the dust, diadems were snatched from the brows of tyrants; democracies were born, and liberty began its sway of freedom over the human race. Today we enjoy the freedom we possess as a result of the toils and sacrifices of the past. Millions have died upon the field of carnage that we might possess the priceless principles that have made possible our present privileges as free men. "Myriads of martyrs have signed away their souls in the flames," that we might have the religious liberty which we now enjoy.

And how did all of this momentous change take place? As we have already suggested, Christ himself was the inspiration for this vast movement, which so changed the world. He who never raised a sword or cast a javelin, he who never aimed a gun or wielded a bayonet became the greatest of all warriors for human rights.

This philosophy enunciated by Christ which has proved so transformational, has been perpetuated by the church. Thus have the institutions of religion become the harbingers of peace and liberty. In light of these facts, who can judge the value of religion to the human race?

Of this one thing we may be quite certain: regardless of what it may have cost, religion has proved to be the most influential factor in human living.

The first and second world wars cost the lives of millions of men, women, and children, and hundreds of billions of dollars in treasure. We may not be so sure in the future years that it was worth the price. In fact, most of the nations that en-

gaged in these terrific conflicts, while analyzing the results, are telling us that no matter who won, we all lost. A like analysis however does not present such a conclusion with regard to the cost of our religion. We are assured that if the price had been a hundredfold more, still we would have made the sacrifices necessary and felt that the results were very much worth it all.

HOW MUCH ARE YOU WILLING TO PAY?

In light of the foregoing, it seems but logical that we should ask ourselves, "How much are we willing to pay?" It is often true that for the things which are worth most, we pay least. We are not asking this question in the terminology of the collection plate. In fact, we would not limit such a momentous matter to the nickels, dimes, or dollars of the Sunday morning offering. Let us consider it, rather, from the viewpoint of bigger things. Paul, upon one occasion, was confronted with this same problem. His answer as to what and how much we should contribute was made in the terminology of life itself—"Your body upon the altar a living sacrifice . . . which is your reasonable service." Such was the requirements according to this great apostle to the Gentiles. Paul well knew that if one's own heart and soul were devoted chiefly and inclusively to the service of the Almighty, there would be no question as to one's monetary contribution.

And so we are asking ourselves, in the light of the sublime sacrifices of Christ, and in respect to his universal contribution to the human family, "What are we willing to contribute?" How much are we willing to suffer? How many inconveniences are we willing to endure? How much thought are we willing to give to the necessities of the kingdom of God? How much are we willing to pay for the many things which Christ has suffered for us? In light of the millions who have lived and died that our religion might be a living reality, it seems we

should set aside the lethargies of the dying soul and live with Christ in the possibilities of the present.

AN APPEAL

I cannot ask myself, "How much has my religion cost?" "How much is my religion worth?" and "How much am I willing to pay?" unless I think of these interrogations in light of the sacrifices that have been made for the creation and maintenance of our own particular denomination. I must think of the early days at Kirtland, in which so much suffering was experienced in building the first temple for the advancement of our faith. I must think of Haun's Mill with almost a score of dead, who had been slaughtered by the fanatical zeal of a mob of irreligionists. I must contemplate the sacrifice of the young prophet who initiated the Restoration, and who was instrumental in the organization of the church. After having been driven, beaten, and buffeted, he discovered the avenue of exile as the only way of escape from the unremitting enmity of his enemies. Prior to his being delivered into the hands of the so-called law, he returned to Nauvoo to say to his wife, "Emma, I am led as a lamb to the slaughter, and it will yet be said of me, that I was murdered in cold blood."

I cannot think of what my religion has cost, what it is worth, and what I am willing to pay, unless, in a vision of the past, I see these two young men, Joseph and Hyrum, taking their way over the hills and across the plains to meet the fateful issues of assassination—to fall dead, pierced with the bullets of malice and murder, having shed their blood as an emblem of their willingness to make the supreme sacrifice for the sake of the religion they had been instrumental, under God, in founding, and which they hoped would live forever after they were dead.

Surely, in view of the hosts who have thus lived and died that we might have what we have today, no price is too great to pay in behalf of the religion we have inherited from

the divine message and sufferings of Jesus, and the sacrifices of our fathers.

Memorial Service at Nauvoo

(Continued from page 4.)

Smith was a builder and an organizer. The plans intended for the city of Independence, Missouri, were his own. They were appropriated by Brigham Young, and Salt Lake City was built therefrom. Joseph Smith was the original inspiration, and whatever little good Brigham did was an echo of that original work. . . .

After the speech, the procession walked to the three graves, where the program was continued. Beautiful wreaths were prepared and Mrs. Thomas Worth of London, England, laid the first on the grave of Joseph Smith, Mary Catherine Mackie on the grave of Hyrum Smith, and Mrs. Ruth Stiegel on the grave of Emma Hale Smith Bidamon.

The memorial oration was brief but significant. Apostle Oakman said in part: No woman suffered greater tragedy than did the wife of Joseph Smith. When her murdered husband was brought home she arose from the profundity of her grief and dedicated her life to rearing her son so that he would inherit the promise made to him by his father. This was fulfilled, and for over 50 years he presided over the Reorganization and made the name of Latter Day Saint honorable in the land. She guarded with zeal and devotion the manuscript of the Inspired Translation which is to the Reorganization what the *Book of Mormon* was to the original church. Next to Jesus, whom Joseph Smith held to be incomparable and the sole and sufficient leader and redeemer of mankind, Joseph Smith has done more for mankind than any other man in modern times. Hyrum, his brother, was also a prophet, seer, and revelator. He was inseparable from his brother in life and in death they were not divided.

"In the brief space of his life he gave the world the *Book of Mormon*, 104 documented revelations. He laid the foundations of the New Jerusalem. Others can only build on that foundation. Under the inspiration of God he founded the Church of Jesus Christ and that by the process of restoration. What he was in life so was he in death. He died nobly and without fear, with the name of God on his lips."

The speaker admonished his auditors that upon them laid a grave responsibility; "that of the unfinished task: the redemption of the good name of Joseph Smith and the fulfilling of his prophetic vision, which is the warning of the whole wide world in the proclamation of the gospel of Christ and the redemption of Zion, which is the Christian brotherhood that the world waits for and which will be the final witness that Christ has come to man."

ISRAEL A. SMITH.

A MAN wrote to us about Zion, and about building the Kingdom of God. But he used the language of Babylon, and his ideas and attitudes were those of Babylon. He does not know it, but he has shut the gates against himself, and only a change of heart can open them.

Effective Missionary Preaching

By George A. Njeim

EFFECTIVE missionary preaching can be learned by observing the effectiveness of missionary preaching as recorded in the Gospels and the Epistles. The preaching of these early missionaries appears to have been a combination of announcing a divine revelation and teaching. The secret of the Baptist's success lies in this fact. His announcement of the immediacy of the coming of the kingdom of heaven attracted popular attention. That, however, was only half of his message. The other half consisted of teaching repentance and baptism.

The effectiveness of the preaching of Christ can also be attributed to this combination. The kingdom of God, finding its fulfillment in Himself, was His proclamation. That also was only a half. The other half consisted in his teaching to the disciples, and the multitude that followed him, as the result of the announcement. The sermon that netted three thousand baptisms to the early Church of Christ embodied these two elements.

Peter's way of attracting attention was his announcement of the victory of Jesus over the cruel death that was inflicted upon him. "This Jesus," he proclaimed, "God hath raised up, whereof we are all witnesses." The announcement immediately brought a consciousness of guilt to the hearts of the hearers. After that, Peter became the teacher. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

The apostle to the Gentiles does not seem to have deviated from the procedure already established. Paul's first recorded sermon, which was preached at Antioch Pisidia, declared the "glad tidings in the great revelation of God through the resurrection of Jesus Christ." The declaration was so outstanding that "the Gentiles besought that these words

might be preached to them the next Sabbath." Some, indeed, have objected that the men of the early church spent so much of their time witnessing, that they forgot to teach men how to live to become like Christ. But those acquainted with the sixth chapter of Romans, the thirteenth of I Corinthians, the eighth of II Corinthians, the second of Philippians, the second of Colossians, and the second and third chapter of I Peter, know how absurd that assumption is. All preaching in the New Testament was a mixture of declaring a new revelation of God, through Jesus Christ, and teaching the way men might come to him.

One point of difference between the experience behind the early church's declaration and that of John's must be noted. The experience underlying the declaration of the early church was based on the evidence of the senses plus that of the soul. The experience of John was based on the evidence of the soul only. That is why, perhaps, the "least of the kingdom of heaven is greater than he." The mission of John was limited to the Jews only, hence his experience was of a limited nature. The mission of the Christian church was universal, and needed greater potency to arouse the common interests of mankind. Hence the condescending Lord supplied his missionaries by the miraculous experience of a sensory vision of his risen body. Finally he augmented that extraordinary experience by touching their souls with his Holy Spirit. Their preaching then aroused the interest of the Jew and Gentile, because it had what man needed the most. Death, the common enemy of mankind, had been vanquished and, though this experience of the senses was only given the few, all earnest

seekers received the knowledge that Jesus is the Christ through his Spirit. This was more particularly true of the preacher. This double evidence was much stronger than John's single evidence, and gave added significance to the preaching of the early twelve and seventies.

With the passage of years, this type of preaching had to give way to a lesser and very ineffective type. The reasons for that are now written on the pages of history. From the aforementioned, it was plainly evident that the preacher was divinely chosen as an instrument of transmission through which the revelation of God was carried to man. With the passage of years, man gradually assumed the role of a producer. Among our Roman Catholic friends the revelation of God is comprehended only through the teaching of the fathers. Among our Protestant friends the Bible, as seen through the eyes of man, is the new revelation. The preaching, which is largely known in the world today, is rooted in these two facts. To the divine contents there has been added the fears, doubts, and ambitions of man, making an unsavory mixture. A worldwide rebellion against this concoction is plainly manifest. To remedy the situation, the preacher is exerting his efforts to improve preaching by a process of education. Education helps to improve the preacher's language, the organization of his thoughts, and the delivery of his message, but we can hardly call such a message preaching. The divine revelation is still needed. Education can't supply that. Preaching is not made effective by using glowing terms to tell of the birth of Christ. Neither can we call it preaching when one uses the most appealing oratorical methods to tell of His life and efforts in saving man. Even though men are moved to tears by the descriptive ability of the preacher in analyzing the suffering and death of the Savior, we still cannot call it effective preaching. There is no preaching that can be called effective which ignores the perpetuity of Christ's active interest

in the affairs of mankind throughout all ages.

As missionaries for Him, Christ has given us that which makes our preaching effective. We have his revelation to us, and it is of a potency and sufficient authority to compare favorably with the revelation of the apostolic church. What we need is the faith to confirm the revelation to our soul. That faith makes the seventy a special witness, and goes hand in hand with his call. Faith, however, is not something that is engendered within us. Neither can it be had by a process of education or the accumulation of knowledge. It is something that comes from without. We can only, of ourselves, furnish a desire or a hunger. God does the filling. It is when this hunger for righteousness is satiated by the feeding of the Spirit that faith is conceived. When that faith is there, the preaching of the missionaries of Christ becomes effective.

God Almighty has seen fit to reveal himself once more. You and I are fortunate enough to have been chosen to preach this revelation. If we exercise the utmost caution, not adding our doubts, fears, and personal ambitions to it, our preaching will be effective. Sincerity and humility are the sword and shield of a warrior for Christ. Christ supplies the power.

A noticeable defect in our missionary preaching is our reversal of that revelation. The revelation that was given to us puts Christ ahead of his teaching. The phrase, "their doctrine is of man," came after the announcement, "This is my son, hear ye him." Our emphasis should be on the declaration "son," which arrests attention, and then on the teaching. It is becoming more noticeable with the passage of years that men need to be convinced that Jesus is the Christ. When six or seven preaching assignments of an ever-shrinking series are spent on doctrine, there is not much time left to the declaration. The visible evidence of our divine revelation is the *Book of Mormon*. Ordinarily we give this all-important evidence one

or two assignments, and that at the close of the series. This is not only a reversal of the order of preaching as taught us by the early Christian church, but also an unproportionate reversal. It worked well when men were acquainted with the Bible, but now we are facing an ever-growing number of Biblical illiterates and cynics. A declaration of a divine revelation sufficiently authenticated is the only thing that is capable of jarring them from their destructive and complacent attitude. Once awakened, they will be more ready to listen to the doctrine of Christ.

The reason for this reversal is an unwarranted inferiority complex because of the evil behavior of some who took upon themselves the name of "Mormon." But despite the action of man, the book remains the only divine strategem for the convincing of men that Jesus is the Christ. Its authority is of sufficient dimension to allow it to rise above the evil that has been cast upon its name, and to challenge us to a degree of justifiable pride. There is no other substitute containing the "fullness of the gospel." There are nine reasons that make it stand higher than any criticism that man is capable of marshaling against it:

1. The Bible gives witness of it.
2. The Spirit gives witness to those who humbly and sincerely investigate it.
3. Three men gave witness to angelic visitation in its behalf.
4. Its miraculous appearing.
5. The witness of its pure message.
6. The fulfillment of its prophetic utterances.
7. The suffering of those who preserved it for us.
8. The witness of archaeology.
9. The type of men that believe in it.

Such a cloud of witnesses added to the faith that goes with our calling should make our preaching bold and uncompromising. God is revealing himself. The passing of years is adding to the authority of that revelation. That, added to the sincerity and humility characterizing the messengers of Christ, should make our preaching effective.

Battleship or Fellowship

By Grace L. Krahl

RECENTLY a speaker in one of our pulpits made the statement that what we read in the morning newspaper is obsolete before night, so rapidly do changes occur today.

I am reminded that since writing the title of this article, which was some time ago, battleships have become obsolete, being superseded by the atomic bomb as a weapon of swifter destruction and extermination.

And now, before the technicalities of atomic physics are fully understood, we hear of a biological weapon being devised, in the form of disease germ, which will spare vegetation, buildings, and bridges, killing only human beings—the ultimate in God's creations.

The cost of the experimental preparation of the atomic bomb is reported to be two billion dollars. One might hastily think that if all that money, investigation, and preparation, had been used in an experiment with fellowship, we could have agreement and peace the world over. But since money cannot buy fellowship, and peace conferences without end pursue their unpeaceful proceedings and unsuccessful conclusions, what then is left to the world as recourse to the solution of its problems?

It may be that a demonstration of community living, in which the laws of God govern, men's hearts are regenerated, and human nature is molded after the pattern that emanates from a divine source, would show the way to peace. The same principles that would control community life of this kind would be applicable to national and international life. Such a demonstration lies in the future—not too far off, we believe—for it is written: "But firstly, let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations; that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws."—*Doctrine and Covenants* 102: 9.

This divine forecast implies that numbers (missionary work) and sanctification (holiness) are the two qualifications by which an effective demonstration can be made. Zion must show that it is not an expedient for a few in the hours of trouble, but a principle for the ages.

The Restoration

13. Nauvoo—The Beautiful City

By Evan A. Fry

WE PICK UP THE story of the Latter Day Saints who were driven from their homes in northeastern Missouri in the fall and winter of 1838-9 by the "extermination order" of Governor Boggs, and who found themselves once again facing winter with most of their crops, their livestock, their homes, and their household goods either appropriated or destroyed by the mobs that roamed at will over the countryside. In their minds were bitter memories, but in their hearts was only a stanch determination to remain true to the religious beliefs which had only been strengthened by the persecutions that had come upon them.

Many of them turned their footsteps towards the city of Quincy, Illinois. The Mississippi river had long been a dividing line between widely divergent schools of political thought. The people of Illinois hated the people of Missouri right heartily, and the feeling was returned with interest by the citizens of Missouri, who on more than one occasion had had reason to suspect that their escaped slaves had been given aid and comfort at Quincy and other Illinois towns, and started on the underground railway to Canada. Abolitionists, who unwisely said too much thereby incurring the enmity of their Missouri neighbors, had often found sanctuary in Quincy. Naturally, the people of Illinois welcomed this opportunity to offer asylum to a whole group of people who were the victims of Missouri's violence, for it added discomfiture to the people they already hated.

EMMA SMITH, wife of Joseph Smith, crossed the Mississippi River on the ice, February 15, 1839. She had not heard from her husband for several weeks, and did not know whether he was alive or dead. She had last seen him when she visited him in the jail at Liberty, taking with her young Joseph, who on this occasion was designated by his father as his successor, and blessed to that purpose. As she walked into the bitter wind, she carried her two smallest children, and two more clung to her skirts as they made their way on foot to the shelter of the state of Illinois. Emma Smith and her children found shelter in the home of Judge Cleaveland; and others of the saints were welcomed in the homes of influential and wealthy citizens. A part of their welcome was

no doubt occasioned by the political situation in which the state found itself that year. The Whigs and the Democrats were almost equally divided. 1840 was to be a presidential election year. The politicians, with an eye to that election, may have figured that if they could befriend the Saints and get them on the right side, they might swing the election the following year. At any rate, many prominent men—whether from this or some other motive—befriended these exiled people, and gave them every assistance. Stephen A. Douglas cultivated the close friendship of Joseph Smith, and with John C. Bennet, Quartermaster of the State of Illinois, steered the City Charter and other legislation through the state legislature when it came time to establish the city of Nauvoo. Judge Richard M. Young, who later became Democratic Senator from Illinois, and their spokesman in Congress, also befriended them. The law firm of Ralston and Browning undertook to represent the church in legal matters. Abraham Lincoln, a gangling young representative in the Illinois House, favored the Nauvoo charter, and congratulated Bennet on his success in getting it.

AFTER SPENDING a miserable winter in Liberty jail, as we have previously recounted, Joseph Smith was invited to escape the following spring, and allowed to walk away. He arrived in Quincy on April 22, 1839, and almost immediately called together a church council, which appointed a committee to investigate a new location for the Saints. They had some intentions of trying to settle in Iowa Territory, but on hearing of a location across the river in Illinois, they changed their plans, and agreed on the little settlement of Commerce, Illinois. On May 1, 1839, Joseph Smith purchased the farm and homestead of Hugh White, situated about a mile south of Commerce. The farm consisted of about 135 acres of rich river bottom; the house was a simple two story log building which had once been used as an Indian trading post. A few days later, the committee also purchased the farm of Dr. Isaac Galland, adjoining the White homestead on the west, for \$9,000. Joseph Smith moved his family into the new home on May 10, 1839, and on the following June 11, Theodore Turley

raised the first house in the new settlement. The committee later purchased in addition, some 20,000 acres in Iowa Territory, which were never developed because of later developments at Nauvoo. On April 21, 1840, with the help of friends in Washington, the post office was changed from Commerce to Nauvoo, and one of the new settlers—Sidney Rigdon's son-in-law—was appointed postmaster.

There followed one of the most unbelievable and unprecedented periods of rapid growth and spectacular expansion ever to be recorded in the annals of American history. When Joseph Smith moved into his new home in May of 1839, there were only six houses in the little settlement of Commerce, over a mile away. Six years later, at the time of his death, Nauvoo was the largest city in the state of Illinois—yes, the largest in the middle west—and she held the balance of political power in the state, just as the politicians had half hoped, half feared she would do. On the same place where others had failed to establish a city, Joseph Smith and his followers built a city which was far ahead of its day—a city which now is only an empty shell, haunted by memories of what might have been and the ghosts of blasted hopes and frustrated ambitions and ideals.

THE SPOT SELECTED was certainly the most beautiful in over a hundred miles of river course, and it would be difficult to find more beautiful river scenery anywhere in the world than is to be found on this part of the Mississippi. The river wound around Nauvoo on three sides—the north, the west, and the south—in the shape of a horseshoe, with a distance of about four miles across the open end of the shoe. Much of the land was low and swampy. (Incidentally, this very low land is now completely covered by the water impounded behind the Keokuk Dam.) Above that was a very fertile stretch of second bottom, and still beyond, the land rose abruptly to a hill which stood almost exactly in the center of the open end of the horseshoe. This hill was designated as the site of a new temple, which with its tall tower eventually commanded the broad sweep of the river and a wide sweep of prairie to the north and east. Because so much of the land was low-lying and swampy, it had a well-deserved reputation for being infested with malarial fevers; but drainage ditches and deep wells for drinking water eventually cleared up that danger, leaving an exceedingly fertile river bottom for farming operations.

Hope flamed high in the breasts of these people, who thought that at last they had found opportunity and peace.

With the help of their political friends, they were granted a charter—the most liberal charter ever to be granted any American city. The charter provided for a mayor and four aldermen, nine councilors, city courts of original jurisdiction which also had the right of issuing writs of habeas corpus. It granted authority to organize the Nauvoo Legion—which was considered a part of the State Militia, furnished with state arms, and officered by men under the commission of the governor. The charter contained provisions for the University of Nauvoo, which was to be governed by a chancellor, registrar, and a board of twenty-three regents. Under this board, a system of free public schools was to be worked out, which would make education freely available to every child from first grade through the university. If anything, the terms of the charter were too liberal. They excited the envy of other cities. Some sections were so liberally and loosely drawn that there was doubt as to their meaning, and as to the legality of some acts performed under their sanction.

Among other things, the city council under this charter passed an ordinance guaranteeing religious freedom to all who should settle in the city. They passed an ordinance forbidding the sale of liquor by the drink, for they were a temperate people who believed in total abstinence. The city council was empowered by the charter to regulate retail business establishments, roads and streets, ferries, health and quarantine laws, hospitals, wells for public water supply and fire protection, bridges, street lighting, night watches, all traffic such as hacks, carriages, wagons, carts, and drays; theatrical performances and other amusements, weights and measures, food inspection, storage of explosives and combustibles, and many other things which sound quite modern to today's reader or student.

Many houses and public buildings were soon under construction. A stone quarry was opened east of the town; a brick yard established; an expedition sent into Wisconsin for the purpose of cutting and floating lumber down the river to be used in the building of the temple and the Nauvoo House. Joseph Smith first added to the two room log cabin which was his first home in Nauvoo; then planned and built the Mansion House. Visitors were coming from all over the world to see the strange new prophet and his city, and to inquire concerning his religion. There was no hotel, and with the free and easy hospitality of the day, all these visitors expected to be entertained in the prophet's home. Even the Mansion House with its many rooms soon became too small, and

plans were drawn up for a three story brick hotel, or boarding house, to be called the Nauvoo House, with a frontage of half a city block. A magnificent temple was begun on the hill. Substantial two and three story brick homes—many of which still stand in good repair—began to rise here and there all over town.

One whole city block was set aside as "widow's row," where small homes and apartments were built for the widows of the community, at very low cost, or sometimes at no cost at all. Plans were drawn up, and work actually started on a huge project of cutting a ship canal across the city from north to south. As the river came round its horseshoe bend, it dropped considerably, and went at once into the rapids just below the city. By means of a cofferdam to divert the water at the upper end, the canal would have furnished limitless power for mills and factories, and also provided a means of bringing river boats to the back door of every store along the main street of the town. The press and type which had been buried at Far West were dug up, and a new paper—the *Times and Seasons*—started in the printing office of Don Carlos Smith and Ebenezer Robinson. A new edition of the *Book of Mormon* was published, for the church had been without a supply of them to use in missionary work for some time. A river steamer was bought and commissioned to carry new converts and other passengers up the river from St. Louis to Nauvoo. Missionaries spread to England, to the South Seas, and all over the United States; and it was not unusual for as many as 200 people to arrive on one boat, ready to make their homes in Nauvoo. Everyone willingly shared with the newcomers until they could get themselves established and become self-supporting. A dramatic society of real professional caliber was organized, and produced such plays as *King Lear*, *As You Like It*, and *Wilhelm Tell*. The women of the town organized themselves into the "Ladies' Relief Society," and the young people likewise formed their organization for social and religious purposes.

We have given you only the bright side of the picture, but all during this growth and expansion there were darker happenings, which were to eventuate in the summer of 1844 in the death of the prophet, the division of the church, and the scattering of its various factions to Utah, to California, Wisconsin, Pennsylvania, Texas, Missouri, and all points of the compass. Next we shall bring you an account of these troublesome happenings, and of the decline and fall of Nauvoo, which was even more rapid and spectacular than its development and rise.

Thanks From Norway

(Elder V. D. Ruch, President of Southwestern Iowa district, formerly a missionary to Norway, writes as follows presenting a letter from Norway.)

DEAR EDITORS: Attached you will find the translation of a letter of thanks which I have received from Brother Carl Carlsen, Porsgrunn, Norway, expressing for the Norwegian Saints their thanks for the clothing sent to them from this country. I have also received several other letters from other Saints over there expressing their gratitude for the clothing sent to them, and they have requested me to convey their thanks to the ones who sent the packages. Many people have had a part in this project and it would be impossible for me to thank them all, even if I knew who they were. The attached letter of thanks I think will reach most of the contributors if it is published in the *Herald*.

Sincerely,
V. D. Ruch.

FROM NORWAY

Since we do not know the names and address of all the Saints who have so kindly and generously sent clothing and other things to us here in Norway, I take this means through the *Saints' Herald* to express our sincere thanks and appreciation to each contributor. Also, we wish to thank those who went to the trouble of collecting the clothing, packing it, and mailing it to us. On each package the name and address of the sender were written, but in most instances these had become marred or completely destroyed in transportation, so that we were unable to read them. Because of this we cannot send a special greeting and letter of thanks to each person. Let me assure you, however, that the things you sent were sorely needed and greatly appreciated. May God bless you for your kindness.

For the Norwegian Saints,
By Carl Carlsen, Porsgrunn, Norway

Appreciates Letters

I was pleased to see my recent testimony in the June 29 *Herald*. Since it was printed, I have received many wonderful letters from *Herald* readers. They are coming from young and old, and from men and women. Many are filled with inspiring, religious experiences. It is heartwarming to realize that, through the church publication, we may contact people from all walks of life and from all parts of the country.

MRS. HAROLD ALLISON.
2919 Logan Avenue
Des Moines, Iowa

The New Birth and Baptism

(Continued from last week.)

By Apostle Arthur A. Oakman

THE PREPARATORY GOSPEL

If, then, men are to be won from their sin, and saved from themselves, they must first of all be exposed to righteousness. This can be done through certain agencies which we must recognize as primary—the Spirit of Christ and the ordinances.

First, the life of Christ must be lived among men. It is still his province to quicken men; it is not ours. He it is and not us, who converts them and renews them. It is not what we may do in the church that counts, so much, but rather that which Christ can do through us. Christ's whole life was a drama which was enacted to prepare the souls of men to receive the word of life. When some came to him to ask "What shall we do that we might work the works of God," the answer was "This is the work of God, that ye receive the Son." In other words, "All these miracles which I do are simply to make the soil,—your souls,—ready to receive the seed." Men are prepared for the reception of the Divine Word by the life of Christ. "If I be lifted up I will draw all men unto me." Whoever is truly won to Christ is won through those who manifest His spirit. What a calling and what a challenge to us! It is not alone that we must minister ideas, although we must be intelligent. It is not alone that we must have infallible methods, although these should be given careful thought. It is rather that through all these things there shall shine the love of Christ, which sees the better nature which is like him beneath the sordid exterior of the worst sinner, and loves that sinner to the point where complete surrender to the Lord Jesus is achieved. This is the gospel of preparation. There it stands, brethren, the supreme life, challenging, condemning and sham-

ing us, yet persisting in us, and inviting us to join with it in winning men from their degradation.

The key to this doctrine of the preparatory gospel is found in Section 18:2, which says "when I had finished my *preparations* unto the children of men . . ." How extremely significant! Only when men see in us that we have chosen the better part, that we have been with Jesus, only then will the common ore of our physical nature be baptized with fire and the Holy Ghost, and radiate that light which will warm and melt the hearts of others. Our ministry is one of life, not simply one of ideas, or of methods or of buildings or lands, or of gatherings, of goings to and fro. It is indeed tremendously sobering to contemplate that into our hands has been yielded, for good or ill, the opportunity Christ has of winning others to Him.

The new birth begins as men are exposed to the life of the Master. It is our profession to reveal that life. Here, before proceeding to the ordinances which consummate the new birth, I must speak of one other thing—Education.

EDUCATION AND THE NEW BIRTH

This is the most enlightened age that ever was. Knowledge has been increased. Our dominion over the external world has been immeasurably extended. We have conquered time, we have eliminated space, and subdued substance and made them serve our purposes. But we have not subdued our rebellion against the law of our inward being. The truth is *we have lost the way*.

Education has been likened to the headlamps on an automobile carrying a body of men through a dark night on a lonely road. Its function is to light the way. "Our knowledge," says Santayana, "is a torch of smoky pine" which lights

the pathway. But if we take this analogy it will readily be seen that the people in the car choose the road, and that education, therefore, is simply the servant of the purposes men choose in life. Education (as we know it now) can never direct human life. It can only shed its light as men direct its influence. The choice of destiny which is the essence of freedom, lies deep in the action of the will. It is in the action of the will, not in the accumulation of knowledge, that solutions for world problems must be found. A murderer may step into an aeroplane in London, and fly, nonstop, to Melbourne. He is still a murderer when he gets out of the plane.

We are told, repeatedly, that the cure for the wrongs of our age will be found in a reformed education. We are told that our education trains people for a world that is dying, instead of seeking to refashion their minds for a world that is struggling to be born. "Could we but make men aware of the meaning of their inheritance, a newer and better spirit would," we are informed, "preside over the destinies of mankind." It is true we need more education, education better adapted to the needs and nature of our times. The main body of people in a very large sense is untouched by the culture of the past. The masses go through life utterly unaware of the forces which shape their destiny, and they are an easy prey, consequently, to every glib tongue or electric personality, and to catch-phrases or façades which glitter with unreality. Any charlatan who can persuade the unthinking to accept his nostrum to alleviate their ills becomes successful. The needs of the masses are not known to the masses, and even if they were known, it is not likely they are trained sufficiently to make their

needs known. A new spirit in education can only come when men admit the evils which a lack of it has brought about, and when the changes which the new spirit of education would bring, would be welcomed by the majority. But this is precisely what is impossible. There are vested interests who pay heavily to foster ignorance, and half-truth, and any attempt to eliminate those vested interests means war—civil war.

If lack of education is not the cause of our trouble, what is? "From whence come wars and fightings among you? Come they not hence, from your lusts that war in your members?" For the works of the flesh are . . . idolatry . . . hatred . . . wrath . . . strife . . . seditions . . . heresies . . ." The fact is that human nature is in need of deep reconstruction. "Our natures have become evil before thee continually . . ." Our need is rebirth and redemption. It is not fundamentally enlightenment and education. These are secondary, they are not primary. *Until a person is, how can he become? We cannot "grow up unto Him in all things . . ." until we are born.* The Christian doctrine of world-redemption begins with rebirth. "Except a man be born again . . ." "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, *hath begotten* us again unto a lively hope . . ." "According to his divine power *hath given* us all things that pertain unto life and godliness . . . exceeding great and precious promises, that by these, ye may be made partakers of the Divine Nature, having escaped the corruption that is in the world through lust . . ." "Being *born again*, not of corruptible seed, (the seed of the flesh) but of incorruptible, by the Word of God, which is alive, and abides forever . . ."

Clearly, then the Creator has to do something for men which they cannot do for themselves. As one ancient king put it, "Men must have this wicked spirit rooted out," and "receive his image" in their countenances. John W. Rushton has put

it this way—"Social reformation through individual regeneration." There can be no true and lasting reform, capable of bringing in the "new world struggling to be born" unless individuals are begotten unto God. That leads us to the illustration of the principle of incarnation so vividly portrayed in Christ.

THE BASIS OF THE NEW LIFE

The modern doctrine of evolution utterly repudiates the idea of the virgin birth as told in the Scriptures. If man gradually evolved from the slime, and if his struggle upwards to the rational purpose thought to be inherent in life itself has been by his own efforts, then, clearly, there is no need for a special intervention of a supernatural and transcendent personal God such as envisaged in the doctrine of the incarnation. In that case all we need is time and education. But that is not what Christianity teaches. Christianity says that man's nature has been perverted through sin, and the Creator, seeing his work endangered, moved by supernatural (although not unnatural) means to counter the threat. Christ came into the world. He came into the circle of our flesh, flesh which ever has been since the fall of Adam, under the sentence of death. He came into the ken of our spiritual life, spiritual life which, ever since sin entered the frame of man, has been darkened by separation from God. Sin is not the "relic of man's rise," as the evolutionary theory says. Sin is the cause of man's degradation. Sin is not the "ape and tiger" within us. It is humanity corrupted and made vicious through a misuse of freedom. No man has the power within his own body, or within his own seed, to overcome death. No man has the power, according to the Scriptures, to "ascend into Heaven," or, in other words, to live on the moral planes outlined in the Sermon on the Mount; unless his nature is changed. Unto this vicious circle of death, so Christianity says, comes Christ who "dwells in Heaven." Since this level

of power, or this manifestation of the divine energy was not in man, it was sown there by God himself. Plainly, the seed of life in Mary, the mother of Jesus, was quickened by the Holy Ghost, and not by human seed. This is the cardinal doctrine of redemption and the archetype of every new life.

Christ is a new level of humanity. He is what God originally intended man to be. He is truly man, because real man was destined to be brought forth by the power of the Spirit unto immortality and eternal life. Sin has robbed him of his heritage, and so wars, disorders, disease and famine come upon him, and the whole creation is perverted. Education will not help him to overcome this radical reversal of the course of Nature. Where, today, is the culture of Europe? It is buried in a bloody shambles. To restore man to his true nature requires that he, too, shall be born of the same spirit that made alive the seed of the flesh when the "power of the Highest" overshadowed Mary, and, as a result, Christ was born.

How can this restoration take place? How can man's nature be changed? I come now to the second of the agencies involving the new birth. The answer is plain. By reason of obedience to the ordinance of God's choosing and ordaining. The first man who fell from his own better nature was the first to be restored to them.

And it came to pass that when the Lord had spoken with Adam our father, that Adam cried unto the Lord, and was carried away by the Spirit of the Lord, and was carried down into the water, and was brought forth out of the water; and thus he was baptized.

And the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened (or made alive) in the inner man.

And he heard a voice out of heaven saying, Thou art baptized with fire and with the Holy Ghost; this is the record of the Father and the Son, from henceforth and forever; and thou art after the order of him who was without beginning of days or end of years, from all eternity to all eternity.

Behold, thou art one in me, a Son of God; and thus may all become my sons.

That embodies the doctrine of the Restoration. First, revelation. "When the Lord had spoken with Adam . . ." Second, baptism of water and spirit.

Now this emphasis on the redemptive power of God is precisely what the modern temper of mind refuses to contemplate or admit. It is opposed to miracles (although there are thousands of them). It is even more violently opposed to the need of humility in morals, which the process of redemption assuredly presupposes. Men do not like to be told they are sinners. They would prefer to be informed that their wickedness is "just human nature," or "natural." What a welter of sin and crime has been committed under that word—"It's only natural." Well, it may be only natural, but it's bringing untold misery. We are told, also, "you can't change human nature." No, *you cannot*. But God can, if you'll let him.

Thus it is that Joseph Smith said, "Being born again, comes by the Spirit of God through ordinances." Baptism is designed precisely to objectify the facts of repentance and rebirth, and it liberates within those submitting thereto, forces and powers which remake man. The baptismal font was instituted as a type of the grave. The candidate submits himself to the minister voluntarily, enters that grave as a symbol of his spiritual death, yields himself to the representative of Christ in the person of the minister, and thus symbolizes his trust and confidence of being able to emerge from the grave and walk in newness of life.

We are educated by what we do. What we do remains with us. All we have is what we do.

Only let men be exposed to the life and ministry of Jesus, and his life, power will quicken them into a consciousness of their need—as deep answering to deep. Then let them be led into the watery grave so that they may freely register in their own

natures their determination to die to sin, and then the most significant of all processes will take place, and silently, from those realms unseen, the Divine nature will be vouchsafed.

How silently . . .
The wondrous gift is given.
So God imparts to human hearts
The blessings of His Heaven.
No ear may hear his coming
But in this world of sin
When weak souls will receive Him still
The Dear Christ enters in.

Let us so live then that it will please God to reveal his Son in us, so that men may be prepared to receive the gift of life.

LETTERS

Wants Experiences of Older Members

I have enjoyed having the *Herald* in my home for many years; it is one of the visitors I look forward to seeing each week. While discussing the pioneer work of the church during General Conference, a friend suggested that I share some of my experiences with *Herald* readers, and so I write this, my first contribution, for the letter column.

My great-grandparents were driven from Missouri; some years later my grandparents, both father's family (the D. S. Bowens) and mothers (the James Farrows) moved to Independence. My parents were there during their courtship days, and helped in the building of the old brick church on East Lexington. When this church became too small, Grandfather Bowen was told in a vision that he had been directed to come to Independence and buy land, because the Lord wanted it for His church. Stone Church now stands on property donated by Grandfather. I was born there; the house we were living in had to be moved before the basement of the church could be dug.

Several years of my early school life were spent in Chillicothe, Missouri. There we were isolated, but our home was always open to missionaries, who came and stayed from two to ten weeks at a time. It was then that I began my work in the children's department; later I taught a class in Stone Church, and finally in Lee's Summit. Altogether I have spent forty years in teaching and supervising church school work; in 1942 I was forced to resign because of illness.

I believe that my health is now being

restored, and that, as I am told in my blessing, my days will be lengthened, and I shall live to complete the work God has assigned me. Whatever it is he requires of me, I pray for strength, wisdom, and willingness to complete the task.

I wish to thank those who have sent me their personal testimonies; I hope others will send theirs. These testimonies and spiritual experiences will be made into a book for the Pioneer's Club. Before his death, President Frederick Smith said, "It's a wonderful work. I pray God will bless you in it, for so many valuable testimonies are being lost to the church with the passing of our old, faithful Saints who don't write down their blessings before it is too late."

I pray always for God's people, and ask to be remembered in your prayers.

Daisy Bowen Brown,
Vice-president and Secretary of
Brick Church Pioneer's Club.
Lee's Summit, Missouri

Receives Blessing Through Prayer

I should like to tell of a blessing I received on March 20, 1945. Ten days before that date I was seriously injured, and the doctors said nothing but an operation could save my life. Because of my heart, however, I was afraid to have the operation, so my husband took me to Brother V. R. Chandler's home in Birmingham for administration. On the way back I prayed for relief, and immediately felt my injuries being healed. I shall never forget the feeling of peace that came over me; I had been blessed many times, but that was the first physical aid I had experienced through prayer.

We are isolated, and I miss the Saints very much. I know, however, that God answers when we call, regardless of where we may be. I ask an interest in the prayers of all who read this, that my health may improve, and that someday I shall again be permitted to live among Saints.

MRS. CHARLES BOWMAN,
Route 4, Box 288
Jasper, Alabama

Would Like to Hear From Saints

I am isolated from church privileges, and would appreciate getting letters from any of the Saints who care to write.

Ella Crockett
Fox Lake, Illinois

Asks for Prayers

I want to thank all who wrote to me for their wonderful letters. I returned home from Rochester on June 25; my cure now lies in the hands of God. I should appreciate the continued prayers of the Saints that I may be healed.

Tomah, Wisconsin
Rural Route 4
RMS. ED RODIFER.

News Briefs

KIRTLAND, OHIO.—The young people of four districts, Northwestern Ohio, Kirtland, Southern Ohio, and Pittsburgh, Pennsylvania, held a youth conference in Kirtland on June 22 and 23. The theme, "Take Us on the Quest," proved to be a real challenge. The opening session was a class taught by Apostle Blair Jensen in the upper auditorium of the temple, after which Apostle E. J. Gleazer lectured on the conference theme. Two hundred forty people attended the turkey banquet served Saturday evening by the women's department. Sunday's activities began with a prayer service, and Apostle Gleazer again spoke at the 11 o'clock hour. A musicale was presented at 2 p.m., with musicians from each district participating. A forum discussion was held at 3:30, and the final meeting was a service of dedication. It was voted that this conference should be termed the "first annual" as there will be one held each year from now on.

FAIRVIEW, MONTANA.—The eastern Montana district conference and reunion convened at Fairview, Montana, on June 22 with Joseph H. Yager preaching the evening sermon. Sunday's activities began with a prayer service, as did all the other daily meetings throughout the week. Preaching and a song service were held every evening; sermons were also given during the day. A business meeting was held on Saturday in charge of District President Vernon Ditton and Missionary J. H. Yager. Delegates to the next General Conference were chosen, and district officers for the coming year elected. One new member was baptized.

RICH HILL, MISSOURI.—District President William Patterson spent a recent week end visiting the Saints and nonmembers in Rich Hill; he was also the speaker on Sunday morning. Ten young people from the congregation attended the district youth convention held at Fort Scott in May. The Leaguers have set apart regular meeting nights to visit and sing to the aged and shut-ins. A new furnace has been installed and is ready for use when cold weather arrives. Members of the women's department have sponsored various activities to raise money for the reunion ground kitchen equipment and local building fund; recent projects include a book review, silver tea, farm sale, quilting, and a skating party. Servicemen returning to the group are John, Tom, and Charlie Lawson, Walter and Marion Hursh, Glen Davis, Charles Erwin, J. C. and Harry Ruchaber, Tom Hursh, Tom O'Neal, Westley Mills, Jack Martin, and Albert Crothorn.

PROVIDENCE, RHODE ISLAND.—District President Reed Holmes gave the morning radio address on May 29 over station WJAR; the program on which he appeared is sponsored by the Rhode Island Council of Churches. At their June 3 meeting, members of the Marietta Club elected the following officers for the coming year: Elsie Garlick, president; Helen Stern, vice-president; and Hazel Potter, secretary-treasurer. The annual branch business meeting was held June 5, with District President Reed Holmes in charge. A. A. Scherer was elected pastor; Sydney Thompson, treasurer; James Milligan, secretary; Charles Cockcroft, church school director; Gladys Loyd, women's leader; Lila Bradbury, publicity agent; Carolyn Kirby, church school secretary; and Marion Tift, chorister.

SAN LEANDRO, CALIFORNIA.—A baptismal service was held on April 28 at which eight new members were added to the mission;

they were confirmed on May 5. Brother Hartsaugh of Redwood City was the guest speaker on June 15. Other visiting ministers have been William Roy and H. W. of Berkeley, and J. J. Keifer of Honolulu. The women meet each Thursday at the homes of various members; a business meeting is held once each month. A financial program is being planned, which includes a bazaar to be held in the fall. Don and Mark MacDougall have returned from service. Don saw action with the Navy, and Mark was with the Canadian Army.

MOBILE, ALABAMA.—The Zion's League held its annual spring banquet on May 24 at the Hotel Admiral Semmes; the theme for the banquet was "The Church in Peace." Alto Locke was master of ceremonies, and Apostle M. A. McConley guest speaker. An installation service was held on June 2, at which A. Orlin Crownover officially accepted the pastorate. The Mobile young people were hosts to members of the district Zion's League at a rally held June 14, 15, and 16. The rally theme was "Does It Make Any Difference?" A splendid spirit was present throughout the various services and activities.

COAL HILL, MISSOURI.—Elder E. W. Lloyd of Kansas City, who spent his boyhood in Coal Hill, and his son, Ray Lloyd of Independence, were the speakers at an all-day meeting held in May. Brother E. W. Lloyd returned on June 16 for a second ministerial visit. Elder John Deller of Rich Hill gave the sermon on Children's Day. On June 23, a group of young people from Independence were in charge of the services. Elder Ivan Andes gave the 11 o'clock address, and James Doty, a veteran, spoke in the afternoon. A candlelight worship service was presented in the evening by the Independence young people and members of the local Zion's League.

COLORADO SPRINGS, COLORADO.—A fellowship supper was held April 19, at which time reports on General Conference were given by those who had attended. Members of the women's department, who had been given twenty-five cents each to increase as best they could, presented sixty-four dollars to the project fund, telling how the original quarter had been used in each case. An Easter program was given by the children on the morning of April 21; the Zion's League presented a play at the evening service. The girls of the League gave a mother's tea in the lower auditorium on Mother's Day. Plans are being made for the reunion to be held in August; a large gas range for the kitchen was purchased recently.

BELOIT, WISCONSIN.—Wilbur Johnson did a commendable work as associate pastor of the Beloit branch during the absence of Pastor Harry Wassou. He was assisted by Elders C. C. Hoague, Ormand Kimball, Clyde Funk, and J. O. Dutton, Apostle Arthur Oakman, Seventy E. Y. Hunker, and Missionary James Daugherty. Those attending General Conference from Beloit were Wilma Johnson, Dorothy Pinkerton, Harry and Gertrude Wassou.

ESSEX, ONTARIO.—On Sunday, June 9, the members of Essex branch journeyed to the shores of Lake Erie for a baptismal service. Seven candidates were baptized by Elders William Andrew and Willard Kettlewell; Pastor Ezra Mifflin was in charge. A confirmation service was held at 11 o'clock. The twelfth anniversary of the organization of the branch was celebrated on June 23. All-day services were held with Elder Robert Brown of Merlin as the morning speaker, and Elder James Py-

cock of Windsor as the evening speaker. Eldon V. Osborne, district church school director, conducted a class in religious education at 2:30 in the afternoon. Special music for the services was arranged and conducted by Bessie Smith. Two diligent workers, Mr. and Mrs. Charles Robinson, have moved from Essex to Missouri; their contributions to the group are greatly missed.

OWENDALE, MICHIGAN.—A one-day convention for the eastern Michigan district was held in Owendale on June 16. The first service of the day was a prayer meeting at 9:30 a.m., after which Elder Carl Muir of Port Huron delivered the morning sermon. A basket lunch was served in the dining hall at noon. A service was held at 2:30 in the afternoon for the presentation of awards to those who had completed credit courses offered by the Department of Religious Education. Seventy-five credit cards have been awarded to workers in the eastern Michigan district during the past year. At 3:15 the women met in the upper auditorium with Jennie Booth, district women's leader, and members of the priesthood met in the lower auditorium with District President John Booth. Elder Meril Howard of Midland gave the final sermon at 8 p.m.

LONDON, ONTARIO.—A welcome home reception was held at the church on June 10 for all returned veterans. Following the banquet at 7 p.m., a program was presented with Dr. D. A. Campbell as master of ceremonies. On Sunday evening, June 23, Seventy George Njeim gave his farewell message; after the service, a party in honor of the Njeims was held in the lower auditorium of the church. The women of the branch sponsored a potluck supper on June 17; the Friendship Group held a white elephant sale. Officers for the coming year were elected following the supper. A children's recital was sponsored by the Las Amigas Group on June 18; proceeds will be used to assist needy and talented children. London branch now has a softball team which plays in the city-wide church league; Bruce MacGregor and Clare Kennedy are the co-captains.

A Prophecy Fulfilled

July 8 will mark the fiftieth milestone of my life, and the forty-second year of my membership in the church. God has been good to me, granting blessings far richer than I deserved. I believe with all my heart that the Reorganized Church is the true successor of the Church of Jesus Christ restored in these, the last days.

To my many friends and acquaintances in the church, I send my greetings and best wishes. My parents, John and Mary Kaler, were missionaries to Australia; I was born in Tunnacurry, New South Wales. There were only a few Saints there at that time, but shortly before leaving the Balmain church, my father spoke through the inspiration of the Spirit, saying that thousands would be gathered into the church in that land.

I noticed in the 1946 General Conference statistical report that there were over 3,000 members in Australia. Thus, in our land and in the lands over the sea, the honest in heart are gathered into the fold.

ELMER A. KALER.

1614 Hedges Avenue
Independence, Missouri

Request for Prayers

Mrs. E. C. Rhodes requests the prayers of the Saints that she may be healed without having to undergo an operation. She is sixty years old.

BULLETIN BOARD

Blue Water Reunion

Rooms may be secured for \$1.50 per night by those attending the Blue Water reunion. Anyone desiring such accommodations should write to Carl Muir, 913 Lincoln, Port Huron, Michigan, sending full payment with the request for reservations. All reservations must be made not later than July 20. The reunion will be held July 27 to August 4.

Manitoulin Island Convention

A convention of the branches of Manitoulin Island, Sault Ste Marie, and surrounding territories will be held at Little Current, Ontario, July 20 and 21. A potluck banquet is scheduled for Saturday evening. Sunday's activities will include a prayer service at 9:15 a.m., preaching at 11, 3 p.m., and 7:30, and classes for all age groups at 1:45 in the afternoon. Seventies P. E. Farrow and Harold Velt, Evangelist Benson Belrose, Bishop's Agent Alick Cadwell, and Mrs. Farrow, Mrs. Velt, and Clara Dobson are to be present. (Times given are Eastern daylight.)

Alberta District Conference

The Alberta district conference will be held in Ribstone, Alberta, July 25 to 28. All district officers are to forward their reports to Elder Elgin Clarke, 9911 153rd Street, West Jasper Place, Edmonton, Alberta.

Land O' Lakes Reunion

The Land O' Lakes reunion will be held at Luther Park in Chetek, Wisconsin, August 26 to September 2. Apostle Paul Hanson, Bishop Earl Higdon, Missionary James Daugherty, and Seventies E. Y. Hunker and Joseph Yager are to be present. The theme: *Share the Gospel—Keep the Law*. Classes will be held for all age groups; recreation will include games, boating, swimming, and fishing. The cost of registration and lodging is \$1.25 per person; bedding must be furnished by the camper. Meals will be served at reasonable prices. Send registration fee to Robert H. Brigham, 2814 Lakeland Avenue, Madison, Wisconsin.

Baptisms

Muriel Houghton, Marion Houghton, and Ronald Paul Durrant, Owen Sound, Ontario, June 9. Vern Riggs and Dorothy Oberling, Rock Island, Illinois, June 2. Patsy Lee Croft, Torrington, Wyoming, June 9. Joanne Kinnee, Geraldine Schwab, Patricia Nelson, Hazel Nelson, Shirley Kinnee, Doreen Brown, Keith Crites, Tonnie Crites, William Henderson, and Mrs. R. E. Crawford, Salinas, California, June 9. Judy Mottashed and Dolores Wemlinger, Columbus, Ohio, June 1. Grace Stone, Marilyn Johnson, and Pauline Johnson, Beloit, Wisconsin, March 24.

(This space for Address Label.)

WEDDINGS

Liscumb-Mills

Helen Mills and Victor Liscumb were united in marriage on June 8 at London, Ontario, Dr. D. A. Campbell officiating.

Watson-Shaw

Aleene Shaw and James Watson were married in London, Ontario, on June 28. Elder A. W. Sheehy performed the ceremony.

Wallace-Graham

Mary Graham and Alvin Wallace were united in marriage on June 1 at Columbus, Ohio. Elder R. E. Madden performed the ceremony.

Poore-Tarrant

Shirlee Jean Tarrant, daughter of Mr. and Mrs. Melvin M. Tarrant of Taylorville, Illinois, and William Dean Poore, son of Mr. and Mrs. Ralph W. Poore of Danville, Illinois, were married at the Reorganized Church in Taylorville on June 16. Elder Delmar Jones performed the double-ring ceremony. They are making their home in Lamoni, where the groom will attend Graceland College this fall.

Swafford-Youngs

Kaye Youngs, daughter of Mrs. Etta M. Youngs of Flint, Michigan, and Thomas W. Swafford, Jr., of San Antonio, Texas, were united in marriage on June 22 at the Newell Street Church. Pastor Harry J. Simons performed the double-ring ceremony. Mrs. Swafford, a Graceland graduate, was recently discharged from the WAVES. The groom attended Texas A. & M. College, and served as a lieutenant in the Naval Reserves during the war.

Smith-Oehring

Sylvia Kathleen Oehring, daughter of Mr. and Mrs. Roy G. Oehring, Webb City, Missouri, and Roger Dee Smith, son of Mrs. Maud Smith, Joplin, Missouri, were united in marriage on June 2 at the Reorganized Church in Pittsburg, Kansas. Elder T. W. Bath performed the ceremony. They will make their home in Webb City.

Willard-Wolfe

Laura Elizabeth Wolfe, daughter of Mr. and Mrs. Ray A. Wolfe, Carterville, Missouri, and Iridell Willard, Jr., son of Mr. and Mrs. Iridell Willard, Webb City, Missouri, were united in marriage on June 20 at the Reorganized Church in Webb City. District President William Patterson performed the ceremony. They will make their home in Carterville.

Pope-Chapman

Barbara Chapman, daughter of Mr. and Mrs. A. E. Chapman of Independence, Missouri, became the bride of Gene Pope, son of Mr. and Mrs. James Madison Pope, also of Independence, in a double-ring ceremony held at Stone Church on June 20. Apostle Arthur Oakman officiated. Following a honeymoon in Denver, the couple will make their home in Independence.

Pearson-Resch

Helen Louise Resch, daughter of Mr. and Mrs. Clifton Resch, and Kenneth Lowell Pearson, son of Mr. and Mrs. Nels Pearson, both of Independence, were united in marriage at Stone Church on June 15. Evangelist Ray Whiting read the double-ring ceremony. They will live in Ames, Iowa, where the bridegroom is attending the university.

Richards-Essig

Florence Essig, daughter of Mr. and Mrs. Ammon Essig, became the bride of Wilbert Richards, son of Mr. and Mrs. L. J. Richards, on June 23 at the Walnut Park Church in Independence, the groom's father officiating. After a honeymoon at Rock-Away Beach, they will make their home in Independence.

Smith-Crabb

Donna Marie Crabb, daughter of Mrs. Olive Crabb, and Frederick C. Smith, son of Mr. and Mrs. Fred H. Smith, both of Independence, Missouri, were married at the Walnut Park Church on June 22; Elder William Patterson read the double-ring ceremony. They will make their home in Golden Acres, a suburb of Independence.

Harder-Butler

Ann Butler, daughter of Mr. and Mrs. Jay H. Butler of Neligh, Nebraska, and Don F. Harder, son of Mr. and Mrs. Howard W.

Harder of Independence, Missouri, were married at Stone Church on June 14. Elder L. F. F. Curry officiating. The reception was held in the lounge of the nurses' home. After a honeymoon at Excelsior Springs, Mr. and Mrs. Harder left for Lawrence, Kansas, where Mr. Harder will attend the university.

Wade-Smith

Mildred Smith, daughter of Mr. and Mrs. H. Tupper Smith, and Morris Wade, son of Mr. and Mrs. John D. Wade, both of Independence, Missouri, were united in marriage on June 1 at the Walnut Park Church. The groom's father performed the double-ring ceremony. Mr. Wade, a veteran, is attending the University of Kansas City.

Cameron-Furness

On June 1 at the Reorganized Church in Owen Sound, Ontario, Helen Jean Furness, daughter of Mr. and Mrs. G. T. Furness, and Samuel George Cameron, son of Mr. and Mrs. Samuel Cameron, were united in marriage. Evangelist Benson Belrose performed the ceremony. The couple will reside in Owen Sound.

McCourtney-Smith

Agnes Marie Smith and Harold Thomas McCourtney were married at the home of Evangelist Benson Belrose in Owen Sound, Ontario, on April 27, Evangelist Belrose officiating. They will live in Albermarle Township.

Welburn-Ferguson

Hattie Ferguson and Donald S. Welburn were united in marriage on May 4, Elder A. E. Caldwell officiating. Mr. and Mrs. Welburn will reside in Ottawa, Ontario.

Hadley-Abramic

Dora Abramic and Charles R. Hadley, both of Edmonton, Alberta, were united in marriage on June 22 at the Reorganized Church in Edmonton, High Priest William Osler officiating. Following their honeymoon, they will make their home in Edmonton.

Runfelt-Smith

Marilyn Aerille Smith of Montrose, Iowa, and Jewel Wiley Runfelt were united in marriage on May 11 in North Hollywood, California. Elder John Blackmore performed the ceremony. The bridegroom is stationed at the naval base in Santa Ana; the bride served as a WAVE during the war.

Reunion Schedule

Reunion	Date	Place
Ky. & Tennessee	July 20-28	Paris, Tenn.
Zion	July 20-28	Gardner Lake
So. New England	July 20-28	Onset, Mass.
Alberta (Ribstone)	July 25-28	Ribstone
Northwest	July 26	
Spring River	Aug. 4	Silver Lake
	July 27	
	Aug. 4	Columbus
Detroit-Windsor, Flint-Pt. Huron	July 27	
Arkansas & Louisiana	Aug. 4	Blue Water
Alberta (Edmonton)	Aug. 1-4	Edmonton
Chatham Central	Aug. 2-11	Erie Beach
Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Fawnee
So. California	Aug. 3-9	Pacific Palisades
Central Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Tri-Cities	Aug. 9-18	Aledo Fair Grounds
Eastern Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	Riverside Park, Mitchell, Ind.
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
No. California	Aug. 21-29	
Wisconsin	Aug. 26	
& Minnesota	Sept. 2	Chetek, Wis.

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

The Saints' Herald

Volume 93

July 27, 1946

Number 30

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By Apostle John W. Rushton

The Seventies Suggest

The Follow Through

By John R. Grice



APOSTLE JOHN W. RUSHTON

The Restoration—The Decline of Nauvoo

By Evan A. Fry

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc. will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

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P. S.

* "DEAR ———"

Among the curious formalities of the letters you write is the salutation, which begins with "Dear." No matter how many short cuts the business world has developed, it has never been able to omit this archaic courtesy. From the most formal business communication to mere direct-mail advertising, the usual letter will—after giving your dog tag of name-and-address—take you by the lapels of your personality and call you "Dear ———," as if you were specially precious, an object of tender affection. What is the use of that "Dear"? Little, it seems.

Of course, love letters are different, whether to one's sweetheart or wife (presuming her to be the same person, before or after taking). A good suitor or husband would never begin with just "Mary." He will always say, "Dear Mary," until "Dear" becomes a part of the name. It will help any man to make "Dear" a part of his wife's name, even in conversation. It will change him, and it will change her. But this is a digression, and we must return to the other letters.

Why can't we save that space and omit the extra line, "Dear Mr. John"? After giving the dog tag, why not begin the letter? Why not?

Well, there are many why not's. Generations of stenographers—millions of them—have been trained under this law of the Medes and Persians: A letter must begin "Dear Mr. John" even if you are sending him curses instead of blessings, even if you are calling him hard names, and threatening him with annihilation. You must call him "Dear" or the stenographer cannot write the letter. Moreover, all the

copybooks, the treatises, and helps on letter writing, all the customs of the country, are against any change.

Oh, it is true that there are a few, out in the distant townships, rigid souls of the old school tie, wearing wing collars and writing in the stiff and angular Spencerian penmanship of a by-gone era, who will address you with a frosty "Sir." And you will see it in letters to the "Times."

Maybe there is some divine intent in this arrangement. One must try not to be a hypocrite. It is hard to call a man "Dear" and go on hating him. No matter how despicable the wretch is, we assume that he is still loved by his mother and God, if nobody else; and this love compels a certain minimum of respect.

Maybe there is some use in it. It may have a softening effect on our hard hearts. We rebel at times against it, but perhaps, after all, we had better leave it there!

* HOW TO GET THEM TO ATTEND

A member of the Seventies was in the office, and among the many fine experiences related, he told this one. He had baptized a fine family into the church. Across the street from them lived another family of church members who had not been attending for some time. So our Seventy went across the street and had a good visit with them. He talked to them like an uncle. He said:

"Here we have baptized a good family into the church right under your noses, while you have not been attending. They are new in the faith and will need help. I want you to be responsible for them for a year. I want you to see that they get to church. Take your car and bring them. Bring them to all the services and socials. See that they never lack an opportunity to attend."

This older family showed its truly fine quality. It met its responsibility. All members of it immediately began to attend regularly, bringing the new members with them. Needless to say, all of them were happier for it. The pastor was especially happy not only for the new family, but for the return of the old one. It is wonderful how the spirit of the gospel takes hold of us when we find something we can do for it.

* CATS. A cat would be a terrible thing if he were as big as a lion. It is only his small size that makes him harmless. It is remarkable to humans that cats hate other cats and will not tolerate their presence. Our young Goldy, who had to be rescued from the cruel claws of an older cat, was himself rather naughty in his attitude toward a younger kitten. He wanted to attack, but didn't quite know how to go about it. With juvenile boldness, the kitten put up a small paw, defied him, and made him sit down. Yet who are we to criticize the cruelty of animals, when we consider the more terrible and useless cruelties inflicted upon human beings in war and peace, simply because they speak another language and love another flag?

* IF YOU CAN'T UNDERSTAND a piece of art or literature, look for symbolism.

* APOLOGIES!

In the "Herald" of July 6 the article in the department "The Seventies Suggest" entitled "Visual Aids in Missionary Work," was wrongly credited to Eugene A. Theys. It should have been credited to Maurice L. Draper, President of Seventy. Brother Theys was early in disclaiming credit. We extend our apologies to Brother Draper, who has given much labor, not only to this article, but to the whole series.

EDITORIAL

Working For Zion

The Work Cure

People need work. The normal, wholesome individual must have useful, purposeful activity, somehow related to the needs and interests of his society, something that will bring him sufficient reward to sustain the ordinary necessities and expectations of life, and something, too, that carries with it a degree of respect and honor on the part of others. Only the parasite, the criminal, the immature, and the subnormal—a small proportion of the total group—are willing, and in some cases determined, to “live by the sweat of other men’s brows.”

Work has a healing power. It can give relief from anxiety and worry. It can restore weakened muscles and minds. In the military hospitals where many wounded soldiers are treated to refit them for places in the economic life of the nation, they call it “occupational therapy.” That is simply a fancy phrase for “the work cure,” with implications, of course, of scientific application of the principle.

Some years ago, when this nation was facing one of its many critical times, a prominent man said, “There is nothing wrong with America that work won’t cure.” It is not necessarily a charge of laziness. It meant that we needed to be called to our tasks, and to respond to the call.

Work for the Branches

Many a congregation of the church thrives and flourishes when it has some building project under way. Attendance increases, the flow of contributions mounts, a spirit of happiness and confidence pervades the people, and they enjoy

the hard work that leads to achievement. But when the tasks are over and they can sit back at ease and take their rest, attendance declines; contributions, having no specific objective, fall off, and the church struggles along trying to promote attendance.

The best thing that any church can have is something to work and struggle for. It may be a building fund, an addition of church school rooms, a new organ, or a debt to pay. If the people approach their task with enthusiasm, they will not be hurt by it.

It would be a wise branch leader who could always keep some task before his people, varying it so that the work would be really beneficial in its results and so that it would provide an interesting variety or at least a change in each new project. He would be a wise leader if he arranged it so that there would be work that some could do with their minds, and that many could do with their hands, for larger numbers are adept in the manual skills than in the intellectual ones.

Work for the Church

The general church is, in a sense, a larger pattern of the branch. It, too, needs work, projects, tasks. We thrive on work. Attendance and contributions increase when we have something to do. People from the outside are attracted to a working organization, particularly if the work has some great usefulness, merit, or value. People are seldom attracted to an organization that has everything done and nothing left to do. This is because people know that there is so much that needs to be done in the world, and they

know that any organization is useless if it regards its job as being finished. The outfit that has nothing to do soon dies, because only the sluggards remain with it, and the young and the vigorous look elsewhere for occupation, not where people are resting in the shadow of anciently won laurel wreaths, but where people are struggling to earn new ones.

The general church, like the local church, the family, and the individual, needs projects and work in order to maintain its health.

People do not leave an organization because they are asked to give help and money. They leave when they are asked for nothing but to sit and listen.

Between Tasks

But it must be remembered by those who become impatient that work cannot be continuous. Work and rest are the law of life. Work that is too long continued exhausts and destroys. Rest that is too long continued atrophies and paralyzes. There must be a sane balance between work and rest. And after one task is finished, time is required to plan the new tasks, to equip, to enlist and train personnel, and to get the program under way. This is the situation in which the church is found today.

The New Tasks

What are the principal new tasks that are before the church? Those who long for something to do may well take a good look at them, for the day will soon come when help will be needed upon some of those tasks, and it is already here when help is needed upon others.

One of the principal needs now is to rebuild our missionary forces to something like adequate strength. We need especially a return of the missionary spirit among the people, the desire of the volunteer as well as of the full-time appointee to serve. We need (as soon as paper

can be had) to rebuild our missionary literature and publications—tracts, books, and periodicals.

This fall, because of limited space, lack of classrooms, dormitories, and facilities, some hundreds of church young people will not be able to go to Graceland. So far as we know, this is the first time in our history that Graceland has had to turn away students for the reason that there is no place to house or teach them. This is an emergency that neither college nor church authorities could clearly foresee in time to take corrective measures. Even so, the means are not now available to expand to meet the need. No educational institution can expand that rapidly. But every parent in the church should be thinking in terms of the needs of our young people at Graceland College, and be ready for the call of the church to help meet that need.

The greatest task of the church, and one requiring the most thorough study and preparation, and the most care to prevent costly or even disastrous mistakes and losses, is in the field of the social and economic ideals of the church. The membership is very strong in its interest in and its demand for something to be done toward the realization of Zionite community life. In the coming years we look forward with hope for the plans and developments that will be made in this direction.

What can the individual do? He can examine creatively the whole range of services and activities that will be needed in Zionite, or Christian community life, select the field in which he feels best adapted to serve, and prepare himself for that work.

Those who look to Zion for what it will do for them may be a long time finding it. But those who are looking for an opportunity to contribute to it are finding a rich foretaste of Zion now.

L. J. L.

Another Echo of the

General Conference Leadership Training Workshop

Southern California is one of the areas most actively engaged in Leadership Training at the present time. This is largely due to the untiring, highly efficient work of Brother Glen E. Holmes, who is serving that district as both Director of Religious Education and Examiner. From this district come so many registrations that our department requested him to discuss his methods of approach at the recent General Conference, in the Workshop on Leadership Training. Brother Holmes consented to summarize his thoughts for us, in order that we might share with our *Herald* readers. His article follows:

How I Secure Registrations

By Glen E. Holmes

I BELIEVE that the main reason we have been successful in securing registrations in leadership training is because we have such a fertile field in the Southern California district. Two years ago we did not have a half dozen students enrolled in study courses, whereas today over 150 students have either completed courses or are now studying for credit. Such an interest has developed in the training program that even the district president has enrolled in a course—and he is doing good work, too!

The first year was spent in sowing the seed or instilling the desire for leadership training. During the second year we have begun to reap the harvest and enjoy the fruits of the sowing. Now, the membership of the district is acquainted with the Leadership Training Program, and registrations are received weekly for organized classes and correspondence students.

Two methods have proved to be quite satisfactory in securing registrations: First, by contacting individuals personally, explaining the purpose of leadership training, telling of the many fine courses of study of-

fered by our church, and thus helping to instill the desire to study. Closely related to this personal contact has been the second method, that of advertising by displaying the attractive books, quarterlies, study guides, and helpful material supplied by the Department of Religious Education through the Herald Publishing House.

It has been my good fortune to work as both District Director of Religious Education and District Examiner, and in this capacity, I have found it very convenient to coordinate the church school and leadership training. When visiting the branches and missions, I try to work closely with the church school directors, giving talks in the assembly period, discussing training with prospective teachers and students, helping to organize classes, and arranging attractive displays of leadership training material. This is a year-around job and can be repeated often.

During *young people's district meetings*, I plan to be on hand and arrange with the leaders to have a period when we can counsel and discuss the training program, either in groups or individually. This is a good time to select and arrange a display of books and material most interesting to the youth of the church.

The *district conference* affords time to meet and discuss leadership training with members from all parts of the district. Now is the time to display a well-rounded-out selection of study material to cover all age groups and specialized subjects; these should be located in a convenient place, where prospective students may examine and peruse the material, and have the privilege of purchasing necessary material as they enroll in study courses. This mid-year contact is well worth-while and

(Continued on page 8.)

The Meaning of the Lord's Supper

By Apostle John W. Rushton

FROM THE BEGINNING, the Christian church has been a sacramental church, through which the judgment and absolution of Jesus Christ were mediated. Baptism, the Laying on of Hands in confirmation and ordination to the ministry, and what is called the Eucharist, the Lord's Supper, and the Holy Communion were evidently recognized as sacraments in the New Testament times. Others which have become accepted by some of the Christian churches are not so discovered as sacred rites of the church carrying a divine gift with them in the strict sense.

However, with the growing belief that the church and the sacraments were the extension of the ministry of the Incarnation ("God manifest in flesh"—St. Paul; and the "Word [Logos] was made flesh and dwelt among us."—St. John), other sacraments developed as the priestly remitting and retaining of sins, the "unction" as described by St. James, and then marriage. The seven sacraments which are familiar to some churches, viz: the Roman Catholic, were first enumerated in the 13th century by Peter Lombard and are catalogued as follows: baptism, confirmation, the Eucharist, ordination, penance, unction, and marriage.

SOME CONSIDERATIONS OF SACRAMENTALISM

Primarily, what is meant by a sacrament is the symbolizing and mediating of spiritual values through material means and processes. This same principle runs through nature. As expressed by Carlyle in his *Sartor Resartus*, "The universe is the Time-vesture of the Eternal." And, modern science through its authoritative spokesmen expresses the same thought "Speaking or thinking of the universe," says Sir Oliver Lodge, "God and man constitute a unity." Not only man, but the "Whole":

All are but parts of one stupendous whole,

Whose body Nature is, and God the soul.

And, as one of the modern mystics reminds us, "We ourselves form part of the creative apparatus of God" (Evelyn Underhill).

The history of religion emphasizes the principle that religion is first of all a group consciousness, and the tribal character of religion everywhere expresses itself in what are sacramental forms. Hence "sacraments" are social ceremonies through which "Spiritual gifts" are mediated. The essential meaning of this religious communion is "sharing"—sharing between God and man, man and his fellows, and man with God. The full Christian life is a continuing sacrament. Through sacraments the highest gifts are made accessible, equally to all who by faith appreciate the symbolizing of moral and spiritual values embodied in the forms and ceremonies, such as baptisms and washings, the blessings through the laying on of hands, and partaking of the sacred bread and wine. These spiritual values, the sacramental gifts, as regeneration, the reception of the Holy Spirit and absolution, the communion with God through Jesus Christ, are imparted to us objectively in outward acts and signs. We are bidden therefore in the sacrament to act as sons of God and sharers in Christ, knowing by these outward signs that we are so. (See Bishop Gore's *The Holy Spirit and the Church*.)

The secular meaning of sacrament is "to bind by an oath, to consecrate," meaning a covenant in which at least two parties share.

Theologically, a sacrament is a rite ordained as an outward sign of an inward and spiritual grace; specifically, a rite instituted directly by Christ or by the church. It is recognized that there are three features necessary to the constitution of a

sacrament in this sense: (a) a material thing as a fitting symbol; (b) the consecrating authority of the priesthood; (c) the attitude of the participant in the sacrament.

Altogether this implies an expression of dedication to the divine purpose through sharing mutually in that which belongs to each one; God's grace and man's faith and obedience. Dr. Wm. R. Inge expresses this thought very effectively in the Bampton Lectures of 1899 on *Christian Mysticism*:

A sacrament is a symbolic act, not arbitrarily chosen, but resting, to the mind of the recipient, on Divine authority, which has no ulterior object except to give expression to, and in so doing to effectuate, a relation which is too purely spiritual to find utterance in the customary activities of life. There are three requisites (on the human side) for the validity of a sacramental act. The symbol must be appropriate; the thing symbolized must be a spiritual truth; and there must be the intention to perform the act AS a sacrament. The sacraments of Baptism, and the Lord's Supper fulfill these conditions. Both are symbols of that mystical union between the Christian and his ascended Lord. Baptism symbolizes that union in its inception. The Eucharist in its organic life. . . . The Holy Communion as the symbol of the maintenance of the mystical union, and the strengthening and refreshing of our souls, which we derive from the indwelling presence of our Lord. The Church claims an absolute prerogative for its duly ordained ministers in the case of this sacrament, because the common meal is the symbol of the organic unity with Christ and the church." (See pages 255 and 256.)

It must be stressed earnestly, that to hold this sacrament only as a "commemoration" destroys its value as a sacrament. As there are those in the church who assert that this is the only virtue of the Sacrament service, namely to commemorate the Lord's death until he comes again; thus keeping him in remembrance,

we elaborate further and quote in this connection another recognized theologian of our time, namely Dr. R. C. Moberly:

The Christian sacraments, as mere pieces of formal observance, are nothing, or less than nothing. They really are means in themselves of the simplest kind that can be conceived, by the use of which, in humble and dutiful belief, that personal union in spirit with the personal Christ, towards which prayerfulness yearns and which obedience makes effort to practice, is by Christ's act, and on the side of Christ, in response to approaches reverently made in the way precisely dictated by Himself, more and more progressively and effectively made real. Personal union with Christ, the early token and earnest of a consummation more than any words or thoughts of ours can compass, this is the one essential significance of sacramental ordinances.—*Atonement and Personality*, pages 258, 259.

A sacrament therefore realizes the union between God as spirit and the spirit of man through the medium of the material bread and wine. In baptism, water is the material medium, and is for the induction of the believer into the church, also and most important of all, as stated by St. Paul "as many as are baptized into Christ have put on Christ . . . for ye are all one man in Christ Jesus" (Galatians 3: 27-29).

So, in the Lord's Supper, it is not only the social relationship as church members who partake of the common loaf and cup, but the significance is the "Spirit with Spirit communing." The interpenetration of the Divine with the human in which the soul of the disciple is sustained. As the Master has said: "He that eateth my flesh and drinketh my blood hath eternal life. . . . As the living Father sent me and I live because of the Father; so he that eateth me, he also shall live because of me" (St. John 6: 53-57). This was not to be taken literally; at the back of the bread and wine Jesus identified the spiritual values which were the "True values by which the spirit was sustained." And he said further, when some were offended because of his sayings: "It is the Spirit that

quickeneth [makes alive], the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life" (St. John 6: 63).

WHO ARE QUALIFIED TO PARTAKE OF THE SACRAMENT?

The answer to these questions, "Who has the right to partake of the sacred bread and wine? and; Does anyone have the right to take part in the Communion service?" must be in the light of the implications of church membership, initiation, and prerogatives. As already seen, baptism and confirmation must be included in the consideration of the Communion. These three are inseparable. There can be no doubt that baptism in water was for the remission of sins and also induction into church membership, this was followed by the laying on of hands for confirmation and the reception of the Holy Spirit, these together constitute the necessary qualification for fellowship in the spiritual community—the Holy Catholic Church.

In speaking of this we again quote Dr. Moberly:

Due to the fact that Baptism, as standing alone, does not constitute the whole initiation into the privileges and prerogatives of Christian life. This initiation as we see in the New Testament, included also the Laying on of Apostolic Hands—the symbol of inclusion within the range of the mighty Pentecostal blessing; the consummation of the right to the *de facto* exercise of the prerogatives of the Christian franchise: the ordination as it were, to the activity of the universal priesthood. Without this initiation the Pentecostal privilege was not yet complete.—Page 262.

Further:

When the Baptism by water begins to be spoken of in patristic writings in contrast with unction and the laying on of hands, the word "regeneration" is the word which (along with cleansing or remission) is more and more reserved as the characteristic word for the exposition of it: even though such baptism does really exhaust by itself, the conceptions inherent in "regeneration" as fully explained; so both in early patristic literature, and in Scripture itself, the laying on of hands, when viewed in separation from baptism, is characteristically identified with the gift, once for all, of the

pentecostal spirit. . . . On the other hand it may be said that—in whatever sense or degree, the power of practically exercising spiritual rights (whether some or all) may remain, for a time, in abeyance,—the essential right to all rights is, from the moment of baptism, already there. Whoever has been admitted into Christ, has been admitted implicitly at least, into all the fullness of the powers of the Spirit of Christ.—*Ibid.*, page 263.

We have quoted at length from this authority because it appears he has stated the position which as the Church of Christ, we hold to in a manner which logically marshalls the evidences and presents the arguments with which we agree; and reaches the conclusion that membership in the church of Jesus Christ, is a spiritual fellowship, in which fellowship certain definitized prerogatives may be enjoyed. And, conversely, the unbaptized, unconfirmed, or "unregenerated" cannot claim title to these prerogatives of "fellowship." Initiation into the church is the result of baptism, confirmation, and allegiance to all that Christ represents, which implies faith in him as our personal Savior and his way of life; repentance of the kind of life which previously had been lived, out of harmony with the will of God and therefore "at enmity against God," which would render such an one "unworthy" to eat and drink the sacramental emblems. In baptism there is symbolized the "death" and "burial" of the "old man of sin" and the "rising to newness of life," which signifies the "putting on of Christ" (see Romans 6: 1-11).

This "new life" is that which is "covenanted and Christian," and is the relationship between the individual personality and Christ. All of this means much more than mere enrollment into the society called the church. This is but a superficial view of the meaning of baptism. Incorporation into the church through baptism is the outward sign which implies identification with Christ and all that the church as his body is intended to impart by way of spiritual power, which is "Christ in you, the Hope of glory." This is summarized by Dr. Leonard Hodg-

son in his Croall Lectures on *The Doctrine of the Trinity*:

St. Paul shows clearly that he thinks of the Christian life as a life of a definite, distinct kind. The Christian "is in Christ," a "new creature," whose "citizenship is in Heaven" (see Galatians 2: 20; 6: 16; Philippians 3: 20). This teaching is not peculiar to St. Paul, in the Johannine literature the Christian "is born again," and "hath the Father, hath the Son also, and the Paraclete"—all giving to him a new kind of life—called the Eternal Life. (St. John 3: 1-9; I St. John 1: 3, 5.) And, in the Catechism (of the Episcopal Church) we learn to speak of our baptism as making us members of Christ, children of God, and inheritors of the Kingdom of Heaven. Which reminds us of the St. Paul's words—"Now ye are the body of Christ and members in particular." (I Corinthians 12: 27; Romans 12: 4, 5.)

The sacrament of the Lord's Supper symbolizes the most intimate relationship between Christ and the disciple; also the sustenance necessary for the Christian as a particular member of the body of Christ, the church—the "Fellowship of the Spirit," which he draws from Christ as the nutriment and refreshment only He can give. Consequently, only those who are incorporated into him and are members of that spiritual union can partake of these elements with spiritual profit. Christ has made it clear that this discrimination must be recognized: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life" (see St. John 6: 63).

The conclusion would seem to be inevitable, that this covenanted relationship is renewed through the Communion service in which we pledge ourselves to "remember him until he shall come again" (St. Matthew 26: 26-29), and renew the baptismal covenant "to follow and serve him through good and evil report unto the end of our days."

The instruction concerning this sacrament as found in the church's discipline, namely, *The Book of Doctrine and Covenants* abundantly confirms this (see pages 40, 41, 43, 44). We summarize as follows:

All who desire to be baptized

must humble themselves, witness to the church that they have repented, and their willingness to take upon themselves the name of Jesus Christ, being determined to serve him to the end; and manifest by their works they have received of the Spirit of Christ, then they shall be received by baptism into the church. Afterwards, it is the duty of the priesthood to administer the bread and wine—emblems of the body and blood of the Lord—and to confirm those who are baptized into the church that they may receive the Holy Ghost. There follows the specified duty of "members after they are received by baptism"—The elders shall have sufficient time to expound the meaning of their new relationship as church members—previous to their partaking of the Sacrament. They are admonished to meet together often to partake of the bread and wine in remembrance of the Lord Jesus Christ.

As already pointed out—The eating and drinking are not the chief ends to be considered but the attitude we cultivate in glorifying God.

None are to be cast out of the Sacrament services who are earnestly seeking the kingdom; but, if any are in transgression, let them not partake until they make reconciliation. There is also included the instruction as to the times when such services shall be held (it has become the established custom of the church to hold such services on the first Sunday of each month), also the preparation of the emblems and the ritual to be followed; all of which is in accord with the foregoing conclusions.

It is instructive to read the Liturgy of the Episcopal Church which appears to be the pattern most of the so-called non-conformist churches have followed:

If among those who come to be partakers of the Holy Communion the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's table, until he have openly declared himself

to have truly repented and amended his former evil life, that the congregation may thereby be satisfied; and that he hath recompensed to the parties to whom he hath done the wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

In our church the instruction though shorter is of the same import viz:

"Ye are also commanded not to cast anyone, who belongeth to the church, out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation." (Section 46: 1, *Doctrine and Covenants*.) This of course, is based upon the instruction of the Master found in St. Matthew 5: 23, 24, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

SUMMARY

The Lord's Supper, or the Holy Communion, or the Eucharist, commonly called among us the Sacrament of the Lord's Supper, is of high spiritual significance. It is not to be regarded as merely social hospitality of which anyone may be the host. Theologically, it implies a spiritual fellowship, the host being Jesus Christ, and as a prerogative is enjoyed because of fellowship in the church with the Father and the Son through the Holy Spirit "by which we are adopted as sons and claim God as Father" (see Romans 8: 12-17).

A Sacrament in the theological sense requires the three elements, namely: the appropriate material symbol, the priestly authority, and the attitude of the participant. In the case of the Communion, the bread and wine through the prayer of dedication become the symbols of the body and blood of the Savior, and administered by priestly authority to all "who are worthy," through the baptismal covenant and confir-

mation and incorporation into the "Body of the Lord Jesus Christ—Church," together with a spirit of reconciliation to God and man, is recognized as the Communion.

It is clear that nonmembers of the church who have failed to establish this necessary relationship, together with those even though members, have disqualified themselves because of "evil" conduct, shall not find welcome at the "Table of the Lord." Reconciliations between man and God, and our fellow man are the pre-requisites to effective partaking in this most intimate service of the church. The primary meaning of "sacrament" being "covenant" which binds two parties, the Communion could not have efficacy to those not parties to the Covenant. Consequently in the partaking of the Communion there is a renewal of the original covenant entered into at baptism, namely "To follow and serve Jesus Christ through good and evil report to end of our days."

Each participant should subject himself to severe heart-searching and be sure that in heart and mind he is at peace with God and man. If there should be any impediment, then "first" there must be reconciliation through confession and restitution so far as possible. Hence, it follows logically that in the sacrament service entered into with sincerity, sins and offences duly repented of, are forgiven. The essence of Christianity is reconciliation with God and the doing of his will, so it follows that in remembering Jesus Christ and his atoning sacrifice, the renewing of the baptismal covenant from which all our prerogatives flow as members of the fellowship of Christ, the Communion symbolizes the cancellation of all that in us may be detrimental to the intimacy of that union between God and the church and the communicant. Hence, through the partaking of the sacred loaf and the sacred cup the spiritual life is renewed and we go from strength to strength.

The following prayer based upon

the Episcopalian liturgy is a fitting close to this study:

Almighty God, our Heavenly Father, accept this our sacrifice of praise and thanksgiving; and grant that by the merits and death of Thy Son Jesus Christ, and through faith in His sacrifice of His body and blood, we and Thy whole Church, may obtain remission of our sins and all the benefits of His passion. Here we present to Thee, O Lord, ourselves, body, mind and spirit, as a reasonable, holy and living sacrifice unto Thee: humbly beseeching Thee, that we and all others who have partaken in this Holy Communion, the precious body and blood of Thy Son, may be filled with all grace and heavenly benediction, and be made one with His body, the Church, that he may dwell in us and we in Him.

Although unworthy because of our manifold sins, to offer unto Thee any sacrifice; yet we humbly beseech Thee to accept this our bounden duty and service; not because of our merits, but pardoning our offences, through Jesus Christ, our Lord.

Mercifully help us by Thy Grace that we may continue in that Holy fellowship, doing all such good works as Thou hast ordained for us to walk in, and so to find that Joy unspeakable according to Thy promises, through Jesus Christ, our Lord, to Whom with Thee and the Holy Ghost, be all honour and glory, world without end. Amen.

General Conference Leadership Training Workshop

(Continued from page 4.)

results in new students for leadership training.

The yearly *reunion* furnishes the most fruitful time to the examiner, who wishes to have ample time to enroll correspondence students and help organize local classes. We have had very good success by serving as the Herald Publishing House representative, in conjunction with the work of examiner. By this method, the store serves the purpose of displaying the material available, and prospective students, who are naturally attracted to the bookstore, will find interest in the study material, as well as to take advantage of the convenient way of registering for Leadership Training.

Of course, all registrations do not have to be made in district meetings

or visits to the branches. Young men ordained to the priesthood, young people returning from the Armed Forces, students finishing school, members who recently joined the church, newlyweds, newly-elected pastors, leaders and church school workers are all prospective students. These contacts should be kept always, and the examiner should be alert to discover new students at all times.

Students who have completed study courses will quite likely want to continue their studies. By this time the examiner is well enough acquainted to make suggestions that will help them select the proper courses to study. Here again, personal contact should be maintained. We have done this by visits, telephone, and letter-writing. Letters! Letters! Letters! and postal cards! All of these means should be used to encourage students who have the desire to improve their ability through leadership training.

I know that the Leadership Training Program has helped our district in training the personnel in religious education. The support that we have received from district and branch leaders has been in direct proportion to their understanding of the program. The success that we have had is the result of the support and co-operation received from the entire district.

Truly, the fertile field has yielded abundantly in good fruits.

Since Brother Holmes sent to us this summary of his conference talk, more registrations have been pouring in. The latest one, received two days ago, was for a class of 37 students in Los Angeles, with Brother W. W. Powers as teacher.

Though this account conveys only a suggestion of Brother Holmes' strong personality, it contains a wealth of information for procedure for other district Directors of Religious Education and Examiners.

Of course, Bulletin No. 102 is essential to begin with, either for the leader or for the lay-member who wishes to study by correspondence. Just request your free copy. Direct your request to

Thelona D. Stevens
Director of Leadership Training
The Auditorium, Independence,
Missouri.

THE SEVENTIES SUGGEST

The Follow Through

By John R. Grice

IN THESE DAYS of mass-production, speed, and pressure, the business world is intensely interested, not only in marketing its manufactured products, but also in producing ways and means whereby there will be made possible a continuation of repeat orders. This, after all, is the thing that brings in the most money, and money to them means survival and opportunity to extend relationships that can prove both pleasant and profitable.

While the church needs money also, the greater need is for men and women thoroughly converted to its great plan—the survival or utter defeat of kingdom objectives. Vital, then, to both the world of business and the church is a plan of “follow through” which will insure a keeping of the gains already made, and offer a reasonable guarantee that new prospects will not be lost along with the cost of manpower and labor.

Information as to how this is to be carried out is very meager indeed, except that included as a part of the instruction given in Section 104, paragraph 11, 13, *Doctrine and Covenants*, where we read:

“The seventy are also called to preach the gospel and to be especial witnesses unto the gentiles in all the world . . . to act in the name of the Lord under the direction of the twelve, or the travelling high council, in building up the church, and regulating all the affairs of the same, in all nations.”

In those words, viz., “building up and regulating,” we have been given direction as to *what* to do rather than *how* it shall be done, with the exception that it is to be done always “under the direction of the twelve,” of course.

This information may be intended to give plenty of latitude to the work, but certainly humility of spirit and divine guidance are needed in approaching a task of such magnitude, reaching as it does, into “all nations.”

That this matter of “follow through” is quite essential is clearly evident and ably stated by President Farrow, of the seven Presidents of Seventy. I quote: “In all too many cases our ministry of witnessing is rendered entirely fruitless by a lack of proper ‘follow through’ by those in whose care we leave both baptized converts and prospective members. Our considerations and study should be devoted to the proper and vital methods of closing the gap between missionary and pastoral endeavors.” With these thoughts I am quite in harmony, but just how to do this is our big problem.

We, as the seventy, cannot formulate plans nor attempt to carry them into execution without the “advice and consent of the twelve.” Collaboration is absolutely necessary; otherwise we act under a handicap which makes “the closing of the gap between missionary and pastoral endeavors” an impossibility.

For long years the missionaries have been laboring under the necessity of baptizing new members and leaving them to fend for themselves, hoping against hope, but having very little assurance that anything would be done “to help them on to perfection.” Seldom have classes been provided in which the new member could find opportunity to grow by reason of having his many questions answered. If such were provided there was a danger of their being used—to discuss the erratic and unsound views of some one or two energetic members. This is not an occasional happening; it occurs frequently, and constitutes a real problem.

New members, introduced to such experiences, do well if they are not disillusioned. Some lose the ardor they possessed, and consequently drift back into ways of carelessness and indifference, losing all of the spiritual insight they once had. Thus, thrown again upon their own resources, they drift on the waves of discontent.

It appears that expert advice and teaching are needed, and in addition to this, something should be required of the pastoral arm, insuring a “follow through,” both with the newly-baptized converts and prospective members.

From one of our older seventies who labored for many years in missionary work and is now president of central Michigan district, we have this suggestion: “During my missionary service I found the best results were obtained by doing the ‘follow-up work’ before I ended a series of meetings. I never announced I would be at a place to remain a week, ten days, or two weeks, but went and remained long enough to follow through and baptize those who were ready. Then, as soon as I could I would return and hold another series. This, in my opinion, is by far a more successful plan than simply preaching a few nights, then leaving and placing the interested ones in the care of a man or men incapable of ministering to them, while the missionary goes to other places and is under the necessity of laboring

again to try to interest those who may be entirely disinterested. The crying need of the hour is for men who are willing to qualify to be real shepherds. Where we have men of this type, others may safely go in and preach a short series, and, if necessary, leave the interested ones to be helped by a ministry that will willingly sacrifice to help them to understandingly unite with the church.”

Can it be that we of the older school have been too slow in our methods? Have we been spending time unnecessarily, or will the reports of baptism tell the tale?

Instead of hurrying through a series of possibly one or two weeks’ duration, we should move in and encourage the Saints to fast and pray; then perhaps, they would be willing to spend three to six weeks, if necessary, and attend every evening in order to catch the spirit of the work. Under such conditions it is certain that the newly-baptized people and prospective members will be safely cared for.

It is my opinion that both Saints and priesthood need to be taught in this matter of “follow through.” However, a spiritual revival is also necessary in order that teaching may fall upon receptive minds. Until that happens, we aren’t going to get very far, as past experiences reveal. Men and women must become twice-born, before they will be willing to sacrifice in order that the gospel may be preached and meetings continued as long as necessary.

In a recent series of services, I have been asking the members to fast and pray, selecting three days out of the week and three meals (any three days and any three meals as may be convenient) for the benefit of the services and the stranger who may come within our gates. It works. I find them, on their own initiative, fasting more than the three meals as asked. Nonmembers have also joined in this fasting, with the result that they later became members. Saints who had grown indifferent and had not attended church for twelve to fifteen years were reconverted, and we left them rejoicing. But again we ask, what care will they get when we leave? It takes more than the spiritual light alone that was engendered while the services were going on, to hold them when left entirely to themselves. Tragedy frequently follows unless the baptized converts are given additional schooling. They must share experiences with those of like faith.

Man’s basic urges or hungers must and will be satisfied, because the God in man seeks for its level, and only through obedience to spiritual laws can spiritual and temporal security be found.

While the missionary, in his short stay, may have appealed to the spiritual nature of some so that they request baptism, he cannot remain and be sure that his instruction will be made complete.

How, then, shall plans be set in motion which will more surely guarantee that in the future our labors shall not be as fruitless as many of the labors of the past have been? Those who come in and then soon wander away are frequently laid at the door of the missionary as "converts baptized too soon," when, actually, they would have remained had they been adequately cared for and taught. Priesthood visits and proper interest shown can do wonders for newborn babes in Christ. They do not take the same diet as older members, but need "the sincere milk of the word" that they may grow to the "measure of the stature of the fullness of Christ."

As seventies serving under direction of the twelve it is not within our province to formulate plans whereby we would direct the pastoral arm and make it incumbent upon them to respond. Those who have tried this in the past have aroused the opposition of the branches, but we could formulate plans, the results of our discussions, and submit them to the Twelve, thus working with them so that our gains may be kept in the future with more assurance than in the past. Without such assurance we would continue, as many times in the past, to labor in vain.

It seems to me that the development of the pastoral arm, as good shepherds of the flock, through teaching and counseling, until all members of the priesthood feel the great responsibility for souls, and are willing to "take them in their arms," so to speak, until they are safely grounded as members of the kingdom of God, is a thing that will greatly assist in holding our gains.

The prospects, which nearly every series of services leaves with the branch, are not to be treated lightly. There should be a continued schooling until such are either baptized or found to be "suspects" rather than prospects.

A spiritual-minded corps of ministers will be found frequently trying to re-evangelize their straying or cold members, and reaching out for new ones who can become contributors to the well-being of the group.

A big task, you say! Yes, indeed, but those who are faithful in the performance of duty are bound to receive help from God, and will be successful as they merit the guidance needed.

The general cry in the local ministry today is "lack of time," "too busy," etc., but in the face of such a cry I submit that we have better working hours than

ever the laborers of the past have had, and, that facilities for transportation are much better today than at any time in our history. Men have automobiles, making distance much less a hindrance but still they cry for time. I like Disraeli's statement, "Great men think of opportunity, not time. Time is the excuse of feeble and puzzled spirit." In addition to these things the church has put into our hands more adequate teaching and helps than men of the past ever had but still the cry goes up; I am quite satisfied that until more is required of those ordained to priesthood responsibility, we shall continue to see this evident failure. Members of the local priesthood, in the main, do not sustain their pastors by giving unselfish service.

If the seventy, as a body, will hold out for the need that can be seen clearly and definitely, and will try to formulate plans by which the needed help may be obtained, there is no doubt that the twelve will work with them to the end that more teaching and help shall be given to the local priesthood, until losses shall be reduced to a minimum; then more missionary activities will spring naturally from such a body of men imbued with the desire to save souls.

There is no doubt that we, as missionaries, can become more efficient. It is necessary for the pastoral arm to become more efficient likewise if we shall fulfill our task of evangelizing the world. Important and most essential to successful missionary endeavor is this matter of "follow through." To see a good crop of sheaves harvested, then left out in the cold, and rain, where no spiritual warmth is to be had, and where no drawing power is continuously felt; is discouraging to the missionary; many tears have been shed by those who love the souls of men and can do so little to safeguard against this evident neglect.

People are differently constituted. One person, feeling individual responsibility, will dig for more truth and, consequently, through study and asking questions he is soon stabilized and becomes a jewel of great worth in the kingdom. Others, who have felt the touch of the spirit, but are backward and lacking aggressiveness, soon lose the spirit, and are lost unless some wise member of the priesthood teaches and leads them on into green pastures. Only when they get their feet on solid ground and have sufficient knowledge, testimony, and spiritual evidence can they be held safely through the storms and tempest which are sure to come as men are tried in the great mill of circumstances.

I believe our tasks can be solved and that light and direction will come with the solving. If we say, "It is a hard task," we may be like the man Charles F. Kettering, one of our greatest indus-

trialists, told about: "When a man says, 'This is a difficult problem,' he really says, 'I am a soft drill on a hard piece of steel.'" These words of a busy man of the world should have consideration in the light of facts which we must face.

I humbly suggest that we try to get our men of the priestly ranks to see that if they more evenly divided their time between family responsibilities, and time taken for the pleasures of the world, more time would be had for the work of the Lord. I cannot believe that the great, all-wise God of the universe and church outlined priestly duties for his servants (*Doctrine and Covenants* 17), knowing at the same time that they could not be fulfilled. Lack of willingness to sacrifice some worldly pleasure is usually the real hindrance.

When I hold services for several weeks in a place and find both men of the Melchisedec and Aaronic priesthoods failing to attend and support the services except for two or four meetings a week and coming in the morning on Sunday but not in the evening, I am persuaded that I am not harsh or unduly critical of my brethren, when I say that I can easily see the reason why there are no Sunday evening services in some of our important branches. We cannot expect our membership to be enthused when our priesthood are lazy and indifferent.

When we have more attention given to priestly responsibility, and when more captains and leaders shall be required to be more interested in their personal duties as men of God, then we shall have better "follow through" after our missionary efforts in branches have been completed.

I have already mentioned the matter of fasting, and I say it works. I also say that with more of this kind of approach, we shall be able to reap greater results in our missionary endeavors and will find greater interest in "follow through" methods. More gains will then be kept in the church, and more prospects will be kept alive for future reapings by reason of the spirit engendered, and the evident desires to labor on the part of both priesthood and membership. This will cause a greater inflow which will be more stable and continuous than in years past. To this end, as one of God's servants and your fellow-laborer, I pledge my earnest labors and faith. If we all do this, I am sure our ministry of witnessing will become increasingly more fruitful as the years pass.

If I have failed to offer as much, by way of solution, as may have been expected in the matter of "follow through" it is because of my desire to stimulate thought and discussion, that all may grow together as ministers in the kingdom of

our Lord and Savior Jesus Christ.

Perhaps this matter of "follow through," may be summed up in a few ideas such as: (1) Adequate shepherding through pastoral care must continue throughout the first few years of membership in the church, or, until the candidate gets his feet on the ground and is stabilized in the faith. (2) The missionary and pastor should give consideration to the types of prospective members attending throughout the series of meetings noting the candidates' degree of conversion which in this matter a great deal of latitude must be allowed because people are so differently constituted. One person, under reasonable shepherding, will go on to perfection, while another will do as well only if he has the necessary coaching which, due to his nature, must continue for a greater length of time. (3) Help the pastor to see the need of the candidate's being introduced to all branch officers, in harmony with his family needs, such as church school director; women's department leader; Zion's League officers; bishop's solicitor; etc., in order that he may have an adequate knowledge of the functioning of all departments. Note should be taken of his response by way of attendance at the services of the church. He should be introduced to the publicity agent so that he may gain a knowledge of our church literature and be given direction as to the books best intended to meet his individual and family needs. (4) Remind the pastor that new members need visiting regularly and frequently in order that they do not lose interest. It is necessary that they be given congenial social contacts with other members of the church, or they may wander back to old friends, especially if the new ones do not adequately meet their growing needs. Other members of the priesthood need to call upon the newly-baptized converts also.

All special talents should be utilized for the good of the member and the branch that both may profit. Music, dramatics, and teaching ability should be especially recognized and used.

It is necessary that the spirituality of the Saints and the services of the church be kept at such a high degree that the convert may not be disappointed with the new associations he has formed, or find the spiritual food offered inadequate to satisfy his individual needs.

The same interest manifest when we were trying to win members should be maintained and not allowed to wane, as is so often the case, rendering our labors futile.

The seventy, alone, cannot guarantee that all the members he converts to the gospel can be kept, but with adequate shepherding, or, "follow through" most of the gains can be kept. This "follow

The Restoration

14. The Decline of Nauvoo, and the Death of Joseph Smith

By Evan A. Fry

OUR LAST CHAPTER told you the story of the spectacular rise of Nauvoo, the beautiful city—of how it was befriended by influential statesmen and politicians, granted the most liberal charter ever to be given to an American city, and augmented by converts and other new citizens until it became the largest city in the State of Illinois. We told you of its free public school system, which took students through university at public expense—of the many industries and business enterprises undertaken—of the new temple which was built and almost finished—of an ambitious canal project to bring water power and steamer traffic down the main street of the city.

Many contemporary men, both within and without the church, have left us descriptions of the city of Nauvoo. Almost uniformly, they describe its beauty, its remarkable advancement and spirit of energetic progress, its morality, its industry. A Reverend Mr. Prior, a Methodist minister, is quoted in Smucker's *History of the Mormons* (a work unfriendly to the church) as saying that he sought in vain for any sign of immorality—that he found no drunkards, no ruffians; heard no oaths, and found all the people polite, cheerful, and industrious. William Law, whose defection from the church contributed much to the tragedy which we describe later wrote on June 17, 1842 that though surrounded by enemies who could be expected to make the most of any such opportunity, no member of the church had ever been convicted of a penitentiary offense, and that the laws of the city were extraordinarily strict against liquor, vice, and vagrancy.

Yet in a city of 25 to 30 thousand population—and that the largest in the state—it was inevitable that there should be some attempt on the part of the criminal element to headquarter there, where there would be the safety of anonymity among the large numbers of people—just as criminals today tend to flock to population centers where they can become lost in the crowd. Many and violent charges were hurled at the citizens of Nauvoo, which you will often find repeated in sensational anti-Mormon books—charges that they stole livestock and grain, charges that they were

through" must come, in the main, from the pastors and members of the priesthood of the receiving branch of the church.

engaged in counterfeiting—charges that the people of Nauvoo were knaves, stupid dupes of Joseph Smith, living in poverty and squalor and filth and ignorance. But these stories were only a part of the trouble which was eventually to come upon Nauvoo—trouble which was soon to result in the death of Joseph Smith and his brother Hyrum, and the disruption and division of the church over which they presided.

IT IS DIFFICULT to pick one's way through the history of this period, unless there is a sympathetic understanding of the nature of the times in which all these events took place. Newspapers were violent, sensational, bitterly biased according to the political faith of the editor, and violently vituperative of all who disagreed. There were no laws for protection against libel. If an editor published something slanderous, his victim could grin and bear it, or he could (if large enough or influential enough) beat up the editor, or raise a mob and destroy his type and press. Nauvoo had a charter which was new. Many of its provisions had never been tested in the courts, and when the citizens of Nauvoo acted in all good faith on those provisions (though perhaps not always wisely) their infuriated enemies charged them with lawlessness and treason against the state. The people of Nauvoo held the balance of political power in the state. The rest of the state was pretty evenly divided between the Whigs and Democrats, and it was up to Nauvoo to vote off the tie. That was not an easy or an enviable position, because no matter which way Nauvoo voted, or by how small a majority, it incurred the enmity of one party or the other, or sometimes of both. If we can keep this background in mind, it will do much to explain the unfortunate and tragic events which we recount here.

Enemies of Joseph Smith in Missouri persisted in their attempts to get him out of the State of Illinois. He never set foot in that state again, after his arrival in Quincy, Illinois, in April of 1839. He had been invited and allowed to escape from custody that spring, after languishing in jail all winter, because even his enemies knew that he could not be convicted in a court of law. But

three years later, on May 6, 1842, Governor Lillburn W. Boggs (who issued the "extermination order" against the saints in the fall of 1838) was shot and seriously wounded by an assassin who fired through the window of his home on South Pleasant Street, in Independence. He recovered, and charged Porter Rockwell and Joseph Smith with the crime. Governor Reynolds, his successor, made requisition on Governor Carlin and the State of Illinois for the extradition of Smith and Rockwell. Rockwell on a charge of assault with intent to murder, and Joseph Smith on a charge of being an accessory. The two accused were arrested in Nauvoo on the Governor's warrant, and taken before the Municipal Court, where they were released on a writ of habeas corpus.

A great hue and cry arose in protest to this action, on the grounds that the municipal court was defying the processes of the sovereign State of Illinois. The Saints countered that their charter gave them the right of *habeas corpus*—and in that opinion they had been advised and supported by some of the ablest lawyers of the state. Since this was a point which had never been adjudicated, there was room for considerable difference of opinion, and neither side was in any mood to consider the subject dispassionately. Joseph Smith went into hiding for a time on hearing that another warrant had been issued for his extradition to Missouri, but on advice of counsel (whom he had consulted meanwhile) he voluntarily surrendered, and appeared before Judge Nathaniel Pope of the Circuit Court of the United States, sitting at Springfield, Illinois—the state capital. In this court—which was certainly unbiased and legal—Joseph Smith was discharged for lack of evidence. Incidentally, Porter Rockwell was later extradited to Missouri, and tried on the charge in a very hostile atmosphere in Independence. His defense lawyer was Alexander W. Doniphan. He was also discharged for lack of evidence. An interesting and nice point of law was raised at Joseph Smith's trial before Judge Pope. The question was asked, "How could he be extradited and tried by the State of Missouri for a crime, which if it had been committed at all, must needs have been committed in the State of Illinois?" It was a well known and easily proved fact that Joseph Smith had not been in Missouri for about 37 months, prior to the alleged crime in Missouri.

Even this decision in a United States Court did not stop the Missourians from trying to get Joseph Smith into their state. On June 10, 1841, there had been

a hearing before Judge Stephen A. Douglas, growing out of attempts to extradite him on charges growing out of the trouble in and around Far West, in 1838. Judge Douglas had summarily dismissed the proceedings, and denied extradition. Now, in June, 1843, these old charges were revived, and new warrants issued. Missouri officers, knowing that they could not take him legally, kidnaped Joseph Smith at the little town of Dixon, and attempted to hurry him across the line to Missouri; but he was rescued by his friends of the Nauvoo Legion, and brought again before the Municipal Court of Nauvoo, where he was of course released on another writ of *habeas corpus*. Missouri appealed to Governor Ford (then governor of Illinois) for an armed escort to force him across the border, and Ford, though not in the least friendly to the Saints, refused their demand in the light of previous court decisions.

IT IS EASY to see that a man constantly harrassed as Joseph Smith was during this time could not keep the close watch and control on things in the church and in the city as he would like to do. Ugly rumors began to be circulated! For some time there had been suspicion of John C. Bennett. His first contact with the Saints had been as quartermaster of Illinois, in which capacity he helped get the city charter, and state arms for the Nauvoo Legion. He came to Nauvoo in August, 1840, joined the church, and though he never rose to any office in the church, he did hold high office in the city, and in the military company of the Nauvoo Legion. Several things happened to arouse the suspicions of the church authorities, and a little quiet investigation disclosed that he was a floater who never held a job very long, a man involved in several scandals in the east, one of which had cost him his membership in the Masonic order. In spite of the fact that he had a wife and several children in Ohio whom he had callously deserted, he insisted on paying court to the ladies of Nauvoo. To some of them he told the story that Joseph Smith had sanctioned and originated the idea that there was no sin in promiscuous sexual relationships. It was not long before he was brought to task for these statements, expelled from the church, and forced to resign as mayor of Nauvoo. Whereupon he joined with some of the enemies of the church in Missouri in writing a bitter and virulently untruthful attack on Mormonism.

Another thing which contributed to the high feeling of this period was the political situation. Joseph Smith had addressed the four possible candidates for the presidency—Van Buren, Lewis Cass, J. C. Calhoun, and Henry Clay—

asking them what their policy towards the Saints would be if elected. All undertook to give a satisfactory answer without promising anything. Such fence-straddling did not please the people of Nauvoo at all. So they did what today may seem like a very foolish thing—they put up their own ticket, nominating Joseph Smith for President of the United States, and Sidney Rigdon for Vice-President. Not that they had the slightest hope of electing their candidates. They knew that they could expect nothing from either of the major parties, and rather than give their votes to men they could not trust, they simply decided to register a protest vote in favor of men they could trust. If they had wanted to play politics, as their enemies alleged, they would have made some sort of deal with one side or the other, and at least had half the state on their side. But by putting their own candidates in the field, they incurred only the enmity of both parties.

In the spring of 1844, other troubles developed in Nauvoo. Wilson, William, and Jane Law; Robert D. Foster, and later F. M. Higbee and others, were expelled from the church "for unchristianlike conduct." History does not record exactly what the charges were, but ugly rumors flew back and forth. On May 6th, 1844, Joseph Smith was arrested on a warrant signed by F. M. Higbee, claiming damages of \$5,000. There was no crime charged, and no explanation of what was the injury which had caused the damages to be sought. The case came before the Municipal Court on another *habeas corpus* proceeding. Higbee did not appear, and was not represented by counsel, so the case was dismissed.

On June 7th, the first issue of a new paper—published by the Laws, Foster, and Higbee, was distributed in Nauvoo. Its prospectus had laid down as one of its policies, the repeal of the Nauvoo City Charter. This first issue contained some of the old J. C. Bennett charges, several sworn affidavits charging Joseph Smith with various crimes and immoralities, and a good many serious and libelous allegations which were unsigned. On June 10, the Nauvoo City Council met, declared the paper a nuisance, and ordered the city marshal to abate the nuisance. The marshal proceeded to remove the type and press to the street, and destroy them. Whether this action was legal or not (and the council maintained that it was—that the charter granted them the right to abate nuisances) it was quite unwise. In extenuation of this action, however, let us remind you again that there was no legal recourse in those days for libel or slander; that the press of that day was

almost consistently wild, inflammatory, and irresponsible; and that it was by no means unusual for editors and their papers to incur the wrath and violence of people or political parties whom they had vilified in their columns.

Following this incident, Higbee issued warrants against Joseph Smith, mayor of the city, and against almost the whole city council, charging them with riot. The Municipal Court found that the men had destroyed the press and type in accordance with the City Charter and the law, and dismissed the warrants at *habeas corpus* proceedings; but on May 14, Joseph Smith made a detailed report of the whole matter to Governor Ford, offering to appear voluntarily in the state capital for a review of the proceedings in any court the governor cared to name.

On advice of Judge Jesse Thomas, the accused mayor and councilmen submitted to re-arrest, however, and went to trial on charges of riot before Justice of the Peace Daniel H. Wells, who though not a member of the church, was friendly to it. He acquitted all the accused. Public feeling ran high. Mob violence was threatened. Both political parties joined in denouncing the people who would not vote on their side to break the almost even balance of power that existed between Whigs and Democrats. Joseph Smith and his brother Hyrum fled across the river to Iowa, indicating in a letter to Joseph's wife, Emma Smith, their intention of going to Washington, D. C., to appeal again for help in straightening out the tangle. Rumors flew thick and fast, until both citizens and Saints expected the direct calamities of massacre and looting and bloodshed. The Saints appealed to their leader to come back, and reluctantly he did, knowing that death probably awaited him.

Governor Ford had pledged the state militia to protect Joseph Smith and his brother, if he would appear at Carthage to stand trial on these riot charges. They accordingly surrendered at Carthage—the county seat, and were released on bond to appear later for trial. Late that night, however, they were taken out of their hotel rooms, and without any sort of an appearance or hearing, committed to the county jail on a charge of treason, in spite of the protests of their attorneys. 12 o'clock noon, June 27, was set as the day and time of their trial on the treason charge, but the time was extended to the 29th on the pretext that all the witnesses were not available.

On the morning of June 27, 1844, Governor Ford (who had taken personal command of the situation) disbanded all the troops who had been guarding the town of Carthage, except the Carthage Greys, and marched away to Nauvoo to

make a speech, leaving only eight men to guard the jail, and sixty more encamped a quarter of a mile away. To say the least, the governor was most naive in believing that the prisoners would be safe during his absence, for it had been publicly reported in Carthage that "there is nothing against these men; the law cannot reach them, but powder and ball will."

Shortly after five o'clock on the afternoon of June 27, 1844, an armed mob of somewhere between two and three hundred men invaded Carthage, their faces painted black and red. The few guards discharged some blank shells and fled, according to previous arrangement. Unopposed, the mob stormed into the jail, up the narrow stairway at

the side of the building, and into the upstairs sitting room at the front of the building, where the two prisoners sat visiting with friends. Hyrum Smith was killed by a ball which came upwards from the stairway, and through the door. Joseph ran to a window to leap out, and was met by a storm of bullets from without. He toppled into the yard; was picked up, leaned against a stone well-curb, and riddled by four more bullets from a firing squad. Then the mob slunk away, and a deathly and ominous silence descended over Carthage as the populace realized what had been done, and to visualize the vengeance of the people of Nauvoo when word should reach them. But we must wait for the next chapter of our story.

CHALLENGES

By Norma Anne Kirkendall

—1—

Songs quite often bring memories. The Kashmir Song reminds me of Bob S., who constantly sang of "pale hands." The hymn "Glad Tidings" reminds me of Elbert S., a child of eight who always asked for it in junior church; "We're Marching to Zion" makes me envision my first church school teacher; "The Old, Old Path" brings memories of a Mexican plaza; and "The Sun Is Shining Somewhere" recalls a rainy day with very pleasant company.

Too few people who "sing . . . seek to understand," and we find a church school song sung for prayer service, a song whose words are concerning the Nativity used at Thanksgiving, and a communion song at junior church. I would recommend that a course in hymn-singing be given in every branch.

—2—

We hear a lot these days about the "average man." Statisticians have compiled long lists of figures concerning body measurements, intelligence quotients, and living costs. The average man eats so much, sleeps so long, and owns so many white shirts. Of course they recognize that there probably is no per-

son in existence who fits that average standard to perfection, but they continue to measure all mankind against statistics.

It was the average man of the street who rejected Christ and chose Barabbas. The average man scoffed at the possibility of a "hidden record." The average man in Germany embraced the Nazi philosophy as a new way of life.

"What do ye more than others?" —Matthew 5: 47. There is no distinction in being a common man. The average man attends church only periodically; the average man owns a Bible but never has read more than one whole book; the average man does *not* pay tithing in any form. Mere compliance with the basic laws of the church would raise one above the level of the "average man."

—3—

I've had a number of instances related to me during my life of actual persecution of members of our ministry by nonmembers, and also by church members. In everyday life we elect our political representatives who make and enforce laws; then we criticize them, evade their

rule, and crucify their careers. The public makes and breaks its officials. But there's a difference in the church. The priesthood are God-chosen, and even though they may commit human errors, they are God's representatives on earth.

"Who can stretch forth his hand against the Lord's anointed, and be guiltless?"—I Samuel 26: 9.

Look back into your memory. What has happened to those individuals who have actually actively worked against the church or a sincere representative of God? They are forgotten and completely estranged from church relationship, unless they have realized their mistake and made an honest attempt at restitution. Personally, even if I wanted to hinder the work of God's men, I would be afraid to do so, for the way of the guilty is hard.

—4—

Recent magazines and newspapers have carried much publicity about a movie named "Lost Week End." However, those same publications veer away from mentioning the many week ends lost *every week*. Every Sabbath which passes by without attendance at church is a lost opportunity. It is not only an opportunity to refresh one's spiritual outlook, but also a chance to serve. Many people quote, "Sunday is the day of rest," without realizing that physical relaxation is not the only type of rest needed. Human souls are troubled by the world turmoil, by intolerance and selfishness. Peaceful communion with God and man brings rest to the restless soul. That's what is lost each week end.

—5—

A wise old Negro once said, "A chip on de shoulder is 'bout de heavies' load a body ever carried." And when that proverbial chip is knocked off, its weight is not lessened. You know the individual who goes around with this attitude: "Now my feelings are easily hurt.

Everyone always picks on me. Go ahead and speak, and no matter what you say, it will strike me wrong." This individual is miserable and so are his associates. A chip is a poor accoutrement. The armor of protection against barbs, verbal or otherwise, is light and easily worn.

—6—

Ever think about a wastebasket? It is the final resting place of the errors of the worker. A letter is finally written, but the first attempts are crushed and tossed aside. An advertising man worked hard on that ad that was thrown away with little thought. Receipts representing expenditures for all types of livelihood lay discarded with scraps of cloth from the new dress. There is nothing there that anyone wants. A wastebasket gathers all the errors, worthless ideas, and aged materials. These are destroyed and forgotten. A wastebasket plays its part in life by serving as a spot where one may begin again.

LETTERS

Members for Fifty Years

Fifty years ago this month Patriarch Gomer Griffith baptized my wife and me into the church; God has been so wonderful to us that we feel we shall always be indebted to him. We have been blessed both spiritually and temporally.

God first spoke to me in 1879; I was then told, "The time will come when you will preach the gospel." Ten years later, He spoke again and said, "When you preach, I want you to speak as you are led by the power of the Holy Ghost." One night, as I repeated the Lord's prayer, saying, "Lead us not into temptation," a voice admonished, "Never repeat that I tempt you." How glad I was when I learned, in 1892, the correct version of that prayer, and found the church which had brought it forth.

After hearing of the restored gospel, I devoted much time to prayer and study; God poured out his spirit with unquestionable power. I was reluctant to be baptized, however, as I disliked the idea of being immersed. Again God spoke to me, and I was made to see the

folly of my fears. I made an unconditional surrender to Christ. . . . I was willing to give up all, even life itself, to become a true follower of His.

I was ordained a priest in 1910, and an elder in 1917. Once I was divinely directed to a home where a young girl had been injured in an accident. When I asked her if she cared for administration, she said "Yes." God was there, the prayer was answered, and she was spared the operation which was to have been performed the following day. Again I was directed to administer to a dying man, who recovered to preach the gospel to others. The experiences I have had would make a book; certainly God has been good to me. A. B. Klar
Dover, Ohio

One Hundred Famous American Books

The Grolier Club in 1902 exhibited and printed a catalogue of "One Hundred Books Famous in English Literature." The same club is now exhibiting, in their original editions, what Mr. Frederick B. Adams, Jr., and two others of a committee, have selected as the one hundred books which have had the most influence on the "life and culture of the American people."

Says a writer in the *New York Times*: "Interpreting 'America' in its widest sense, they have included books not written in America, as Susanna Rowson's *Charlotte*; books not written by Americans, as Henry W. Herbert's (Frank Forester's) *The Warwick Woodlands* (our first sporting novel); books not first published in America, as Franklin's *Autobiography*. And included in the term *books*, as Mr. Adams pointed out are items strict constructionists can fairly claim are not "books" at all, but broadsides. And, lest the uninitiated think that it was only in the larger cities that these works of lasting importance found their way into print, consider the following birthplaces of some of the hundred: Newburyport, Massachusetts; Augusta, Georgia; Plattsburg, New York; Nashville, Tennessee; *Palmyra, New York*; Cincinnati, Ohio, and Madison, Wisconsin."

Among these books so selected and now on display at 47 East 60th Street, New York City, is the *Book of Mormon*, credited to Joseph Smith and Palmyra, New York, 1830. Israel A. Smith.

Note of Thanks

I wish to thank the Saints for their prayers in my behalf during my recent illness. Through their petitions and administration I have been restored to health. I still need the prayers of all for the grace and will to carry on my Master's work. MECY ANNA EARNES.
Route 2
Woodward, Oklahoma

News Briefs

WOODBINE, IOWA.—The semi-annual conference of the northwestern Iowa district was held at Woodbine on June 23. Apostle Paul Hanson and the district officers were in charge of the services. The day began with a prayer meeting at 9:30 a.m., followed by Apostle Hanson's address at 11 o'clock. Lunches were served in the basement and on the lawn. At 1:30 in the afternoon the young people held a business meeting to complete plans for an outing at Crystal Lake. A general business session was held at 2:30, with a number of recommendations for ordinations being made. Apostle Hanson then addressed the conference and the young men who had been called to the priesthood. The Saints of Woodbine were given a vote of thanks for their hospitality at the close of the service, and the conference was adjourned.

SYLVAN LAKE, ALBERTA.—Members of the Alberta district Zion's League met for their first youth camp at Sylvan Lake the week of June 29 to July 6. Eighty young people were present to enjoy the ministry of Charles R. Hield, Phillip Moore, James Menzies, and David Larmour. The camp was made possible through the untiring effort of Doris Shaw, president of the League. At the business meeting, it was decided that the youth camp be made an annual event.

COALVILLE, IOWA.—Harold Mann, recently ordained an elder, is doing much to further the work of the priesthood in Coalville. Nine new members were baptized on June 16, and confirmed on June 23. Officiating at these services were Pastor F. H. Higgins, Henry Castens, and Elders Nutgrass, Richardson, and Mann.

TRENTON, MISSOURI.—The annual business meeting was held July 7; Stake President Emery Jennings and Elder Moffit were in charge. Since former Pastor C. F. Cunningham is leaving for Greenwich, South Carolina, Paul Sparks was elected to take his place; Charles Wintermeyer will be the associate pastor. Other officers elected were Elsie Marriott, secretary and church school director; Roland Lambkin, treasurer; Florence Wintermeyer, director of music; and Nell Lambkin, reporter and assistant church school director. Following the meeting, a basket lunch was held on the church lawn.

INDEPENDENCE, MISSOURI, Stone Church.—A picnic dinner honoring G. E. Tickemyer, who has just completed eight years of service as pastor of Stone Church, was sponsored by the hostesses at the home of Mr. and Mrs. James Gault on June 18; seventy-two guests, including the husbands of the hostesses and several church officers, were present. Rufus Vincent, of the Stone Church *Doctrine and Covenants* class, showed colored pictures of Old Mexico at Bartholomew Hall on June 17; Brother Vincent took the pictures himself while visiting Mexico recently. Fifty members of the Y. K. T. class held a picnic supper at the home of Mr. and Mrs. Ben Basset at Lake Tapawingo on June 30. Servicemen returning to the Stone Church congregation are Robert White, Frederick Thompson, David Wheeler, and Paul Brackenberry. Cpl. John Chapman is now stationed in Korea, and is singing in the chapel choir there.

ESCATAWPA, MISSISSIPPI.—Two children were blessed at the morning service on Children's Day, and at 3 o'clock in the afternoon nine new members were baptized; Pastor A. N. Barnes and D. W. Sherman were

the officiating ministers. The children assisted in the service by singing "Following the Master." At 7:30 twelve young girls presented a candlelight pledge service and the "Children's Hour" under the direction of Mildred and Hildred Thomas, with Irene Williams at the piano. On June 16, Elder A. O. Crownover, pastor of Mobile branch, was the evening speaker. Those baptized on Children's Day were confirmed at this service.

PORT ELGIN, ONTARIO.—The Owen Sound reunion, held the week of June 29-July 7 at Port Elgin, was voted the most successful ever to be held in the area. Presiding over the reunion activities were Apostles E. J. Gleazer and Blair Jensen, Seventies Percy Farrow and H. I. Velt, High Priests John and Almer Sheehy, and Evangelists Shields, Fligg, Worth, Belrose, Hewett, and McGregor. Mrs. H. I. Velt conducted a daily class for women. An average of 400 attended the weekly services, with approximately 700 present on the closing Sunday. A special ceremony for the opening of the new dining hall was held on the evening of June 29; the mayor and councilmen of Port Elgin, the editor of the *Port Elgin Times*, and the Reverend Paddon of the United Church were featured speakers on this occasion. The hall was constructed by volunteer workers at a cost of \$3,500; it is fully equipped and free of debt. As many as 600 meals can be served within an hour. Classes for young people were supervised by Dr. D. A. Campbell, Clara Dobson, and Pat Lockeyer; Mrs. Percy Farrow was in charge of music. On the closing day, \$1,000 was taken in collection; this money will be used in the erection of an auditorium for use in the future.

FORT SCOTT, KANSAS.—District President William Patterson was the guest speaker in June. Special musical numbers were provided by Rosalee and Betty Martin, Kenneth and Betty Buckmaster, and Ann and Hazel Williams. The third Thursday evening of every month has been set apart as family night, at which time the members of the congregation meet for social entertainment. The Zion's League held a party on June 28 at the Roy Williams home.

TRAVERSE CITY, MICHIGAN.—The annual western Michigan district conference was held at Traverse City on June 29 and 30. Missionary Virgil Billings, Elder Harry Simons, and Sylvia McKeage were guest speakers. The conference began at 10 a.m. Saturday with a prayer service, followed by a business session, which was adjourned at noon and continued at 2 p.m. At 4 o'clock Harry Simons addressed the conference. The evening service consisted of a song fest and motion pictures. Sunday's activities included a prayer meeting and sermon by Virgil Billings in the morning; a lecture by Sylvia McKeage and a talk by Elder Simons in the afternoon. It was voted that the time and place for next year's conference be designated by the district presidency.

DES MOINES, IOWA.—Seventy Roscoe Davey recently completed a series of illustrated lectures. The women's department sponsored a mother-daughter banquet in observance of Mother's Day. With the exception of the Deserters, all women's groups have discontinued having meetings for the summer. The Des Moines choir and six guest soloists gave a recital to raise funds for an organ. The May 19 district conference began with a prayer service for the young people at 7 a.m., a general prayer meeting at 9, and a sermon by Apostle Paul Hanson at 11. Following a brief business session in the afternoon, Roscoe Davey spoke; Apostle Hanson was again the speaker

in the evening. Six new members were baptized on Children's Day. The Zion's League is in charge of the evening service the last Sunday of each month. The softball team, sponsored by the men's club, is participating in the inter-city league, playing on Tuesday and Saturday evenings.

OMAHA, NEBRASKA.—The men's club sponsored a father-son banquet on the evening of June 18; Dr. H. A. Merchant was the toastmaster, and Apostle Arthur Oakman the guest speaker. Recognition was given the oldest father with a son present, the youngest son with a father present, and the largest family group represented. Apostle Paul Hanson was among the honored guests. The recently-organized Camera Club meets weekly at the church; Esmond Crown and Lester Ruffcorn are the instructors. The annual branch picnic was held Saturday, June 22, at Fontenelle Park; contests, games, and a basket dinner were features of the day. Three new members were baptized during the church school hour on Children's Day; a confirmation service followed at 11 o'clock.

COUNCIL BLUFFS, IOWA.—Dr. Floyd McDowell and Apostles Arthur Oakman and Paul Hanson have been recent speakers; Pastor V. D. Ruch gave the sermon at the first meeting in Bayliss Park. The adult choir and Cecilian Singers provide music for all services. Fifty young people from Council Bluffs and Omaha attended the Easter sunrise service and breakfast. A mother-daughter social was held with members of the Rosetta Club acting as hostesses; the Wa-He-Lo group was in charge of the program. Mother's Day was observed with a service of music, under the direction of Aleta Runkle, with Rogene Stephun and Mrs. V. D. Ruch as readers. The primary, junior, and intermediate classes presented the Children's Day program; fifteen new members were baptized. Plans are being made for the annual summer festival to be held on the church lawn. A similar project in March netted \$6,400 for the building fund.

FIFTIETH WEDDING ANNIVERSARY.—Elder and Mrs. T. A. Dershimer celebrated their golden wedding anniversary on July 9. Since Elder Dershimer is pastor of the Pittsburgh, Pennsylvania, congregation, a special service was held in honor of the occasion. Refreshments were served in the lower auditorium of the church, after which a brief musical program was presented, and Elder E. B. Hull, former pastor of the group, gave a resumé of the lives of Brother and Sister Dershimer, emphasizing the years of service they had given the church. At the close of the program, they were presented a basket of daisies containing fifty-eight one dollar bills as a token of appreciation from members of the branch.

ST. LOUIS, MISSOURI.—Recognition was given the oldest and youngest mother present at the Mother's Day service on May 12. Dorothy Joy was in charge of the Children's Day program, which was based on the outline contained in the *Herald*. Eight new members were baptized, Elders Frank McDonald and Paul Counts officiating. The district conference was held on June 16. President J. E. Nicholson was in charge of the early prayer service, after which Apostle Paul Hanson and Elder John Darling conducted classes for the adults and young people. The branch extends sympathy to C. Cleveland Parker in the loss of his wife and baby son; Mr. Parker was discharged from service last fall, after serving three and one-half years overseas.

BULLETIN BOARD

Attention, Forreston, Illinois, Saints

Any Saints living in or near Forreston, Illinois, are requested to contact Mrs. Lorraine Lewis who lives the first door south of the creamery.

Eastern Michigan Reunion

The annual eastern Michigan reunion will be held at Cash, Michigan, August 9 to 18. Elder Jack Pray, and Seventies Percy Farrow, Harold Velt, and Virgil Billings are to be in attendance. Sister Harold Velt will be in charge of the women's meetings. Visitors should bring their own camping equipment if possible. For information on housing, write Harmon Fetting, R. F. D., Sandusky, Michigan. Meals will be served in the dining hall on the grounds. Any questions concerning the reunion may be addressed to District President John Booth, Sandusky, Michigan.

Western Colorado Reunion

The date of the western Colorado reunion has been changed from July 18-21 to July 26-28. It will be held at Grand Junction.

Northern California Reunion

The northern California district reunion will be held at Asilomar conference grounds, Pacific Grove, California, (on the ocean, at the tip of Monterey Peninsula) August 21 to 29. Apostle John Rushton, Dr. Floyd McDowell, Bishop C. A. Skinner, Seventy George Njiem, and Mrs. Myron McConley will be in attendance. Contact District President L. A. MacDonald for reservations.

Northwestern Iowa Reunion

The annual northwestern Iowa reunion will be held at the city park in Woodbine, Iowa, August 3 to 11 inclusive. The program for the week will be based on the theme, "Bringing Souls to Christ." Apostle Arthur Oakman, Missionary Roscoe Davies, Evangelist John Grice, Bishop Lewis Landsberg, and Elder and Mrs. V. D. Ruch are to be in attendance. Mrs. Walter Weldon will have charge of the children's activities. Requests for tents, rooms, and cots should be placed with E. L. Edwards, Woodbine, Iowa. Meals will be served in the church basement.

Kirtland Reunion

The Kirtland reunion will be held August 10 to 18 inclusive. President John F. Garver, Apostle Blair Jensen, and other general church appointees will be present. Large tents are available for \$7.50; small ones for \$6.50; those desiring to reserve rooms or tents should write to John W. Banks, Route 2, Willoughby, Ohio.

(This space for Address Label.)

Dec 48
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
D

Change of Address

Mr. and Mrs. Donald E. Harvey
1368 E. 13th Street
Des Moines 16, Iowa

Requests for Prayers

Mrs. Ray McLean of Oscoda, Michigan, requests the prayers of the Saints that she may be healed, if it is God's will, of an affliction from which she has suffered for many years.

Prayers are requested for Mr. and Mrs. Raymond Titus of Stockton, California. Mr. Titus has just returned from service overseas; both he and his wife are under the care of a physician.

Baptisms

Barbara MacDougall, Marguerite Baker, Roger Baker, Robert Baker, Paul Stanfield, Georgia Rose, Bonnie Anderson, and Betty Kamakele, San Leandro, California, April 28. Allan Hess, Mrs. Allan Hess, Walter Bayer, Bert Cowley, Gail Smith, Robert Andrew, and Keith Reynolds, Essex, Ontario, June 9. Bonita Hoppe, Raymond Hoppe, Margaret Hanes, and Alta Joyce Minthorn, Kalispell, Montana, June 9. Howard Steverson, Mrs. Vera Long, Justice Manning, Mary Long, Alvin Long, Wilson Parker, Frederick Barlow, Robert Barlow, and Raymond Miller, Mobile, Alabama, June 9. Roger Smith and Homer Stidham, Webb City, Missouri, July 7. Mrs. Lois Rogers, Lavern Rogers, Carolyn Rogers, Carol Williams, Ettie Allen, Eddie Sherman, Harvey Breland, Robert Byrd, and Stanley Byrd, Escatawpa, Mississippi.

Our Departed Ones

EDWARDS.—Edward Thomas, was born on November 21, 1888, at Omaha, Nebraska, and passed away, after several months of illness, at his home in Grand Island, Nebraska, where he had lived for the past twenty-two years. On March 13, 1913, he was united in marriage to Vera Brookhouser. He united with the Reorganized Church when he was eight years old; his membership was at Sterling, Colorado. He also belonged to several fraternal organizations.

He is survived by his wife; two sisters: Mrs. Ruth Jenks of Omaha, and Miss Minta Gaines of Denver; and one brother, Roy Edwards. Services were held from the Crosby-Meyer Funeral Home in Omaha, with Elder V. D. Ruch in charge. Burial was in the Hillcrest Cemetery.

COLEMAN.—Elizabeth Lilley, was born December 14, 1861, in Sice Command, Wales, and died in Fraser, Iowa, on May 12, 1946. She came to America at the age of nine. In 1874 she was married to John W. Coleman; thirteen children were born to this union. Her husband, two sons, and a daughter preceded her in death. She became a member of the Reorganized Church in 1904.

Surviving are three sons: George W., Bonnevill, Wyoming; William J., Madrid, Iowa; Alonzo, Boone, Iowa; seven daughters: Mrs. Edith Davis of Canada; Mrs. Alice Winkie, Akin, Minnesota; Mrs. Emily Rogers, Custer, Wyoming; Mrs. Laura Phipps, Fraser, Iowa; Mrs. Violet Wheeler of Illinois; Mrs. Golda Mallas and Mrs. Elizabeth Anderson, Boone, Iowa; two brothers: John Lilley, Big Horn, Wyoming, and Joseph Lilley, Boone, Iowa; sixty-one grandchildren; thirty-five great-grandchildren, and seven great-great-grandchildren. The funeral service was held at the Reorganized Church in Boone, Elders Frank Fry and A. P. Winans officiating. Interment was in the Bluff Creek cemetery.

LOFF.—Mary S., was born February 23, 1880, in Drammen, Norway, and died June 13, 1946, at Duluth, Minnesota. She came to the United States in 1904, and was united in marriage to Carl J. Loff in 1907. She became a member of the Reorganized Church on March 4, 1921, and by her fine example succeeded in converting her entire family to the faith.

She is survived by her husband; two daughters: Mrs. Phillip Hedenburg, Duluth; and Mrs. Walter Duncan, Seattle, Washington; one son, Carl H., also of Duluth; a brother, Oscar Gunderson, Minneapolis, Minnesota; and two grandchildren. Funeral services were held from Johnson's Mortuary in charge of Seventy J. H. Yager. Interment was in Oneota Cemetery.

McKEOWN.—Arthur L., was born at Crescent, Iowa, May 22, 1874, and lived in Council Bluffs, Iowa, most of his life. After a brief illness, he passed away at the Jennie Edmundsen Hospital on June 24, 1946. In 1898 he was united in marriage to Emma Hum-

phries; to this union, two children were born. Mrs. McKeown and both children preceded him in death. He was baptized a member of the Reorganized Church at Underwood, Iowa, on June 15, 1900.

Left to mourn are three sisters: Mrs. E. J. Vayhinger, Logan, Iowa; Mrs. Louis Schneider, Shenandoah, Iowa; and Miss Alice McKeown, Council Bluffs; one brother, J. R. McKeown, Harlan, Iowa; three grandchildren, and one great-grandchild. Services were held from Woodring's Funeral Home in Council Bluffs, with Elder V. D. Ruch in charge. Burial was in Walnut Hill Cemetery.

HARPER.—Frederick, was born in West Malvern, England, January 13, 1879, and died June 6, 1946, at New Britain, Connecticut. He became a member of the Reorganized Church while in England, and occupied the office of priest; after coming to New York, he was ordained an elder, which office he held until his death.

He leaves his wife, Mary; a daughter, Mrs. Robert Brewster; and a son, Frederick, Jr. Services were held from the home of his son in Alden, New York; Elders P. L. Weegar, W. O. Simpson, and E. V. Wagner officiating.

VANFLEET.—Nelson Schuyler, son of Nelson and Abigail VanFleet, was born August 27, 1882, at Abilene, Kansas, and passed away June 30 at his home in Alta Loma, California. In 1913 he was married to Minnie Kubitsky; to this union six children were born. At the age of ten, he was baptized into the Reorganized Church, and remained a faithful member throughout his life. His desire was that his children should have all the spiritual culture which the church and college could afford.

He leaves his wife; a daughter, Sarah, of Alta Loma, California; five sons: William of Denver; Robert of the Army; Frank, Ralph, and Edgar of Alta Loma; two grandchildren; three step-grandchildren, and one step-great-grandchild. Also surviving are four sisters: Mrs. Mary Crum, Los Angeles; Mrs. Sarah Mills, Inglewood; Mrs. Cora Garner, Sunland; and Mrs. Roberta Shoemaker, Ontario, California. Funeral services were held at Ontario, Apostle John W. Rushton and L. J. Ostertag officiating. Interment was in the Belle Vue Cemetery.

Reunion Schedule

Reunion	Date	Place
Ky. & Tennessee	July 20-23	Paris, Tenn.
Zion	July 20-23	Gardner Lake
So. New England	July 20-23	Onset, Mass.
Alberta (Ribstone)	July 25-23	Ribstone
Western Colorado	July 26-23	Grand Junction, Colorado
Northwest	July 26-Aug. 4	Silver Lake
Spring River	July 27-Aug. 4	Columbus
Detroit-Windsor	July 27-Aug. 4	Blue Water
Pt. Huron	July 28-Aug. 4	—
Arkansas & Louisiana	Aug. 1-4	Edmonton
Alberta (Edmonton)	Aug. 2-11	Erie Beach
Central Michigan	Aug. 2-11	Sanford
Oklahoma	Aug. 2-11	Pawnee
So. California	Aug. 3-9	Pacific Palisades
Central Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Deer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Rock Island District	August 9-18	Aledo, Illinois
Tri-Cities Eastern	Aug. 9-18	Aledo Fair Grounds
Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	Riverside Park, Mitchel, Ind.
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	—
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Coio, Springs
Lamoni	Aug. 18-25	Lamoni
Northern California	August 21-29	Pacific Grove, Calif.
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wis.

The Saints' Herald

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August 3, 1946

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The Dark and Cloudy Day

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By J. D. Anderson

WORSHIP SUGGESTIONS FOR SEPTEMBER

By Ruby Strand

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

P. S.

* POLIO. As swimming pools are being closed in the very middle of the sports and vacation season, many young persons will be sad to see swimming suits hanging dry and unused in the clothes closets, while their owners perspire in the hot weather. Worried parents who fear for the injury of their children from the dreaded infantile paralysis will do well to co-operate with the advice of medical and civil authorities. The danger is great at this time. . . . A visiting medical friend points to the establishment of "spastic centers" in other parts of the country to help fight poliomyelitis, and to treat and rehabilitate those who have suffered from it. It is possible that the disease may reach proportions too great for doctors to give all necessary treatment, and that under their direction, training centers should be established to meet the need here in the Middle West.

* BISHOP AND MRS. MARK H. SIEGFRIED celebrated their fortieth wedding anniversary at the home on West Walnut Street—a home that during these years has opened its hospitable doors to incalculable numbers of church people and visitors, during conferences and at all seasons. In that very house they were married, and Patriarch Elbert A. Smith who had married them was present to help them celebrate. Children came, and later the in-laws and grandchildren; and all these were present to add charm and happiness to the occasion, together with many friends who have visited them and congratulated them on other anniversaries. The bride's brother, Paul N. Craig, had sketched a picture of the two as they appeared at their wedding, and this was printed on the napkins with which refreshments were served. A slender granddaughter wore the original wedding gown; that gracious old-fashioned garment seemed to have shrunk during the years so that it no longer fits the owner.

In one room were the presents just given them: lovely ruby crystal, stemware and ornaments, flowers and books. And in another room were the older presents of forty years ago; equally lovely, somewhat quaint now, but proving well that the modern age has no monopoly of skill and artistry, for the paper thin porcelain cups, the lamps and dishes of another generation represent a spirit and concept of beauty that modern makers have lost. Then there was a tableful of presents from the bride's mother's wedding—items to make the antique collector envious, showing equally the skill and artistry of an even earlier time. It is good to appreciate the present, but also fine to respect and enjoy the achievements of ancestors whose works have endured beyond their time.

In all this the hosts appeared as happy, as young in spirit, as when they first joined hands. Friends, congratulating them, wished them a good start on their "second forty."

* IT IS MORE FUN to have an honor that you do not advertise than to advertise an honor you do not have.

* UNCLE JOE was at the magazine shop, purchasing a popular periodical of doubtful value.

"Why do you buy that one?" a friend asked him.

"Because it's still only a dime," Uncle Joe responded dourly.

Then, as an afterthought, he added, "And it's still not worth it."

Reunion Schedule

Reunion	Date	Place
So. California	Aug. 3-9	Pacific Palisades
Central Missouri	Aug. 3-11	Gardner Lake
Maine	Aug. 3-11	Brooksville
N. W. Iowa	August 3-11	Woodbine
Montana (West)	Aug. 4-11	Doer Lodge
Alberta (Calgary)	Aug. 8-11	Calgary
No. & West. Michigan	Aug. 9-18	Park of Pines
Rock Island District	August 9-18	Aledo, Illinois
Tri-Cities Eastern	Aug. 9-18	Aledo Fair Grounds
Michigan	Aug. 9-18	Cash
S. E. Illinois	Aug. 8-18	Brush Creek
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	Riverside Park, Mitchel, Ind.
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 18-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
Northern California	August 21-29	Pacific Grove, Calif.
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wis.

EDITORIAL

Reflections

Zion Reunion

The sun shone bright on the richly wooded Missouri hills, and in a quiet retreat on the Richmond road, church people from Independence and "regions round about" were gathered for the second annual reunion. Though the day was hot, a cool breeze rose from the blue surface of the lake, ascended the hill, and brought refreshing comfort to the people who filled the tent to overflowing. So beautiful was the scene that one member exclaimed, "It must have been something like this looking out over the Sea of Galilee!" And if people want a name for that lovely little body of water, could they do better than to follow a time-honored custom and take it from the Good Book? "Lake Galilee" would be appropriate and pretty.

Speakers

Bishop G. L. DeLapp was the speaker at the eleven o'clock preaching service, and delivered a message on "The Gathering" which we hope before too long to have for publication—a message that would bring great benefits to the church and its people, if they would observe it.

At the noon hour, a long line of campers and visitors was served with dinner in the rustic lodge, while many others opened baskets and spread picnic lunches on the grass beneath the trees. There were not five thousand present, and very few if any—had fish on the menu. But the spirit of the great repast, when Jesus fed the multitude, was there.

The afternoon bell rang at two o'clock, and brought a ready response from the people, who came streaming back to the large tent on the hill, to hear Apostle C. G. Mesley speak on the subject, "Let the solemnities of eternity rest upon your

minds" (*Doctrine and Covenants* 43: 8). It was good to hear his voice again, and many an old friend who had known and appreciated him in his work in Kansas City Stake was there to hear him, visibly moved with gratitude for his return. Eight years of service in his Australian homeland have strengthened him and deepened his seriousness, and at the same time people find the same kindness in his eyes, the same friendliness in his smile that they knew before his going.

"Yes!" for the Reunion

The question has often been asked, "Does Independence need a reunion? Don't we see enough of each other anyway?" No, we do not see enough of each other in the routine of daily work. We don't always see the best parts of our personalities, and since there are so many of us, we often don't see each other at all. At reunion you greet people who are practically your neighbors, some of whom you haven't seen for months! Moreover, we need to see each other under different circumstances than the usual city noise and haste. It is the spirit of reunion time that brings out qualities in our friends we had never known, or had forgotten. Certainly Independence needs the reunion.

And it would appear a safe statement that in this second annual meeting the Independence reunion has established itself, and with good administration should continue to grow in importance. A few years hence, and this could be one of the great reunions of the church.

A fine young man, Bishop Wayne Updike of Kansas City, was responsible for the evening sermons.

Premonitions of Zion

We were sitting in a garden—a beautiful garden. It was made so by the hands of one who loved it. He

knew what soil each plant, bush, bulb, and tree required, what treatment of water, sun, and shade would help each one to grow best. Knowledge, patience, toil, and care had made it beautiful so that from any point the visitor would get a new perspective or, moving along the paths, observe a rapidly changing scene delightful to the eye. And along the paths there were nooks and alcoves, with chairs for the visitor to rest in, tables where he might read or write. A waning moon swimming in a blue sea with cloud-land shores overhead, cast soft shadows under the trees, and one inhaled the clean country air, fragrant with the scents of growing plants of many kinds. . .

But that evening there was food on the tables, products of the soil and of human skill. And when the eating was done there was talk—good talk unhurried and uninterrupted, the kind of talk in which one re-examines life and his thoughts about it. A surgeon, under questions, discussed new medicines that had been described in the papers, and a new type of operation. A teacher talked of social and racial problems in his city. An orchardist talked of his plans for the soil, and new varieties of trees. A philosopher swung the talk around to the objectives of the church, and what might be expected in the future.

Under such circumstances, talk of Zion was the most natural thing in the world, and all things seemed possible. And were not these very circumstances a foretaste of fulfillments yet to come? This happiness, this comity of minds, this brave examination of reality and faith was an "assurance of things hoped for, an evidence of things not seen." If this much could be realized, why not the rest?

If we could only realize that many things we have now are steps on the way, promises already partly filled, the groundwork of the plan yet to be completed in detail, we could be much happier and more grateful for what we have.

L. J. L.

OFFICIAL

Regional Conferences on Religious Education

The Department of Religious Education, with the wholehearted co-operation of members of the Twelve involved, have arranged a series of Regional Conferences on Religious Education as follows:

PLACES	DATES	AREA REPRESENTED	REGIONAL CHAIRMAN
London, Ontario	Sept. 13-15	All districts and branches of Ontario	Almer Sheehy
Flint, Michigan	Sept. 20-22	All districts of Michigan	Harry Simons
Chicago, or Aurora, Illinois	Sept. 27-29	All branches and districts of Chicago-land and Northeastern Illinois districts.	Joseph Baldwin

The theme for these conferences will be: "More effective religious education in our smaller (typical) branches." Each conference will be in session from Friday 6:00 p.m. to Sunday 4:00 p.m. The staff of each conference will consist of F. M. McDowell and John R. Darling from the Department of Religious Education, any general church officials available, and selected assistants among district and local workers.

Each conference will have five major divisions as follows:

1. More effective religious education for young adults and adults.
2. More effective religious education for young people.
3. More effective religious education for the junior high age.
4. More effective religious education for children.
5. More effective administration of religious education.

Each of these divisions will be called a commission, and each division will be provided with a commission chairman, secretary, and stenographer. Meetings of all the commissions will be interspersed with worship services, demonstrations, and social and recreational features.

Attendance at these conferences

will be limited generally to administrative officers and key religious education workers of the branches and districts represented.

A registration fee of \$1.50 will be

charged each individual attending the conference. This to assist in defraying the expense of the conference.

Regular sessions of the conference will continue on Sunday. While Sunday visitors are not anticipated, should such come they will be cared for in special services separate from the sessions of the conference, with the possible exception of the Sunday evening service which, if desired, may be provided by the local authorities of the branch where the conference is held.

An attempt will be made to place in the hands of district and local workers further analyses of each of the problems to be discussed. Letters of inquiry should be addressed to the Department of Religious Education, The Auditorium, Independence, Missouri, or to the regional chairman.

THE FIRST PRESIDENCY,
By Israel A. Smith.

It is extremely inhospitable to invite people to your house and give a certain number of them not a single swallow of anything they can drink. In other words, to force people to go thirsty or to drink an alcoholic beverage which they do not want, is

as inhospitable as to invite them to dine and put nothing on their plates but the one item of food to which they happen to be allergic.—Emily Post.

Across the Desk

IN HIS CURRENT report to the First Presidency, Elder Casimir Nikel comments on the problems arising in the Cleveland Branch, over which he presides, by reason of transfers to the Center Place and elsewhere. Brother Nikel reports:

The predominant spirit of migration in our national life has shown up in a definite way here. We lost fifty-eight members by transfer during the past year, which began with my coming to Cleveland in June of 1945. Thirty-eight of these members were active by way of attendance and financial support. Nine of the thirty-eight were priesthood members. Consequently our working personnel has been depleted and our financial strength has been undermined. Our total gains for that same period consist of thirteen adult members; eleven by transfer and two by baptism, which occurred the last Sunday of June. Besides the losses by transfer, we had several deaths, among them one charter member of the branch.

This arresting example of the influence of transfers out of an important center illustrates a problem which is causing the general officers of the church considerable perturbation. Without any specific reference to Cleveland, we would like to point out that many persons are gathering to the Center Place and the regions round about without the consultation provided in the law and are moving to centers where we cannot minister to them adequately and at the same time are leaving branches which can ill afford the loss of their spiritual and financial support. If the work of the gathering is to go forward as designed by God, it is imperative there shall be stable branches throughout the domestic fields and in the missions abroad, and that these branches shall be maintained without serious loss by migration.

F. H. E.

The Glory of God

By Robert J. Miller

Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple. The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one.—*Doctrine and Covenants* 90: 5, 6.

WE AS A PEOPLE talk of Zion, and wonder when it will be established.

God has set no specific time for the building of Zion in point of years—but in point of human behavior. When Zion does come, it will have been created and sanctified by intelligence; it will be governed by intelligence; and it will be perpetuated by intelligence; for intelligence is the glory of God.

Intelligence is a universal spiritual entity as eternal as God, and coexistent with him in point of time. It is the highest attribute of God, for it is his glory, and is possessed by him in its fullness.

In the day God created man “in his image, and after his likeness” he shared this prized attribute with man, and thereby endowed him with the quality essential to free agency and ultimate fellowship with him. Today, as at creation, man possesses intelligence in varying degrees by the grace of God; and in this common bond, man recognizes a true relationship with God the Father.

INTELLIGENCE would not be considered “the glory of God” by Christ himself, were it not for the fact that intelligence is basically good and honest, forsaking evil. But it is possible, however, to pervert its use, just as it is possible to pervert truth and use it for evil.

In the work of God it operates creatively evolving new works and processes, compatible and in harmony with existing law. It is

worthy to pass judgment on all creation for in its bosom creation was conceived.

The sphere in which intelligence operates in and through the mind of man is that of comprehending truth and directing its use. It seeks to understand the purposes of God in all created things; and in its understanding and comprehension, man finds the power to “have dominion over all the earth and subdue it.”

THE OPINION has often been expressed that “we are getting too smart”—that modern inventions and discoveries are leading us away from God; that we no longer have the time to seek God in worship, or to fulfill our proper social obligations by the “good neighbor policy,” because science has created too many distracting influences.

It is true that man is awakening, as it were, from a deep sleep, and now appreciates the tremendous power latent in his intelligence. This has been proved innumerable times in the recent past as well as today. It has also been proved that perversion is possible in its use. But dare we lay the sins of man in any way at the door of intelligence?

That which intelligence reveals in spiritual and physical things testifies to the glory of God, to his power, might, and dominion. Surely then, it cannot be condemned for doing its work. Neither can men who exercise intelligence be condemned for their part in scientific achievement—whether it be the revelation of spiritual truth or the discovery of atomic energy.

Progress in science is not under condemnation, as some might have us believe, but enjoys the blessings of God, because it glorifies God. Discovery and invention are the fruits of intelligence acting in their proper sphere, and upon the truths of God as they are “independent in the sphere in which God has placed them.” In other words, scientists work with truth as it exists.

If atomic energy is wrongly used to destroy, intelligence has no part in the dictation of that policy. If we do not neighbor as we once did, the fault does not lie with the railroads, busses, or automobiles. If we spend all our time in pernicious ways, we cannot blame the products of creative, honest thought. Intelligence "in its proper sphere" has no part in dictating any destructive use of truth.

THE FACT that we have made a havoc of our lives and muddled up society is not a fault of intelligence. The sin lies within ourselves, and is directly attributable to the error of our ways. Honest thought—intelligence—does not tell us to swear, use tobacco, drink intoxicating liquors, snub our neighbors, procrastinate our work, and waste our time, or break any of the moral and physical laws. We do those things because we want to indulge our appetites, give vent to our feelings, or satisfy the lusts of the flesh. And as a rule, we don't think too hard upon whether or not they are right before we do them. In fact, we often feed ourselves a lie to induce the conviction that they are right and will do us no harm.

The answer to our trouble does not lie with the progress of man in the realm of thought, but within ourselves. We have proved capable of dealing honestly with truth in abstract matters; but we find it hard to do so with truth as it enters into our daily living. For instance: We like the taste of food, so we eat to excess; intelligence tells us this is wrong and will injure our health; in fact, intelligence proves it to us, yet we deliberately eat unwisely to satisfy taste. We like to ride in automobiles and take long trips, so we devote a lot of time to pleasure riding, and we find ourselves away from home so much during our idle hours we have little time to neighbor. We could go on and cite more vicious examples; but it is unnecessary, for we know this to be true.

We are prone to do the things our senses crave, and give vent to the passions within us. We know when we are wrong, for these things were "plainly manifest from the beginning,"

but we want to do them because they appeal to us, and are so satisfying at the moment. Herein lies the answer to the question, "Why has science outstripped the church in progress?"

Learned men of the world, and of the church, who can and do deal honestly with truth in impersonal matters, have trouble in being honest with truth as it affects them personally. They all know what is good or bad for them—intelligence tells them that; yet they too fail to deal honestly with truth in personal matters on many occasions.

WHERE, THEN, lies the failure? Where is the condemnation of man? "Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive [obey] not the light [truth]. And every man whose spirit receiveth [obeyeth] not the light [truth] is under condemnation, for man is spirit." The failure lies in disobedience to all natural and spiritual law, for it is of God.

The law dealing directly with man has been given of God through Christ and the prophets that man might learn to live in harmony with God and his fellow man; that his spirit and body might be in perfect accord—for only in this manner can there be a fullness of life. To quote, "The elements are eternal, and spirit and element, inseparably connected, receiveth a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."

The hope of each of us lies in being honest with ourselves in all our thinking, and in acting honestly upon it. We must learn self-denial and self-discipline. We must learn to be our own severest critics, and admit our faults to ourselves and to God. There is no hope for us when we close our eyes to our weaknesses; and there is little hope for the church. God can only work with us when we are willing to work with ourselves; for only then will we humbly turn to God, accept his

(Continued on page 9.)

The Restoration

By Evan A. Fry

15. The Dark and Cloudy Day

OUR PREVIOUS CHAPTER brought us to the tragic date of June 27, 1844, when Joseph Smith and his brother were murdered in cold blood at Carthage jail, while under the protection and custody of the State of Illinois, although Governor Thomas Ford had solemnly promised them protection and a fair trial. The death of these two leaders was the beginning of the end for the beautiful and thriving city of Nauvoo. It was also the beginning of what the church has come to term since, "The Dark and Cloudy Day,"—a period of hardship and trial, frustration and disappointment.

On July 15, 1844, three members of the Quorum of Twelve Apostles in Nauvoo, were joined by W. W. Phelps in a letter, advising the Saints to be resigned, to trust in God, and to continue to build the city and the temple which had recently been begun. On July 30, 1844, Samuel H. Smith, a brother of Joseph and Hyrum, also died, presumably as a result of an injury incurred some time previous at the hands of a mob. In October, 1844, notices were published in many of the newspapers in towns about Nauvoo, calling all men to meet at Warsaw on a certain date for a great "wolf hunt." It was generally understood that the "wolves" to be hunted would be Mormons. Governor Ford heard of the proposed hunt, and sent the militia to keep the peace. The wolf hunters fled without getting any wolves when they heard of this development.

Things continued more or less peaceably in Nauvoo until January 21, 1845. On that date the legislature of the state repealed the Nauvoo Charter, and thereby sealed the doom of the city, which was thus left without any form of local government. Governor Ford's advice was ignored in this action, for he had counseled only the *revision* of the

charter to eliminate its objectionable features; he had pointed out the manifest impossibility of keeping any semblance of order or progress in a city of 30,000 without any sort of local government.

THE PROBLEM OF civil government was perplexing enough, but the Saints had another problem which was to them even more serious. That was the problem of ecclesiastical government. When their leader had been killed, most of the church officials were far away. Sidney Rigdon and Parley P. Pratt arrived shortly after, making three members of the Twelve, and one member of the Presidency in Nauvoo. If the church had been able to present a united front to its enemies, the history following 1844 might have been different, but the church was torn internally with strife and inordinate ambition, and dishonest, as well as honest difference of opinion. As early as 1831, instruction had been given, which, if heeded, would have enabled them to steer safely through this troublesome period. That instruction, given in a revelation through Joseph Smith, and accepted by the church as law, was that "... none else shall be appointed to this gift [i. e., of being prophet and head of the church] except it be through him." The church was further warned; "... receive not the teaching of any that shall come before you as revelations, or commandments; ... For verily I say unto you, that he that is ordained of me, shall come in at the gate, and be ordained as I have told you before."

During the first years of this "dark and cloudy day" then, the church was harrassed not only by its enemies from without, but by the jockeyings for power of the men within. Brigham Young, who was the president of the Quorum of Twelve Apostles, published an article in the

Millennial Star on August 8, 1844, stating in part: "You cannot fill the office of prophet, seer, and revelator. God must do this. . . . You cannot take any man and put him at your head; you would scatter the saints to the four winds. You would sever the Priesthood. I again repeat, No man can stand at our head, except God reveals it from the heavens." On August 15, in the following issue of the same paper, he declared, "Let no man presume for a moment that his [Joseph's] place will be filled by another; for remember, he stands in his own place, and always will." And in the September *Times and Seasons*, published by John Taylor, one of the Twelve, this promise is made: "When any alteration in the Presidency shall be required, seasonable notice shall be given." We ask you to remember these statements as we proceed with our history, and as we trace for you later the attempts of various leaders to establish themselves as heads of the church.

On the death of the prophet, Sidney Rigdon who was not far from Nauvoo at the time, and who was one of Joseph Smith's counselors in the First Presidency, asserted his right to preside over the church. He called a conference at which to present his claims, but Brigham Young, arriving before the conference date, took charge of affairs, and succeeded in having Rigdon repudiated unanimously by the people. At that conference, it was unanimously resolved that "the twelve be upheld in their calling." This was entirely proper and legal, because the Quorum of Twelve was second in authority to the Presidency in the church, and the ones who would normally be expected to undertake the government of the church until the Presidency could be re-constituted. So, the closing days of Nauvoo found the var-

ious members of the Quorum of Twelve, under the leadership of their quorum president, Brigham Young, carrying on the business of the church in Nauvoo.

AFTER THE repeal of the charter, things went from bad to worse. The neighboring counties charged repeatedly that Nauvoo was the center of organized bands of thieves and counterfeiterers, and these inflammatory charges, founded entirely upon rumor, were published in all the opposition newspapers up and down the river. The Saints charged on the other hand—and probably not without some justification—that thieves and criminals fled to Nauvoo after their crimes, not only because they could easily become lost in a large city of thirty thousand people, but because to do so would intensify the suspicion and hatred which the anti-Mormons held for the people of the city. Feeling ran very high during the summer of 1845, with many of the anti-Mormon newspapers demanding that they be expelled from the state.

On September 10, 1845, anti-Mormon mobs began burning scattered farm homes of the Saints who had settled in the farm territory adjoining Nauvoo, and destroyed from 100 to 125 of them, oftentimes with much grain and farm equipment as well. Sheriff Deming died in office about the time of these deprivations, and at a special election J. B. Backenstos, a nonmember favorable to the Mormons, was chosen to fill his place. Backenstos issued a proclamation, calling on the rioters to desist, but without results. Then he called for volunteers to form a posse to apprehend and punish the men perpetrating these deprivations, suggesting that because of the delicate situations involved, they should be drawn from men not of the church. No one came, so Backenstos called for Mormons to fill his posse, swore in as many as he needed, and gave battle to the rioters, dispersing them and killing two of their number.

Governor Ford sent General Hardin and the militia to restore order, and Backenstos was indicted for murder, but acquitted in court upon his showing that he was carrying out his sworn duty in an orderly and legal manner.

ON OCTOBER 1 and 2, 1845, a convention was held at Carthage, Illinois, attended by delegates from the nine neighboring counties. This convention considered the Mormon question, and published their conclusions in a resolution, which asserted, among other things: "it is too late to attempt settlement on any other basis than that of the removal of the Mormons from the state . . . We do not believe them to be a persecuted people—whatever grievances they may suffer are the necessary and legitimate consequences of their illegal, wicked, dishonest acts." This convention appointed four commissioners, (one of whom by the way was Stephen A. Douglas) to request the removal of the Saints from the State of Illinois. There was no alternative. Their leader was dead; their charter canceled, their lives and property no longer safe. The church leaders agreed to move the following spring, and in their letter of acceptance informed the commissioners that preparations were already under way; that four companies of 100 families each were already organized to move, and six more companies of equal size were preparing. This made a total of 1,000 families, probably five or six thousand souls, preparing to move as soon as weather permitted in the spring.

But the history of Jackson County and of Far West was to be repeated again. Each of the other expulsions of the Saints, you may remember, took place in the fall of the year, *after* the crops had been harvested, so that the mobsters could move into the homes the Saints had built and enjoy the fruits of their labors. Mobs roamed the country, burning and pillaging the people who had promised to move in the spring. No one's life was safe outside the city of Nauvoo, if he were known as a Mor-

mon. The Saints speeded up their preparations, and by February of 1846, two thousand of them had crossed the Mississippi River ice on their way to the West. Governor Ford, in his account of these troubled days, says that by spring, 12,000 wagons were built in Nauvoo shops and ready to leave. By May of 1846, 16,000 people had left Nauvoo in organized groups and headed for various destinations, and the once thriving city of 30,000 had dwindled to less than 1,000. Mobsters continued to terrorize the countryside. On September 10, 1846, occurred the Battle of Nauvoo, after which the city was completely deserted, save for the old, the sick, and the dying. A posse headed by a specially appointed political opportunist named Carlin, and by a Reverend Brockman, who is characterized in Governor Ford's book as ignorant, uncouth, a grafter, thief, and tax-dodger, encamped before Nauvoo. In the posse were 1,000 men, well armed, equipped with six pound cannon and a well-supplied wagon train of food and equipment. Defending the city were 150 remaining Mormons, and 150 of the people who had bought Mormon property in the city, and more or less half-heartedly joined in the defense of the city. Though the posse which was intent on burning and sacking the city was repulsed, the Saints saw the futility of further defense, and left—leaving the city in full possession of their enemies by September 17, 1846.

TO FOLLOW AND trace minutely all the groups that left Nauvoo would be a lengthy and confusing task. Some went to Texas under the leadership of Lyman Wight, where they opened up five new counties, established several grist and saw mills, and hired out as contractors for the construction of public buildings. Lyman Wight never claimed to be the leader of the church, but acted in his capacity as a member of the Quorum of Twelve, to preserve this *colony* of the church until "Young Joseph" should be mature enough to take his father's place.

Wight had been present with Joseph Smith in Liberty Jail when hands had been laid on this small lad—not quite twelve years old when his father was killed—and he had been blessed and set apart and designated as his father's successor. Wight died in Texas in 1858, and many of the people who had followed him there lived to join forces with "Young Joseph" in later years.

James J. Strang was another leader who produced a letter from Joseph Smith which he claimed gave him authority to lead the church into Wisconsin. He took his followers first to Voree, Wisconsin, and later removed to Beaver Island in Lake Michigan, where he founded the town of St. James, and established himself as king. He was elected to the Wisconsin legislature, and proved to be an able man and a shrewd politician. He was murdered June 16, 1856, presumably by political enemies. Other groups were led away from Nauvoo by Charles B. Thompson, who established the town of Preparation, Iowa—by Bickerton, Cutler, Rigdon, and several others. The majority of the church outside of Nauvoo simply refused to follow any leader, and entered upon a period of watchful waiting, or perhaps simply forgot the church and drifted into other organizations.

The largest single group to follow any leader during this period was the group which went west with Brigham Young. Before sketching their history briefly, these facts should be established. In 1844, at the death of Joseph Smith, the membership of the church was not less than 150,000, of whom some 30,000 were in Nauvoo, and some 9,000 in the British Isles. Members were scattered all through eastern United States, Canada, and England. Anything done in the name of the church, then, would have to take into consideration the rights and the wishes of these widely scattered members, or it would be manifestly unfair and illegal.

THE GROUP which left Nauvoo under the leadership of Brigham Young sent advance parties ahead to

plant winter wheat in preparation for the main body that was to follow, and establish temporary shelter at Winter Quarters, near the present site of Omaha and Council Bluffs. On December 5, 1847, seven members of the Quorum of Twelve met in Winter Quarters, and appointed Brigham Young president of the church, and Heber C. Kimball and Willard Richards his counselors. With only seven of the twelve members of the quorum present, it would have been impossible to obtain a majority vote in favor of this action, unless Brigham Young had voted for himself.

On December 23, 1847, eighteen days after this appointment had been accomplished, an epistle was published from the Twelve, in which they announced that they "had it in contemplation" soon to reorganize the church with a First Presidency, etc. The following day, December 24, this action of December 5 was presented to a conference, and Brigham Young, who only a few months before had told the church that they had no right to choose Joseph's successor until God spoke, was elected president of the church. Only 19 days intervened between the action of the seven members of the Twelve and the "conference." No attempt was made to notify the church members in the East, in Canada, in England, or to allow them to send representatives. Yet a meeting held without notice on the very outposts of civilization, presumed to choose a new head for a church of 150,000 members.

The business meeting was held in a new log building 60 by 40 feet in size. Brigham Young says that it seated 1,000 persons comfortably. If it did, they must have been remarkably small people, for that gives only 2.4 square feet of floor space for each person. But granted that it did seat 1,000—you will see at once the unfairness and the illegality of accepting the legislative action of 1,000 people out of 150,000, when the other 149,000 had no notice of the meeting, and no opportunity to get there or to send delegates.

How many people followed Brigham Young to Utah? There are no very accurate figures that I know of, but three years after their arrival in Utah, a census disclosed a total population of only 11,380, including nonmembers and slaves. We have stressed these figures to make this point—that the main body of the church did not follow Brigham Young at all; that he achieved his position by trickery and fraud. In Utah he and all his followers were rebaptized, reconfirmed, and reordained. And it was in Utah, on August 29, 1852, that Brigham Young first publicly proclaimed what had been privately practiced in Utah for some time before—and what continues to plague the Utah church to this day—the doctrine of polygamy. Several other doctrines were also proclaimed—doctrines which were drastically and radically different from the things Joseph Smith taught in his lifetime—until the church in Utah bore little resemblance to the church of Joseph Smith's day.

The Glory of God

(Continued from page 6.)

mercies and avail ourselves of the effectual working of his power through the sacrifice and victory of his Only Begotten Son, Jesus Christ, our Lord. This is true repentance. The problem is personal, and is concerned with both the sins of the body and of the spirit.

Yes—when Zion does come, it will have been created and sanctified by intelligence; it will be governed by intelligence; and it will be perpetuated by intelligence—for intelligence is the glory of God.

WHEN YOU LISTEN to a sermon, look for lessons by which you can improve your own life. If you think only of how much good it should do your neighbors, that sermon is useless to you.

Creative Preaching

HOW DID I get along with my sermon at Pin Oak? Not so well, I'm afraid. The audience was noisy and restless, and I couldn't get lined out on my sermon. I don't quite understand, for I did very well on that sermon last month at Orchardville, and I used the very same notes again this time. It's strange how sometimes a sermon will click, and other times it will fall flat."

I think few will dispute the statement that the above remarks are indicative of the general attitude toward the sermon throughout the church today. It is my belief, however, that this attitude is fundamentally wrong; it is hindering our spiritual growth as individuals and rendering our preaching service impotent.

Great preaching experiences that stir us to the depths of our souls and set us on fire with the vision and spirit of the kingdom are indispensable to this work of God. But, somehow, life and power must be put into our sermons if we are to have great preaching experiences in our local branches. Somehow a fire must be kindled in the sermon, or better yet, in the preacher, if the sermon is to again assume its rightfully important place in the work of evangelism and religious education of the Church of Jesus Christ.

From the days of Adam and Enoch until now, preaching has been one of the chief methods, if not *the* chief method, of instructing men in the ways of the Lord, and of persuading them to follow him. Preaching was the means used by Adam, Enoch, Noah, Moses, Isaiah, Jeremiah, Peter, Paul, and the Master himself. It was used by Alma when he sought to set the church of his day aright and call the people back to God. It was by preaching that the Nephite disciples of Jesus converted the whole land to the Lord in

By J. D. Anderson

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two years' time. It was principally through preaching that the early church spread the story with such remarkable rapidity.

Preaching as a method has proved itself. It has been said, and truly so, "The preaching service is not on trial today, but this generation is on trial." In every dispensation of the gospel, God has called men and sent them out to preach. These men, in each period have gone out with power and set others afire with their impassioned and inspired preaching. Surely this, our day, is no exception. Surely today such preaching will produce similar results.

If this is true, then why are the preaching services at present not more virile and inspiring? Why are they unattractive to the majority of our youth and adults? Many of our youth and menfolk, especially, have lost interest, or perhaps never found interest in the average preaching service. When a special speaker is imported for a series or a special day, the attendance is somewhat better, depending, of course, on his reputation as an entertaining speaker; yet the local priesthood usually preaches to disappointingly small congregations.

What is the reason for this? Is there a solution to this problem? I believe there is.

I think one of the main reasons for this condition, and at least a partial solution to it, will not be too hard to find.

POOOR ATTENDANCE at the preaching service is not principally because of impatience or boredom with preaching, but rather with poorly-composed and unskillfully executed lectures. This is said with all kindness, and with an eye to my own shortcomings, yet it is still very true.

We have long taught our priesthood to prepare a formal sermon, much as a sectarian minister or religious lecturer might go about preparing a sermon or speech. Naturally our preachers have, in most cases, become formal, but ineffective sermonizers and, because of their lack of training, the pulpit service has degenerated into a rather amateurish lecture hour.

If this seems overdrawn or too strongly put, it is because of a desire to make the picture vivid. Who has not labored and perspired with some brother who, in spite of being a poor reader, has attempted to half read and half tell a sermon which he had written, perhaps months previously, for some other service, or which he had borrowed from a book or another brother? What preacher has not worried and fretted about what to say—say in his next sermon? What minister has not gone home, sick at heart because he felt his efforts were a complete failure, and wondered why his warmed-over notes had lost their old heat and left both him and his audience cold?

How can our local ministry expect to compete with the experts in all fields of commercialized entertainment, and with the vast number of other attractions which claim our people's attention, time, energy, and money, if they persist in using methods for which they have neither the training, the capacity, the background, nor the time? The answer is given by the embarrassingly numerous empty pews in our church services. We are not meeting this competition successfully today, nor will we do so in the future, with our present methods of sermon preparation and delivery.

WHAT METHODS are referred to?

I refer to those that are generally variations of the following example: An elder of a certain locality, who was a business manager and had little spare time, was asked to preach in a neighboring branch. About two weeks before the set date, he asked the president of the branch if he had preached a certain sermon

to that congregation at any previous appointment. When the pastor replied that he thought not, the elder expressed his relief, for this was the only one of his sermons that he could be sure had not been used in the branch before, and at this busy season he would not have time to construct another. He further explained that he had used this sermon in several other branches recently, and thus felt he would be better able to deliver it than any of his older sermons or a new one. He was advertised, but because of his lack of reputation as an entertaining, forceful, or challenging speaker, the congregation was small. The people received what they expected—a few good thoughts, warmed over and served in a laboriously uninteresting, though earnest, fashion.

Probably someone is asking the question, "What is wrong with this method, and is there a better one?" Here is the answer as I see it. The purpose of the sermon is that of instruction, inspiration, and persuasion in righteousness. It is the purpose of the sermon to meet the mental and emotional needs of a particular congregation, or perhaps a part of the congregation, on a specific occasion. And since only God can know what these needs are and how they should be met, only he can know what kind of sermon will truly minister to a waiting congregation. Since obviously no two congregations will be exactly the same, it naturally follows that no two sermons should be the same if they are to minister effectively. Sometimes a need has been so urgent in a congregation that the Lord has nearly forced the speaker to change his subject completely. We all have heard such testimonies from our experienced priesthood, but who knows how many times hungry people have been turned away unfed because the preacher was unresponsive to the leadings of God's Spirit. Surely such divine direction to abandon a ready-prepared sermon is a plain condemnation of our attitude toward and approach to a preaching experience.

A PERSONAL experience may help to illustrate my point. I had been under general church appointment as a missionary elder for a little over a year when I was asked to conduct a series of meetings at a small branch in the Middle West. As usual, with some thought and prayer, I selected a list of sermons from my limited supply and mailed the list to the pastor for the advertising. When I arrived on the scene of action, I proceeded according to the usual pattern. The first Sunday I preached two sermons from two sets of notes which I thought were especially suited, but my audiences, though polite and sympathetic, were obviously unimpressed, and I realized I had failed to minister adequately to members or nonmembers.

I was a thoroughly discouraged young missionary when I retired to my room that night. I need not tell you what was the theme of my prayers. This experience was not my first, nor my worst, but I was becoming increasingly aware of the needs of people, and my desire to minister to these needs was growing stronger.

In the two or three days that followed, I studied and prayed over this problem every chance I had until one forenoon, while reading again Section 83 of the *Doctrine and Covenants*, I came upon the words, "Neither take ye thought beforehand what we shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (paragraph 14). Those words seemed to stand out from the page, and the thought that therein lay the answer came to me with considerable force. After a couple of hours of study and prayer on the matter, I came to the conclusion that God desired we should become fully saturated with his word and any other worth-while knowledge in order that we would have a rich source from which to draw, but that we should trust to him to guide our thoughts for the particular preach-

ing service, since he alone knows the need. Consequently I prepared for the next service by studying the general subject which had been advertised, but did not outline a definite sermon. That night and the following nights, I preached without notes and had unusual liberty of thought and expression. I closed the series with eight baptisms and the assurance that I had been able to minister to the people.

MY EXPERIENCES since then have convinced me that though God could direct us in writing out a sermon, word for word, that would be just what was needed for our next preaching experience, he has not deemed it wise to do so in all ordinary cases. Even if he did, we would not be able to read it effectively unless he quickened and inspired us at the time. It is my sincere belief that our Heavenly Father wants us to walk by faith in this, as in all other activities of his church. This is the advice which was given to the New Testament priesthood and was repeated in our own dispensation: "Let the morrow take thought for the things of itself."

After a few years of experience in preaching, I have now developed the method of continual study of the Word of God and other good books and articles, constant observation of people, regular prayer, and periodic attempts to write on different subjects that pertain to my ministry. I do not write out formal sermon notes, but when a preaching experience draws near, I begin to pray for direction and try to think of different needs which seem to be apparent, and analyze how they might best be met. I also often browse through the Scriptures, praying for, and expecting to receive, direction. Sometimes I get a "lead" on a subject several days before the sermon—sometimes not until the service starts, and a few times I have not received direction until I started to talk. However, or whenever, it comes, even

if I have time to do so, I do not compose a definite sermon even in outline, either on paper or in my mind. Instead, I think in terms of subjects, principles, laws, illustrations, definitions, Scripture passages, and introductory statements, and wait for such inspiration as the Lord sees fit to bestow, and as the congregation and I are prepared to receive.

I recognize that I am not a great preacher, and I do not always preach with insight, coherence, clarity, and force, but I know my pulpit ministry is far better when I obey the admonition to "treasure up in your minds continually the words of life" and then trust to God for inspiration at the very hour of need. Because I have proved to myself the value of this method, I wanted to share my experiences and beliefs with my brethren, in the hope that they may be helped as I have been.

Of course, each man must work out for himself that particular method which is best suited to his own nature and situation. My plea, however, is that each minister should get away from the idea of formal "canned" lectures, delve more deeply into the Word of God and the spiritual needs of the people, and then trust to our Lord for inspiration in the hour of need.

The Lord has said, "first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit, and my word; yea, the power of God unto the convincing of men."—*Doctrine and Covenants* 10: 10.

"Unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter, which was sent forth to teach the truth; . . . why is it that ye can not understand and know that he that receiveth the word by the Spirit of truth, receiveth it as it is preached by the Spirit of truth? Wherefore he that preacheth and he that receiveth, understandeth one another, and both are edified and rejoice together."—*Doctrine and Covenants* 50: 4, 5, 6.

Worship Suggestions for September

By Ruby Strand

Theme for the Month: "WAYS OF ACHIEVING THE KINGDOM."

SEPTEMBER 1, 1946

Theme: "Achieving Through Loving."

Prelude: *Saints' Hymnal*, 31, or "Admonition," tune, "I Will Sing of My Redeemer."

Call to Worship:

Oh, my people, saith the Spirit,
Hear the word of God today;
Be not slothful, but obedient;
'Tis the world's momentous day!
Unto honor I have called you—
Honor great as angels know;
Heed ye, then, a Father's counsel,
And by deeds your purpose show.

Love ye me and love all people—
Love as I have loved you;
This your calling, this my purpose,
Thus be my disciples true.
Then in this exalted station
Your companion I will be;
Every promise of my Scriptures
Will be verified in thee.

—*Admonition*, Stanzas 1, 6.

Opening Hymn: *Saints' Hymnal*, 31.

Scripture Reading:

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 34, 35, Inspired Version.

Hymn: *Saints' Hymnal*, 191.

Suggestions for Theme Talk:

True religion involves love, real inward love, and nothing externally religious means a great deal without this type of love for others. The happiest people on earth are those who think most upon the needs of others, those who are loving most. Daniel Webster said the strongest argument for religion that he knew was an old aunt of his who lived up in the New Hampshire hills. Apparently she was a woman who felt a deep and abiding love for others. Is anyone likely to think

We dare not treat this matter lightly, for if we do, we are trifling with the souls of men, and playing at our ministry. God will hold us accountable for the way we approach and conduct our preaching services, for we are called to reveal him unto the people and to reconcile the people unto him. This requires inspired preaching which grows out of a life of devotion to Christ and to his people. This type of sermon is not to be borrowed, all cut and dried, from any book or notebook whatsoever. It is a new creation which is individually suited to a particular preaching experience.

of our lives as reasons for believing in Christ and his church?

Whenever a man did Jesus a wrong, he looked upon the wrong as a sure sign of a deep need in the man's life. An insult or a blow signified a need in that individual's life. He thought first of the man's need—not of the wrong done. This is LOVE. When the Samaritan village used him spitefully, he was sorry for the village, rather than resentful for himself. This was LOVE. When Judas betrayed him, he thought of the man's pitiable failure—turned into an apostate when he might have been an apostle. This was LOVE.

Character is transformed by our capacity to love deeply. Let us ponder on the great love of Christ and pattern our lives accordingly, starting in our homes and letting this spirit of love radiate out into the lives of all mankind.

Poem:

WE MUST ALL LOVE

We must all love one another
And have Zion in our homes.
Love our neighbor and our brother;
We must all love one another,
Forget self to serve the other;
Speaking in sweet loving tones.
We must all love one another,
And have ZION in our homes.

—Jeannette Weldon.

Closing Hymn: *Saints' Hymnal*, 316 (Stand).

Prayer: One of consecration, asking for a deeper love.

Challenge:

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure. Amen."—Moroni 7: 53.

SEPTEMBER 8, 1946

Theme: "Achieving Through Serving."

Worship Center: Picture, "The Good Shepherd."

Prelude: *Saints' Hymnal*, 263.

Call to Worship:

"If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."—John 12: 26.

Opening Hymn: *Saints' Hymnal*, 66 (stand).

Prayer: Asking that we might achieve the kingdom through serving.

Hymn: *Saints' Hymnal*, 344, stanza 1.

Scripture Reading:

"Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore, if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."—*Doctrine and Covenants* 4: 1.

Hymn: *Saints' Hymnal*, 344, stanza 2.

Scripture Reading:

"When ye are in the service of your fellow beings, ye are only in the service of your God."

Hymn: Saints' Hymnal, 344, stanza 3.

Poem:

A PROMISE

I made a promise to my King,
Head bowed, on bended knee;
I said that I would follow him,
Where're he wanted me.

I made a promise to my King,
What else was I to do?
He wanted me, I wanted him,
And now to see it through.

I made a promise to my King,
'Twas what he'd have me do.
Oh! Father, hear this prayer,
though weak,
And let me come to you.

I made a promise to my King,
A bond of liberty,
And if that promise is fulfilled,
Then he will make me free.
—Muriel Bush.

Suggestions for Theme Talk:

There is a work for each of us. By experience we learn that the deepest satisfaction in life lies in service. Doing some real kindness for a person who has no special reason to expect it from you is a rich experience. Jesus' joy was at heart this satisfaction which comes from finding those whom he could serve. When asked one time by a lawyer this question, "Who is my neighbor?" he told the story of the Good Samaritan. We know it well, but have we always applied it? Have there been times when we have passed by on the other side of the road? At another time Jesus admonished his disciples in this manner: "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just."—Luke 14: 12-14. How often we fail to see the truly needy ones, those who are poor, maimed, lame, blind spiritually as well as physically. Service to mankind is a never ending process of ever being on the alert for those with whom we might share the gospel of Jesus Christ. That is our REASONABLE SERVICE, as Paul reminded the Roman Saints. His exact words were: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12: 1.

He also said, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Romans 12: 20, 21. People many times, by the spirit of the evil one, are found rejecting the ministry of those servants of God who would serve, and yet in their need we must always be ready to serve, forgetting all else except the desire to serve mankind.

Closing Hymn: Saints' Hymnal, 345.

Challenge:

"Verily, verily, I say unto you, This is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day."—3 Nephi 12: 34, 35.

SEPTEMBER 15, 1946

Theme: "Achieving Through Seeking."

Prelude: Saints' Hymnal, 3.

Call to Worship:

"They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee."—Psalm 8: 10.

Response by Congregation: Psalm 63: 1, 2, 3. (This may be typed on individual slips, or placed on a board.)

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee."

Opening Hymn: Saints' Hymnal, 45. (One in charge reads words first. Note "And seek thy glory to promote" in last stanza.)

Scripture Reading:

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; for the Lord thy God is a merciful God; he will not forsake thee, nor forget the covenant of thy fathers, which he sware unto them."

Suggestions for Theme Talk:

In the Scripture reading just read, Moses is exhorting Israel. What is more important to us, his counsel holds good for us today. Note that he said, "When thou art in tribulation and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God [in other words, seek the Lord] and shalt be obedient to his voice . . . he will not forsake thee." What were some of these things to which Moses had reference? For one thing, he warned against graven images. How many graven images have we, his so-called chosen people of the latter days, set up to worship? There are many material possessions which play too important a place in our lives. The Lord said, "I love them that love me; and those that seek me early shall find me."—Proverbs 8: 17. Many times other loves, other images, obstruct our view, and we fail to seek our Lord.

Moses spoke also of a scattered condition. We today are scattered geographically. Furthermore, we are scattered in our interpretation of God's laws and commandments. This is even more serious. Our greatest need as a people today, if we are to achieve the kingdom, is to seek daily the Lord's will in our lives.

Vocal Solo: "Seek Ye the Lord," page 52, in *Lorenz's Favorite Anthem Classics*, Lorenz Publishing Co., Chicago, Illinois. (If this is not available, use *Saints' Hymnal*, 208. Notice the 2nd stanza.)

Prayer.

Closing Hymn: Saints' Hymnal, 284, stanzas 1, 2.

Closing Admonition:

"And now I would commend you to seek this Jesus of whom the prophets and apostles have written, that the grace of God the Father, and also the Lord Jesus Christ, and the Holy Ghost, which beareth record of them, may be, and abide in you for ever. Amen."—Ether 5: 41.

SEPTEMBER 22, 1946

Theme: "Achieving Through Learning."

Worship Center: The Three Books, with Sallman's "Head of Christ."

Prelude: Saints' Hymnal, 335.

Call to Worship:

"For out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written."—2 Nephi 12: 66.

Suggestions for Theme Talk:

Because a young boy took the words of this Scripture seriously, we have a deeper appreciation of the sacred word as found in the Bible, and added to this we have the Scripture found in our two books, the *Book of Mormon* and the *Doctrine and Covenants*. Learning people are growing people. Achieving the kingdom through learning indicates a growing appreciation of the Scriptures added to which we have the growth made in daily application of these fundamental truths. We are admonished to study all good books. We need as a background the guideposts as contained in the Scriptures. These will point the way to the good books. Our bookstores are full of all kinds. Much which passes as good is in reality little better than trash, and only seeks to clutter our minds. "O the vainness, and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish. But to be learned is good, IF they hearken unto the counsels of God." These words are familiar to *Book of Mormon* students. They are timely for all of us. Many books are written in the wisdom of men, and without the Spirit of God to guide us, we find ourselves confused. The kingdom will be achieved as we learn to separate truth from error, light from darkness. Many places in our Scripture we are admonished to FEAST on the word. This suggests more than a nibbling, more than a snack now and then. It means a full course meal, consisting of all the vitamins as found in the three books. Nephi reminds us that his soul delighted in the Scriptures. Jacob, his brother, spoke of the peace and the love of God which come to a people who search the Scriptures. That can be our experience if we set aside time each day to sit at the feet of the Master Teacher. In this way we shall make contribution to the achievement of the kingdom. We can then say with the Psalmist—

Scripture Reading:

"Thy word is a lamp unto my feet, and a light unto my path."—Psalm 119: 105.

Closing Hymn: Saints' Hymnal, 404.

Prayer.

SEPTEMBER 29, 1946

Theme: "Achieving Through Living."

Worship Center: "Christ Knocking at the Door."

Call to Worship:

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Revelation 3: 20.

Solo: Saints' Hymnal, 328. (This may be hidden music.)

Opening Hymn: (A response) Saints' Hymnal, 333 (stand).

Story: Reverently grouped about the small city of Zion they had built, forty little children sang:

"We want to be like Jesus,
We love him, yes we do;
We want to be like Jesus
And build his Zion, too."

And they did want to build his Zion as happily

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as they sang, gazing upon the miniature city, the work of their own hands.

And yet, there were those in the group who could not sing. They were older, much older than the happy children. Why were they silent? Ah! the words of the song had touched their hearts. The Spirit of God had flooded their souls. They felt the need of Zion. And looking upon his children, they sensed their own unworthiness to teach.

The last strains of the song faded softly away,

"Jesus, Jesus, we love you,
Jesus, Jesus, we love you."

Truly they did love Jesus, for the light of his love was shining in their faces. And as those, who were older, saw that light a silent prayer ascended: "Oh, Father, we know that Zion will be and that those little ones desire a part in building. Help us to build, too, O Lord, lives and homes that are Zion. And grant, dear Father, that the light of thy love may ever shine in our hearts to help us guide these little ones to Zion."—Camilla Collins.

Solo: (hidden music) *Saints' Hymnal*, 332, stanzas 1, 3.

Poem:

I AM THE WAY

"I am the Way," he gently spake,
"To God. No path man dares to take
But mine. I am the Open Door
Unto his kingdom evermore;
And if you will but enter in
And strive to keep thy life from sin,
You shall be saved. I am the Light
Of life, and if you seek the right,
In me you ever shall abide;
I'll be the Shepherd at your side.
Of living water you shall drink
And never thirst; You shall not sink
Into the mire; no worldly snare
Can harm, if you'll be aware.
Come unto me! I am the Vine!
You are the branches; all are mine!
You shall not hunger midst the strife,
My child; I am the bread of Life."

—Camilla Collins.

Period of Silent Prayer: *Saints' Hymnal*, 297, played softly.

Closing Hymn: *Saints' Hymnal*, 213 (stand).

Prayer: That we might achieve the kingdom through our living.

From a Mother of Twelve

I am the mother of twelve children, and am writing this letter in hopes it will comfort someone who may need encouragement. I know that God is our friend, and will be with us in the hour of need. I have been healed several times, and my children have received divine blessings also. Often we have trials that seem unbearable, but if we look to God, he will see us through. My youngest son was killed in an airplane accident while training for overseas service. I could not believe the telegram when it came, but as God's Spirit came to me, I was able to accept the fact that my boy was really dead. I found comfort in remembering that he would never again need to endure pain or trials. That God may bless all who have lost loved ones is my prayer.

MRS. BRIDGET MARGLIN.
505 2nd Street
Antioch, California

News Briefs

Independence, Missouri

More than 200 Oriole and Blue Bird girls from Independence enjoyed a twelve-day session in June at Gardner's Lake near Excelsior Springs. This was the largest number ever to attend camp in any one season. Moving pictures were taken of the girls participating in the various supervised activities, which included swimming, boating, archery, nature study, handcraft, music, and dramatics. On Saturday evening, June 29, three representatives from the Kansas City Red Cross Association gave a demonstration in life-saving. Campfires were lighted each night and, on one occasion, burning candles were set adrift on the lake. The campers ate their meals in the lodge, and cabins were used for sleeping quarters. Each Saturday evening an informal party was held and refreshments served. Banquets were given for both the Blue Birds and Orioles, with Elder Glaude Smith and Dr. Floyd McDowell as guest speakers. On these occasions the tables were decorated with spring flowers and favors.

Kirtland Temple

Pastor, John W. Banks

In April, members of the women's department served dinner to 185 members of the Kiwanis Club at the auditorium, after which a community chorus composed of singers from the Temple Choir and high school chorus presented the cantata, *Olives to Calvary*, under the direction of Clyde Ebeling. The women also served dinner to those attending the district conference in May. Two young men, William Rimes and T. Evan Thomas were recently ordained to the office of priest. Thirteen new members were baptized and confirmed on Children's Day. A branch dinner in honor of Brother and Sister Gomer T. Griffiths, who are now making their home in Kirtland, was held in June. The regional youth conference, attended by 240 young people, was also held in June; Apostles Blair Jensen and E. J. Gleazer were in charge.

—Elizabeth Thomas, reporter.

East Jordan, Michigan

The northern Michigan district youth conference was held at East Jordan on June 22 and 23. Sault Ste. Marie, Gulliver, Gladstone, Boyne City, Gaylord, and East Jordan were represented. District officers Rex Stowe, Walter Fritz, and Joseph Engmark were present. Saturday's activities began with a fellowship service at 9 a.m., followed by a talk by Seventy Virgil Billings; features of the afternoon were recreation and a treasure hunt. A banquet was held in the evening. Sunday also began with a fellowship service, after which the group participated in a forum discussion on "What I can Do to Help My Branch Build the Kingdom." Elder Billings was again the speaker in the afternoon. The conference closed with a dedication and consecration service.

—Betty Scott, reporter.

Sparta, Wisconsin

On Sunday, June 23, a young people's rally was held at Sparta in the U. S. O. building. Representatives from the northern and southern Wisconsin districts were in attendance. The rally began with a prayer service at 10 a.m., after which Missionary James Daugherty gave the sermon. A basket dinner was served at noon. Two new members were baptized by Seventy E. Y. Hunker and confirmed following the afternoon classes, which were conducted by Brother Daugherty. A

dedication service concluded the activities of the day. Short talks, based on the theme, "I Would Be True," were presented by Lyle Shedd, Bill Scaries, and Romaine Lafferty. Special music was provided by Corabelle Fitzsimmons, Arlene Michelson, Zion Ihde, and Inez Ott. This was the first young people's gathering to be held in northern Wisconsin since 1942.

—Mabel Tucker, reporter.

Essex, Ontario

Pastor, J. A. W. Kettlewell

Seven new members were added, through baptism, to the congregation in June. Those leaving the branch are Elder and Mrs. Charles Robinson; Elder and Mrs. Ezra Mifflin, and Elder and Mrs. William Andrew; all three families are moving to Missouri. Elder Andrew has been associated with the presidency of the Detroit-Windsor district; Elder Mifflin is the former pastor of Essex branch, and Elder Robinson, the former church school supervisor. Their effective service and affable association will be greatly missed. Elder J. A. W. Kettlewell was elected to the pastorate; Priest Marvin Kendrick has been appointed church school director; and June Brown will succeed Mrs. Andrew as director of music.

Santa Rosa, California

Pastor, Herbert Hinton

Ronald and David Hinton, sons of Mr. and Mrs. Leland Hinton of Sonoma, were baptized in the church font on Easter Sunday morning; Elder E. B. Hinton, grandfather of the boys, officiated. The children and adults participated in a joint worship service at the 11 o'clock hour on Children's Day. During the service, some of the children told their best-loved stories of Jesus, and others sang their favorite hymns. Father's Day was honored with a potluck dinner and program sponsored by the church school. Frederick Budworth, who recently returned from Graceland, is assisting in the music department; he was director of music prior to his leaving for college. The third annual picnic and swim were held at the Sebastopol pool on July 4. New carpet runners have been added to the main auditorium; funds for this project were raised by the women's department.

—Romla Hinton, reporter.

Pensacola, Florida

Pastor, H. M. Cooper

District President Maurice Draper recently completed a six-weeks' series of illustrated, Sunday-evening lectures. July 7 culminated a concerted building fund drive, at which time \$800 was given in cash, and more was pledged. One family, the Ousleys, sacrificed for a month and donated \$410.53—the proceeds of the entire month's business; Mr. and Mrs. Ousley operate a small grocery store. Mrs. L. G. Tipton, supervisor of the Zion's League, is also teacher of the young people's class; there are nearly forty members enrolled in this class at present. The young people recently sponsored a chicken gumbo supper on the church lawn, netting \$107 for the building fund. Captain and Mrs. Gillespie were in charge of an entertainment honoring Sister Joyce House, teacher of a nursery class in the church school. The first Tuesday evening of each month has been set apart for the priesthood and women's department to meet together for classwork and a social hour. The size of the congregation has grown so that there is no longer adequate seating for those attending services.

—Willia Rasmussen, reporter.

Oklahoma State Reunion

The Oklahoma state reunion will be held at Pawnee, Oklahoma, from August 2 to 11 inclusive. The southwestern Kansas, central and western Oklahoma districts will be represented. Apostle M. A. McConley, Bishop J. S. Kelley, Dr. Roy Cheville, Seventy Glen Johnson, and Elder L. W. Kohlman are to be in charge. Those planning to attend must furnish their own camping equipment. Tents and dormitory space are available for housing; meals will be served in the dining hall. All reservations should be forwarded to H. M. Elwell, 1814 W. Oklahoma, Guthrie, Oklahoma.

Baptisms

Roseanna Clark, Douglas Harpster, and William Dean Russell, Omaha, Nebraska, June 9. James Meyers, Donald Hunstan, Paul Gibson, Stanley Day, Louella Ehmko, Glen Lambkin, Betty Counts, and Betty Tarrant, St. Louis, Missouri, June 9. Burke Walters, Robert Taylor, and Baynard Riggs, Walthill, Nebraska, June 9.

Ordinations

David Davidson, London, Ontario, Deacon, June 16.
Raymond Stiles, Des Moines, Iowa, Teacher, No Date Given.
Marion Pease, Des Moines, Iowa, Teacher, No Date Given.
Lloyd Mussell, Des Moines, Iowa, Teacher, No Date Given.
Frank Price, Des Moines, Iowa, Deacon, No Date Given.
William Graves, Des Moines, Iowa, Priest, No Date Given.
Raymond Ashenhurst, Des Moines, Iowa, Elder, No Date Given.

ENGAGEMENT

Ashley-Rees

Mr. and Mrs. John A. Rees of Baroda, Michigan, announce the engagement of their daughter, Sara Louise, to Edward Roy Ashley of Battle Creek, Michigan. No date has been set for the wedding.

WEDDINGS

Sanderson-Clark

Louise Clark and Donald Sanderson, both of Syracuse, New York, were united in marriage at the home of the bride's parents in Syracuse. Elder W. S. Hettrick performed the double-ring ceremony. The couple will live in Syracuse.

Lucas-Leversee

Kathryn Leversee, daughter of Mr. and Mrs. B. W. Leversee of Fort Wayne, Indiana, and Nelson Lucas, son of Mr. and Mrs. G. N. Lucas of Mapleton, Kansas, were married in the Fort Wayne Reorganized Church on June 30. Elder S. M. Nichols performed the double-ring ceremony. The couple will make their home in Fort Wayne.

Faust-Jordison

Elinor Jordison and James Faust were united in marriage at the Reorganized Church in Fort Dodge, Iowa, on May 24; Pastor F. H. Higgins performed the double-ring ceremony. A reception was held in the lower auditorium of the church following the wedding.

Reimers-Wertz

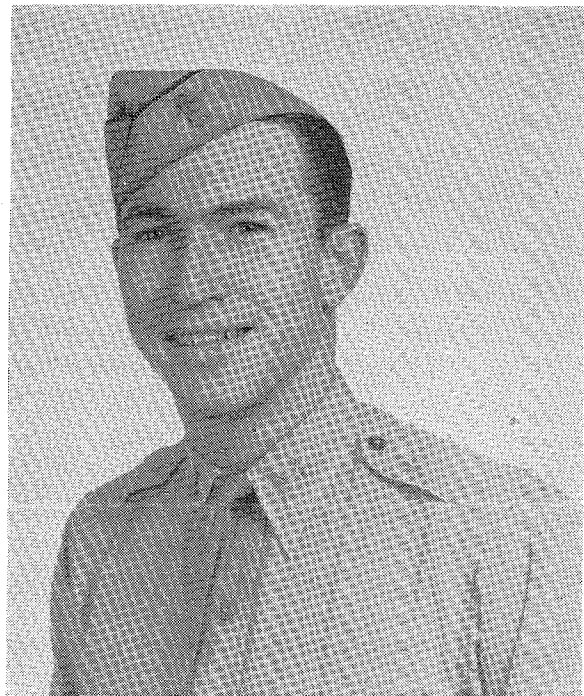
Verna Reimers of Minden, Iowa, and J. W. Wertz of Council Bluffs, Iowa, were married at the home of the officiating minister, V. D. Ruch, in Council Bluffs on March 3. They are living in Council Bluffs.

Dunfield-Harris

Wanda Harris, daughter of Mr. and Mrs. John Harris, and Ronald Dunfield, son of Mr. and Mrs. John Dunfield, both of Flint, Michigan, were married in the Reorganized Church in Flint on June 12, Elder Arthur DuRose officiating. Following the reception

Captain Joseph Roy Lewis

Joseph Roy Lewis was born August 13, 1921, in Ottumwa, Iowa. He received his education in the Harlingen and Fort Worth, Texas, schools, being graduated from Amon Carter Riverside High. He was active in Scout and Sea Scout work, holding both Eagle and Quartermaster ranks. He attended North Texas Agricultural College, and during his last year took civilian pilot training. He entered the service in December, 1941, and received his pilot training at Victory, Randolph, and Moore fields. Pilot's wings and a commission as second lieutenant were awarded to him in September, 1942. He served as an instructor at Army Air Fields in Sherman, Texas, and Coffeyville, Kansas, receiving his promotion to first lieutenant in April, 1943. As commander of a B-29, he went to Tinian in January, 1945. On May 23 of the same year, while on his seventeenth mission, his plane was badly damaged and the crew bailed out near the coast of Shikoku. Three of the men were rescued by submarine.



He was awarded the Distinguished Flying Cross, the Air Medal, the Unit Citation Badge, and was recommended for the Cluster to the Air Medal. His promotion to captain came shortly after his last mission.

He is survived by his wife, formerly Vivian Lamb of Vernon, Texas; his parents, Mr. and Mrs. Thomas H. Lewis; and a sister, Margaret Lee Lewis. A memorial service was held for him on June 9 at the Reorganized Church in Fort Worth, of which he had been a member. Elder Z. Z. Renfro gave the address, and Chaplain James P. Hornbuckle, Jr., the obituary and Scripture.

held in the Federation Clubhouse, the couple left for a honeymoon in eastern Ontario.

Dampi-Guill

Waino Dampi of Mass, Michigan, and Ar-dith Guill of Council Bluffs were united in marriage at the Reorganized Church in Council Bluffs on March 15. Elder V. D. Ruch performed the double-ring ceremony.

Hawley-Slover

Luella Slover, daughter of Mr. and Mrs. Carl Slover, and Herbert R. R. Hawley, Jr., son of Mr. and Mrs. H. R. Hawley, exchanged marriage vows at the Woodburn, Oregon, church on June 23. Elder Carpenter of Vancouver performed the ceremony. They will make their home in Woodburn.

Christensen-Mace

Arthur D. Christensen and Frances Mace, both of Council Bluffs, Iowa, were married at the Reorganized Church in Council Bluffs on March 10, Elder V. D. Ruch officiating. The couple are making their home in Council Bluffs.

Johnson-Albright

Mary Albright and Glen Johnson were united in marriage at the Reorganized Church in Omaha, Nebraska, on June 16; Pastor R. M. Russell read the marriage ceremony. The couple will live in Omaha.

Scherer-Fountain

Twyla Fountain, daughter of Mr. and Mrs. James Fountain of Independence, Missouri, and Seventy Albert Scherer, son of Mr. and Mrs. Michael Scherer of Thamesville, Ontario, were married in the chapel at Grace-land College on May 31; Dr. Roy Cheville performed the double-ring ceremony. The couple will make their home in Providence,

Rhode Island, where Mr. Scherer has been assigned the pastorate.

Miller-Merrick

LaVon Merrick, daughter of Mrs. Mattie Merrick of Omaha, Nebraska, and Charles Miller of Atlantic, Iowa, were married at the Reorganized Church in Omaha on June 2. Pastor R. M. Russell performed the double-ring ceremony.

Kelso-Haynie

Dorothy Haynie and Arnold Kelso, both of Council Bluffs, Iowa, were united in marriage at the home of the bride on April 3; Elder V. D. Ruch performed the double-ring ceremony. They are residing in Council Bluffs.

Thiles-Nelson

Carole Nelson and James Thiles, both of Council Bluffs, Iowa, were married at the Reorganized Church in Council Bluffs on May 11. Pastor V. D. Ruch officiated.

Beckner-Sluyter

Jeannette Sluyter and Harold Beckner, both of Council Bluffs, Iowa, were married at the Reorganized Church in Council Bluffs on May 14; Pastor V. D. Ruch performed the double-ring ceremony. The Beckners are living in Council Bluffs.

Jordan-Reichard

Doris Natalie Reichard, daughter of Mr. and Mrs. Glenn E. Reichard, and John Francis Jordan, son of Mr. and Mrs. John Jordan, both of Transfer, Pennsylvania, were united in marriage at the bride's home on June 22, Evangelist Richard Baldwin officiating. The couple will live in Transfer.

Birth Announcements

Mr. and Mrs. James Scott of San Antonio, Texas, announce the birth of a daughter, Mary Susan, born June 13. Mrs. Scott is the former Marialice Short of Independence.

Mr. and Mrs. Lloyd Coffman of Holt, Missouri, announce the birth of a son, Lloyd David, born June 22 at the Independence Sanitarium. Mrs. Coffman is the former Mildred Fulk.

Mr. and Mrs. Everard Kennedy of Hamilton, Ontario, announce the birth of a son, Darrel Elbert, born July 14.

A daughter, Louise Ann, was born to Leon and Vivian (Brolliar) Mariska at Denver, Colorado, on November 26, 1945.

Mr. and Mrs. Henry Steinhauer of Lincoln, Nebraska, announce the birth of a daughter, Bonnie Jean, born June 7. Mrs. Steinhauer is the former Margaret White.

A son, Robert Thomas, was born to Lawrence and Florene (Hawes) Ritcheson of Beatrice, Nebraska, on May 20.

Mr. and Mrs. Richard Lang announce the birth of a daughter, Linda Ruth, born May 21 at Toledo, Ohio. Mrs. Lang was formerly Miss Shirley Savage.

A daughter, Sharon Ruth, was born June 11 to Mr. and Mrs. Jack DeLany of St. Louis, Missouri.

Mr. and Mrs. William Overhauser of St. Louis, Missouri, announce the birth of a daughter, Gloria Jean, born July 14.

S 1/C and Mrs. W. D. Glover of Los Angeles, California, announce the birth of a daughter, Dana Lee, born July 6. Mrs. Glover is the former Barbara Farley.

Mr. and Mrs. Jay Toole are the parents of a son, Robert Jay, born June 25 at Pensacola, Florida. Mrs. Toole, before her marriage, was Dora Mae Hawkins.

A son, Robert Edward, was born June 29 to Mr. and Mrs. Elvin Donaway of Pensacola, Florida. Mrs. Donaway is the former Dessie Mattingly.

Mr. and Mrs. Malcolm Johnson of Santa Rosa, California, announce the birth of a daughter, Doris Elaine, born June 7.

Our Departed Ones

RATTERREE.—U. S., was born November 13, 1874, at Greenwood, Arkansas, and died June 21 at Bisbee, Arizona. He was baptized a member of the Reorganized Church in 1923, being ordained to the office of deacon in 1934. He was a well-known mining man, and belonged to the Fraternal Order of Police; for the past seven years he served as deputy sheriff of Cochise County.

He is survived by his wife, Maude; his mother, Julia Ratterree; three sons: R. F., Sanford, and Wess; a daughter, Mrs. Ola Hamrick; two sisters: Mrs. Mattie Burris and Mrs. S. J. Wilder; and eleven grandchildren. Apostle John Rushton and T. R. Davis were in charge of the funeral service. Interment was in the Evergreen Cemetery.

WILLIAMS.—William L., was born March 4, 1869, at Hamburg, Arkansas, and died May 27, 1946, at Eros, Louisiana. He became a member of the Reorganized Church on November 13, 1892, and was ordained to the office of teacher.

He is survived by seven daughters: Mrs.

(This space for Address Label.)

J. B. Gryder, Mrs. J. E. Phillips, Mrs. Ina Sevier, and Mrs. Marion Parrett of Eros; Mrs. W. M. Maddox, Rushton, Louisiana; Mrs. W. J. Carpenter, Chatham, Louisiana; and Mrs. Bill Williams, Lake Village, Arkansas; three sons: Alma, Herman, and Jeff; a step-daughter, Katherine Copper; and two step-sons, Aubrey and James Mobley, all of Eros. He also leaves forty grandchildren and four-teen great-grandchildren.

YOUNG.—Florence K., adopted daughter of Samuel and Katie Gurley, was born June 2, 1858, at Blanchardville, Wisconsin, and passed away on June 12, 1946, at Oak, Missouri. She was married to David Young on June 17, 1877, at Lamoni, Iowa; seven children were born to this union, six of whom survive. Mrs. Young was baptized a member of the Reorganized Church early in life, and remained faithful until her death.

Left to mourn are five sons: Samuel P., Stewartsville, Missouri; Ansel, Faulkton, South Dakota; Bert G., Oak, Missouri; Roy M. and David A., Independence, Missouri; one daughter, Mrs. Chloe Wease, Oak, Missouri; twenty-two grandchildren, twenty-six great-grandchildren, and one great-great-grandchild. Funeral services were held in the Christian Church at Oak, Elders Roy V. Hopkins and Archie Constance officiating. Interment was in the Rose Hill Cemetery at Lamoni.

BROOKS.—William Welsh, was born in Wingham, Ontario, November 10, 1832, and died in an Oakland, California, hospital on July 18, 1944. He was baptized when eight years old in St. Joseph, Missouri. In 1909 he was married to Bertha Hassenbusch; to this union one daughter was born. He did much to develop the music department at St. Joseph, and later helped to organize the choir in Kansas City. Although offered attractive salaries to sing in other churches, and was asked to travel with the Chautauqua as a soloist, he refused in order that he might continue helping in his own church.

He is survived by his daughter, Mrs. Walter McDaniel of Santa Ana, California; four sisters: Mrs. Paul H. Pugsley and Mrs. George Moffett, Kansas City, Missouri; Mrs. Allan Cameron, Hudson, Ohio; and Mabel Brooks, Phoenix, Arizona; three brothers: James A. of Dongola, Illinois; Mark H. of Chicago, Illinois; and Howard W. of Tempe, Arizona. His funeral service was held in Independence, Missouri, Elder Evan Fry officiating. Burial was in Mound Grove Cemetery.

NADIN.—Mary, was born at Hazel Grove, Cheshire County, England, on July 16, 1869, and passed away June 29, 1946, in Independence, Missouri. She was married to Francis Nadin in November, 1893, at Stockport, England. In 1920 they came to Independence, where they enjoyed church privileges through the ensuing years. Their only child died in 1939. Mr. Nadin, an elder for many years, passed away on May 7, 1944.

She is survived by two brothers in England; a grandson, Dr. Alwyn F. Lewis; and a granddaughter, Mrs. D. N. Ettinger, both of Independence; and four grandchildren. Services were held at the Speaks Funeral Chapel, Elders C. S. Warren and A. T. Whipple officiating. Burial was in Floral Hill Cemetery.

BURRIS.—Mary Ellen, daughter of James and Easter Martin, was born April 6, 1867, at Hartville, Missouri. On January 14, 1890, she was married to Samuel Burris; eight children, six of whom are living, were born to this union. She became a member of the Reorganized Church forty years ago.

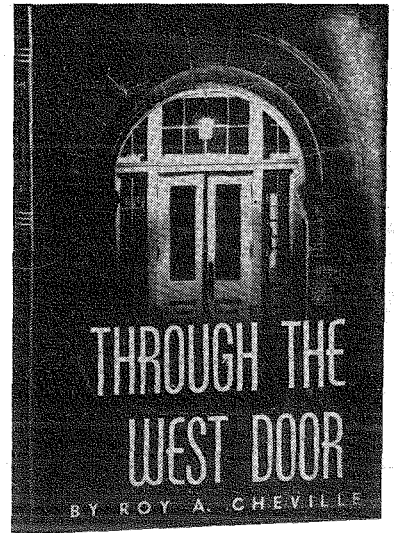
Left to mourn are her husband; three sons: James Nelson, Chow Chella, California; Roy E. and Calvin R. of Hartville; three daughters: Julia Henderson, Branson, Missouri; Martha Fahrubel and Gertrude Perry, Oklahoma City, Oklahoma; nineteen grandchildren; one great-grandchild; two brothers, and a sister. Funeral services were held July 3 at the Durbin Baptist Church near Hartville; Elder Joseph Breshears and Priest George Fahrubel were in charge. Interment was in the Durbin cemetery.

VANRIETTE.—Joseph John, son of Joseph and Emarant VanRietie, was born December 23, 1867, near Brussels, Belgium, and died at his home in Independence on June 10, 1946. He came to America in 1887, settling in Rich Hill, Missouri. On December 23, 1893, he was married to Bertha Dave, also a native of Belgium, at Nevada, Missouri.

He is survived by his wife; two daughters: Mary VanRietie and Mrs. Alma Wolbourn, both of the home; a sister, Grace Berger of Detroit, Michigan; two brothers: Florent of Mulberry, Kansas, and Ora of Foster, Missouri; three grandchildren, and one great-grandchild. His two sons, Joseph and Edmund, preceded him in death.

History of Graceland College

Through The West Door



by ROY A. CHEVILLE

Here is an interesting story of an institution that started with the most meager of beginnings, of the struggles of the young college for existence. It is a story of the vision and devotion of her founders, who, never losing sight of their dream of a college for the church's youth, sacrificed to keep Graceland's doors open through the lean and hungry years. It tells of the persistent effort of a president to gain recognition for the growing college—resulting in Graceland's complete accreditation as a junior college.

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The Saints' Herald

Volume 93

August 10, 1946

Number 32

An Affirmation of

FAITH

The KMBC Contract

An Official Communication

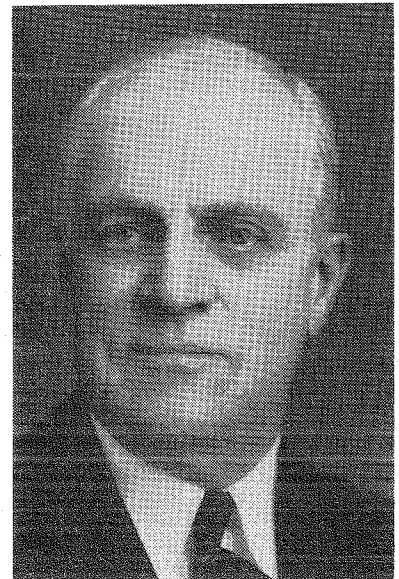
The Restoration

16. Gathering the Scattered Fragments

By Evan A. Fry

The Voice of the Waves of the Sea

By Arthur F. Gibbs



ISRAEL A. SMITH
PRESIDENT OF THE CHURCH
(From a recent photograph)

The Saints Herald

Volume 93

August 10, 1946

Number 32

EDITORS:

The First Presidency
Israel A. Smith
John F. Garver
F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing
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P. S.

* YOUR FATE FOR TODAY

You have a fate for the day, the week, the year, as well as for the distant future of your life. What that fate is to be depends as much upon what you take with you, as upon what you find in the places where you go. Some people go to the office radiantly cheerful and pleasant, and so have a day of happiness. Others go reluctantly, and endure hours of boredom. When you wake up tomorrow morning, think of this. What mental and spiritual equipment—what invisible accessories—will you take with you to your work? Lift up your heart in joy and gratitude for life and all its opportunities, lift up your mind in friendly good will toward your fellow creatures, lift the corners of your mouth in a smile. Do this, and the day can be an experience of happiness. You can determine your fate, one day at a time.

* HOW TO WIN FRIENDS

Friends can be found almost anywhere simply by liking people. Unless they are founded upon sincere appreciation, all of the rules for getting along with people fail. With that appreciation, most of the rules are unnecessary, except for basic good ethics, fair treatment, and honesty. Cultivate good will in your mind toward others, and the change will create effects in your personality that will automatically make it easier for others to like you. People are responsive to the most subtle and intangible of impressions, and they cannot long be deceived. Even the most cleverly created masks and pretenses will soon become transparent; the human face, like the surface of the deepest pool of water, will eventually reveal what is below. Whatever you are, be genuine. But always remember, you can be what you choose to be. If you wish people to like you, be sure that you like them.

* BACK YARD PARKS

Perhaps this isn't news to you, but it is very probable that you haven't done anything about it yet. You don't need to go to the public park to enjoy green grass, shade trees, the privacy of a hedge of bushes. You can have a private park in your own back yard. Of course, it will take time and effort, but it is worth more than it costs. . . . The one absolute necessity is a level bit of ground for your terrace or patio. Without this you will never have any comfort, and you will never rest long there. If you have a slope—and you probably do—level it. Then put in grass or pavement of some kind. Surround it with bushes—common spiraea or "bridal wreath"—are most practical. Use whatever good trees you have, or begin a planting program. Then place a two-hundred-watt light at least ten feet above ground, with a shade to prevent throwing a glare of light around the neighborhood, and you will have a daytime retreat and an evening fairyland where you can relax and rest at any time.

Such a retreat will make your home seem nearer heaven. This alliance with nature will be wholesome, will give you something to do that you enjoy, provide the outdoor activity to care for it, and the pleasure of enjoyment that all people should find in their homes.

* UNCLE JOE is currently referring to his ancient motor vehicle as his "occasional" car. "Occasionally, it runs," he says. The proportion of service is about two days with a mechanic to repair the damage of one day's driving.

EDITORIAL

Something to Do

Prodigal Parents

People find it hard to evaluate themselves accurately. The reason is that they cannot see themselves clearly. Even with a mirror, a man sees his own face in reverse of what the rest of the world sees—left side right, and right side left; and this is nothing compared with the changes effected by tints of the glass and conditions of light. So, when a person praises himself, we discount it and consider him worse than his account; and when a person condemns himself we also discount it and consider him better than his account.

With this in mind we quote from a self-critical letter received some days ago:

Even though I have been blessed many times, I have never been anything but a sinner, and am inclined to sleep on and wait until somebody does something practical toward building Zion. But because of my children I am writing this letter. If there is a God in heaven he knows there is nothing within my power I would not do or give to have them raised so close to the Savior that they could live a life of love instead of a life of lust. . . . As parents, so few of us are fit to raise our children. Do we want them to grow up like us, while God's work continues to go backward, or to bring them up away from the world and close to God?

This draws our correspondent's attention to the need of Zion, and he continues:

We should ask ourselves these questions: What good is received from the church today that cannot be received from any other church? What good does it do to have children baptized and then send them out into Satan's world? Is there any advantage in bringing children up in Independence?

Such questions are asked frequently, and it seems that a serious attempt should be made to provide

answers, that we may not be misled in our thinking, and so take the wrong course of action.

Personal Responsibility

The first thing to consider is our personal and family responsibility. Our correspondent describes his own slothful attitude and his shortcomings. If this is true (and we hope it is not as bad as he says) he has not done his best, according to his own statment, to provide the moral, cultural, intellectual, and spiritual environment needed by his children. No parent does as well by his children as he wishes to do—he can't, if he is a conscientious parent. He always wishes to do better than strength, time, and resources permit. But this should be recognized: we cannot expect to find others who will give our children a better life than we do. The responsibility is upon us to provide for our own. Rich or poor, parents do have control of the home life. It does not take large sums of money to make that life a wonderful, happy, righteous experience for both parents and children. Parents who wish to achieve high standards can always get willing and generous help from others—from teachers, church, library, and from government agencies; not money help, but the more important help of information, advice, direction, and some materials. If a parent gives time and thought to his responsibilities, he can create good home life for his children, and contribute much to their welfare and happiness.

The Place of the Community

But, as this parent recognizes, children are not brought up exclusively in the home environment. Important as it is, home is not the only power at work on the characters

of the children. There is the community, and children live in it and partake of its life just as they do the home life. How important, then, to select a good community for the home. We have known church families to give up attractive business opportunities because they did not wish to rear their children in inferior communities. Instead of profits they chose welfare. But in the end they did not lose anything of real value by the apparent sacrifice.

For members of our church, a community is not complete or fully desirable unless it has one of our congregations where the family can regularly attend services. A congregation of our people is needed to provide church school instruction, worship and preaching services, a social group, and all the other things that go with branch life. If parents are truly interested in their children, and want them to grow up in the church, they must realize that there is no substitute for church privileges and opportunities. A community should measure up to a high standard in other respects, but if it is lacking in this one, it does not provide what the family needs.

The Church Community

Finally, there are the questions about the character of the life in a community where there is a concentration of members of the church. There are many such communities, with varying numbers of our people. One principle must be recognized: the community life is the total effect created by the individual and family life of the people. If our people are creating in their own individual lives and homes better moral, spiritual, cultural, and economic relationships, then life there will be better and more desirable. If they are no better than the world, they offer no advantage.

But our observation and conviction is that definite advantages are found in association with our own

(Continued on page 6.)

The KMBC Contract

Adjustment in the contract between radio station KMBC and the church made necessary by Federal Communications Commission rulings.

In the summer of 1945 officials of KMBC called to the attention of the General Church officers certain rulings made by the Federal Communications Commission respecting broadcasting stations having long-term contracts with religious and educational institutions. These rulings necessitated adjustments in the contracts existing between these stations and the institutions with which such long-term contracts had been made.

The basis of the Commission's ruling was that licensees (the licensees being those broadcasting stations which receive their licenses to operate from the Federal Communications Commission) have no right to enter into any agreement which denies to them full control of every program which goes on the air. Basic to this ruling is the contention of the Commission that the public interest in what is broadcast is so great that the Commission can refuse to renew the license of any station which does not meet its wishes in this matter. When stripped of legal terminology, this seemed to mean that the broadcasting station must have a right to cancel any contract for the use of radio time at the discretion of the broadcasting station officials. This right to cancel is customarily included in every contract between a broadcasting station and purchasers of radio time. No such right to cancel was accorded the broadcasting station in their contract with the church.

Negotiations between the officials of the radio station KMBC and the General Church officers concerned have continued since last summer. The General Church officials took

the position that our contract was satisfactory, that it was a partial consideration for the purchase of the station by KMBC, and that the church was not desirous of making any changes or adjustments in the contract.

During the process of negotiation, additional information was submitted by the officials of KMBC which finally necessitated the church's employing legal counsel familiar with the work and regulations of the Federal Communications Commission, to represent us in further negotiations. In January of this year, Israel A. Smith of the First Presidency and G. L. DeLapp of the Presiding Bishopric made a trip to Washington for the purpose of employing such legal counsel. After careful consideration and personal interviews with a number of attorneys specializing in this field, Mr. George B. Porter, one-time resident of the State of Iowa and formerly acting general counselor for the Federal Communications Commission, was employed to represent our interests and to carry on further negotiations.

Mr. Porter advised that the rulings of the Federal Communications Commission make it mandatory that KMBC have the right to cancel the church contract at their discretion. A new contract was therefore drawn up providing that the church receive \$35,000.00 in cash for the three and one-half hours of time which had been allowed the church under the old contract, but which the church had not found it possible to use to advantage, plus fifteen minutes of the time which the church has hitherto used on her early Sunday morning program. The \$35,000.00 just mentioned has already been paid to the church by KMBC, and has been placed in a special radio reserve where it will be available for properly authorized capital expenditures in the radio field. As general church finances permit, we expect to recommend that the \$75,000.00 received from KMBC in 1932 as part of the purchase price for the station, and at that time absorbed in the gen-

eral fund, be reappropriated for capital expenditures in the radio field and added to this special radio reserve.

The new contract further provides that at their discretion KMBC may cancel the remaining three and one-quarter hours of radio time being used by the church, but on doing so must pay to the church an additional \$50,000.00. However, it is our hope that our broadcasting privileges will be continued automatically, our contract being renewed whenever the license of the Federal Communications Commission to KMBC is renewed up to November 10, 2027. Provision for such automatic renewal has been included in the contract, but is subject to the cancellation provision above indicated.

Many subsidiary factors enter into this transaction such as the development of Frequency Modulation (F.M.) frequency broadcasting, which may possibly replace the present method of broadcasting known as the Amplitude Modulation (A.M.) frequency. All of these factors have been considered at length by the church officials concerned. They were covered thoroughly by members of the First Presidency and Presiding Bishopric prior to the last General Conference, and again by members of the First Presidency and Presiding Bishopric since the conference. The Joint Council of the First Presidency, Quorum of Twelve, and Presiding Bishopric were informed of the developments as negotiations were carried on. Finally, the whole matter was placed before the Standing High Council, and they gave approval to the completion of negotiations with radio station KMBC on the basis hereinbefore set forth.

The status of our broadcasting interests has been a vital concern to the members of the church and this concern continues. This report is therefore submitted to inform the Saints concerning the present and possible radio situation.

THE FIRST PRESIDENCY,
By Israel A. Smith
THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

OFFICIAL

Religious Education Week

September 29-October 6, 1946

The 16th annual observance of Religious Education Week will be given nation-wide recognition September 29 to October 6, 1946.

This period should be recognized by our people as providing an opportunity for the promotion of our educational program throughout the church. The administrative and departmental officers are urged to plan and conduct suitable services and activities during that time.

The Department of Religious Education will provide, through the pages of the *Herald* and in reply to direct inquiry, program plans and suggestions for such special services. The theme will be, "God's Word for Today." Inquiry pertaining thereto will be appreciated.

THE FIRST PRESIDENCY,
By F. Henry Edwards.

Notice of Changes in Eastern Bishoprics

The resignations of Bishop M. C. Fisher of the Southern New England District and Bishop E. L. Traver of the Maine District have been submitted by them and accepted by the General Church officers. Because of the long years of service of both of these men, a formal notice such as this is hardly adequate to express the appreciation of the General Church for the service given. Both Brethren Traver and Fisher have served the church without stint of time or expense over a period of a great many years. That their years of service are terminated at the same time seems quite fitting, and words cannot express adequately the extent to which the General Church is obligated to them for that which they have contributed.

Bishop Donald Chesworth has already been assigned as Bishop of Maine, Southern New England,

New York and Philadelphia, and New York Districts, and he will assume responsibility on September 1, 1946.

F. C. Mesle of New York District and Samuel Worrell of New York and Philadelphia District will continue to handle their work as Bishop's Agents under the general supervision of Brother Don Chesworth. Solicitors in these districts are requested to continue to send their reports to the bishop's agent of their district. Solicitors in the Maine District and the Southern New England District should send their reports to Bishop Chesworth, 56 Alumni Street, Fall River, Massachusetts, beginning with the September report, which is to be mailed after September 25.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Approved by
The First Presidency,
By Israel A. Smith

EDITORIAL

New Church at Osborn, Missouri

On Sunday, June 30, the writer had a very pleasant experience. By arrangement with President Emery Jennings and Bishop Earl Higdon, par excellent officials of the Far West Stake, we went to Osborn, Missouri, and assisted in the initial services in the Osborn church building.

While I was driving Osborn way somewhat deliberately, if not leisurely, planning my arrival not much in advance of eleven o'clock, I was overtaken and signaled down by Everett McPherson, of Independence, en route with wife and children and his sister—Sister McCall of Brewton, Alabama, who is the mother of Sister Higdon—and was whisked to our destination in time for a ten o'clock meeting, one I would not now have missed, when Bishop Higdon told the story of this new church home at Osborn.

Not many months ago, learning

that the Methodists there—who were building a new structure, desired to sell their old one—our energetic brethren made a quick decision, after conferring with the Presiding Bishopric and the Presidency, and bought the former Methodist church home. The officers of that church, by the way, when they learned of our desire to buy, gave us a substantial reduction from the price they had formerly put on the old building. The deal closed, our people went into quick action. Result: a church of substantial construction and finished "like new"—commodious, one of which all are proud, and the Saints at Osborn are finally worshipping in their own home.

The cost: Here are the figures, as supplied by Bishop Higdon:

Building	\$ 350.00
Material	1,019.57
Labor	314.38
Miscellaneous	1.25
Total	\$1,685.20

The Osborn Saints have a lot to show for their investment.

The writer occupied at the eleven o'clock hour. Afterward there was a picnic lunch in the City Park directly across the street, and another service at three o'clock when President Jennings spoke. Unfortunately we could not stay to hear Brother Jennings.

The new branch is under the charge of Brother David C. Coffman. Saints from all over the Far West Stake were present and altogether it was a happy and joyous occasion.

Congratulations to Brethren Jennings and Higdon and Pastor Coffman, the Saints of Far West Stake, and especially, the members of the Osborn branch.

ISRAEL A. SMITH.

"Humility is a virtue all preach, none practice, and yet everybody is content to hear. The master thinks it good doctrine for his servant, the laity for the clergy, and the clergy for the laity."—J. Selden.

Study Courses for the Church School

By Chris B. Hartshorn

Editor of Church School Literature

Directors, superintendents, and teachers of the local schools will soon be ordering their material for the new year, which starts October 6. This action will depend upon certain contingencies: they must know what to order. This article will help meet that need. But they also will need to feel a sense of responsibility for action which does not come easily to those who feel that they may be replaced at the next business meeting. We may not be able to do much to change the uncertainty and consequent inertia of this group, but we can try.

KEEP IN STEP

The Department of Religious Education and the Herald Publishing House planned long ago the graded courses to be used this fall. The church required them to do that. A failure on their part at this time would be serious. Therefore, whoever may lead or teach in your church school will wish to follow the general church plan and get the same material you would order at this time. To ignore the curriculum plans and order other quarterlies and texts will get your school out of step and create an unbalance in publisher's supplies.

All teachers should plan now to be ready for the pupil changes attending the new school year. Finish your fourth quarter's lessons on September 29. New pupils will be promoted to your class; old ones will leave. Even the young adult classes will receive some from the senior high department. You may not be able to exhaust the good in all the lessons, but that is not serious. The pupils will be exposed to other material as good or better.

THE B COURSES ARE CURRENT

In all schools needing only one

course in each age group, the approved quarterly for this fall is the B course. Each pupil should have a quarterly. To economize at the risk of depriving boys and girls of a better opportunity to understand these lessons is to assume a great responsibility. It is defeatist psychology. By the implication of this attitude, public school education is rated at a hundred cents on the dollar, while religious education is in the nickel class. This weakens the foundations of character building.

The titles of the current courses are:

Kindergarten, "Habits and Attitudes of God's Children" (new).

Primary, "Thinking of Others" (new).

Junior, "Preparing for the Coming of Jesus" (new).

Junior High, "How Persons Become Great" (revised).

Senior High, "Relation of Our Church to Other Churches."

The nursery course is the same as used the last two years, "Religious Nurture in Nursery Class and Home."

THE CURRICULUM CYCLE

Some of the larger schools may need three quarterlies in each age group. It is recommended that the A courses be used for the youngest pupils, the B course for those a year older, and the C course for those who have been in the department for two years. For example, the six-year-olds, first year primary, should study the A course; the seven-year-olds, the B course; and the eight-year-olds, the C course.

There are no new elective courses for young adults or adults. The texts for these should be selected to suit local needs. Try to offer the courses which will give a better bal-

ance to the religious knowledge of the group. Classes without quarterlies or prepared lesson texts, it is commonly conceded, make the least progress. Opinions are expressed which tend to displace the interpretations of church leaders, historical facts, and tested judgments. "Doubtful disputations" and contentions are more likely to arise in such classes.

Guide-Lines to Leadership, which is now ready to print, carries several articles about the new year's courses and other helps for workers in religious education.

A new *Catalogue of Supplies for Church and Church School* has been printed. All pastors, superintendents, and book stewards known to us will receive copies. Others who will write for one will be mailed a copy free of cost.

Something to Do

(Continued from page 3.)

church people. More than this, the influence of the church is toward providing better things to come, a hope for the future. It is this hope which is one of the great reasons for such concentrations of our people as exist in the communities of Independence, Lamoni, Warrensburg, St. Joseph, and many other places farther away. Our people can do two things: they can improve their own individual and family conditions; and they can live near other church people where they can develop and co-operate in all good church projects.

L. J. L.

It is people that count. You want to put yourself into people; they touch other people; these, others still, and so you go on working forever.—Alice Freeman Palmer.

We live, not only by Faith in itself, but by Faith in Today—Faith in ourselves, and in our ability to master whatever Today presents.—George Matthew Adams.

An Affirmation of Faith

By Martha Ford Floro

IN THIS MODERN world, which has shrunk to such small dimensions that no single section of it is free from conflict, and where numerous forces are constantly threatening to destroy our faith, it is imperative that we, individually, make frequent affirmations of belief. This is necessary for two purposes: first, it is vital to any social reconstruction which we as a church plan to accomplish; and second, it requires constant vigilance to maintain personal equilibrium in these times.

This is my affirmation of belief; it does not speak for anyone else. However, there is a possibility that it may coincide in some respects with other people's ideas, because all of us are subject to many of the same influences and observations. As members of the same religious movement, we are concerned with some of the same social tendencies and share the same optimism that this religious faith offers. But again I state, this is my personal affirmation of belief, growing out of my own life.

Although I am still classified as a member of the younger generation, I have long since grown weary of the oversimplified approach to religion, based upon platitudes and speculation. I make this confession humbly, with no intention of being unduly critical. We cannot expect the thousands of men and women who call themselves Latter Day Saints to develop assembly-line philosophies, because each one of us must forge his own out of the everyday fiber of his own life, and therefore each one may be expected to bear something of its owner's originality of experience. I am quite sure that differences of opinion are stimulating to a democratic body, but what I am referring to is not this healthy type of discussion, but what I mentally term "religious chitchatter," usually highly speculative in nature, which, when it is all over,

leaves us with a what-difference-does-it-all-make-anyway? feeling. My personal weariness with this sort of thing is the underlying reason for this article, which is a venture in self-discovery, a personal declaration of faith.

IN LOOKING AT LIFE squarely, we may well ask ourselves the age-old question, "What can I believe?" Doubtless, members of the human race have been asking themselves this same question ever since there was a man of intelligence on the earth. Looking about us, we see evidences of old superstitions which have been whispered down the ages, and these I cannot accept. However, I do not intend to dwell on these things which I cannot believe, but rather to speak out in a positive statement what I can believe and on what foundations I am building my personal faith.

With the smattering of information and training I have acquired thus far in life. I have looked at the universe and found God. It is true, he is much too great for me to put on paper; speaking figuratively, I have merely seen the hem of his robe. But his creative genius, kingdoms, laws, and universal order are there, and even I can see and recognize these evidences of this great personality at work throughout the centuries. I have seen enough of these processes to know that here is the basis of a personal philosophy, here is sufficient challenge to unfold my small personal powers in the direction of his universe. I am not afraid to give my personal allegiance to this evolutionary movement which my faith envisions as going on and on, always building toward the "immortality and eternal life of man." I believe in God.

AFTER ESTABLISHING FAITH in a universal creator, it is only human to look to great men and

women for leadership and inspiration. There have been thousands of such leaders in the past, and at the present time there are also such men and women whose lives are filled with the greatness of humility and service to others. It is natural for us to look back to Jesus of Nazareth and find in him the simple faith of a carpenter who found God and pointed the western world toward his way of life. A few disciples followed him then, but the greatness of his message is evident today more than ever, and most of it is equally applicable. Surely there is more need today for the Sermon on the Mount and the spirit of brotherhood which prompted the five thousand souls to share their loaves and fishes. No one can read the account of Jesus' ministry and fail to find new optimism and courage for the good tasks of life. So I reaffirm my belief in the message of Jesus, whose favorite title was one of humility, "the son of man," but whose life was such a testimony of righteousness to his followers that he earned the right to be called "the Son of God." Because I believe wholeheartedly in the spirit and purpose of his mission, Jesus symbolizes to me the highest achievement of man in the direction of godlike personality.

I BELIEVE in the word of God as it is discovered in our Scriptures, other literature of worth, in the world of nature all about us, and in human personality. Wherever I have found truth which can be applied to social development, regardless of the source, there have I acknowledged the revelation of God's purposes, and these truths I have attempted to incorporate into my

philosophy. To me, the story told by the rocks of the earth is as meaningful as is the written record of God's purpose running like a small golden thread through many generations, for from both sources have I heard God speak. To believe in the cessation of such revelation would be sheer folly, for so long as human capacities continue to expand, individuals here and there shall continue to reach upward to God and discover more and more of his purposes for mankind. This is one of the basic reasons why I believe in Latter Day Saintism; it was founded on the assumption that all truth is not yet known, that "there is yet more light and truth to break forth from his word."

I BELIEVE THAT it is the responsibility of religion to illustrate the principles of equality and justice in community projects. In my opinion, such a movement gives our church its major reason for existence, and it is obvious that the world is dawdling on the brink of international disaster if someone, somewhere, doesn't lead the way to a peace based on equality and justice. How can we rest when there is mistrust and lack of understanding between so-called free people in our own country? I believe in the potential contributions of Zion communities to the solution of these numerous problems and anticipate the adventure of supporting such a project. In my thinking, "Zion the beautiful" is very realistic and made up of people like you and me, growing individuals, who have been touched with the world's needs and are pioneering with God in the building of a better world.

MY AFFIRMATION of belief would not be complete without mention of my faith in the inherent goodness of men and women. Many of our fellow human beings are thwarted, misdirected individuals, whose mental and spiritual lives are cruelly misshapen and underdeveloped, but as a unit of society, part



ABOUT THE AUTHOR

Martha Ford Floro (Mrs. Kenneth Floro) is one of our younger generation of writers who give promise of fine things for the future of our publications. Her articles have been excellent and widely appreciated by our readers. She was an able student leader at Graceland College, served well in the offices of the college, and worked at the Auditorium. When Brother Floro returned from the war, they were married. They have a fine young son of whom they are naturally proud. Brother Floro is continuing his university work.

of the blame for such tragedies rests upon my shoulders. Never before has there been a keener awareness of social interdependence, and the shrinking globe on which we live emphasizes this interdependence. A small portion of the optimism which Jesus possessed has lighted within me the hope that world-wide brotherhood can be achieved. I ask only for the opportunity to assist in the furtherance of such brotherhood and good will.

This personal survey of which I have written is sketchy at best, but it covers the basic fundamentals on which I shall continue to build a life philosophy. These beliefs have not been built up overnight, but have evolved during the ten years in which I have been concerned with religion. In these days of stress, when it is easy to lose faith, there is personal value in pausing in the midst of life to reaffirm "I believe."

Australia

Historic Hastings Branch a Link With Alexander Kippe

By H. G. McGurk, Historian of the Australian Mission

Last January, Hastings Branch celebrated its diamond jubilee. Elder Joseph Burton organized it on the first Sunday in January, 1886. It is Victoria District's oldest branch in years of unbroken continuity of activities. The small high-roofed and well preserved wooden church was built under Apostle T. W. Smith's direction and is the oldest in use in the mission. It housed the first conference when Apostle Smith created Victoria District, the first district in Australia, in December, 1887, with Evan Gilbert Jones, Hastings pastor, as the first president. The branch has given three missionaries to the church, four district presidents, and provided a number of pastors for other branches.

The first gospel seed sown near Geelong and Euroa, Victoria, Adelaide, South Australia, and Perth, in West Australia, where branches now function, was through the initiative of Hastings' members. One member in particular, Ashton Woolley, took Joseph Burton to Geelong, and paid the fares of Elder J. W. Wight, another early missionary, to Euroa district and Adelaide before any Saints were there. Edwin H. Davies, a former active member, worked his passage from Melbourne to West Australia and labored there as a local man and pioneer, and built up Perth Branch, and won converts in other centers in the west. Later he entered the mission field.

Hastings branch has experienced the gifts of the Spirit—tongues and interpretation and prophecy—to an outstanding degree, especially in the early days of its existence. Elders exercising the ordinance of laying on of hands have witnessed advancing blindness suddenly arrested in one of the local elders. This man in turn, with a colleague, saw an apparently dead woman restored to life. On another occasion, in response to an urgent call, he traveled nearly one hundred miles to become the instrument of blessing to a mentally afflicted Saint. Through the years there have been many other healings. Two members claimed angelic visitations, and those experiences they vouched for in even the darkest moments of their lives. One of these men ceased to be active in the church, yet, at the ripe age of nearly 100, just before he died, he would still relate the vivid experience he had received with an earnestness that was convincing. The other

(Continued on page 16.)

The Restoration

By Evan A. Fry

16. Gathering the Scattered Fragments

BEFORE PROCEEDING with our discussion of *Gathering the Scattered Fragments*, we want to review for you certain facts which have an important bearing on the over-all picture. The total membership of the church at the time of Joseph Smith's death in 1844 was variously estimated at from 150,000 to 200,000, with preference for the former figure. The population of Nauvoo (and not all of the population were members of the church by any means) was 30,000. There were more than 9,000 members in England and the British Isles, and many thousands more scattered in branches or congregations of the church throughout the eastern states, Canada, and a few locations in the south. A missionary had even been sent to the Society Islands.

In sketching for you the various leaders who attempted to head factions of the church after the fall of Nauvoo, we mentioned Lyman Wight, James J. Strang, Charles Thompson, Alpheus Cutler, Sidney Rigdon, and others. But the principal contender was Brigham Young, who had been president of the Quorum of Twelve Apostles in the days of Joseph Smith. He led the largest single group in a westward exodus to Utah, where all his followers were rebaptized and reordained. On the way, while the caravan was wintering near Council Bluffs, Iowa, Brigham Young called a general conference of the church on one day's notice, and with less than 1,000 people present, and no notification to the thousands in other states and nations, had himself *elected* president of the church, in spite of his earlier pronouncements that the people could not elect a prophet, but that he must be called of God. Our point is, that only a fragment of the church voted this illegal action, and that only a very small minority of

the original church ever followed Brigham Young; for three years after his arrival in Utah, there were only about 11,000 people in the whole Utah territory, including slaves and "Gentiles," as well as church members.

THE CHURCH continued to exist during the "Dark and Cloudy Day" in congregational form. The thousands of people who refused to follow Brigham Young were not all lost to the church, by any means. They were still organized in "branches," or congregations, with their presiding officers, and their other functioning officers in various grades of priesthood. Many of these branches, even in the days of Joseph Smith, had been largely isolated, independent, and self-sustaining, subject to a minimum of supervision by traveling church officials. These branches continued to regard themselves as *the church*, just as they had always done. They continued to teach, to preach, to exhort, to call to repentance, to baptize and officiate in all the ordinances of the church. Many of them tried first one leader after another, seeking truth and satisfaction, sometimes with more, but usually with less success than they had hoped.

The story of gathering the scattered fragments of the church which thus existed in congregational form, is a story of spiritual guidance and direction coming to several of these branches at about the same time, which eventually united them in a common cause and gave them instruction as to how they should proceed. The first name we should mention in connection with this study is that of Jason W. Briggs. He had been baptized in 1841, and soon after ordained an elder. He had been almost solely responsible for establishing two branches in Wis-

consin—at Beloit, and Waukesha, baptizing and organizing the members himself. He visited Nauvoo in 1843, and came back much satisfied with what he found. But after the events of 1844 and 1845, he found himself more and more out of sympathy with Brigham Young and his claims, and he refused to leave his home in Wisconsin to follow him. He tried fellowship with James J. Strang for a time, and becoming dissatisfied, renounced him. He fellowshipped for a while with William Smith, a brother of the slain prophet, but found no satisfaction in his claims either. While wondering what to do, he was reminded one day of the way the church first came into existence—when a small lad discovered the instruction of James and asked of the Lord what he should do. He asked of God, and received what he believed to be a revelation of God's will. He was told that the elders of the church still had authority and the responsibility of teaching, preaching, exhorting to repentance, baptizing, and officiating in the usual ordinances of the church. And the promise was also given that in due time, "I will call upon the seed of Joseph Smith, and will bring one forth, and he shall be mighty and strong, and he shall preside over the high priesthood of my church."

He presented this revelation to three of his friends, who were reluctant to accept it because the church law was that only the prophet could receive revelations for the church. But there was no prophet. These men likewise inquired of the Lord what they should do, trying the promise with which the revelation closed, that if any asked they should receive a spiritual testimony of the truthfulness of the document.

Meanwhile, the usual Sunday serv-

ice of the Beloit branch was called to meet in the home of Polly Briggs, Jason's mother. Elder Briggs preached, and following his sermon read his document, which was received with solemnity and intense feeling, but with some caution. Another meeting was appointed for the following evening to discuss it. At this meeting, the claims of various leaders were reviewed, and one by one rejected. Then the congregation voted to accept the document of their presiding elder as the word of the Lord. They copied it many times, again and again, in longhand, so that they might have copies to send out to other branches for their consideration. They made special effort to see that everyone who reportedly had accepted Brigham Young's doctrine of polygamy received a copy of this message. They formally resolved to withdraw confidence from any and all organizations and pretended leaders and successors to the presidency of the church, claiming the promise of the new revelation that in due time the seed of Joseph should be called. They did not consult "Young Joseph" who was still in the household his mother had maintained at Nauvoo. They saw no need to do so as yet.

CONCURRENTLY with these experiences of Jason W. Briggs and his branch, Zenos H. Gurley was also being led in the same direction. Gurley had been converted as a young man of twenty-nine by James Blakeslee, and had arrived in Missouri just in time to be driven out with the rest of the church towards Illinois in 1839. He was ordained an elder, and later a seventy, and served as a missionary for the church. After the events of 1844, he planned in all good faith to follow Brigham Young in the westward exodus from Nauvoo, but having lost his team and wagon and most of his goods in a depredation of the mob, found himself unable to undertake the journey. He took temporary refuge

in an adjoining county, and later moved to Burlington, Wisconsin. By this time he knew more of the claims of Brigham Young, and rejected him in favor of James J. Strang. By authority of his original ordination, he converted several people and organized a branch of the church on Yellowstone Creek in Wisconsin, called the Yellowstone Branch. When Strang espoused polygamy, Gurley and the Yellowstone Branch publicly denounced him, and published a document openly stating their disapproval.

Like Briggs, Gurley was concerned about what he should do, and what was the status of the church. Like Briggs, he made it a matter of special prayer. In vision he saw the work of the church, and then in contrast, the work of Strang, which he says looked little and mean beside the larger work. The word of the Lord came to him, "Rise up; cast off *all* that claim to be prophets, and go forth and preach the gospel, and say that God will raise up a prophet to complete his work." He told his experience to a friend, Reuben Newkirk, who solemnly covenanted to join him in his stand. David Powell arrived soon after with news of the experience of Jason W. Briggs and his congregation, and the two men and their respective congregations were brought together by the very simple reply which Gurley sent to Briggs "We have received evidence of your revelation."

WORD WAS spread about the country insofar as possible, of a conference called for June 12, 1852, which was not regarded as a general conference of the church, but a conference of the several branches interested, to determine a course of future procedure. This conference was unique, in that there was no recognized church official or leader to call it. Many laughed at the presumption of the people who thus met. But the conference was moving slowly and cautiously. Representatives from the several branches deliberated carefully for two days, and concluded their busi-

ness by appointing a committee of three to draw up a document setting forth their position—this document to be called, *A Word of Consolation*. They also adopted resolutions rejecting the claims of all leaders, asserting their confidence in the coming of Young Joseph, recognizing all ordinations in the original church as still valid in their fellowship, stating their belief that wherever six or more members are organized in branch organization, there is the church; reasserting their belief in the Bible, *Book of Mormon*, and book of *Doctrine and Covenants* as containing the basic law of the church; stating their belief that Jackson County, Missouri, was still the place appointed for the gathering; and calling upon all elders to continue their duty of crying repentance to this generation.

Other conferences were held at three month intervals. In October, 1852, another resolution was passed, "the highest authority among the priesthood represents the legitimate President as a presiding authority." At the same conference, the committee on the pamphlet, *A Word of Consolation* reported partial completion of their work, and the conference authorized the printing of 2,000 copies when finished.

On January 9, 1853, another quarterly conference was held. Meanwhile, polygamy had been publicly proclaimed in Utah. Strang was openly practicing it in his Beaver Island colony, and some other factions were dabbling with the idea, wondering whether they dared accept it. This conference put the question straight to God, asking for an answer to this query: "Is polygamy of God?" They also inquired as to whether the pamphlet as then constituted was complete and approved in God's sight. As they presented these petitions in solemn prayer, both questions were answered in one reply. The pamphlet needed three more pages, in which should be included a denunciation of polygamy in this strong language: "Polygamy is an abomination in the

sight of the Lord God; it is not of me; I abhor it, as also the doctrine of the Nicolaitans, and the men or set of men who practice it . . . Be ye strong; ye shall contend against this doctrine; many will be led into it honestly, for the Devil will seek to establish it and roll it forth to deceive." They also received the command to organize themselves, for soon God would require the prophet at their hand. But they were puzzled and uncertain as to how they could or should organize. In their congregations they had high priests, seventies, elders, etc., but they were puzzled as to who should take the lead.

On March 20, a special meeting of prayer was called to consider this problem, as preparation for the conference which was to be called the following April. Again solemn prayer was offered, and the congregation waited the word of the Lord, which came through H. H. Deam. His message said that the pattern was before them—the same pattern which had always been in the church. Let the highest in authority preside. Respect the authority set in the church. Let three men appointed by the conference select seven men to form a majority of a new Quorum of Twelve after approval of the conference, leaving five to be called later; and let the seven apostles be ordained by the president of the conference and two other high priests. The conference was also commanded to let the apostles then select twelve men for a standing High Council—all of which was along the lines of a pattern familiar to the members of the original church. On April 8, the recommendations of this document were carried out at the next conference, the first seven members of the Quorum of Twelve were ordained, and chose Jason W. Briggs as their quorum president. This was the beginning of the Reorganization, which was really not a reorganization, but simply a gathering together of the scattered membership of the church. No one was required to be rebaptized or reordained, unless his own con-

science demanded it, and all concerned regarded themselves as still members of the church which they had originally accepted in the days of Joseph Smith.

We should not close our account of the gathering of the fragments without a short mention of one more name—William Marks. Marks had been high in the councils of the church in the days of the martyr, and after his death had examined the claims of Sidney Rigdon, James J. Strang, and Charles B. Thompson, only to be disappointed each time. He made at least one attempt to call together a few other people who like himself were dissatisfied, but without any results to show for his sincere efforts. In 1859 he heard of the Reorganization Movement, and joined his fortunes with theirs. He was destined to rise high again in the councils of the church.

The struggling little group continued to meet in semi-annual conferences, to invite all former members of the church to join them, and to await the day when Young Joseph should be sent to take his father's place. Some became impatient, and wanted to choose and ordain another president; and some left the church over this issue, too impatient to await the "due time" of the Lord. At the June conference of 1859, a letter came from a Brother Isaac Sheen, in Cincinnati, Ohio, asking information about the reorganization. And at the fall conference of 1859, the Saints authorized the publication of *The True Latter Day Saints' Herald* for an experimental period of six months. Isaac Sheen was to be sole editor. The first monthly issue came from Cincinnati in January, 1860, and though it is now a weekly publication, *The Saints' Herald* still continues to be the official publication of the church.

"After years of watching the processes of nature, I no more doubt the existence of an Intelligence that is running things than I do the existence of myself."—Edison.

"The Voice of the Waves of the Sea"

By Arthur F. Gibbs, Seventy

"And after your testimony, cometh wrath and indignation upon the people: for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunders, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds." (*Doctrine and Covenants* 85: 25.)

Little could the prophet Joseph Smith have known of himself in eighteen hundred thirty-two, "of waves heaving themselves beyond their bounds," for he had not seen the sea, let alone a tidal wave. A person has to see a seismic wave, and its results before one's imagination can be stirred to pen such words as these. I know of no better words to describe a tidal wave. So because of my experience of a few weeks ago I am even more convinced of the divinity of the prophecies of Joseph Smith and of the work brought forth by him under the direction of God.

I have often read verse 25, of the 85th section of the *Doctrine and Covenants* and have used it in sermons, but I never was impressed with the power of the waves of the sea to destroy and bring destruction, but I am now after my experience of April Fool's day of 1946.

After having seen massive steel bridges torn loose and carried hundreds of feet inland, ten ton boulders picked up from a breakwater and hurled hundreds of feet, city blocks wiped clean as if a reaper had gone over the ground, and houses picked up and deposited nearly a mile inland, one can appreciate the perils that abound when nature goes berserk and is not held in the merciful hand of our God. After having seen warehouses of food picked up, some to be deposited against other buildings and in other buildings and some to be carried out to sea, where massive machinery once stood nothing but bare ground, with lumber yards gone, steel buildings looking as if a gigantic sledge hammer had been taken to them, fine residential districts stripped: their houses, new automobiles, bathtubs, clothes, and uprooted trees piled together in a twisted wreck, with what little vegetation remaining scorched brown with salt water, one can appreciate the devastation that can come suddenly and completely upon a community. After having seen railroad trains, boxcars, and tankers which had been

tossed about like playthings, great piles of contaminated rubble, millions of dollars of damage, hundreds made homeless, scores killed and injured in a few minutes, one can appreciate why the revealing God caused Joseph Smith to include the above words of warning to the inhabitants of the world. When one sees these things one can not but be impressed with the power of the hands of the Omnipotent God to preserve, to destroy, to care for his own, to punish the wicked, and to bring His will to pass.

I wouldn't want to say that this calamity was a judgment pronounced upon the city of Hilo like the fire that came to the cities of Sodom and Gomorrah, but at least it should be a warning to this ungodly and sinful city which stands upon a bay and beneath a live volcano whose logical path is to flow towards the city of Hilo, filling its bay and ruining its location forever. The city is ungodly with not more than ten per cent of its people churchgoing, with the sins of greediness expressed very evidently, with a lot of its population turning back to idol worship now that the war is over. This surely should be a warning to this city, and other cities and communities as well.

One could not experience this small wave and not think of the gigantic waves that Joseph Burton saw in his vision as recorded in the book *Infallible Proofs*, when he saw waves deluge the Eastern and Western coasts of the United States, of cities flooded and crumbling beneath the earthquake and back lash of waves. You would also think of the terrible destruction that was visited upon America when Jesus Christ was crucified at Jerusalem as recorded in the *Book of Mormon*, which also came as a fulfillment of prophecy. The kind of tidal waves that would accompany the earthquake that John records in his prophecy in Revelation 16: 18, would no doubt dwarf this little one we experienced in Hilo.

In light of all this knowledge of what will come upon the world of our day unless we repent, we should appreciate the message of Zion more and more where safety can be obtained by God's people. It was hard indeed to convince many of the Saints in the Islands that the day might come when they would need to flee their island paradise for the safety of Zion. Perhaps today some of them would be more easily convinced.

Several of the Saints here have greater faith in God's power to preserve his people in time of peril. Sister Puuohau, her daughter, and daughter-in-law, with their six children turned to God in prayer as

the water swept around their home, the homes on their right and left going down, the large recreation hall across the street lifted and hurled upon the road, pieces of the wharf landing in their front yard, the water filling the basement of their stilted house, knocking the concrete washtubs through the wall; yet God's hand did not allow the water to crumple the timbers and settle their house within the waves. God can and will hear our prayers in time of peril. Many of our church school children told of the prayers they offered as they rode the crest of the waves sweeping them inland in their homes, or on roofs, or clinging to whatever they could find. Miraculous indeed was their escape from death.

The prophetic spirit brought warning to me of the imminence of the tidal wave before it struck. For the last year and a half I have several times spoken to

Sister Gibbs concerning my spiritual intuition that some calamity was going to be visited upon Hilo. My mind always turned to the volcano and earthquake as I could see them and feel them from time to time. It is my intuition that the wave that came to visit these Islands on April Fool's Day is only a warning of what is to come, if the islands continue in their ungodly and greedy ways.

The words in the *Doctrine and Covenants*, "Surely men's hearts shall fail them, for fear shall come upon all people" were fulfilled here in the Island of Hawaii on April 1. Whether this fear shall continue and turn these people towards God is something to be seen, but surely the message, "Prepare ye, prepare ye, O inhabitants of the earth, for the Judgment of our God is come; Behold and lo, the bridegroom cometh," should be heeded by those who understand.

CHALLENGES

By Norma Anne Kirkendall

—1—

THE AMERICAN "hello" and "good-by" are two of the least colorful words of greeting and farewell in the languages of the world. The other day I was bidding farewell to a friend and said my usual *adios* when its meaning suddenly caught my attention. *Adios* is not just a simple good-by, for its Spanish complement is "a" and "dios," or "to God." Thus when one bids his farewell he is actually leaving the affairs and health of the individual in God's hands. The French *adieu* is of similar meaning.

Much of the worry of the world would be eliminated if we could leave our material and spiritual affairs *adios*.

—2—

I'm wondering if anyone else noticed a great coincidence concerning the recent atomic bomb tests? I was looking at a chart of the location of the ships to be used in the tests. The map not only charted the location of these ships, but listed

their names and types. There, close to the striking center were two similar vessels, one named "Salt Lake City" and the other, "Independence." It is natural that these names would be used for ships, but what queer quirk brought them together at the hub of a test of what is now thought to be the strongest force on earth?

—3—

I have a ruler on my desk which I keep in great use. Its sides measure inches, angles, and centimeters, and there is a printed scale to help measure other dimensions. But I have found that my most frequent use of that ruler is to draw a straight line. The edge is metal-rimmed and rigid and a pencil or pen guided along this edge produces a long, straight line.

There are a lot of extra helps in the world today which are designed to aid in producing a well-rounded personality. Once again I mention the "Y," the lodges and the clubs which have excellent programs of self-improvement. Yet the straight

edged truth of the gospel would fulfill this purpose for the majority of people if they would use it.

I have had several comments by people who feel that I have been too hard on lodges. I do not wish to be misunderstood. I have never purposefully criticized any lodge or organization of that type, but I have included them in lists of organizations which tend to detract from the church program. If an individual puts his energies into an outside organization, he is borrowing from the energies which he could be putting into church work.

—4—

Unions have been in the newspapers prominently for several months. One of the arguments for a "closed shop" is that the non-union workers are like hitchhikers who are getting a free ride by enjoying the benefits won by the union members who put up the money and the fight. Conceding their point, why not carry a closed-shop policy into other activities?

There are too many individuals who ride along with the church. They want certain activities to proceed, but they do not come to a business meeting because "we don't want to become involved." These are the ones on the fence in every controversy. They like to hear a choir but can't spare the time to practice. They like to see a pretty lawn but ignore pleas for help. They want the church to send out missionaries, but they fail to pay tithing.

I'm afraid that if our church observed a closed-shop policy, our adherents would drop in quantity, although the average quality might rise perceptibly.

—5—

An old campfire song says that "it isn't any trouble just to s-m-i-l-e," and it is a fundamental truth that a smile is one of the most powerful forces available to a man. Accidentally one day I discovered that by smiling while standing in a safety zone that I could stop the street car or bus directly in front of me so that

I would not have to crowd among all the people waiting to board the vehicle. I stood facing the approaching car, looked directly at the driver and smiled. It works for I've done it again and again. So easy—and the results so convenient.

It isn't much trouble to be cheerful, even when in deep sorrow. Your smile may help lighten the load of another. A smile does not necessarily reflect gait, but shows genuine friendliness, and the time of trouble is that time when you most need your friends.

LETTERS

From a Youth Camp Enthusiast

I am writing this letter to the young people of the church to tell them about the wonderful camp I attended at Pawnee, Oklahoma. We were sort of pioneering, as this was the first camp ever to be held in Oklahoma; we hope it will be the stepping stone to others. The name selected for it was Camp Yakoma.

As Brother McDowell says, a good camp just doesn't happen—you have to make it. It takes fellowship and working together. Since I have never lived where I could attend church regularly, the association with other young people of like faith at camp meant a lot to me. Even though I was ill part of the time, I was able to participate in many of the activities of camp life. I hope to attend reunion and enjoy the blessings that are received there, also.

I am sixteen years old, and have been a member since 1941. I ask the prayers of all the Saints that I may always be a help, not a hindrance, to my church.

Norma Mills

641 North Louisa
Shawnee, Oklahoma

Healed Through Prayer

Just ten days ago I wrote requesting prayers for my three-year-old grandson, Kenneth Wheeler, who was struck by a car and seriously injured on June 7. Today I am writing with a heart filled with gratitude to our Heavenly Father, and to all who responded to that request.

I sent the request on July 8, and during that same week Kenneth regained his sight, memory, and speech; he has now undergone the final operation on his broken leg. The doctors say he will be able to leave the hospital soon. Do you wonder that my heart is overflowing with thankfulness to my Father in heaven for his goodness and mercy?

When Kenneth's voice returned, his mother asked, "Kenny, can you say your little bed-

time prayer?" and without hesitation he repeated, "Now I lay me down to sleep"—remembering every word of it, including the "Amen." He now enjoys his picture books, and talks of things that happened before the accident, so we know that his memory has been completely restored.

Saints, pray for us that we may have the wisdom and understanding of His will, to show our gratitude for this great blessing by living our daily lives as he would have us. May those doctors, nurses, and all who witnessed this miracle be benefitted also.

MRS. IONA DUSTIN.

R. R. No. 1
Weyerhaeuser, Wisconsin

Asks for Prayers

God has been with me through many trials and temptations, and I know that he is ever present to share our burdens. Miles away from friends and loved ones, I have felt his divine presence; there is no night so dark nor day so drear that God will not help us.

I have been reading the *Book of Mormon* and *Doctrine and Covenants*, and by so doing have found the solution to many problems. As workers for Christ's kingdom, we should study his word. We must remember that the sacred covenant which we made in the waters of baptism may be broken if we do not wholeheartedly give our every effort to establishing the cause of Zion.

I often wonder if I am worthy to be called a Latter Day Saint. The question frequently comes to me, also, "Am I a true servant?" I feel very weak, and realize that I have many faults. I ask the prayers of the Saints that I may go forward and be able to overcome the temptations of life. Please remember my small daughter, also, that she may be healed of her illness. I know God answers the prayers of his people, when they are earnest and in accordance with his will. My prayer is that we may be ever watchful, and that the powers of evil may never be found among us.

PAMELA DAVIS.

Box 83
Fisher, Arkansas

Requests for Prayers

Prayers are requested for John Pettersson of Chicago, Illinois, who has been ill for several months.

Prayers are requested for Pete Brown of Dinuba, California, who is suffering from an affliction which has been pronounced incurable by medical doctors. It is hoped that, through prayer, he may be healed.

Mrs. George Brown of Onawa, Iowa, requests the prayers of the Saints that she may soon recover from the effects of a recent operation.

Prayers are requested for Mrs. A. M. Bailey of Huron, Tennessee, that her health might be restored.

Reunion Schedule

Reunion	Date	Place
Kirtland	Aug. 10-18	Kirtland
Des Moines	Aug. 10-18	Des Moines
So. Indiana	Aug. 10-18	Riverside Park, Mitchel, Ind.
Idaho	Aug. 11-18	Hagerman
Arizona	Aug. 14-18	
Far West	Aug. 15-25	Stewartsville
E. Colorado	Aug. 16-25	Colo. Springs
Lamoni	Aug. 18-25	Lamoni
Northern California	August 21-29	Pacific Grove, Calif.
Wisconsin & Minnesota	Aug. 26-Sept. 2	Chetek, Wis.

News Briefs

INDEPENDENCE, MISSOURI

Gudgell Park Congregation

At the annual business meeting on July 12, the following officers were elected for the coming year: Ralph Smith, pastor; Ronald Sherman and George Davis, assistant pastors; Paul Mengel, church school director; Loyd Hawkins, bishop's agent; Mrs. George Davis, women's leader; William Mengel, custodian; and Hallie Gould, reporter. Other workers are yet to be chosen. An ice cream social and program was held on July 5 at the home of Mrs. J. D. Neill; proceeds were applied to the young people's expenses at Gardner's Lake. The July 19 family night entertainment was held on the church lawn under the sponsorship of the women's department.

—Hallie Gould, reporter.

CHICAGO, ILLINOIS

First Chicago Congregation

Pastor, Lyman Jones

Janet Ruth Smelzer, infant daughter of Mr. and Mrs. Wayne Smelzer, was blessed at the June Communion service. Four new members were baptized on Children's Day; they are Carole Edstrom, Carol Schulz, Rochelle Reisinger, and Harold Schulz. On June 30, Thelona Stevens of the Department of Religious Education spoke at the 11 o'clock service and also presented credit certificates to fifty people who had completed courses. District President Joseph Baldwin presided over the service, and the Zion's League provided special music. A basket lunch was served at noon. A fellowship meeting was held at 2:30, followed by formal recital featuring Gloria Fisher and Paul Deaver as guest artists. After the recital, the Zion's League sponsored a tea for all present.

—Velva Castins, reporter.

Calgary, Alberta

Apostle C. R. Hield and Seventies Phillip Moore and James Menzies recently visited Calgary to minister to the Saints. Elder J. Hockaday of Guelph, Ontario, and Brother Irby Mundy of Texas have also visited the branch; Elder Hockaday was the evening speaker on July 14 and 21. The church orchestra and assisting artists presented another in a series of concerts on June 28, the proceeds being applied to the building fund. The Alberta district Zion's League sponsored a successful youth camp at Sylvan Lake June 29 to July 6 inclusive. Seventies James Menzies, Phillip Moore, David Larmour, and Apostle Charles Hield were in charge. As many as seventy-five young people were present for week-end services; the average week-day attendance was fifty-five. Outstanding activities of the camp were the early morning prayer meetings, the enlightening sermons of Apostle Hield, and the evening campfire gatherings. Much credit is due Doris Shaw, district League president, for the organization work. A substantial balance in registration fees was voted to promote future camps.

—Stanley Walker, reporter.

LADYSMITH, WISCONSIN.—Seventy E. Y. Hunker was the guest speaker on June 24. He was also in charge of the all-day meeting held June 30.

Central Michigan District

A regional priesthood class is being held the fourth Sunday of each month in the various branches; a class for women is held at the same time. Elder Byron Doty and Christy Doty are the instructors; both groups are studying Elbert Smith's *Restoration*. Recent missionary efforts have done much to stimulate interest in branch activities. Family night is quickly becoming the major social feature. One such occasion grew into an old-fashioned "house warming" at the remodeled home of District President and Mrs. Doty; more than 100 guests were present. Gifts and a purse of money conveyed the appreciation of the Saints and friends throughout the district for the loyal service given by the Dotys. Finals for the various volleyball teams will be played at the Leahona Park reunion. Plans for the religious and educational features of the reunion are also being completed.

—Leora Gussman, reporter.

Springfield, Missouri

Pastor, W. J. Breshears

An early morning prayer meeting preceded the July Communion service; the monthly priesthood meeting was held at 3 o'clock in the afternoon. Elder J. J. Keifer, who recently moved to Springfield from Honolulu, spoke on July 14, relating several interesting personal experiences. Patriarch R. V. Hopkins was present from July 20 to 24 to give blessings; he was also the morning and evening speaker on July 21. A group of Leaguers recently visited Sister Anna Guss, one of the "early-day" Saints, conducting an outdoor service of song at her home. It is their plan to visit some shut-in each month. A bus was chartered to take the young people to the Spring River reunion at Columbus, Kansas.

—Blanche Bayless, reporter.

Weyburn, Saskatchewan

The southern Saskatchewan reunion was held in Weyburn from July 11 to 14 with Apostle C. R. Hield, Seventy Phillip Moore, and Missionary James Menzies in charge. Representatives were present from Bromhead, Regina, Bethune, Moose Jaw, Brandon, and Saskatoon. Each day began with a prayer service, followed by class periods at 10, 11, and 2:30. From 4 to 6 in the afternoon, various types of recreation were sponsored for the different age groups. The children's classes were supervised by Elder and Mrs. Menzies. Evening activities consisted of a song service at 7:45, followed by preaching. On Saturday afternoon the district business meeting convened and the following officers were elected: Cliff Carson, secretary and Boy Scout director; J. W. Mountenay, treasurer and bishop's agent; Mrs. James Menzies, director of music and Blue Bird leader; Roland Jensen, Zion's League leader; Leonard Jensen, church school director; Mrs. S. Brooks, women's leader; and J. M. Taylor, nonresident pastor. Delegates for the 1947 General Conference were also chosen. On Sunday, four candidates: Dale Williams, Carol McPherson, Gladys Ireland, and Mrs. Minnie Lowe, were baptized and confirmed. Apostle Hield gave the final sermon of the reunion, following special meetings of the priesthood and women's department. Seventy Phillip Moore presented an illustrated lecture on Nauvoo at the regular evening service.

—Belva McMann, reporter.

Saskatoon, Saskatchewan

The northern Saskatchewan district conference and reunion was held in Saskatoon, July 18 to 21. Apostle C. R. Hield and Seventies Phillip Moore and James Menzies were in charge. Each day began with a prayer service, which was followed by special classes and preaching. A business session was held on Saturday afternoon, at which time J. S. Menzies was elected district president, with Frank Piedt and Arthur Gendron as associates. Other officers are Grace Beckman, treasurer; Florence Gendron, secretary; Erma Ward, director of church school; Mary Piedt, Zion's League supervisor; Clarence Land, Boy Scout director; Opal Price, Blue Bird leader; and Violet Cornish, Oriole leader. Two new members, Fred Piedt and Louis Loucks, were baptized. Lloyd Chase was ordained a priest, and E. Baker a deacon.

—Howard Fisher.

Gary, Indiana

Pastor, D. H. Smith

The women's department met in the home of Faye Benbow for the annual election of officers on June 4. Those elected for the coming year are as follows: Hazel Smith, president; Nora Hedelius, vice-president; Vida Rhodes, secretary; and Hazel Hughes, treasurer. Genevieve Lusha, district leader, was present for the meeting. Patriarch John Worth of England gave several blessings on June 6 and 7 while in Gary. The Children's Day program included recitations and songs by the members of the primary and junior departments. Barbara Jane Rhodes, infant daughter of Mr. and Mrs. Donald Rhodes, was blessed at the morning service. In the afternoon, an experience meeting and round-table discussion was conducted by District President J. E. Baldwin. Pastor D. H. Smith was the speaker at the 11 o'clock service on Father's Day. A potluck dinner was held in the Victory Room of the YMCA building on June 27; tiny aprons had previously been passed out to members of the branch with instructions to put as much money in the pockets as they wished to donate to the building fund. A total of thirty-eight dollars was collected. The Bible Class attended a meeting at the First Chicago Church on June 30; Thelona Stevens of the Department of Religious Education was the speaker.

—Thelma Conrad, reporter.

Buffalo, New York

The annual western New York district conference was held at Buffalo on May 18 and 19. A program in charge of Ann Voltmann, district youth leader, was held on Saturday night. Sunday's services began with a prayer meeting, followed by church school, and morning worship at 11 o'clock. Apostle G. G. Lewis was the guest speaker. A priesthood meeting was held at 2 p.m., after which the annual business session took place. District officers elected for the coming year are as follows: P. L. Weegar, president; F. C. Mesle and E. V. Wagner, counselors; Louise MacDonald, secretary; Thomas Yates, treasurer; E. V. Wagner, director of religious education; Forrest Landes, Zion's League leader; Catherine Devins, director of music; Florence Kennedy, women's supervisor; and F. C. Mesle, bishop's agent. The conference closed with a vesper hour, in which the combined choirs of the district participated.

—Louise MacDonald, reporter.

BULLETIN BOARD

Pines Reunion

All who plan to attend the Pines reunion are requested to bring their hymnals, as one of the reunion projects will be the learning of unfamiliar hymns.

Northern Wisconsin District Conference

The northern Wisconsin district will hold its annual business meeting for the election of officers at 1:30 p.m. Saturday, August 31, at the reunion grounds, Luther Park, Chetek, Wisconsin. Reports of the various departmental leaders and pastors should be submitted beforehand to either the district secretary, Mrs. Chester Tucker, Route 1, Sparta, Wisconsin, or E. Y. Hunker, 908 West Waldo, Independence, Missouri.

Annual Pilgrimage to Hill Cumorah

The annual pilgrimage to Hill Cumorah by the Saints of New York district will take place on Sunday, September 1. The first meeting in the Sacred Grove will be held at 10:30 a.m., followed by a Communion service at 11, and a basket luncheon at noon. A program is to be held at 2 p.m., after which the group will visit Hill Cumorah. Friends and members of other districts are welcome. For further information write Earl V. Wagner, 12 Cazenovia Street, Buffalo 20, New York.

Central Illinois Women's Meeting

The women of central Illinois district will meet at Beardstown, Illinois, on August 29 and 30 for a brief convention. All women in near-by districts are invited to attend this special meeting.

WEDDINGS

Coumerilh-Walsh

Margie Walsh and Kenneth Coumerilh were united in marriage at St. Louis, Missouri, early in June. They are making their home in St. Louis. fff

Lewis-Zimmerman

Marion Zimmerman and James Lewis were married in St. Louis, Missouri, early in June.

Berger-Wilkie

Anna K. Wilkie, daughter of Mrs. Richard W. Wilkie of Independence, Missouri, and Elvis V. Berger of Ottawa, Kansas, were married June 9. Both bride and groom are now attending Ottawa University, but will move to Melvern, Kansas, in August, where Mr. Berger will teach.

Ouimette-Caldwell

Audrey A. Caldwell, daughter of Mr. and Mrs. Earl Caldwell of St. Thomas, Ontario, was united in marriage to Harold E. Ouimette by the Reverend H. H. Phimey at New Sorum, Ontario, on June 14.

Hunt-Crouse

Shirley Ann Crouse, daughter of Mr. and Mrs. Harry Crouse of Paulina, Iowa, and Lester W. Hunt, Jr., son of Mr. and Mrs. Lester W. Hunt of Walthill, Nebraska, were married at Paulina on July 7. The double-ring ceremony was performed by the groom's father.

Twitcheil-Smette

Lois Smette and Sanford Twitcheil of Santa Rosa, California, were married on March 9 at the home of the bride's sister, Mrs. Don Hesselstine. Elder E. B. Hinton was the officiating minister.

Budworth-Rice

Mary Rice and Walter Budworth of Santa Rosa, California, were married at the Chapel of the Chimes on June 9, High Priest Robert Bishop officiating.

Johnson-Twitcheil

Shirley Twitcheil and Charles Johnson of Santa Rosa, California, were united in marriage at the Reorganized Church on June 16. Elder Herbert Hinton performed the ceremony.

Sandell-Schreur

The wedding of Mary Jane Schreur and Bert S. Sandell was solemnized Saturday, June 16, at the home of the bride's parents, Mr. and Mrs. Allen Schreur; Elder Schreur performed the ceremony. They are spending the summer in their cottage near Ironwood, Michigan, and will return to Flint, where Mr. Sandell teaches, in the fall.

Hayden-Waters

Ethel Waters, daughter of Mr. and Mrs. R. A. Waters of Endiang, Alberta, was united in marriage to Wilbert Hayden, son of Mr. and Mrs. J. E. Hayden of High River, Alberta, at the Calgary Reorganized Church on June 14, Pastor A. D. McLeod officiating. They are making their home in Calgary.

Etzenhouser-Thomas

June Thomas, daughter of Mr. and Mrs. E. F. Thomas of Kansas City, Missouri, and Earl L. Etzenhouser, son of Mr. and Mrs. H. E. Etzenhouser of Independence, Missouri, were married at the Jackson Avenue Methodist Church on June 23; Elder A. K. Dillie read the ceremony. They will make their home in Independence.

Petterson-Vardeman

Shirley Vardeman, daughter of Mr. and Mrs. Robert Vardeman of Independence, Missouri, and William Petterson, son of Mr. and Mrs. L. F. Petterson of St. Louis, Missouri, were married at Corning, Arkansas, on June 29. After a month's honeymoon in Cuba, they will be at home in St. Louis.

Pullen-Willis

Billie Dayle Willis, daughter of Mr. and Mrs. O. M. Willis, and Joseph Pullen, son of Mr. and Mrs. D. G. Pullen, both of Independence, were united in marriage at the home of the bride's aunt and uncle, Mr. and Mrs. Walter Isenhart, on July 5. Elder M. C. Jacobsen officiated. Mr. and Mrs. Pullen will make their home in Independence.

Gordon-Slocum

Jean Slocum, daughter of Drs. James and Anna Slocum of Des Moines, Iowa, and Marvin Gordon were united in marriage by Elder Frank Fry in June. Both bride and groom are attending Drake University.

Hidy-Cook

Myrtle Cook of Des Moines, Iowa, and Joseph Hidy of Stewartville, Missouri, were married at the Reorganized Church in Des Moines on June 23, Pastor Frank Fry officiating. They will live in Stewartville.

Lohman-Bish

Lillian Bish and Robert Lohman were united in marriage on June 23 at Des Moines, Iowa. Elder Frank Fry performed the ceremony.

Steere-Wilson

Lt. Col. Anna Walker Wilson, daughter of Mrs. Ella Walker of Studio City, California, was united in marriage to Loyd V. Steere on January 26 in Bad Nauheim, Germany, by Chaplain W. M. Ferry. The bride held the office of WAC staff director for the European Theater of War, and has received many citations for her work.

Mitchell-Burke

Maxine Burke of Wheatland, Wyoming, and Harold Mitchell of Torrington, Wyoming, were married March 24 at the home of Elder M. M. Bilyue in Torrington, Elder Bilyue officiating.

Sommer-Healy

Ellen May Healy, daughter of Mr. and Mrs. Roy F. Healy of Sycamore, Illinois, and Weston T. Sommer, son of Mr. and Mrs. Jesse Smith of Chicago, Illinois, were married at the Reorganized Church in Chicago on June 1. Evangelist John R. Grice read the marriage service. The couple are making their home in Sycamore.

Hendricks-Clifford

Mary Clifford, daughter of Mr. and Mrs. Frank Clifford of Victoria, Illinois, became the bride of David Hendricks, son of Mrs.

Amy Hendricks of Henderson, Illinois, at a ceremony performed in the Reorganized Church in Galesburg on June 19. Pastor Ambrose King officiated. Mr. and Mrs. Hendricks are living in Henderson.

Anderson-Dennis

Beulah Dennis, daughter of Mr. and Mrs. Wilford Dennis of Philadelphia, Pennsylvania, and Clyde Anderson of Fort Collins, Colorado, were united in marriage by Evangelist Ray Whiting at the Walnut Park Church in Independence, Missouri, on June 17. The Andersons are making their home in Fort Collins.

Westwood-Stabnow

Marvel Stabnow, daughter of Mr. and Mrs. Julius Stabnow of Clitherall, Minnesota, and Frank R. Westwood, Jr., son of Mr. and Mrs. F. R. Westwood of Wichita, Kansas, were united in marriage on April 5 at the Reorganized Church in Wichita. Pastor D. J. Williams performed the ceremony. The couple will reside in Wichita.

Taylor-Stanlick

Nina Stanlick, daughter of Mr. and Mrs. Gordon Stanlick, and Russell Taylor, son of Mr. and Mrs. Charles Taylor, were married on July 20 at Barwick, Ontario, Priest Christopher McBride officiating.

Births

Mr. and Mrs. Howard Harpham of Hobbs, New Mexico, announce the birth of a daughter, Portia Dianne, born June 24. Mrs. Harpham is the former Meriel Harpe.

Mr. and Mrs. Rudolph Sustarich of San Francisco, California, announce the birth of a son, Rudolph William, Jr., born July 15. Mrs. Sustarich is the former Kathline Armour.

Ensign and Mrs. R. S. Sutherland of East Greenwich, Rhode Island, announce the birth of a son, Stephen Eric, born May 30. Mrs. Sutherland was formerly Juanita Hunker of Independence, Missouri.

A daughter, Nancy Carol, was born to Mr. and Mrs. Glen Yeoman of Springfield, Missouri, on June 22.

Mr. and Mrs. Julius Riebold of Springfield, Missouri, announce the birth of a son, Donnie Greer, born June 24.

Our Departed Ones

SHOOK.—Carrie Zinser, widow of Charles Shook, passed away December 28, 1945, at her home in Grand Rapids, Michigan; she was eighty-six years old.

She is survived by a half-brother, William Brown. Funeral services were held from the Alt Mortuary in Grand Rapids. Interment was in the Greenwood Cemetery.

HOWELL.—Eva Leanas, daughter of George and Mary Carter, was born September 11, 1873, near Richmond, Missouri, and died July 7 in Joplin, Missouri. She became a member of the Reorganized Church on August 22, 1887. In 1891, she was married to Thomas Howell; four children were born to this union.

She is survived by her daughter, Mrs. Grace Lohr of Joplin, Missouri; a son, Henry Howell of Kansas City, Kansas; two sisters: Nancy Teagarden of Rayville, Missouri, and Lillie Watkins of Richmond; two brothers: Emsly Carter of Baxter Springs, Missouri, and Clayton Carter of Richmond; four grandchildren, and two great-grandchildren. Funeral services were conducted from the Reorganized Church in Joplin by Elder Arthur J. Rock. Interment was in the Forest Park Cemetery.

COCHRAN.—Stella May, daughter of William and Ellen Adair, was born September 25, 1883, near Davis City, Iowa, and died at Tonkawa, Oklahoma, on June 15 of a heart attack. She was baptized a member of the Reorganized Church as a girl, and remained always faithful. She was married to Leroy Cochran in 1903; seven children were born to this union, all of whom live in or near Tonkawa, with the exception of the youngest daughter, whose home is in St. Louis, Missouri. Mrs. Cochran was a devoted mother and good neighbor, and was loved by all who knew her.

The funeral service was in charge of Elder Gose of Arkansas City. She was laid to rest in the cemetery at Blackwell, Oklahoma.

DePUY.—Calvin, oldest resident of Lee's Summit, Missouri, was born November 17, 1852, at Granville, Ohio, and died April 27 at the Jackson County Emergency Hospital. He was united in marriage to Elize Jane Summers on March 29, 1877; they observed their sixty-ninth wedding anniversary this year. He became a member of the Reorganized Church in 1883, being ordained a priest in 1891, and an elder in 1894. The first Reorganized services in Lee's Summit were held in the DePuy home until a church could be secured.

He is survived by his wife; one son, Thomas; two daughters: Mrs. Mary Plinn, Lee's Summit, and Mrs. Elizabeth Adams, Kansas City, Missouri; five grandchildren, and two great-grandchildren. Funeral services were conducted by Elder Christie Kearns at the church. Interment was in the Lee's Summit cemetery.

POWELL.—John Ernest Aylmer, was born at Elsinore, Ontario, February 13, 1916, and passed away in the Grey Nun's Hospital at Regina, Saskatchewan, on June 21 from injuries received when he was thrown from a wagon on May 24. He was baptized a member of the Reorganized Church in 1929, being ordained to the office of priest in July, 1942. Although isolated from the church, he carried his religion into the co-operative organizations of which he was an active member.

He is survived by his parents, Aylmer and Ida Powell; and a sister, Amy, all of Nokomis, Saskatchewan. Services were held June 23 in the Regina Funeral Home, Elder James Menzies officiating. A memorial service was held the following day in the Nokomis United Church, with Elder Menzies and the Reverend G. Mills in charge. Interment was in Nokomis cemetery.

GARFIELD.—Salome Howes, was born February 23, 1871, in Dennis, Massachusetts, and passed away March 13, 1946, at Abington, Massachusetts. She became a member of the Reorganized Church in 1887, and was a true and devoted Saint. In 1888 she was married to Lincoln Baker Garfield; five children, Harry, William, Harold, Leslie, and Lorraine, were born to this union.

Funeral services were conducted at the Garfield home by Elder Herman Chelline. Burial was in the Swan Lake Cemetery in Dennisport, Massachusetts.

SPILLMAN.—John Henry, was born at Hedengen, Switzerland, on March 12, 1864, and passed away June 20, 1946. In June, 1886, he was married to Christina Serr at Baren Pheinphalz, Rhedt, Germany; twelve children were born to this union, ten of whom survive. They came to America in 1888, where they were baptized into the Reorganized Church. Mrs. Spillman preceded her husband in death in 1944.

Surviving are five daughters: Mrs. W. H. Childers, Bethel, Kansas; Mrs. W. C. McGuire, Mrs. R. R. Routh, Mrs. S. N. Moore, and Mrs. M. H. Whittington, St. Joseph, Missouri; five sons: Louis, Los Angeles, California; Frank, Leavenworth, Kansas; Robert, Henry, and Harry, St. Joseph, Missouri; thirty-one grandchildren, and thirty-three great-grandchildren. Elder C. E. Harpe of Lamoni, Iowa, preached the funeral sermon.

GAMBLE.—Robert Nelson, was born October 19, 1874, at Fayette City, Pennsylvania, and died June 13, 1946, at Compton, California. On June 14, 1897, he was united in marriage to Lilly Craven, and in 1910 became a member of the Reorganized Church.

He is survived by his wife; three sons: Elroy, Edward, and Edwin; and five daughters: Mary McGuire, Reno Lewis, Lilly Robinson, Catherine Morris, and Betty Fundukian. Funeral services were held in the Lock Four, Pennsylvania, church, with El-

ders E. B. Hull and Samuel Winship officiating. Interment was in the Roscoe, Pennsylvania, cemetery.

BIERMAN.—Sena J., daughter of Oltman and Tiika Johnson, was born in Hanover, Germany, on September 20, 1895, and passed away April 11 in Burlington, Iowa, after an extended illness. In 1882 she was baptized into the Reorganized Church, and was the oldest member of the Burlington congregation at the time of her death. On April 9, 1884, she was united in marriage to Fred Bierman, who preceded her in death.

Surviving are two sons: Fred G. and Elmer O., and a daughter, Mrs. G. E. Schweers, all of Burlington; three sisters: Mrs. Katherine Wilke, also of Burlington; Mrs. Emma Green, St. Joseph, Missouri; and Mrs. Anna Dyer, Stewartsville, Missouri; one brother, Henry H. Johnson, Cameron, Missouri; two grandchildren, and three great-grandchildren. Funeral services were conducted at the church by Pastor Frederick A. Kunz. Burial was in Aspen Grove Cemetery.

GOULD.—Winifred M., daughter of Donald and Sara McIntyre, was born June 5, 1889, at Beloit, Kansas, and died at the Independence Sanitarium on July 12, 1946. On December 29, 1897, she moved to Independence and was married to George A. Gould; nine children were born to this marriage, eight of whom survive. She became a member of the Reorganized Church in 1903. Mr. Gould preceded her in death in 1940, after which she moved to California, and then returned to make her home at Rest Haven.

Left to mourn are three daughters: Mrs. Ferne Whitehead, Kitchener, Ontario; Mrs. Eva Davis and Mrs. Faye McLean, Toronto, Ontario; five sons: Jay M., Portland, Oregon; Max, Independence, Missouri; Paul M., Sugar Creek, Missouri; Roy H. and Donald S., Los Angeles, California. Services were held at the Speaks Funeral Home, Elder James F. Keir officiating. Interment was in the Mt. Nebo Cemetery near Stover, Missouri.

QUICK.—Joseph Francis, son of Cornealius and Hanna Quick, was born near Marion, Indiana, on February 2, 1874, and died June 26 at Fort Scott, Kansas, following a long illness. He had been a member of the Reorganized Church for fifty-two years.

He is survived by his wife; three sons: Alfred, Harvey, and Floyd; two daughters: Mrs. Alta Seger and Mrs. Leba Beleher; two brothers: Merle and Lee; three sisters: Mrs. Iva Christensen, Mrs. Jennie Hutchinson, and Mrs. Maude Smith; four grandchildren, and two great-grandchildren. The funeral was held on June 30 with Elders Dale Crown and C. C. Martin officiating.

CHAMBERLIN.—Ellen Lane, was born June 28, 1855, at Underhill, Vermont, and passed away at her home in Lamoni, Iowa, on June 29, 1946. She was united in marriage to Joseph Lane on July 4, 1871; seven children were born to this union, four of whom survive. Mrs. Lane was baptized into the Reorganized Church soon after her marriage, and remained faithful until her death. In 1919 she became the wife of Horace Chamberlin, who preceded her in death on December 20, 1929.

She is survived by two sons: Frank Lane, Lamoni, Iowa; and Ed Lane, Diagonal, Iowa; two daughters: Mrs. David Lewis, Omaha, Nebraska; and Mrs. E. J. Coffelt, Leon, Iowa; twenty-four grandchildren; thirty-four great-grandchildren, and four great-great-grandchildren. Funeral services were held at the Reorganized Church, Elder J. A. Lane officiating. Interment was in Rosehill Cemetery.

MOODY.—Edna Mary, daughter of Andrew Jackson and Charlotte Oglevie, was born April 17, 1888, near Guide Rock, Nebraska, and passed away at the Independence Sanitarium on July 10, 1946. She was baptized a member of the Reorganized Church when twelve years old, and remained a faithful worker until her death. On April 18, 1909, she was married to Clarence V. Moody; five children were born to this marriage, all of whom survive. Since 1927 she and her husband have made their home in Kingsville, Missouri.

She leaves her husband; two sons: Elmer of Atherton, Missouri, and Everett of Kingsville; three daughters: Mrs. Ocie Feske, St. Clair, Michigan; Mrs. Opal Atkins and Vida Mae of the home; four sisters: Mrs. Abbie Dixon, Tulsa, Oklahoma; Mrs. Lula Allen, Olathe, Colorado; Mrs. Ida Farmer, Kansas City, Missouri; and Mrs. Marie Wardrop, Freedom, Oklahoma; four brothers: Edward Oglevie, Blue Springs, Missouri; Raleigh, Vern, and Jesse Oglevie of Kingsville; and five grandchildren. Funeral services were conducted at Holden, Missouri, by Elders Amos Allen and Robert Dillon. Burial was in the Fairview Cemetery.

RUDD.—David Moroni, son of Mr. and Mrs. John F. Rudd, was born February 26, 1862, in Crawford County, Iowa, and died February 1, 1946, at Pensacola, Florida. He was baptized into the Reorganized Church, and in 1889 was ordained an elder; he also served as a member of the Quorum of Seventy, laboring in Iowa, Nebraska, Illinois, and Missouri until ill health forced him to retire. On November 17, 1889, he was married to Helen Blanche Cooper; two children were born to this union. Mrs. Rudd preceded him in death. After moving to Florida he continued to serve the church; he was the first pastor of the Pensacola congregation, and for several years held the office of district president.

He is survived by his daughter, Blanche Merron; a son, Blair Rudd; and two grandsons, all of Pensacola. Funeral services were conducted from the home, with Elder A. D. McCall and Apostle Charles R. Field in charge. Burial was in St. John's Cemetery.

AUSTRALIA

(Continued from page 8.)

man is alive and active today. Visiting elders are conscious of an aura from the past as they minister to the small loyal group of Hastings Saints today. This branch must have made almost a record for length of office by a father and son as pastors. Max Kippe, and his son William, who followed him, share over 41 years' leadership between them.

Despite the number of members who have married through the years, only two weddings are known to have been held in the church. The last one occurred December 29, when two of the young people, Dana Idella Kippe, daughter of the pastor, and close relative of the Ballards and Lovings—names well known in Australia—was married to Mervyn Unthank, by Elder S. W. Ballard. Velma Kippe, sister of the bride, was bridesmaid, and Bert Jackson, best man. High Priest R. A. Butterworth, son of Apostle C. A. Butterworth, assisted in the ceremony.

The death of Alexander Kippe, translator of the *Book of Mormon* into German, last year as reported in *The Saints' Herald* recently, severed a link between Hastings Branch and the development of the church in Germany. Though Alexander Kippe never saw Hastings branch, this church stalwart owes his conversion to it. Max Kippe, a brother of Alexander, came to Australia and settled in Hastings. There he contacted the church and was baptized by Seventy (later Apostle) C. A. Butterworth in 1895. Max lost little time before writing to Alexander about the church. He also translated the *Doctrine and Covenants* into German and sent it to his brother. This finally converted Alexander to the church. Max Kippe, after serving twenty years as Hastings' pastor and many terms as district president, died about two decades ago. Now Alexander has joined his brother. The Saints at Hastings will ever remember their connection with the giving of the *Book of Mormon* to the German Saints.

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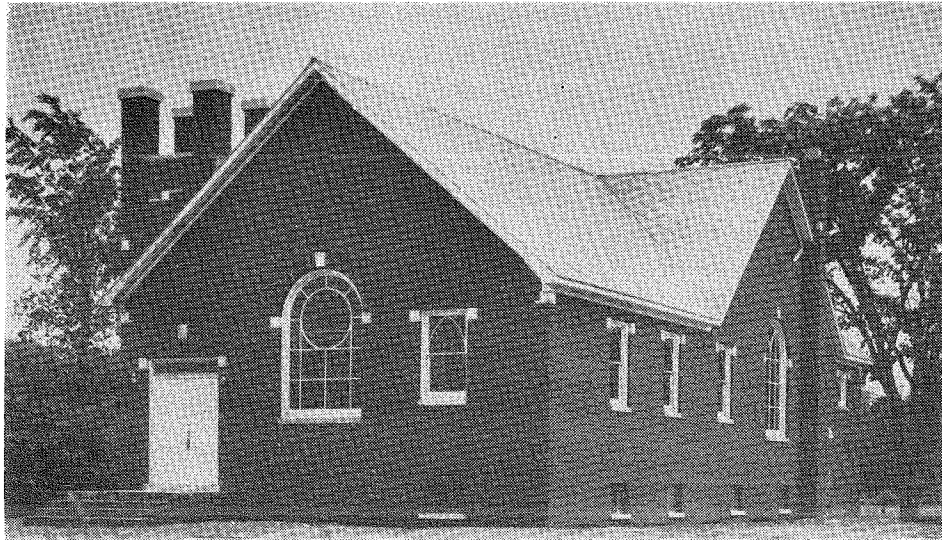
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The Saints' Herald

Volume 93

August 17, 1946

Number 33



NEW CHURCH AT CASH, MICHIGAN

The Houses of Worship Fund

A Statement of Policy

How Pray Ye?

By Maurine Cottew

The Restoration

The Coming of Young Joseph

By Evan A. Fry

The Saints' Herald

Volume 93

August 17, 1946

Number 33

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

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This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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P. S.

* EDITOR'S DREAMS

Visiting the Herald Publishing House, many of you have noted with approval the steady improvement of the offices, the fine bookstore, the attractive appearance of many features about the place. Your Board of Publication has given active direction to these improvements, and a great deal of credit goes to our Business Manager, Kenneth L. Graham, a man as devoted to the church as he is to his work. The Editors are seeing dreams and hopes fulfilled, and are very gratified. Give the Board and the Management an opportunity, and they will make a great publishing house here for the church. A wonderful future is possible, if we can ever get enough paper again.

They say it doesn't cost anything to dream, so the Editors feel no inhibitions against indulging in this inexpensive pleasure.

But we wonder sometimes, is that statement true? If you do anything about your dreams, they can be very costly. But they bring rich returns, too.

Our favorite editorial dreams include

something like this: The roof insulated, a new stairway installed, good editorial offices and a library and consultation room upstairs; all the downstairs devoted to business offices and a vastly enlarged bookstore, which is greatly needed. . . . Our really ultimate dream, however—a thing that may be realized in our old age—is a larger building, new and beautiful, away from the business district, with lawn, trees, and a bit of garden for the employees in their rest periods, a chapel for worship and book reviews, air-conditioning, library, and conference rooms, and all needed facilities. But, above all, hundreds of book and tract publications written by our own people, and distributed around the world in many languages! Is that dream too big? No dream is too big for the work of the Lord.

* AN AMERICAN MISSIONARY who had spent twenty-five years in northern Burma before the war was addressing a civic club in one of our neighboring cities here. He was one of only two Americans able to speak and write the Kachin language spoken by the people there. He performed a fine service during the war, translating messages to be dropped from airplanes to the people, and later helped in recruiting Kachin natives for the American forces to assist in the struggle against the Japanese. This was important, since Burma was the highway to China.

People have often thought of missionary work as something impractical. Yet the humble, unselfish, devoted service of missionaries to the poor people of northern Burma won their hearts and loyalty in a great struggle that could not have been won without their aid. Missionary work has values not always realized by "practical" people.

This good man said, "In the war, I was asked to assist the government in its propaganda work. It later proved that the propaganda was more effective than the bullets. Now there are two kinds of propaganda: black propaganda, and white propaganda. I found two agencies bidding for my services, one dealing in the black kind, in which they would publish any statement, true or false. The other took great care, and checked every statement to verify its truth before publication. Being a missionary, I chose to serve where they issued only white propaganda."

As we consider the future of missionary work, our young people should be aware of the necessity of learning the languages of other people, and of being able to help those people in some good way, so that their religion will be of demonstrated value.

EDITORIAL

First Church Building Loan Goes to Cash, Michigan

The first loan from the Houses of Worship Revolving Fund has been made to the branch at Cash, Michigan. We are delighted to welcome Cash as the forerunner of many branches which we expect to participate in this important joint enterprise, and we hope that during the next few years local initiative plus the revolving fund will enable us to build attractive, adequate, and debt-free houses of worship in hundreds of communities.

Cash is a small center in the "thumb" district of Eastern Michigan where a handful of Saints built their first church more than forty years ago. The original structure was remodeled and enlarged from time to time, and an ambitious repair and enlargement program was under way when the church was destroyed by a cyclone in April, 1945. Discouraged, the Saints felt the burden of rebuilding was too heavy for them to bear. At this critical moment Brother Albert Duckert received a letter from his soldier son, Orlo, in which Orlo offered to sell part of his livestock to help along the good cause. After that there was no question as to what would be done, and today practically everyone of the sixty-six members of the branch is proud to have contributed both money and labor to the new building.

The new church has been constructed according to plans projected by Brethren Eldon Winters and William Bosky, as perfected by the architect and approved by the branch and the general church officials concerned. It is so constructed that additions may be built as necessities require without injuring the architectural design. The Saints already have plans to repay the revolving fund well within the period called

for in their arrangement with the Presiding Bishopric.

The General Church—which means all the church in all the world—has always been interested in the work at Cash and at every other local center. Indeed, the General Church does not exist except as its local branches grow strong and stable. Now, we have all helped Cash; which means that we have helped ourselves. In time we shall help other local groups which can meet the conditions which necessity imposes. Then Cash and the other branches, being stronger for our help, will repay the loans made to them and will join gladly in helping other branches to build and to grow and to become strong in fellowship.

F. H. E.

Living Testimonies

Have you ever thought of yourself as a living testimony? You are, whether you wish to be one or not. You are a living example of a way of life, a philosophy, a religion, a faith. You show what the things you believe in will do for a person.

Some living examples are good, and pay high tribute to the beliefs that people profess. Other examples are poor, and sadly misrepresent the church or group with which they are identified. They are all testimonies, and the public judges not only the man by his conduct, but also his family, his church, his politics, and everything with which he is associated.

Every day, one may see living testimonies upon the streets. Today I saw a man whose faith has been triumphant over years of suffering due to an accident for which he was not responsible. While bearing his

testimony, he was healed of his painful affliction, and today enjoys finer health than he had before he was hurt. Today I saw a young man whose faith and courage were triumphant over handicaps and poverty, and who has attained a fine business of his own, the respect of the community, and the gratitude of the congregation in which he worships and serves. Today, across the street I saw a man who was redeemed by the gospel from a life of uselessness and sin, and now has a good wife, a happy home, the respect and confidence of good people, and many friends. Today I saw men and women who from their very youth have been fine, honorable people, who have been happy and successful because they have been blessed in trying to do good.

Today I saw also some other kinds of living testimonies—a few negative ones. Very fortunately, they are in the minority. Some of them cannot be trusted; some cannot be believed; some will not pay their bills; a few have broken up their homes for wicked purposes. They, too, are identified with the Christian religion and the church. A few people who have no other acquaintance with the church will look at such folk and say, "If he is an example, I don't want any of it."

But most of the living testimonies are good ones.

I was in a store making a purchase. At the cashier's desk I misplaced the bill I had, and thought it was lost. The clerk recovered it for me. A lady standing near me said, "That clerk was honest. You are lucky." I replied, "Yes, I am glad he is honest. Most of the people one meets are honest." I shall remember that man, and probably look for him the next time I go in to that store. In fact, I will think of that store the next time I want something in their line. There is a living testimony. It is not something that happened by accident. There is always something back of any good

(Continued on page 5.)

Policy on Houses of Worship Fund

The following statement of policy regarding the use of the Houses of Worship Revolving Fund has been drawn up by the Presiding Bishopric, and approved by the First Presidency, and is printed here for the information of the Saints. We trust that local presiding officers will give this document careful scrutiny, since familiarity with its provisions will enable us to co-operate in arranging for church loans for building purpose wherever these come within the provisions of the policy set forth:

THE FIRST PRESIDENCY,
By Israel A. Smith.

Independence, Missouri
July 30, 1946

The recommendations of the Board of Appropriations for the setting up of a Houses of Worship Revolving Fund was approved by the General Conference. During the period of debt payment, it was impossible for the General Church to allocate back to the districts and branches a proportionate amount of contributions it received from tithes and offerings to give assistance in building houses of worship. It is anticipated that a substantial portion of funds needed for the construction of church buildings would be provided by the local congregations, the General Church to grant loans for additional sums to be amortized over a period of years. We are setting forth the basis upon which branches may expect to take advantage of this fund in building their houses of worship.

The purpose, in making loans available to branches, is not to take over the responsibilities of the local congregations in their building program, but to assist such congregations who have put forth reasonable efforts to accumulate funds, thus enabling them to realize their objective and have the use of a house of worship without undue delay. It should be borne in mind that we are entering a new field of endeavor so far as the General Church is concerned, and it is therefore quite obvious that we need to understand clearly the basis upon which help is to be extended.

I. Branches or groups should follow approved procedure for building programs.

a. Because church-building projects are regarded as tasks of spiritual import affecting the general work of the church, the conference has adopted several resolutions touching building programs. These make available to local officers the consideration and advice of the general officers in respect to their building program. "That stakes, districts, local congregations, and reunion associations be requested to make no local expenditures in any considerable sum or incur any local indebtedness except such as shall be approved by the First Presidency, and Presiding Bishopric or their representatives, and the member of the Twelve in charge of the respective field." (Resolution of April 14, 1927.)

Resolution No. 785 provides "that no church site be chosen or edifice erected by any branch without first conferring with the Presiding Bishopric and the Church Architect."

The purpose of this legislation is not to curtail the activities of any branch, district, or stake, but to safeguard the interest of all concerned and promote better co-operation among local and general officers for the accomplishment of the work of the church. The general officers have a stewardship responsibility, and it is to be remembered that members are more than just members of a branch or group, they are members of the General Church.

b. The first step in any building project for a branch or group is the appointment of a building committee to be in charge of the program. This appointment should be made at a regular business meeting or a special meeting called for that purpose. The members of the committee should be selected because of their qualifications for the work assigned to them. It is customary for the branch president and the local bishop or bishop's agent to be ex officio members of the committee. The work of the committee is to investigate thoroughly the housing needs of the branch. Studies should include the requirements of the entire congregation, giving consideration to all ages. The building site should be carefully chosen with due regard to its convenience for present membership and its advantages for possible expansion through missionary work.

The committee should develop plans for the building. It is usually preferable to obtain the services of a local architect as he is acquainted with building problems and restrictions of his own area. The architect should submit several studies of building possibilities

for the consideration of the committee. The utmost freedom should be assumed by the committee in the changing of these preliminary studies to meet the needs of the branch. It is important that these preliminary studies be submitted to the general church officers for recommendations and suggestions before the final plans are drawn. The committee should make provision for adequate equipment in its building plan. It has been estimated that this cost will range from 20 to 30 per cent of the total cost of the building.

c. The general church policy for financing the building of Houses of Worship is not especially affected by the creation of the Houses of Worship Revolving Fund. We recommend that wherever it is possible, building programs should be on the cash or "pay-as-you-go" basis. The exception to that policy has been for groups who are paying rent and who find themselves in a position to purchase a property suitable for use or build their own building by assuming some obligation. In these cases arrangements for monthly payments that would not exceed the cost of rent is suggested. The intent of this policy is to prevent groups from becoming involved with indebtedness to outside interests which might prove embarrassing to them. While loans from Houses of Worship Revolving Fund will create a debt for the local group, yet in our opinion it may be justified because it will keep the indebtedness of any group within the church itself and adjustments regarding the terms of repayment can be made as conditions make necessary. Under this arrangement indebtedness would not be a threat to the local congregations.

II. If the foregoing has been complied with by local congregations, the building committee should be eligible for a loan from the Houses of Worship Revolving Fund. The following circumstances would govern:

a. By action of the branch, district, or stake in business meeting, the building committee should be authorized to make application for a loan from the Presiding Bishopric. Application forms will be sent on request.

b. The loan cannot exceed 50 per cent of the building cost, including pews. It is recommended that the branch have on hand at least half of the funds to complete the building needs, and it is highly recommended that more than this amount be on hand if possible. The loan would be made subject to a small interest charge of 1 per cent, this to meet the cost of administration of the fund. Plans for repayment should be worked out with the branch commensurate with its abil-

ity to pay. It is recommended that regular monthly payments plus interest be made.

c. First consideration will be given to groups that are building new churches, or to those who are under necessity to enlarge their quarters. This priority is necessary in view of the fact we are not certain of the demands to be made upon us, and we are interested that congregations without buildings or with houses of worship not adequate for their needs be provided for first.

d. Therefore, under present circumstances, the fund is not to be loaned to groups for repairs of church properties unless major alterations are involved. It is anticipated that any active group in the nature of things will take care of the depreciation of its properties and keep them in a good state of repair. Therefore, only such alterations that would involve enlargement of the building to provide more adequate quarters would be considered.

e. Favorable consideration will be given to applications providing the branch or group evidences justifiable activity and interest in the growth of the work of the church and gives evidence that they are financially able to repay the loan extended. Therefore, its growth of membership of new families, its accumulation of financial resources, its future possibilities will all be considered. It is particularly desirable that the Apostle in charge of the field and/or General Church officers who make recommendation for loans will have the work of the church in that area clearly in mind so that adequate information can be supplied.

f. It will be required that the local group or branch obtaining the loan for its building carry adequate insurance. All church buildings and equipment should be protected against fire, water, windstorm damage. Many branches provide their own insurances through local agencies; however, arrangements can be made for insurance through the Presiding Bishopric.

Announcements

District Presidents,
District Directors of Religious Education,
Pastors, and

Local Directors of Religious Education:

When copies of *A Yearbook for Church School Workers* were distributed the first of the year, a September check-up was mentioned. Forms for this annual checkup of the church school are being mailed to all district presidents and to all pastors.

District directors of religious education will receive their forms from the district

presidents, and the local directors will receive theirs from the pastors. If any of the above officers do not receive their copies on or before August 15, they should notify at once the Department of Religious Education, The Auditorium, Independence, Missouri, and copies will be sent.

The completed reports are to be filed by the local directors with the district director, who will summarize the information and make a report for his district to the General Department of Religious Education on or by September 1.

F. M. McDOWELL, *Director*,
Department of Religious Education.

Across the Desk

THE *Akron Beacon Journal* runs a weekly column under the heading of "Let's Take a Trip Sunday." In the issue of July 6 are the following comments which will be of interest to our people:

From Chagrin along modern highways traveling through the farmlands, make your next stop at Kirtland.

Towering above the village is a stately temple—built between 1833 and 1836 by the Mormon sect.

It is one of the most striking pieces of architecture in the state and is still used for worship today, but not by Mormons.

The temple itself dominates the entire community. Its exterior is of stuccoed sandstone, and the entire building embraces casually, yet harmoniously, Venetian and Grecian types of architecture.

Original glass is in many of the windows and in general, all of the temple has withstood the elements and remains in its original state.

Today, the church is used by the Reorganized Church of Jesus Christ of Latter Day Saints.

The building is open throughout every day, and a guide is available to conduct you through its interesting expanses.

A FEW DAYS AGO the First Presidency received a letter from Paul E. Kaiser of Biloxi, Mississippi, who stated that his parents were members of the Reorganized Church and that because of this contact he and his wife had become interested in reading the books of the church. During the last few months these good people have studied the Standard Books and the *Herald*, and on a recent visit to relatives in Independence they talked with Brother Tickemyer and Brother Higdon, and last week both of them were baptized. Brother Kaiser's brother, who

lives in Kansas City, remembers what the gospel did for his parents, and he too is considering joining the church. We wish that our good friends had obeyed the gospel while they were yet young, and we have a suspicion that they might have done so if someone down the line had been a little more careful to see that they were instructed and invited. Nevertheless we are very happy that now, toward the close of their lives, they are returning to the faith of their fathers.

F. H. E.

Living Testimonies

(Continued from page 3.)

deed—character, principles, and honor.

Think, now, what kind of living testimony you are for what you believe, for the work and the religion you represent, for your family and friends. People are judging some of them by you. It is serious enough when they judge you by you. But when they judge others by you, a responsibility is placed upon you.

Last of all, people even judge the love and mercy of God by those who profess to be his children. Have you given wrong impressions of God? There is a responsibility you cannot escape.

L.J.L.

Buildings are now being torn down from the ground up. Ordinarily, after removal of all parts that could profitably be salvaged from the interior, wreckers began on the top floors and debris was dumped down chutes. In applying the new idea, the first step is to take out the street-level floor and clear the basement of partitions and pipes. Then holes are cut in the second floor. Interior partitions and walls are torn out and dropped through the openings. As the wreckers work upward, a floor at a time, they tumble all debris through the holes underneath, straight down to the basement. Then they tear down the outer walls from the top, dropping the wreckage inside the empty shell of the building. By the time the walls are down to the second story, the growing heaps of debris is level with them, and a steam shovel scoops walls and all into trucks to be hauled away.—Jesse F. Gelders in *Popular Science*.

Trip to New York State

The writer, referred to herein as editorial "we," spent two very interesting days at Niagara Falls, New York, on July 13 and 14, when the branch there celebrated its fortieth anniversary. We arrived about three in the afternoon of Saturday and were quite busy until we left on Monday morning for a visit to Palmyra and "the Hill."

All the proceedings were under the able direction of Pastor Clifford C. Spilsbury. At 4 p.m., Saturday, registration, followed by a banquet at the Y. W. C. A. auditorium, which was attended by almost one hundred fifty members, among whom were all but one of those who have served as pastor, including Elder F. C. Mesle who was the first to occupy in charge. Many were there from Syracuse, Rochester, Buffalo, Toronto, Hamilton, and other branches, including Brethren A. F. McLean, Leslie Prentice, James H. Wilson of Toronto, and of course Doctor P. L. Weegar, district president. Miss Gertrude Copeland, Miss Vida Butterworth, of the Sanitarium, were present, as also Brother and Sister Harry Sprague of Independence. We were the speaker on this memorable occasion.

From the hour of the prayer service, 8:30 on Sunday morning, in charge of Elder George Landes, the hours were crowded: Church school discussion under leadership of Doctor Weegar; morning worship at eleven; dinner; a meeting of reminiscence at two in charge of the first pastor; and vesper service at 4 o'clock.

We occupied at both the eleven o'clock and four o'clock services.

By invitation of the local broadcasting company, the Niagara Falls branch Sunday morning services through July are being broadcast. So our effort at this service was "on the air" and, necessarily, was read. We experienced a little difficulty in crowding a forty minute address into less than thirty-two minutes; but we made it in time for Pastor Spilsbury's feeling and appropriate benediction and the theme song by the choir.

The programs throughout had been carefully prepared, and Brother Spilsbury is to be congratulated on a good task well performed. He is especially adept in keeping everybody smiling.

I was the recipient of special favors by Brother Paul Morden who contributed much to make my visit delightful.

No more fitting climax to my New York trip could have been planned than a trip to Palmyra and the Hill Cumorah. Brother Walter O. Simpson, pastor of the Buffalo branch, came for me on Monday morning, and before we arrived at his

hospitable home about five o'clock we had visited, besides "the Hill," the Martin Harris home, the Sacred Grove, and the old Smith homestead.

At eight on Monday, 15, I spoke at Buffalo, taking a late train for Chicago—and home, well repaid personally for time and effort in meeting with the Saints at Niagara Falls and Buffalo.

ISRAEL A. SMITH.

Corrections for Worship Services

NOTE: From Sister Ruby Strand comes the following letter indicating mistakes made in the publication of the worship services by her, and the proper corrections to be made.—*Editors*.

In reading over the Worship Services for the month of September in the August 3rd issue of the *Herald* I note that an omission has been made in the service for September 22. Will it be convenient for you to correct the error, please? Between the *Call to Worship* and the *Suggestions for Theme Talk*, there should be *Opening Hymn* No. 402, *Saints' Hymnal*, followed by *Scripture Reading*, James 1: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." If the above is inserted it makes a much smoother and more effective worship, I believe. Thank you.

RUBY STRAND.

So Black the Rose

Have you ever seen a black rose? Have you ever walked down an avenue of giant rose trees—16 to 20 feet high—that made you think you were wearing magnifying glasses? If you have, it probably means you've visited the experimental gardens of the 74-year-old Catholic priest in Santa Barbara—Father Schoener. A rosiculturist for close to half a century, he has in his gardens at present 2300 varieties of roses. His velvety black rose, whose creation has cost him much trouble, he has named in honor of his friend, the late Chief Justice Oliver Wendell Holmes.

The 111 giant rose trees of his *Avenida de las Rosas* have been grown mainly to demonstrate that, where climate favors, the rose is a practical street tree, even a practical shade tree. Some of his 20-footers have a 10-foot spread. He developed his giants by crossing roses grown from seeds of rare species, seeds he obtained from the Royal Botanic Garden of Calcutta, India. The big trees are of 13 varieties, all very beautiful, with

white roses, cream roses, yellow, orange, pink and red roses.

Father Schoener intends to make these lofty rose trees fruit trees, too. It's perfectly possible. The apple is a member of the rose family. *Rosa macrocarpa* grows very large fruit (seedpods or "hips") in its native India. Father Schoener is crossing *macrocarpa* with various apples, and is confident that in a few years he'll produce, to bud onto his giants, a rose with an edible rose fruit, spicy and sweet. His confidence is encouraged by the fact that in Oregon he once crossed *Rosa pomifera* and the Spitzenberg apple, and got a rose plant that bore midget apples that made a fine jelly with a rose fragrance.—*The Sunset Magazine*.

Some years ago a woman writer, visiting in San Francisco, was presented with one of Henry James' novels to read on her return journey. In this she put as a marker the business card of a little German watchmaker in the city, who had made some repairs on her watch just before she left. The book, however, remained unread until, two years later, on a return trip from Europe, she brought it out on deck.

As she seated herself in her deck chair, she noticed near her a young foreigner who, though a stranger, had attracted her attention by his apparent melancholy and loneliness. She made some trifling remark to him, and to her horror he burst into tears. Sympathetically she drew from him his story. He had lost his parents, his sister and two brothers in an epidemic in Germany, and was utterly alone in the world except for a brother in America to whom he was now journeying; and he had neither heard from this brother for years nor had told him of his coming.

"But how do you expect to find your brother?" she asked.

The young man answered: "The last time he wrote, he told us the name of the town he was going to move to. It is called 'Outwest'."

"Out West." As gently as she could the writer explained the nature of that mighty territory. She laid her hand on his shoulder to comfort him, and her book fell to the deck. He stooped to pick it up and suddenly gave a shriek of joy.

"Oh, Fraulein! You know my brother! It is his name! It is Otto himself!"

Out of the book had fallen the forgotten card of the little German watchmaker, carelessly thrust within it two years before, thousands of miles away.

How Pray Ye?

By Maurine Cottew

OUR FATHER which art in heaven” Thus do we often begin our prayers, just as Christ taught us to do, as recorded in the New Testament. We speak of the comfort to be gained through prayer, the help in daily tasks, the strength of purpose, the poise we attain from God’s presence in our lives. There are our prayers of thanksgiving, for guidance, for healing, health. We have been told that all prayer, uttered or unexpressed, reaches God, so long as we pray in humility and faith. Tennyson in his “Idylls of the King” says,

More things are wrought by prayer
Than this world dreams of.

Considering all these things, we can realize that as a Christian nation we have a responsibility to be achieved in wise and earnest prayer. In the last decade our church men, and those great leaders who have attempted to guide us toward world brotherhood in lasting peace, have taught us that we must make larger prayers, seek blessings for a greater number, voice petitions that include all humanity. Christ gave no examples of selfish prayers for just “me and mine.” His prayers were big, to include all men, and to seek God’s great mercy for all his children. So should our own prayers be.

NOT SO MANY WEEKS ago a prayer for the immediate ending of the war would have seemed the largest prayer we could offer. It was indeed a big order, but the world received that blessing. Did it solve our problems? Anyone reading this will know that is a foolish question. All of us know that the ending of the war was only the beginning of what we hope—and pray—will be a better day.

Think of two boys fighting on the school playground. The supervisor,

principal, or even a classmate pulls them apart. They loose all holds and release all pressure for a time. Then what happens? Ask any teacher or parent. Unless they are under constant surveillance, they will be at it again at recess or after school. Unless someone helps them to a better understanding of each other; unless a respect for the other fellow is created; unless love develops, or some other change of heart, they will finish the fight after hours.

THIS IS just as true of countries. Without an interest in each other, which will set aside the selfish demands for power or trade or territory, they will be “at it again at recess.” Those selfish cravings must be replaced by a strong desire to be of service to others, and by the will to recognize the citizens of other countries as brothers. If our leaders cannot maintain this Christian attitude in our peace plans, then war will come again. This is true, because the same evils which brought on this great catastrophe are still occupying almost uncontested places in many homes throughout the continents. The greediness, the frivolity, the “me first” attitude grow into our homes, our schools, and our churches unless we are careful and prayerful.

I AM REMINDED of the story told by the president of one of our mid-west colleges for girls. She had been personnel director in a large industrial center during the last depression. Conditions were pitiful. Fathers, sunken in depths of hopelessness, came crying to her office. On the lips of each one was an earnest plea, “Please, teach my daughter so she can always get a job.” An earnest plea, but a selfish one. In all those trying years, not one father came to say, “Please, Miss M—educate all our young people so they’ll know how to avoid another depression.” Such a request would have given evidence that their interest reached beyond their own door.

Our prayers today must reach be-

yond the fences of our Food-for-Europe gardens, beyond the soldier on duty overseas, and above our fastest planes. If we are to succeed in establishing the fellowship Christ labored toward, we must pray for all nationalities and all races. When the ideal of world citizenship truly grips our hearts and minds, we will pray not only for those we know and love but for those we do not know, for whom we yearn to seek God’s help. We will pray for the lives and souls of all men whose problems we have grown to see and appreciate. We must pray for understanding of this great movement that has been preached down through the ages. We must pray for wisdom. Christ himself gave the instruction, “Seek and ye shall find.” Our prayers must be for that change of heart which will cause us to love all men as brothers.

“After this manner, then, pray ye.”

American Animals

Few laymen know that the camels originated in America and went through most of their evolutionary history in what is now the western part of the United States. During the height of the glacial period enough oceanic water was tied up in the gigantic polar icecap to lower the level of the oceans, so that many land areas now separated by water were then connected. Thus the camels reached the Old World and the elephants reached the New, and strangely enough, according to a Russian scholar, Nazoroff by name, the sheep not only passed from Asia to North America but went back again, leaving the ancestors of all our various species of bighorn behind them.

Geologically speaking, a fairly recent uplift of land formed Central America (for the Caribbean Sea was once a bay of the Pacific) and allowed camels to reach South America, where they persist as the llama, alpaca, guanaco, and vicuna. The stock then died out in North America. The elephants pushed down as far as Ecuador and likewise disappeared as they did all over North America, where they once existed in countless numbers of individuals and a great variety of species.

—Thomas Barbour in *Naturalist at Large*.
(Little, Brown.)

The Restoration

By Evan A. Fry

17. The Coming of Young Joseph

OUR LAST chapter told how several of the branches or congregations of the church which had refused to follow any of the factional leaders that had assumed control after the death of Joseph Smith, were drawn together in the work of reorganizing the church and preparing for the coming of "Young Joseph," the son of the martyred prophet. The special and miraculous power of God directed these congregations and their leaders in this work, and confirmed that direction with an outpouring of spiritual gifts such as had not been seen or experienced since the early days of the church. To these people the promise had been given that in the Lord's due time, the seed of Joseph should be raised up and sent to take his father's place as president and prophet of the church; and though some lost patience and gave up hope, the majority of them waited patiently for the fulfillment of the promise.

Young Joseph, as he was called, was not yet twelve years old when his father was killed. As a lad, he had been the close companion of his father whenever that father was at home. It was the father's custom to take the young boy with him into the speaker's stand when there was public speaking or preaching to be done, although the boy had little liking for thus being elevated above his fellows, and preferred to sit with his mother in the congregation. He was too young to know much of the difficulties which his father encountered, but not too young to have been impressed with the fact that his father expected him to take his place at the head of the church some day. On at least three different occasions his father had designated him in the presence of witnesses as his successor.

YOUNG JOSEPH was the oldest living son of the family, and in spite of his youth was soon made keenly aware that his mother had a tremendous load of responsibility. Enemies of her husband brought suit against her for payment of some notes on which her husband had gone the security, and which the family had every reason to believe had been paid. Only the untiring and zealous efforts of a friendly lawyer saved the little family from losing even their home and furniture. Unfriendly courts appointed an administrator for the estate

who allowed young Joseph's mother \$124 per year for the support of the family. When it became obvious that Emma Smith, widow of the prophet, was not going to be a party to Brigham Young's efforts to seize the reins of church government, she was placed under surveillance; people who came to see her were turned away from her door without being allowed to speak to her; and she was more than once threatened with bodily harm to herself and family if she did not leave the city of Nauvoo at once. She was denied possession of many of her husband's official and private papers by the administrator in charge of his estate, and even some important legal papers such as deeds and title papers were secured after much trouble and long delay. She was called "apostate," and warned that unless she followed the leadership of the Twelve, they would strip her of all her property and force her to beg their pardon and go with them to the West.

In the fall of 1846, when rumor constantly repeated that a mob was coming to sack the city, Emma Smith and her family left Nauvoo, renting the Mansion House which had been their home, and went to spend the winter at Fulton City, up the river. In February, hearing that the tenant who was operating the Mansion House as a hotel was preparing to leave and take all the furniture with him, Emma and her children and a kindly neighbor drove back to Nauvoo and took possession of home and furniture, to the consternation of the man who thought he had a complete stock of hotel furniture free for the taking. He left precipitately, without even taking time to pay the rent for his winter's tenancy.

Emma debated what to do. Nauvoo was full of enemies, both within and without the church. But it was her home. Her meager remaining property was there. Her husband's last counsel to her had been to keep the children together and to remain in or near her home to await the culmination of events. That was her decision. In December, 1847, she married Major L. C. Bidamon, one of the new citizens of Nauvoo, and calmly settled down to the task of rearing her children in the community where their father had been killed.

Young Joseph tried a mercantile business with the help of his stepfather, but the location was poor, and the store failed. He and his brothers farmed a

year or two, contracted for some grading on a near-by railroad, and finally undertook to study law under a William McLennan. In the summer of 1853, he suffered a severe attack of fever, in which sickness he lost thirty-three pounds in two weeks, and during his convalescence was visited by a delegation of people who had camped down the river near Keokuk on their way to Utah. His sickness, this delegation, and his approaching twenty-first birthday, turned his thoughts to the work of his father, and made him wonder whether he should ever have anything to do with Mormonism—for other than his mother's teaching, he had had no contact with the church since the exodus from Nauvoo in 1846. While lying on his bed one warm afternoon in the fall, he pondered his problem. Suddenly the room expanded and passed away, and in vision he saw stretched out before him towns, cities, busy marts, courthouses, courts and assemblies of men—with din, bustle, confusion—where men could win money, success, and acclaim. Then in transition, he was gazing over a wide expanse of prairie, dotted with hamlet and village, farm and farmhouse, where everything betokened thrift, industry, and the pursuits of a happy peace. Then for the first time he noticed a personage standing beside him who said, "Which would you prefer, success, and renown among the busy scenes that you first saw; or a place among *these* people, without honors or renown? Think of it well, for the choice will be offered to you sooner or later, and you must be prepared to decide. Your decision once made, you cannot recall it, and you must abide the result." And as suddenly as it had come, the vision was gone, and young Joseph found himself sitting on the edge of the bed in his familiar room.

IN JANUARY, 1855, he went to Canton, Illinois, to continue his legal studies under William Kellog, where he continued for a year, serving part of the time also as assistant postmaster. The year 1856 found him again at home, lacking means to continue his studies, farming with his brother Frederick. On October 22 he married Miss Emmaline Griswold, whose family heartily disapproved of the match, and refused to attend the wedding. And that same fall his attention was again turned to religion by the return of Putnam Yates, a

boyhood friend whose father had come to Nauvoo at the time of the disturbances in Hancock County, though not a member of the church. Young Putnam had made several trips across the plains to Utah and California, and from his first-hand knowledge of the West insisted that Joseph would do well to go there and either break up the system of things there by taking the lead away from Brigham Young, or simply fall in with the crowd, get rich, and enjoy life. Joseph considered seriously the question, "Why not go to Utah?" One day while pondering, he again found himself in vision. He seemed to be with Putnam Yates in a wheat field, and they were discussing the old questions that had bothered Joseph's mind for so long. Then, to quote Joseph's own words, "I heard a slight noise like the rush of the breeze . . . and saw descending towards me a sort of cloud, funnel shaped, with the wide part upward. It was luminous, and of such color and brightness that it was clearly seen, though the sun shone in its summer strength. It descended rapidly, and settling upon and over me enveloped me completely . . . As the cloud rested upon the ground at my feet, the words, 'Because the light in which you stand is greater than theirs' sounded in my ears."

In a similar experience, he received an answer to another question—"Is polygamy of God?" and was directed to have nothing to do with it, but to oppose it with all his might.

With these two experiences, Joseph was prepared when two elders of the Utah church visited him with the intention of persuading him to go to Utah. They were pleasantly received but soon were unmistakably convinced that Joseph had no intentions of going to Utah. Some three or four weeks later he was visited by two more men—this time a delegation composed of Samuel H. Gurley and Edmund C. Briggs. They had been sent by the Wisconsin Saints, who had taken the first steps towards reorganization, and had been promised that the seed of Joseph should come to them. They brought a carefully worded document from that group, inviting and urging young Joseph to join them and take his father's place as leader. Though Joseph knew that he did not want to go to Utah, he was not so sure of what he *did* want to do. He had received no evidence from God that he was called to any such position as these men offered him, and he was resolved not to accept it until such evidence came. He believed in the work of his father, and was ready and willing to continue that work if it was God's will, but not without personal evidence to this effect.

In the spring of 1858, young Joseph

was chosen Justice of the Peace for the village of Nauvoo, in which office he found his legal training useful. The partnership venture in farming with his brother was found to be inadequate to the needs of two families, so the partnership was dissolved, and Joseph supported himself with day labor and his fees as justice of the peace. In the fall of 1859, he received the evidence for which he had been waiting, and resolved to cast his lot with the group from Wisconsin. Accordingly, the following winter he addressed a letter to William Marks, who was now a member of that group, but who had been a close friend and neighbor of his father and himself in the early days of Nauvoo, asking Marks to come and discuss the matter with him. Marks, Israel L. Rogers, and W. W. Blair came in reply to the letter, and agreed that if Joseph would attend the spring conference next April at Amboy, Illinois, the matter would be laid before the church for appropriate action.

ON APRIL 4, 1860, in the midst of a spring storm, Young Joseph and his mother were rowed across the Mississippi, and started on their way to Amboy and the conference which was to change and permanently establish the course of Joseph's life. They arrived in time for evening prayer meeting on April 5. The morning of the 6th was occupied with organization and preaching. At 1:30 in the afternoon the Saints gathered again, and after the meeting had been formally opened, Elder Zenas H. Gurley, Sr., simply, but in a voice choked with emotion arose and said, "I present to you, my brethren, Joseph Smith," as young Joseph came to the front of the room. He addressed the conference in simple, straightforward language, stating that he came not of himself but by the power of the Spirit which had led him step by step to that day. He stated that it was not his intention to obey the dictates of any men or set of men, but to obey the Spirit and power which had sent him. He denied any desire for amassing wealth or prestige or power. He expressed his tolerance for all faiths and all men, but his utter intolerance and abhorrence of the principle of polygamy. He restated his belief in the Bible, the *Book of Mormon* and the *Doctrine and Covenants*, and in closing used these words: "if the same Spirit which prompts my coming prompts also my reception, I am with you."

At the conclusion of the address, a motion was made by Isaac Sheen that Brother Joseph be received as prophet, seer, revelator, and successor to his father. The motion was unanimously adopted, and after a pause in which

Joseph Smith's mother was also accepted by the group on the strength of her original baptism, young Joseph was ordained to his new position by Zenas H. Gurley, William Marks, Samuel Powers, and W. W. Blair. Elder Gurley then turned to the young man and said, "Brother Joseph, I present this church to you in the name of Jesus Christ." And Joseph replied, "May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that he may grant us power to recall the scattered ones of Israel, and I ask your prayers." Thus closed the long period of waiting, from 1844 to 1860, and thus began a new era in which the church was to undergo slow growth and expansion, and the name *Latter Day Saints* was to be rescued and cleansed of the opprobrium which had been brought upon it by the doctrines and crimes of Utah.

Not What You Have—But Can You Enjoy It?

Among the mind's powers is one that comes of itself to many children and artists. It need not be lost, to the end of his days, by anyone who has ever had it. This is the power of taking delight in a thing, or rather in anything, everything, not as a means to some other end but just because it is what it is, as the lover dotes on whatever may be the traits of the beloved object. A child in the full health of his mind will put his hand flat on the summer turf, feel it, and give a little shiver of private glee at the elastic firmness of the globe. He is not thinking how well it will do for some game or to feed sheep upon. That would be the way of the wooer whose mind runs on his mistress's money. The child's is sheer affection, the true ecstatic sense of the thing's inherent characteristics. No matter what the things may be, no matter what they are good or no good for, there they are, each with a thrilling unique look and feel of its own, like a face; the iron astringently cool under its paint, the painted wood familiarly warmer, the clod crumbling enchantingly down in the hands, with its little dry smell of the sun and of hot nettles; each common thing a personality marked by delicious differences . . .

The right education, if we could find it, would work up this creative faculty of delight into all its branching possibilities of knowledge, wisdom and nobility. Of all three it is the beginning, condition, or raw material.

—C. E. Montague in *Disenchantment*.

Echoes of the General Conference

Leadership Training Workshop

Another speaker whose thoughts were presented in the Conference Workshop on Leadership Training was Sister Hattie K. Bell, the Chicago District Director of Religious Education. Sister Bell has a wide range of friends in the church, who value her ability as a leader, and who marvel at her tireless energy for the work which has been entrusted to her. Her district has quite decidedly answered the question raised in the title of the talk which she was asked to give at the conference, for during the first six months of the current year, 53 students have completed 91 units of credit study, and several classes are continuing steadily at work.

Sister Bell's experiences are such that she is in a position to speak with authority, for she is one of the few who has qualified for the THIRD CERTIFICATE OF PROGRESS and has the highest count of credit units of any individual in the church. Her conscientious example lends strength to her words. We happily share her thoughts presented to the conference.

Is the Struggle to Get Our People to Study for Credit Worth the Effort?

By Hattie K. Bell

Leaders who have learned through personal experience the value of the leadership-training program offered by the Department of Religious Education are in a position to speak with enthusiasm and inspiration in recommending this study program to others.

Such leaders are more convincing if they are members of the priesthood, for the priesthood administer the affairs of the branches and districts, and when the administrative officers take hold of and push the leadership-training program, it "goes." No matter how much training or experience a layman may have, he cannot hope to accomplish much in a leadership-training program if his ad-

ministrative officers are not converted to the value of the program and give their wholehearted support. Enlisting the support of these officers is at present one of our greatest hurdles.

Brother Roy Cheville once said, "We have all the leaders we deserve." When we use the means at hand, we will have plenty of leaders. We cry for leaders and refuse to use the plan provided by the department, whose business it is to provide such a plan. Leaders are not born. They are developed. They represent days and months and years of struggle and work, the long sure way of education and experience. We are like one who calls for a doctor to diagnose his ailment and then refuses to take the treatment prescribed.

LABORATORY SCHOOLS

We need more laboratory schools, like Nauvoo camp; Youth Institutes, like those held at Lamoni, where the young promising leaders work under able supervision at the things which they can and should do in their home branches, only we need *regional* ones. Districts should so combine that classes will not be overcrowded—so that all who wish may attend and will not be crowded into one room with little or no chance to participate in the program—such as has been experienced at General Conference classes and also Lamoni; and dare I suggest that some inducement be found to coax some of our local priesthood into these schools?

If we really want efficient leaders and are willing to pay the price, such schools held in this way in various parts of the country, under able leadership would be the best and quickest way to provide them. One institute at Lamoni every two years is inadequate to meet the need. Branches and districts could well afford to pay the expenses for some who might not be able to attend at their own expense.

Many times our members could take advantage of "methods" classes held by the International Council, where skill in techniques in teaching could be developed.

SUPERVISED TEACHING

Then, there is the field of supervision in teaching which is used in public school teaching, but which we have with few exceptions attempted. This field offers great possibilities. Often in our branches there are teachers of training

and experience who could help young teachers (or any others) who are willing to learn in planning their class sessions, and even in administering them, until they have become confident enough to carry on alone. In the public school one must do practice-teaching before being entrusted with a school. Certainly, we need to do everything possible to raise the standards of our church school teaching. Dare we do less than does the public school in this respect?

STANDARDIZATION

Our teaching in the church school must eventually be standardized. Certain standards are set up for the public schools, and they are *expected* to adhere to them. Standards for church schools have been set up by the Department of Religious Education in *A Yearbook for Church Schools*. Why not set as a goal for this year the achieving of some of the standards?

WILL WE OR WON'T WE?

A church alert to its responsibility to the community and to the world will be alert to the need of developing many leaders and the most efficient leaders possible. We cannot hope to redeem Zion without such leaders. Everyone of us should be about the business of becoming a specialist in his own field. This is a day of education and specialization. The Lord has commanded us to study, and if we won't, he will raise up a people who will make the necessary preparation, just as he did in former days, and we shall lose our part in the building of the kingdom.

God's Spirit is essential to our accomplishment of our tasks, but his Spirit comes as a reward of obedience to his commands. He has said, "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." A specific command of God is to study. If we make use of the program of study offered by the church wholeheartedly this year, can we imagine the results? Let us try it and see.

We appreciate Sister Bell's urgent plea to respond to the commands of God to study, and we in the Department of Religious Education stand ready and anxious to help you with your study problems. Won't you

(Continued on page 16.)

RELIGIOUS EDUCATION WEEK

Sunday, September 29 - Sunday, October 6

Theme: "God's Word for Today"

By John R. Darling

Dr. John B. Ketcham of the International Council of Religious Education gives a real "kick off" to stimulating interest in an effectual observance of Religious Education Week in the year of our Lord, 1946. May we quote:

"Apple Week," "Clean-Up Week," "Safety First Week," and many another Week claim national attention. It is well, therefore, for those of us who believe in religious education as a primary factor in solving individual and world problems to consider the most effective use of Religious Education Week.

This year Religious Education Week will be observed from Sunday, September 29, to Sunday, October 6. This week is usually used by the local church as a time for preparing and launching the fall educational program of the entire church. There should also be an observance of the week in which all the churches of the community take part. This would unite the forces of all the churches in awakening the citizens of the community to the importance of religious education in developing Christian character and Christian brotherhood in this Year One A.A.B. (After Atomic Bomb.)

Why Religious Education Week?

1. For launching a live church school program for the year.
2. For getting the new church school year off to an enthusiastic start.
3. For "tackling" the job of getting back those irregulars, absentees, and finding those newcomers to the community. You've got to do more than "hold that line!"
4. For lining up new teachers and starting the regular monthly teachers' meetings. The next play depends on the "huddle!"
5. For dramatically emphasizing the sense of spiritual power that comes only from farsighted planning of the total educational program of the church.
6. For working together in the task of religious education. It's teamwork that counts!
7. For developing a carefully planned strategy of forward steps for the year such as: increased home-church co-operation; regular, fully attended workers' conferences; leadership education courses; more regular attendance; increased enrollment; more regular church attendance of church school members; effective evangelism through the church school; better worship programs; deepening of devotional life of leaders and pupils.
8. For rallying the forces of the church for the year's work.

Suggested Daily Themes for the Week

"God's Word for Christian Teachers," featuring rally day or promotion day and emphasizing educational evangelism.

"God's Word for Leaders," featuring a church school leaders' conference for inspiration, fellowship, and planning.

"God's Word for Families," featuring the first fall family night at church and emphasizing the planning of religion for the family.

"God's Word for Churches," featuring church fellowship meetings.

"God's Word for Communities," featuring planning conferences, particularly a dinner meeting of all Sunday school superintendents.

"God's Word for Youth," featuring youth rallies and institutes.

"God's Word for America," featuring spiritual retreats and discipline needed for executive leadership and completion of home visitation.

Things to Do in the Church

Retreat: A Sunday afternoon and evening retreat of the Christian Education Committee early in September to perfect plans for a week's observance and for the year. A spiritual preparation for the year's work.

Rally Day: The last Sunday in September is a good time to rally absentees, vacationers, and newcomers, and make a special effort to get urgent invitations out, possibly through an evening home visitation. Then be sure the program will make them want to come back.

Promotion Day: This is sometimes combined with Rally Day and may be observed on either the opening or closing Sunday of Religious Education Week.

Workers' Conference: Carefully set up to get an enthusiastic and thoroughly planned approach to the year's work.

Family Night at Church: Hold the first of your family nights during this week. Around the tables announce general plans of the church school. Departmental open house is a good way of presenting briefly plans of study and activities for the year.

Service Enlistment gives every person a chance to check types of service or activities he would be interested in and willing to do.

Every Home Visitation may provide for a visit to every family. Be callers promoting good fellowship, interest in the church school and its program, and attendance at the Communion service, October 6.

Installation of Teachers and Officers on either of the Sundays in the regular church service.

Sermon on Christian Education the first Sunday.

Teachers' Appreciation Banquet honoring these faithful volunteer workers.

Parent-Teacher Conference to plan closer co-operation in Christian Teaching.

Church School Open House welcoming parents and visitors in a tour of observation through the church school, seeing rooms, materials, curriculum, products of work.

Helps for the Week

This year we are attempting to provide many suggestions that the week may become more meaningful. They are presented for the purpose of developing an enthusiastic and stimulating response upon our part. The *Herald* will publish special helps during the coming three or four weeks under the following titles:

Sermon Outline:

On the first and last Sundays of the week, the pastor of the branch no doubt will desire to speak on some phase of Christian education. Let us remember that a good send-off and a good conclusion are most important if the purposes of the week are to be attained.

Daily Scripture:

"Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word." —*Doctrine and Covenants* 10: 1.

Theme and Program:

We depend a great deal for effective progress on new and revamped suggestions in program construction. We recognize that from insignificant beginnings great works frequently develop. As we share together through trial and error, themes and programs take form, and we formulate new approaches towards educational concepts.

Midweek Prayer Service:

No effort, be it humble or great, can depend on the wisdom of man. Through effort on our part to tap divine truth, we discover that which is worth-while. Through prayer, Religious Education becomes purposeful and "God's Word for Today" in action becomes a goal.

Promotion Day Program:

Nothing moves us more quickly to

exultation or tears than to see and experience progressive advancement on the part of others. We need to encourage at every opportunity this progress, for we recognize its importance. It is quite fitting therefore that we experience such a day on the opening or closing Sunday of Religious Education Week.

Installation Service:

The challenge of an impressive installation into new or perhaps a continuation of familiar responsibilities is not wasted effort. The torch of progress is lighted through unified effort sustained by mutual love. A good beginning sets a much needed tempo.

Plans for Teachers' and Officers' Supper:

As we experience the fellowship of kindred minds and as we grow in Christian endeavor, we like to show our appreciation for each other. May this be a growing desire upon the part of our people as we move forward as co-workers with God.

Church School Open House:

Parents and visitors are given a chance to observe the church school, see the housing conditions, materials, courses of study in action, activities, and products of work. It presents a golden opportunity to view practical needs and to encourage parent-church interest.

Workers' Conference:

We feel that branch council, church council, school council, Zion's League cabinet, teachers' and officers' meetings, and parent-teacher meetings could make use of the suggested topics for discussion as some of these are listed in the columns of the *Herald* during coming weeks. We hope you will add to the list and also supplement them by forums and panel discussions. The objective, no matter what the selected method may be, is to plan greater co-operation in the approach and solution of problems.

Home Visitations:

Just a little personal interest is frequently quite effective. The feeling that someone is interested in you often helps to "remove mountains." Let us develop a sincere interest in home visitation.

Retreat:

This is spiritual preparation for the work that lies ahead. Basic to effectual branch work is spiritual strength growing out of spiritual readiness. Spiritual readiness does not fall like manna, rather, it is like physical life that matures satisfactorily as the result of proper food. A retreat may well be considered a "must" in preparation for Religious Education Week.

Rally Day:

We hear much today about rallying to

causes—good, bad, and indifferent. In absentees, newcomers, and the unchurched, we recognize potential power for the cause of Christ. Programs built up through prayer and consecration are not wasted effort. We must learn to capitalize on our opportunities.

No branch or group is expected to plan to use all of these suggestions. They are presented now and will be developed later as potential possibilities, and you are encouraged to select from them and develop plans of your own. Working together we can make this week meaningful in our church—the cause of Christ truly calls for an appreciation and understanding of God's word translated into action—not yesterday nor tomorrow, but *today!*

A Four-Question Test

1. Do you believe in the observance of a program that will start a new church year with enthusiasm and punch?
2. Are you concerned with the ministerial and evangelistic efforts of our church?
3. Are you dissatisfied with a church school program that drifts and merely marks time?
4. Are you moved to the point of doing something about indifference?

If your answers are "yes," then your observance of Religious Education Week will be a contributing force to launching the fall educational program of the entire church. "Yes" means that you have pledged yourself to evaluate thoroughly and honestly the educational program of your church.

If your answer is "no" to any of the above questions, perhaps another question is sufficient: *Do you profess to be a follower of the Master Teacher?*

This, then, we are challenged to do in observance of Religious Education Week, because of our concern that every person shall have opportunity to find a deeper sense of God's abiding reality and power. We are convinced that mere agreement with the positive thoughts which we have expressed is not enough; we suggest, without the least hesitation, that proper observance will include:

1. Making careful plans for the celebration of Religious Education Week.
2. Providing workers and officers with well-defined and obtainable aims for the year.
3. Installing a full staff of teachers.
4. Providing an adequate supply of study materials and helps.
5. Launching a program for teacher and leadership training.
6. Recruiting for active membership the absentees, irregulars, and new residents of the community.
7. Planning and instituting a program

for the co-operation of the home, school, church, and community.

Again may we emphasize: Watch for helps in the columns of the *Herald*. Write to your Department of Religious Education for the "Blue" leaflet entitled *Religious Education Week*.

Bellevue Hospital and Prohibition

The "Lost Week End" is the hardest blow the liquor evil has received in this country for quite some time, but Hollywood had to throw a sop to the liquor traffic and they did so by taking, what is popularly called, a "crack" at prohibition. One of the characters, a male nurse in the alcoholic ward of Bellevue Hospital says, "You ought to have seen it under prohibition."

All right, let's take a look at it under prohibition. We turn to "Mental Diseases and Social Welfare" by Dr. Horatio M. Pollock, Director of Mental Hygiene Statistics, New York State Department of Mental Hygiene. Dr. Pollock discusses at length the record of alcoholic admissions to Bellevue Hospital during the 30 years from 1909 to 1939.

In 1909 there were 10,521 alcoholic admissions to Bellevue, increasing in 1910 to 11,307 and this total, of course, was drawn from a population much smaller than that of today. This 1910 figure was not exceeded until 1936, when repeal had been operating for several years. Beginning with 1912, a declining trend of admissions set in, and this was coincidental with the progress of prohibition in the United States. In 1920, the first year of Federal prohibition, only 2,091 alcoholic cases were admitted. This figure increased as the attack upon the prohibition law by the encouragement of criminal sabotage of its enforcement developed.

In 1938 the number of alcoholic admissions was 12,084, the largest number in the entire period of 30 years. In case you do not remember, we did not have prohibition in 1938. We had "true temperance," à la repeal.

These are the facts, and we suggest to certain liquor distillers that they incorporate them in a large advertisement congratulating Ray Milland on his magnificent performance in the "Lost Week End."

—*The Clip Sheet*, Methodist Board of Temperance.

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is light;
That he who made all nations is not willing
One soul should perish, lost in shades of night.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release.

Recognition From the State of Iowa

The articles below are quoted from the *Annals of Iowa* for July, 1946, and contain expressions of appreciation for President Israel A. Smith, and a tribute to the late President Frederick M. Smith. This good publication is issued quarterly by the Iowa State Department of History and Archives, at Des Moines, Iowa. We thank the Editors for the privilege of quoting:

ADVANCED TO HEAD OF CHURCH

Added honors and responsibilities have come to a well-known former Iowan who still maintains personal ties and interest in the affairs of the Hawkeye State. Israel A. Smith of Independence, Missouri, for long years a resident of Lamoni, Iowa, and a member of the Thirty-fourth Iowa General Assembly, has been elevated to the position of President and Prophet of the Reorganized Church of Jesus Christ of Latter Day Saints. He succeeds to this position following the death on March 20th last of his brother, Dr. Frederick M. Smith, whose obituary appears in the Notable Death section of this issue of *THE ANNALS*.

The action of the General Conference of the church held in April at the headquarters of the organization in Independence, continues the headship of the church in direct line of succession from its founder, as Israel A. Smith is the grandson of Joseph Smith, who established the Mormon church in 1830 at Fayette, New York. He is a man of sterling worth and ability, experienced in the church leadership, having served as counselor with the late President for a number of years, and has enjoyed wide experience in business and public affairs.

Besides his service in the Iowa assembly, he recently was a member of the constitutional convention of Missouri, its notable report and recommendations being adopted in entirety by the people of the state at a special election as the new state constitution, and now generally regarded as the most advanced and modern pattern for a state government. Mr. Smith is also serving a four-year term as president of the Pioneer Lawmakers Association of Iowa, and undoubtedly will preside at its sessions in Des Moines to be held early in 1947. The legislative assembly of which he was a member was the turbulent one at which Senator William S. Kenyon was selected to succeed Senator Lafayette Young, the balloting at noon-day joint sessions continuing practically every day until that of final adjournment when the election of Kenyon took place. Mr. Smith made a fine legislative record, just as he has in every position in which he has served; and the friends in Iowa join with those in other areas, which have known his soundness of ideals and fixedness of purpose, in predicting continued success in his life's work.

NOTABLE DEATHS

Frederick Madison Smith, prophet and president of the Reorganized Church of Jesus Christ of Latter Day Saints since 1915, died March 20, 1946, at Independence, Missouri; born in 1873, at Plano, Illinois, son of Joseph Smith, whom he succeeded as head of the church organization, and grandson of Joseph Smith "the seer" and martyr, its organizer on

April 6, 1830, at Fayette, Seneca county, New York, and its prophet and president for fourteen years until his assassination June 27, 1844, at Carthage, Illinois.

The church headquarters of the non-polygamous branch of the Mormon faith were located at Lamoni, Iowa, in 1881, where also was established Graceland college, in which Frederick M. was a student and its first graduate in 1898; prior to this he attended the Iowa City academy in 1895, and State University of Iowa in 1896, where he took a pre-engineering course; his degrees included a B.S. in natural sciences and an M.A. from Kansas University in sociology and economics; was finishing his Ph.D. in genetic psychology at Worcester, Mass., when word of his father's death reached him on May 5, 1915; had taken great interest in the organization's mammoth printing plant at Lamoni and was one of the editors of the *Saints' Herald* published by the society; in 1902 had been called to assist his father as counselor in the world organization; in 1904 moved to Independence, Missouri; the burden and responsibility of the presidency came to rest upon his shoulders in 1915, having received careful training for church leadership under the efficient and loving guidance of his father, whom he succeeded in the great life's work that he performed.

It was from the Joseph Smith church organization at Nauvoo, Illinois, that Brigham Young led his band of followers to Utah to form the branch of the Mormon church there. Dr. Smith always earnestly defended the memory of his grandfather against any charge that he instituted the doctrine of polygamy promulgated by Brigham Young in 1852, who assumed leadership after the death of the elder Joseph Smith, who during his lifetime, both by precept and teaching, was a monogamist. Dr. Frederick M. once was quoted as saying in regard to his church and his people, that: "It is a strange thing, although not a single lineal descendant of Joseph Smith, the founder of the Mormon church, is a member of the Utah branch, that we, who are his descendants and successors, who have waged a never-ceasing fight against polygamy, blood atonement, the Adam God theory and other sacrilegious teachings that are practiced in the name of Mormonism; we are the ones who are compelled to fight for recognition as a separate and distinct body, and happily our work has not been in vain."

During forty-six years Dr. Smith ably and wisely led the organization, and was beloved and respected throughout the entire church body, and probably was more instrumental than any other person in the church in encouraging the youth to secure the benefits of higher education, not only in their own college but in the colleges and universities of the land.

"The effects of alcohol are exercised after it is circulated in the blood. The alcohol in a man's stomach and intestines does not affect him. It only affects him after it has been absorbed. It requires no digestion and much of it passes into the blood stream directly from the stomach. If that were not true we would have fewer users of alcohol. If it were absorbed only through the intestines there would be no immediate effect and it is a quick effect which is sought."

The Autobiography of
ELBERT A. SMITH

On Memory's Beam

THE WRITINGS of Elbert A. Smith I have always found a ready welcome among the thousands of people who know him so well. There is a quality in his work that cannot be imitated—a combination of wisdom, spiritual insight, tolerance, kindness, good humor and human understanding.

ON MEMORY'S BEAM is a book that helps us to see, not only Brother Elbert's life, but a period in the development of the church, through his eyes, and with his kindness and comprehension. It appeared first in serial form in the church publication, the *SAINTS' HERALD*. It is presented in book form, not only because many wish to read it again and to have it in their libraries, but also because young people are growing up and new members are joining the church who will not have access to the periodical. This book will take its place in the permanent literature of the church. It has been edited and has received some revisions and additions by the author.

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News Briefs

Huron, Tennessee

Elder O. S. Caldwell of Paris, Tennessee, conducted a two-weeks' series of meetings beginning the evening of June 30. Despite unfavorable weather conditions, the services were held in a grove and attendance was exceptionally good. On July 14 B. F. Sutton, also of Paris, was the 11 o'clock speaker. Following the basket lunch at noon, a baptismal service was held; Lester Perry was the candidate, and Elder Caldwell officiated. The confirmation service was in charge of Elders Caldwell and Bailey. On Saturday evening, July 13, the young people met and were officially organized; much interest has been stimulated by this organization.

—Minnie Bailey, reporter.

Jacksonville, Illinois

Elder Merle Guthrie has left the local congregation to serve under general church appointment; his family will remain in Jacksonville while he is in the field. Although no church home has been secured as yet, the Saints meet each Sunday morning for classwork, and each Wednesday evening for prayer service. Mrs. Nettie Shotten, district women's leader, was present on Thursday evening, July 18, to conduct a special meeting. A two-day women's institute will be held in Beardstown the last of August.

—Reva Wright, reporter.

Vancleave, Mississippi

Pastor, A. G. Miller

The annual branch homecoming was held on May 26, with Elder R. L. Booker of Mobile as the speaker of the day. This year many returned servicemen were present to share in the activities. One soldier, T/Sgt. John Yocom, had not been home for fourteen years, serving the entire time in the Philippines. For three and one-half years during the war, he was a prisoner of the Japanese. Four babies were blessed, and four new members baptized on Children's Day. The confirmation service was held on July 7, with Elders A. G. Miller and Franklin Steiner officiating.

—Myrtle Jennings, reporter.

Rock Island, Illinois

Apostle D. T. Williams and Missionary James Daugherty were the speakers on July 7 and 14. Michael Edward, infant son of Mr. and Mrs. William E. Williams, was blessed at the July 7 service by his grandfather, E. R. Williams, and his great-uncle, Apostle Williams. A number of the Tri-City Saints enjoyed a picnic at Blaser's Grove on July 4. The union prayer service recently held at the Rock Island church was well attended. Other activities of the month include the reception held in the lower auditorium on July 28 in honor of the returning servicemen and women, and the League-sponsored ice cream social held July 30 on the church lawn.

—Lora Sackfield, reporter.

SAN LEANDRO MISSION, California, now has a meeting place for church members at Club Iberico Hall, 1247 Hays Street. Meetings are held on Sunday mornings for church

school and preaching services. Elder Wm. H. Hall, the pastor, may be phoned at Trinidad 6415.

Northwestern Iowa District

At the semi-annual conference held in Woodbine, Iowa, on June 23, the following young men were recommended for ordination to the office of elder: Lyle Winans, Glidden; Charles Skinner and John Jensen, Missouri Valley; priest: John Allen, Denison; Mitchel Juergens, Glidden; Everett Nielsen, Logan; Louis Whitehead, Logan; Harold Mickey, Missouri Valley; Ervin Fields, Kenneth Smith, and Lawrence Jones, Sioux City; teacher: Harold Baughman, Dow City; deacon: Wilber Mann, Moorhead; Alfred Nielsen, Logan; and Joseph Noyes, Sioux City. All ordinations were ratified by the conference.

—Mrs. W. R. Adams.

Chatham, Ontario

Pastor, Harry Engle

The new pulpit and Communion table, made by four members of the congregation and donated by William Green, were dedicated at the close of the Communion service on July 7. Dinner was served by the women's department to the visiting Orange Lodge members on July 12; the proceeds will be applied to the church beautification fund. Evangelist John Worth was the speaker on July 14, giving an interesting account of his visit in Holland following the war. On Thursday afternoon, July 18, the Saints gathered at the Erie Beach reunion grounds for their branch picnic sponsored by the church school. Almer Sheehy, pastor of London church, gave the evening sermon on July 21; Mrs. Winn McCoy, also of London, was the guest soloist.

—Gladys Ferguson, reporter.

Persia, Iowa

On Sunday, July 21, the members of Persia branch journeyed to Woodbine, Iowa, to witness a baptismal service. Five candidates, Deloras Housh, Mary Lou Postalwait, Jack Postalwait, Harley and Stanley Martens, were baptized in a flower-bedecked font by Pastor Roy Shumate. A confirmation service, followed by the sacrament of the Lord's Supper, was held at 11 o'clock on the following Sunday. Elder R. L. Amsberry of Lamoni and Earl Yager of Denison officiated at the confirmation service. Boutonnières and corsages were presented the new members by Vera Martens. A basket lunch was held at noon on the Peterson lawn.

—Mrs. John Pieper.

Sacramento, California

Pastor, Myron Schall

A Memorial Day service was held on May 26, with Pastor Myron Schall as the morning speaker. Special music was furnished by the choir and a guest soloist. On the evening of June 2, three members of the choir, Edna Burdick, Virginia Winsor, and Laurence MacDonald, pupils of the Maude Redmon Torrey Voice Studios, presented a vesper hour of song. Children's Day was observed on June 9; six new members, Donald Winslow, Lynna Childs, Fred Jensen, Coral Jensen, Charlotte Jensen, and Geraldine Trimmer, were baptized and confirmed. At the close of the service each child was given a potted plant. Two other candidates, Thomas and Robert Howe, were baptized the preceding Friday. A panel discussion on "Religious Education in the Church" was presented by three of the younger members of the priesthood on June 20; Pastor Myron Schall presided over it. A brief busi-

ness session was held following the July Communion service. Members of the Sacramento, San Jose, and Stockton Zion's Leagues are planning a carnival to be held soon; half the proceeds will be given to the European relief fund.

—Lena Swaney, reporter.

London, Ontario

Pastor, A. W. Sheehy

The first garden party in six years was held in the church garden on July 18. This activity was sponsored by the women's department, with the various groups arranging booths and tables. Evangelist John Worth of London, England, was the guest-of-honor. Fred Heddington acted as master of ceremonies; special music was provided by the London Promenade Orchestra; Margaret Bradford, soprano soloist; and a sextet. Bob Moore sang a comedy song and Lou Judkins gave a reading. On July 19 and 20, twenty-three members of the Zion's League journeyed to Merlin, Erie Beach, and Chatham. This goodwill tour served both a recreational and religious purpose. Following a softball game, the Merlin young people gave a country banquet. Raymond Neal, director of music, has organized a new mixed quartet. The contributions of this group have been greatly appreciated by the congregation.

A Testimony of Healing

I am glad that I belong to a church in which Christ's Spirit is present. Recently I experienced a blessing of healing while in the hospital at Little Rock, Arkansas. After receiving administration, I immediately showed improvement. I am now in the best of health, and I thank God for his kindness to me. I also wish to thank all who remembered me in their prayers at General Conference.

At present I am living in Long Island City and would appreciate contacting other Saints in this locality.

MRS. GLADYS TONETTI.

14-44 30th Avenue
L. I. C. 2, Queens, New York

Another Testimony of Healing

I should like to add my testimony to that of many others who have been witnesses of divine healing. I was baptized in Saint Joseph, Missouri, many years ago by Hyrum O. Smith, and had the privilege of being a parishoner under the leadership of J. M. Terry, H. O. Smith, J. W. Gunsolley, V. M. Goodrich, B. J. Scott, and Charles Fry. Mark Forscutt was pastor at Saint Joseph when I was five years old. I shall always remember "Uncle" Mark, as he was affectionately called, as being kind to the children in his congregation.

I have experienced divine healing many times. When I was seventeen years old, I was spoken to through the spirit and told that I would never be strong, but if faithful, I would live to do a great work among those not of my church. Last Sunday I was very ill and was administered to by Harry Sheffer and Keizo Tsuji. As soon as Brother Tsuji's hands were placed on my head, all distress left me and I was instantly healed. I was thankful for this blessing, because it reassured me that divine healing was still a gift of God to his people. I know that if we are faithful and live up to the light given, we shall receive even greater blessings.

MABEL BROOKS.

1209 North 10th Street
Phoenix, Arizona

BULLETIN BOARD

WEDDINGS

Yocom-Perronne

Odette Perronne and T/Sgt. John H. Yocom of Vanclave, Mississippi, were married on March 5.

Austin-Fry

Gertrude Fry and Clair Austin, both of Cameron, Missouri, were married at the home of Elder Harold Reid in Edgerton, Kansas, on August 2. Elder Reid performed the double-ring ceremony. The Austins will make their home in Cameron.

Barnes-French

Marjorie Lee French, daughter of Mrs. Clara French of Scammon, Kansas, and Charles H. Barnes, son of Mr. and Mrs. M. C. Barnes of Kansas City, Missouri, were married August 4 at the home of bride's uncle, Elder William Bath, in Independence, Missouri. Elder Bath performed the ceremony.

Simmons-Bayless

Madge Bayless, daughter of Mr. and Mrs. W. W. Bayless, and Bennie Simmons, son of Mr. and Mrs. Dale Simmons, both of Springfield, Missouri, were united in marriage on July 21 at the Reorganized Church in Springfield. Pastor W. J. Breshars performed the double-ring ceremony. Following a honeymoon in the "Shepherd of the Hills" country, Mr. and Mrs. Simmons will make their home in Springfield.

Gelhorn-Studtman

Doris Studtman, daughter of Mrs. Lillian Studtman, and Elmer Gelhorn, son of Mr. and Mrs. Jacob Gelhorn, formerly of Stuyvesant, New York, were married June 2 by Elder H. T. McCraig at the First Chicago Church.

Armstrong-Pearsall

Verdine Pearsall, daughter of Mr. and Mrs. M. A. Pearsall of Dow City, Iowa, became the bride of Don Armstrong on July 19 at the Reorganized Church in Dow City. Pastor Elvin Baughman officiated. The bride is a Graceland graduate, and the groom served six years in the Marine Corps. They will live near Manilla, Iowa.

Lambert-Jackson

Jean Elsie Jackson, daughter of Mr. and Mrs. Charles E. Jackson, and Eric Roy Lambert, son of Mrs. Thomas Lambert, were united in marriage at the Reorganized Church in Toronto, Ontario, on June 28. Magistrate J. L. Prentice performed the ceremony.

Pitchford-Overcast

Lois Overcast, daughter of Mrs. G. F. Overcast of Puryear, Tennessee, and Harry J. Pitchford, son of Mrs. Emma Whiteside of West Plains, Missouri, were married on July 12 at the home of Elder J. Adelbert Withee in Memphis, Tennessee, Elder Withee officiating. Mr. and Mrs. Pitchford will make their home in Memphis.

Merrill-Miller

Eva Ruch Miller and James Sloan Merrill were united in marriage at the Reorganized Church in Memphis, Tennessee, on May 5. Elder Earl W. Grigg performed the ceremony. The Merrills are making their home in Memphis.

Births

A son, Frederick John, was born to Mr. and Mrs. F. J. Howlett of Rock Island, Illinois, on July 7, at the Lutheran Hospital in Moline.

Mr. and Mrs. William Jones, Jr., of Rosalind, Alberta, announce the birth of a son, David Allen, born June 6 at St. Mary's Hospital in Camrose.

A daughter, Cynthia Ellen, was born to Ensign and Mrs. Lloyd Jennings of Vanclave, Mississippi, on April 7.

Mr. and Mrs. A. R. Mosher of Paradise, California, announce the birth of a daughter, Sharon Kay, born July 30. Mrs. Mosher is the former Myrtle Greene.

Requests for Prayers

The prayers of the Saints are requested for seven-year-old Jo Ann Lytton of Linn, Missouri, who is suffering from infantile paralysis. She is in the University Hospital at Columbia, Missouri.

Prayers are requested for Mrs. Carrie Hahn of Mallard, Iowa, who has been very ill for the past year.

Change of Address

Ammon C. Calhoun
General Delivery
Harold, Florida

Our Departed Ones

SHOEMAKER.—Letha Elkins, was born March 25, 1904, at Lee's Summit, Missouri, and died at her home in Roswell, New Mexico, on June 23, 1946, after a long illness. She was baptized a member of the Reorganized Church in early youth, and was an active worker in the Lexington, Missouri, branch until she moved to Roswell, where there are no other Saints. She made her home open to many Latter Day Saint servicemen stationed there during the war. On December 31, 1923, she was married to George Shoemaker; four children were born to this marriage: George W., Jr., Bobby Joe, Betty Ann and Aleatha Jean.

Besides her husband and children she leaves her mother and father, Mr. and Mrs. W. R. Elkins of California, Missouri; four brothers: Richard of Kansas City, Missouri; Joseph of Salt Lake City, Utah; Robert of Baldwin, Wisconsin; and Howard of California, Missouri; three sisters: Mrs. Hannah Darnell of Dover, Missouri; Mrs. Mary Clark of Long Beach, California; and Mrs. Edith Magargee of Sibley, Missouri. Interment was in the Roswell cemetery.

HOUGAS.—T. A., was born December 12, 1864, and passed away July 24, 1946, at Warrensburg, Missouri. On December 25, 1889, he was married to Mary Emma Gamet; two sons, Ward A. and Almon G., were born to this union. He was a member of the Reorganized Church, and served as the second general superintendent of church schools for seventeen years. He was also active in his community, serving as president of the Farmers' Union and Farm Bureau. A memorial service was held at Warrensburg on Thursday evening, July 25, after which the body was shipped to Henderson, Iowa, for burial in the Farm Creek Cemetery.

LEE.—William John, son of John H. and Margaret A. Lee, was born March 20, 1883, at North Freedom, Wisconsin, and died July 10 in Independence, Missouri. In 1909 he was married to Mary Shedd; one child was born to this union. He became a member of the Reorganized Church on March 30, 1913, and was known to have always lived a consistently Christian life.

He is survived by his wife; a son, Dr. William J. Lee, Jr., of Independence, Missouri; two brothers: Vernon W., of Independence, and John W., of Denver, Colorado; three sisters: Mrs. Mae Fenn of Independence, Mrs. Jeannette Thorp and Mrs. Margaret Forhan, both of Long Beach, California; and two grandchildren. Services were held at the George C. Carson Funeral Home, Elder G. E. Tickemyer officiating. Interment was in Mound Grove Cemetery.

FLOOD.—Lydia, was born October 18, 1877, in London, England, and died March 27, 1946, in Sebastopol, California. She was married to Joseph Flood in 1904, who preceded her in death in June, 1927. On September 20, 1927, she was baptized a member of the Reorganized Church.

She is survived by a son, William C. Flood of Oakland, California; and a daughter, Mrs. Romla Hinton of Bloomfield, California. Funeral services were held from the Eggen-Porter Mortuary in Santa Rosa; the body was then taken to the Chapel of the Chimes for cremation. The ashes were buried in the Mount Grove Cemetery in Oakland.

MILES.—John Delta, son of John and Elizabeth Miles, was born February 24, 1871, at New Marion, Indiana, and passed away July 24, 1946. On September 20, 1896, he was married to Minnie Ford; eight children were born to this union, one dying in infancy. On October 19, 1902, he united with the Reorganized Church, and remained a faithful member throughout his life. He is survived by his five sons, two daughters, and six grandchildren.

SMITH.—Helen Raschke, died July 6 at Cleveland, Ohio, at the age of seventy-five. She moved, with her husband, Theodore Smith, from St. Joseph, Missouri, to Cleveland fifty-three years ago. On May 31, 1891, she became a member of the Reorganized Church, remaining faithful to its teachings throughout her long and devoted life. She was one of the charter members in the organization of the branch at Cleveland. Her five children, all of whom survive her, are also members of the church.

DAVIS.—William E., seven-week-old son of Mr. and Mrs. C. Al Davis of Independence, Missouri, passed away July 21 at the Independence Sanitarium. He is survived by his parents; a brother, James Davis, of the home; a sister Athene Davis of St. Louis, Missouri; and his paternal grandmother, Mrs. R. C. Davis of Independence. Services were held Tuesday, July 23, at the Stahl Funeral Home, Apostle Arthur Oakman officiating. Interment was in Mound Grove Cemetery.

WEBB.—Harley, was born in Des Moines, Iowa, on March 26, 1923, and drowned while swimming in Green Lake near Rock Island, Illinois, on June 9, 1946. He was baptized a member of the Reorganized Church on July 9, 1939. He is survived by his parents and four sisters. Elder Clyde McDonald was in charge of the funeral service.

GRAY.—Charles Walker, Perkins, Oklahoma, died July 15, following a long illness. He became a member of the Reorganized Church in 1900, and was ordained a priest in 1912. Although isolated, he was always anxious to assist traveling missionaries, and to council with any who were willing to listen to the gospel story. He was an industrious farmer, and took a deep interest in community life.

He is survived by his wife; two sons: Ralph J., of Perkins, and Cecil of Idaho; two daughters: Mrs. A. A. Fallin of Mulhall, Oklahoma, and Mrs. T. T. Dillard of Sullivan City, Texas; three brothers, and three sisters. Elder Harry Elwell and the Reverend Demmering of the Methodist Church conducted the funeral services. Burial was in Perkins cemetery.

McKEOWN.—George, Jr., was born October 5, 1923, at Honey Creek, Iowa, and was drowned in Lake Manawa near Council Bluffs, Iowa, on July 18. On August 14, 1932, he was baptized a member of the Reorganized Church, and was ordained to the office of deacon on his eighteenth birthday. On November 2, 1941, he was married to Mable Angeroth at Papillion, Nebraska; two daughters, Joan and Barbara, were born to this union. Mrs. McKeown's brother, Lester Angeroth, was drowned at the same time.

Besides his wife and daughters, he is survived by his parents, Mr. and Mrs. George McKeown of Honey Creek; a brother, William; and a sister, Mrs. Marvin Parker, both of Council Bluffs. Double funeral services were held for the two men at the Woodring Funeral Home in Council Bluffs, Elders V. D. Ruch and M. A. Smith officiating. Interment was in the Hazel Dell cemetery.

ANGEROTH.—Lester LaVerne, was born August 22, 1927, at Hazel Dell, Iowa, and was drowned in Lake Manawa near Council Bluffs, Iowa, on July 18 with his brother-in-law, George McKeown. Lester was graduated from the Abraham Lincoln High School in Council Bluffs in 1945. He was a member of the Reorganized Church, having been baptized on June 25, 1939.

He is survived by his parents, Mr. and Mrs. Charles Angeroth of Hazel Dell; two brothers: Walter of Council Bluffs, and Charles of the home; and two sisters: Mrs. Mable McKeown of Council Bluffs, and Mrs. John Bozoky of Bakersville, California. A double funeral was held for him and his brother-in-law on July 21 at the Woodring Funeral Home in Council Bluffs, Elders V. D. Ruch and M. A. Smith were in charge. Burial was in the Hazel Dell cemetery.

GOOD READING for 1946

THE NEW BOOK AND TRACT CATALOG has been mailed to all the subscribers to the *Saints' Herald*.

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T/Sgt. Willard A. Campbell

T/Sgt. Willard Campbell, youngest son of Mr. and Mrs. James E. Campbell, Independence, Missouri, was born in Olivia, Minnesota, on July 2, 1924. He was baptized a member of the Reorganized Church in 1930. He was reported missing in action on July 24, 1944, following a bombing mission over Marseilles, France. His plane received a direct hit; three members of the crew are known to have survived, but the rest are still listed as missing. The government has made a presumptive finding of death.

Sgt. Campbell is survived by his parents and three brothers: Richard, Robert, and James, all of whom served on foreign soil during the war.

F/O Charles Appleby

Flight Officer Charles Appleby was born July 17, 1924; the exact date of his death has not been determined, but he was lost in a bombing mission over Kuishu in July, 1945. He is survived by his parents, Mr. and Mrs. Clarence Appleby of Davenport, Iowa; a brother, LaVern; and a sister, Virginia.



Sgt. Keith Kelly Keown

Sgt. Keith K. Keown, an aerial engineer on a C-47 transport plane, was reported missing on September 25, 1944, following a flight to Naazab, New Guinea. On April 3, 1946, his parents, Mr. and Mrs. Benson Keown of Des Moines, Iowa, were notified by the War Department that he had been pronounced "presumably dead."

Sergeant Keown was born on December 12, 1922, at Des Moines, and was baptized a member of the Reorganized Church at the age of eight. He was graduated from East High School in June 1941, and was inducted into the service on January 19, 1943. He received his basic training at Miami Beach, Florida, taking further training at Austin, Texas; Ft. Benning, Georgia; and Ft. Wayne, Indiana, before going overseas. He was stationed at Hollandia, New Guinea, at the time of the fatal mission.

Besides his parents, he is survived by a sister, Norma Jean, of the home.



Alton E. Hodges

Alton E. Hodges, of the 161st Infantry, was killed in action on June 11, 1945. He had been overseas only a short while, joining his company on Luzon in the thick of the fight for Balete Pass. He was struck by a Jap hand grenade in a night attack while ministering to a fallen comrade. He has been posthumously awarded the Purple Heart and Combat Infantry Badge.

Alton was born near Pipe Creek, Texas, on April 10, 1919, and was baptized a member of the Reorganized Church in July, 1931. His love and respect for the church, and his exemplary life won the admiration of all who knew him.

He is survived by his wife, Mrs. Myrtle Hodges, and four small children of Llano, Texas; his mother, Mrs. Carrie Hodges of San Marcos; a brother, Errol Hodges of Llano; two sisters: Mrs. C. E. O'Bryant of San Marcos, and Mrs. R. D. Jarrell of Leesville, Louisiana.

Echoes of General Conference

(Continued from page 10.)

write to us and allow us to help all possible? We shall gladly send you a free copy of Bulletin No. 102, which explains the study program, and catalogues the courses of study. Just address your request to the Department of Religious Education, The Auditorium, Independence, Missouri.

THELONA D. STEVENS,
Director of Leadership Training.

If you want help, it pays to go where the brains are.—Harvey S. Firestone.

The Saints' Herald

Volume 93

August 24, 1946

Number 34



PRESIDENT J. F. GARVER

(From a recent
photograph)

Keeping the Sabbath

By T. W. Bath

God Is Your Father

By Hazel Napier

A Scout Field Day

By Willis W. Kearney

THE RESTORATION: 18. Young Joseph Rebuilds the Church

By Evan A. Fry

The Saints Herald

Volume 93

August 24, 1946

Number 34

EDITORS:

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John F. Garver

F. Henry Edwards

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

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P. S.

* BROTHER E. P. DARNELL visited the office again, with more "Tales of My Grandson." It is hard to be sure—E. P. being a modest man—whether he gets all those clever sayings from his grandson, or whether the grandson gets them from him. Anyway, he brought this one in: There was a Zion's League meeting at the house, and mother wanted to put sonny to bed. Considerable diplomacy was required, but mother won out. Not, however, without difficulties. Patiently, sonny was disentangled from his clothes; after a struggle, he was inserted in his nighties. It took persuasion to get him down on his knees, and he had to be prompted through a reluctant prayer. At the end he appended a line of his own: "And You'd better help me try to stay in this old bed!"

Retreat

By Ruby Le Neve Henson

Alone . . .
I: alone! whose head dipped in melancholy.
But now alone . . .
Yet not alone in these thick woods.
For my companions: swooping deer,
spotted fawns,
Chortling chipmunks,
Swaying, singing pines,
Busy birds ever hiding,
Screaming crickets,
Pompous frogs,
Changing colored lake
Tapping at the shore,
Calls of fishermen,
Whirring hum of a motorboat.

At last alone!
Alone where time ends.
Only the birds waking the sun
And the crickets calling the night.
And I can walk slowly—
Not run.
I need not cry because
Things are not done,
For there is time enough
To do my sleeping,
My listening,
My watching.

Alone . . .
Where God can whisper
Not shout.
Where my heart can relax
Not break.
Where my mind slowly thinks
Not jumps.

Oh, God, grant us moments
Alone
To find if our souls are worth
Talking to
Alone.

* A FRIENDLY GREETING

It's golden cups of happiness,
It's silver cups of joy;
Clear ringing of a bell at dusk
When stillness finds employ.

It's mind arrayed in loving thoughts
With heart's most perfect blend,
It's all of peace and grace and life—
True greeting of a friend.

—Frances Hartman.

Ideas must work through the brains
and the arms of good and brave men,
or they are no better than dreams.
—Emerson.

EDITORIAL

The Valley of Hope

It All Depends

President Israel A. Smith used a memorable phrase in a recent address at the ground-breaking ceremonies for the church that is to be built for our Crysler Street Mission in Beverly Hills, adjacent to Independence. In speaking of the future of this congregation and its church, he voiced the attitude of the people by saying, "*We dwell in the valley of hope.*" This statement is a beginning point for fruitful meditation.

The whole church dwells in a valley of hope. Around us, like mountain peaks, problems and opportunities arise. We expect to climb some of them, and some we expect to let alone. We shall build highways up to the lofty passes, and from those distant elevations, we shall look far into the future. This is our hope.

It is not the valley, but our faith, that gives us hope. For we know that what may be the valley of captivity and despair to some is the valley of hope to others. Everything depends upon our attitude toward the mountains, and what we expect to do about them. We could be complacent, and accept the valley as a prison. We could be weak, and regard it as a haven of refuge. Or we can be strong and take it as a challenge.

Questions and Answers

Sometimes a church member is confronted with questions from an investigating friend, from an estranged brother, or from one who is honestly seeking an answer. They are like this: "What does this church do for its people that no other church will do? What chance have you to build the kingdom of God

more than they have? Is it possible that you will really do anything about your plan for practical social action?"

Those who have spent all their lives in the fellowship and doctrine of the church are so likely to accept it without question that they are startled when challenged, and do not have glib answers ready. One finds it as difficult to question his church as to question the fidelity of his family. So he is temporarily at a loss when required to explain. But after thought, explanations come.

Remember what Jesus said when some of the disciples "walked no more with him." He turned to the twelve and said, "Will ye also go away." And Peter replied, "Lord, to whom shall we go? Thou hast the words of eternal life."

It is so with the church. It has the words of eternal life. It has a plan. It offers a hope. Other churches accept the world, with its social and economic systems as they are. They hold up Christian principles as palliatives for the inequities and injustices of our present system, but they do not look forward to any change of system.

Our church is different, in this respect at least. It regards many of the sufferings of humanity as an outgrowth of the system under which we live and work. That system, in the view of our people, should be changed. Individuals may differ on what the extent of the changes should be, but most of our people expect some changes. And we expect those changes to result in increased welfare, harmony, and happiness among the people. The difference is, as President Smith put it, that "*We dwell in the valley of hope.*" A hope, some may object, is not a very substantial thing. But, we answer, it is better than nothing at all. In fact, a hope nurtured by the

right people may be the most powerful force in the world.

They Had Hope

We have the conviction that hope is one of the most potent forces in the world. Our experience has taught us this. The church staggered under a terrible burden of debt. There were no material resources, our people were in the midst of a depression. All we had was a hope—a hope that the members would remain faithful and do their duty. We struggled for years against overwhelming difficulties. And finally the hope came true. Many a church congregation began life with nothing but a rented hall—a hall that it shared with the Saturday night dance, the Tuesday evening lodge meeting, and the summer circus posters. It was promoted to a basement where, in humility and hope it struggled for years. Then it arose and built a fine structure in which the people found dignity, beauty, and service. That has happened here in Independence and elsewhere; examples could be named by the dozens.

The principal assets of the people were not found in material things; their resources were hope, faith, work, and a vision of the future. They dwelt in the valley of hope, and they surveyed the mountainous problems all around them. They did not despair. Those people have given to us our finest lesson. With their example, can we be content to do worse than they did?

Those who obey the ordinances that conduct them into this church enter into a community of hope. It is a fellowship of those who look forward to better things. We have not been diligent as we should have been. We have failed at many points. But we have kept hope alive for the time when those with skill of hand, and power of mind, and completeness of dedication shall arrive to begin the fulfillment of the dream. Our hope is the kingdom of God.

L. J. L.

The Passing of the Pioneers

T. A. Hougas

There is a fineness as well as a ruggedness about the pioneer spirit, and fortunate is the movement initiated and promulgated under its propulsion.

Such was the spirit attending the Restoration of these last days, and the Reorganization; and we speak with especial reference to the Reorganization, having known personally, officially, and intimately, many of its early elders and families under appointment and not under the appointment of the church.

Quickened again is our appreciation of what has been in this regard, by the passing to his well-earned reward of Elder Thomas A. Hougas at his home in Warrensburg, Missouri, July 24. The Hougas family came to the restored church in an early day in the person of Goodman Hougas, who was actively engaged in its interests as a contemporary of the Martyrs. His son Daniel, father of the late Thomas A., was an elder and a pioneer in the early Reorganization in western Iowa, and the devoted and respected president of the Fremont District—a man of integrity and of devotion to the cause. And Thomas himself was an aggressive member of the ministry and pioneer in new methods and expansion of the Sunday school as its general superintendent for many years, at the turn of the century and thereafter.

The writer came in contact with this people in western Iowa in 1895, when there were yet among them stalwarts of the Reorganization, local ministers as well as men under appointment of the church, whose virility of spirit and in services rendered raised up branches and carried on the work from its beginning in that area.

These early ministers and their wives and children were pioneers in a two-way endeavor—in laying claim to and opening up a new country, and joining with and extending a new cause. For the rigors of such undertakings there were required a ruggedness of personality and a sustained endeavor possible of and resident only in pioneers, and growing as it went along in the work that engaged it.

It was under this spirit of the pioneers, the writer as a young man had the Latter Day Gospel carried to him

in western Iowa, and was ordained and set to work as a minister of the church. For this experience and set to his soul, he has been and continues to be grateful.

Nor has the pioneer spirit been lost to the church. Though one does not observe it as universally as in former years, it now and again is found in some minister, or group, or Saint, virile and aggressive in work of the church as in days ago. And it may be had among us as of yore.

And pioneering in plenty there is yet to be done: in territory to be occupied, but as yet worked only in part; in territory awaiting occupation; in strengthening our institutions, and adding others as yet only in mind; in the real work of the gathering, and the establishment of stewardships; and in the building of a ministry and sainthood adequate to the challenge of the times and purposes of the church.

Indeed, the church stands at the door of what may be a new day, calling for the spirit of the pioneers in service adequate to the demands of the church and its people, and performed in a manner that shall be to the glory of God, who has redeemed it, and sent it forth in his stead for the redemption of many.

J. F. G.

Mormons in Iowa

The *Creston News Advertiser* (Iowa) recently carried an account of the monument to Mormon pioneers at Mt. Pisgah, Union County, Iowa. Mormons on their trek across Iowa in 1846 established a temporary depot there. Many of them died, and the monument was erected in the cemetery where they were buried.

We quote from the account:

The Mormon trek across Iowa, one of the most interesting and colorful bits of early Iowa history, began after the founder of the church, Joseph Smith, was killed in a Carthage, Illinois, jail. Brigham Young assumed the presidency of the church, and his followers, driven from Illinois by the prejudice of the other residents, set forth to find a place where they could establish their church without hindrance. Others of the original Mormon church remained behind, supporting the family of the church founder for the leadership. This group spread through Iowa and Missouri and started many settlements which continue to this day, but none were in Union County. The Pisgah settlement quickly died out as the Mormon families left.

To most persons a sense of obligation is insupportable; beware upon whom you inflict it.—Ambrose Bierce.

OFFICIAL

Notice of Appointment of Bishop's Agent Kirtland District

We hereby advise that Brother Joseph Kochis, 359 High Street, Elyria, Ohio, has been appointed Bishop's Agent to work in co-operation with Bishop J. F. Wildermuth in the Kirtland District.

Solicitors of the district should send their reports for the month of August and each succeeding month thereafter to Brother Kochis at the above address.

THE PRESIDING BISHOPRIC,
By G. L. DeLapp.

Approved,
THE FIRST PRESIDENCY,
By Israel A. Smith

It Is Foolish to Doubt the Future

If you read history you must have noted that those who have doubted the future have always made asses of themselves. Take some examples. We do not know the name of the person who assembled them, but we'll share them with you now:

In 1801, Wilberforce declared: "I dare not marry, the future is so unsettled."

In 1806, William Pitt said: "There is scarcely anything longer but ruins and despair."

In 1848, Lord Shaftesbury said: "Nothing can save the British Empire from shipwreck."

In 1849, Disraeli declared: "In industry, commerce, and agriculture there is no hope."

In 1852, the dying Wellington declared: "Thank God I shall be spared from seeing the consummation of ruin that is going on about us."

No man will ever be a big executive who feels that he must, either openly or under cover, follow up every order he gives and see that it is done—not will he ever develop a capable assistant.—J. L. Mahin.

Keeping the Sabbath

By T. W. Bath

A NEW AILMENT has been discovered upon already overburdened humanity. Its name is Sunday Sickness, which seems peculiar to church-goers and church members. Observers tell us that the disease is becoming painfully prevalent and is alarmingly infectious. Unless checked it is always fatal in the end—to the soul.

Because this disease is present in our community as one of the symptoms of a general breakdown of morals, one is led to attempt to review the situation and make some suggestions. A frequent question asked any minister is "How Shall I Keep Sunday?" Perhaps an examination of the nature of the Lord's Day and its observance will help.

Many today are sinning against the spiritual values for which Sunday stands because they fail to use the day in the interests of the higher life. The spiritual employment of the day has been a rock behind which the weak, the driven, and the weary have found shelter.

The Dutch people have this title "God's Dyke" for the day. Dykes have kept these people safe from the raging sea and they apply the figure to the waves of secularism that would engulf them with as serious consequences should the sea dykes give way.

WE HAVE LOST the art of thinking. We do not know how to be still and quiet and set our thoughts in order. On the busy rushing days of the week, it is difficult to be quiet and to set our mental houses in order. Why not then use part of the Lord's Day to do that very thing? In the quiet of the day, the relief from labor, the calmness of our communities, let us learn to be still. Some years ago a French statesman spent a week end in New York. On Saturday he was amused with the people rushing to the stores carrying about

their articles of purchase. He enjoyed a night's rest and woke up in the morning, startled by the stillness. He looked out and saw very few people about. In concern, he went to his host and asked if some great man had died, or some calamity befallen the community. His amused host replied that it was Sunday, and tried to explain what the day meant. A short while later they observed the people again thronging the streets, this time making their way to the churches in answer to the chimes and the bells ringing out on the morning air. The Frenchman cried, "This is marvelous, France must have this." And later when speaking of the strength of America, he remarked, "America is great and strong because the spirit of the Pilgrim Fathers has so permeated the people that as a whole they take one day in seven to stop, think and worship."

Ponder the fact that this example of observing the day impressed a visitor to our land. What do those around us, those who do not profess to be Christian think when we defile the day and act as if it no longer existed as part of our faith?

What do you think of the beggar who asked a good ruler in his town for some money? The kind old man found seven pieces of money in his pocket. He laid them in his hand and gave the beggar six pieces and slipped one piece back into his pocket. The ungrateful wretch grabbed the man by the throat and demanded the seventh also. Every last one of you would condemn without hesitation the unthankful man. Yet will you do the same thing with regard to the days God has given us? Do you honestly want to give God a chance to make of you what in your holiest moments you resolve to be? If so, will you not let a proper and wholesome keeping of the Lord's Day help you so to become?

HERE ARE TWO ATTITUDES of mind toward the day of rest and worship. The Prophet Amos 8: 5, "When will the new moon be gone that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?"

The landlords of the time of Amos begrudged the one day of rest from labor and wanted to know impatiently when the Sabbath would be past so that they could plant wheat. This day to them was only an irksome interference with their making a gain.

The other attitude is set forth in the words of Isaiah: "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, then shalt thou delight thyself in the Lord."

This is the object God had in giving us the Sabbath, and it is possible for everyone to make the Sabbath a delight.

In his warfare in this world, the Christian believer has three great allies, the Church, the Bible, and the Sabbath. The oldest of the three is the Sabbath. Without the Sabbath the Bible would soon cease to be studied or proclaimed, and without the Sabbath the church would soon perish.

THE SABBATH is a divine institution. It was made for man, but not by man. Our whole attitude towards the Sabbath depends on what our idea of it is, and whence it came. Neither the Church, nor the State, nor any far-seeing and wise philanthropist, or social benefactor gave the world the Sabbath; but GOD, our Creator.

The Sabbath has a natural basis, and is adapted to man's physical and moral nature. But if the world had had to wait for man to discover from

nature the law of a day of rest, humanity had never been blessed with it.

The Sabbath appears again in the Commandments and requires us to keep it holy. We can never conceive of a time when the other nine commandments would not be binding upon mankind—thou shalt not kill, thou shalt not steal . . . No revelation from God has ever repealed the fourth commandment either—"Remember the Sabbath and keep it holy." The Sabbath by God, but for man, for man's whole being, his body and his soul. How true it is that the Sabbath was made for man, for man's benefit. Man's body requires it. Even inanimate matter seems to be subject to the law of the Sabbath. In one of the steel mills of Pittsburgh, small bells were being manufactured out of ingots of fine steel which had been run through the rolls many times. The process was then quickly completed. But when the bells were tested they gave forth no sound. The expert who was called in said that the running of the steel through the presses had caused intense activity of the molecules of steel without giving these molecules time to rest. It was this which rendered the bells dull and toneless. The steel was given a chance to rest, and then the product was perfect.

AMERICA needs the rest of Sunday, probably more than any other nation, because of the rush and strain of our life. Statistics show that, although the average length of life in the first quarter of this century has been increased by about ten years, this is due to the great decrease in infant mortality and young people; whereas, there has been an actual increase in the deaths of middle-aged people. The Sabbath was made for man, and the violation of it exacts its toll of disease and death. The Sabbath was made for man, but not for man as an animal only, as a body, but for man with his mind and his spirit. How much better

is a man than a sheep. As constant unremitting toil injures the body, so constant application to the *seen* and the *material* stunts the growth of the soul. God's laws were not given in vain. He knows what man needs.

In one of his papers an outstanding editor says that "If keeping the seventh day were only a human institution it would be the best method that could have been thought of for the polishing and civilizing of mankind." Because the Sabbath is so important and vital and central in the divine plan for mankind, the severest penalties were pronounced upon those who violated this law, for they were injuring not only themselves but mankind. So important was observance of this day that even the beasts of burden were to rest and any violation of the Sabbath requirements (such as gathering sticks for a fire) was punishable by death.

We remember best events which are associated with great anniversaries (Christmas, Thanksgiving, Armistice Day, V-J Day, etc.) or with great ritual (coronation, inauguration ceremony, etc.)

Our Heavenly Father has utilized this principle down the ages. He has asked his people to observe certain memorials in order to maintain the vitality of their spiritual life. Thus the Jews were required to keep the feast of the Passover to commemorate the passing over of the children of Israel when God smote the first-born of the Egyptians; the feast of Pentecost, of the feast of harvest, the first fruits of their labor; the feast of Tabernacle or of ingathering, commemorating the sojourning of the children of Israel in the wilderness and the ingathering of all the fruits of the year; and one of the greatest of these memorials was the Sabbaths.

The seventh day in every week and the seventh month in every year, and every seventh year were all consecrated to the Lord. Even the land, inasmuch as it was the Lord's, was to keep a Sabbath for him (Leviticus 25: 2). In this year the self-sown produce of the land was to be left for the poor and the beasts of the

field; and the fruit of the unpruned vineyard and olive yard was not to be harvested, but to be left to its owner, his family and servants, the stranger sojourning with him, his cattle, and the wild beasts.

A release of debt owed by Israelite to Israelite, was also to be made. The year was intended to be not simply a year of leisure, but also a year of religious exercises and instruction. The day brought to mind the great work of creation and later in history it was associated in their minds with the great work of deliverance. God had done a great work for Israel, delivered them from slavery and brought them through the Red Sea and led them into the land promised to their fathers. The purpose of the Sabbath was to recall these things vividly to mind and thereby to impress on the Jews the importance of serving God and keeping his commandments. The purpose of the Sabbath was to bring men to God, reminding them of the great things he had done for them and for their fathers.

THE SABBATH is the *glorious main-spring* of the *moral* government of God. As a Christian and as a Saint, how shall I keep Sunday?

Christian people of their own volition must observe the day for their spiritual welfare and for the sake of the kingdom of our Lord and Savior, Jesus Christ. The best authority on *how* and the best example here is the Lord of the Sabbath himself. What did Jesus do on the Sabbath? In the first place, he went to church. He commenced his public ministry in the synagogue at Nazareth on the Sabbath day. "As his custom was," says St. Luke, "he went into the synagogue on the sabbath day." On this day, too, our Lord had social contact with his friends. He accepted the invitation of a Pharisee to dine at his house on the Sabbath. And what took place in the hours in the homes of those friends? He made use of the occasion for the loftiest conversation and spiritual teaching.

On the Sabbath, too, our Lord

worked a number of his great miracles, healing the sick, and thus destroying the absurd contention that it was unlawful to do good on that day. The rest of the day from the labors of life gives opportunities for doing good, for visiting the sick, and for teaching his word.

AFTER Christ's work, death and resurrection, his followers gathered to worship on the first day of the week (Acts 20:7), celebrating his resurrection. The four Gospels direct our attention to the observance of the Lord's Day, the first day of every week. The most important hour of the week is when God comes and stands, and calls to us as we are assembled together on Sunday. It is then that we renew our spiritual power, the final bulwark against temptation.

Revelation 1:10 states "I was in the Spirit on the Lord's day." Christ is the head of the church, God has ordained this institution in the world. He has called his ministers to speak for him. Here he seeks to reveal his word and will. Here man comes into such closeness with God that through this closeness his soul is revived and fortified against moral and spiritual disaster, here man can do his part towards promoting the interest of God's kingdom in the world: attendance on Sunday should be as essential, as much a part of the routine of home life as the weekly work, or evening meal. The most expensive article of furniture is the empty pew in the church.

It is a strange thing to see Christian people lend themselves to the program of non-Christian and aliens in our country who endeavor to heap disgrace on the Sabbath laws and upon the godly makers of America who gave them to us. The Pilgrim Fathers, according to the old hymn, left England for "freedom to worship God." But freedom to have a day of rest and worship was one of the chief motives of their migration. King James had decreed that Sunday was a day of sports, and issued his Sports Book. The Pilgrim

Fathers desired to build up their families, and their civilization upon another basis. Hence they came to America. From the very beginning, in all the colonies, Sunday was a part of the law of the colonies. There is no doubt either that their observance of this day made a mighty contribution to the moral and spiritual well-being of the nation, as well as to its material and economic prosperity. Sunday gave the people a chance to know the Bible, the Fountain whence have flowed the noblest streams of influence in the religion, education, and politics of the nation.

TODAY selfish business interests are everywhere attacking such laws as now guard the Lord's Day. They have been aided in their campaign by a disregard for the day on the part of the rest of the population, the Christian portion as well. More and more Sunday has become a day in which real estate is viewed, automobiles exhibited, sports are entered into and social entertainments held.

Our Heavenly Father, in this present dispensation, has called our attention to the importance of Sunday as a day of rest and prayer (Read *Doctrine and Covenants* 59: 2, 4 and 119: 7).

We are therefore advised by the testimony of three dispensations, the first, in the Mosaic dispensation, the seventh day was to be Holy; second, after Christ's resurrection, the first day of the week, Holy; third, God's word to this generation, in the "dispensation of the fullness of time" the instruction of the early ages is re-emphasized, and those who wish to observe the law of Christ *will* set apart *Sunday*, the day commemorating the resurrection of Jesus, as a day different from the other days, a day dedicated to worship and to rest, a day not spent in idleness but in spiritual recreation, that the forces of righteousness may have their rightful place in our lives.

God still promises to bless and honor those who honor *his day*.

The most valuable windows in the world are said to be the windows of

the great Marshall Field Company in Chicago. The curtains for years came down on Saturday night and stayed down until Monday morning. In a full-page advertisement in the *Chicago Tribune*, Marshall Field & Co. inserted the following statement, entitled THE THINGS UNSEEN.

At the end of their first week in business the owners of a little shop lowered the curtains of their windows and went home. On each succeeding Saturday night the curtains were pulled down and kept down until Monday morning. As the little shop grew the suggestion came from many sources that the curtains should stay up. "The windows are beautiful," people said, "let us walk by and look."

The owners had an old-fashioned background. They had been taught in childhood that six days are enough for the things that are seen. The first day of the week, they said, is for the things unseen—rest, and worship, and family life, and freedom from thoughts of business.

Seventy-five years have passed. The store has grown until its windows are said to be more valuable than any windows in the world. But the example of the founders remains, and on all Sundays the shades are down.

Is this old-fashioned custom good in days when so many old-fashioned customs are being crowded out? We like to think so. We like the idea that on the first day of the week the church and the home should come first. Strong churches and strong homes build strong cities and a strong nation. All the great works of business—service and courtesy and kindness and truth—have their inspiration in religion. And *prosperity* is only permanent where there is reverence, and mutual trust and faith.

One of the best ways to find God is to worship him and seek him on his Holy Day. The soul of man beholds constantly the things of this world. It will do him good, if on one day of the week he pulls down the blinds on the things visible and material, and looks for a little at the things which are *unseen* and *eternal*.

The Restoration

By Evan A. Fry

18. Young Joseph Rebuilds the Church

OUR LAST CHAPTER told of the coming of "Young Joseph" to his father's place as head of the church, as the culmination of a series of spiritual experiences which he believed had brought him to that hour when he faced the conference on April 6, 1860, and stated that if the same Spirit that had prompted his coming should prompt his reception, he was with them.

Seldom has a mortal man been confronted by a more difficult or exacting task than lay ahead of young Joseph Smith. During the interval from 1844, when his father had been killed, and 1860, when he was called to his father's place, the name of Latter Day Saint had become a mockery and a byword throughout the civilized world. Utah was in the spotlight of public attention, because of the proclamation of polygamy there, the attendant evils of its practice, and the open defiance of the citizens of Utah to the laws by which the Federal Government attempted to stamp it out. Brigham Young stood in the public eye as the embodiment of "Mormonism." It was to be the task of "Young Joseph" to demonstrate to the world that the church in Utah was not representative of Latter Day Saintism, and there was at least one group—although in 1860 they numbered only about 500—who would have to be judged by a different standard.

When Joseph returned to Nauvoo, some of the citizens of that now deserted village circulated a petition asking him to use his influence to have the Saints return and rebuild the city. Outside in the county, and especially in Carthage where his father had met his death, resolutions were passed to the effect that Mormons were still unwelcome in the county, and warning Joseph that he would not be allowed to preach or to pray. But friends were more numerous and enemies more temperate than they had been in 1844. One of the circuit judges privately advised Joseph that if he received a letter demanding that he leave the county, he should present it to the grand jury for appropriate action. Undismayed by threats or vituperative editorials in some of the more rabid newspapers, young Joseph Smith preached and prayed in Nauvoo, in all parts of Hancock and adjoining counties, and across the river in Iowa, without molestation. A few families of Saints returned to Nauvoo, and a branch of the church was

established there, but it did not survive the removal of Joseph and his family to Plano, Illinois, in 1865.

DURING the early days of the Reorganization, there were gathered into the church many of the men whose names figure prominently in the later history of the church. Some had been connected with the original church in the days of Joseph Smith the Martyr; others were new converts. Josiah Ells came to the church from the group which had followed Sidney Rigdon to Pittsburgh, Pennsylvania, after the break-up of 1844, and became one of the first apostles. John H. Lake, surprised by the arrival of a *Saints' Herald* in his home, suddenly became horrifiedly aware that his wife—with whom he had never discussed religion—was a "Mormon." He spent six months in special study designed to show her how wrong she was so that the stigma of shame could be removed from his family, at the end of which time he joined his wife's church and also became one of the apostles a short time later.

Charles Derry had first heard of the gospel at the age of nineteen, in his native England, where he served as missionary for seven years. Following the death of the Martyrs, and unsettled leadership in England, he was counseled to emigrate to Utah. On the way, his wife died, leaving him with two children, aged 4 and 2 years, but he continued to Utah. In 1859, being greatly dissatisfied with what he found in the West, he left Utah, and with a heavy heart started back to the States. In Nebraska he met his brother and his mother, who were on their way to the West, and dissuaded them from continuing the journey. He became a blacksmith, and renouncing all religion, tried to call himself an infidel, but could not find peace of mind in that philosophy. On February 20, 1861, there fell into his hands a copy of the *Saints' Herald*, which made his heart beat high with the old hope he had known in England. Penniless, and with a sack of cookies for lunch, he walked sixty miles through February slush and snow, crossed the Missouri River on dangerously soft ice at Omaha, and went on ten miles further into Iowa to find two missionaries—E. C. Briggs and W. W. Blair, who could tell him of the coming of Young Joseph. Two weeks after he had left home, he was baptized, and ordained an elder at the time of his confirmation. Immediately he returned with his new-

found brethren to bring his family back to Iowa in a wagon. And one month from the time he had left home, he was in the mission field preaching, his family established in a new log house in western Iowa. Of his later mission to England we shall have more to say presently.

A new convert to the church was James W. Gillen, a young redheaded Irishman whose father had died when the boy was only six months old, and whose mother had likewise passed on before the son reached his tenth birthday. He had earned his own living since the age of 12, as nail maker, foundry worker, paper maker, schoolteacher, and railroad man. He was baptized December 3, 1861, and soon was preaching as an elder, and later as an apostle.

John Leeka had joined the church in 1840, had started to Utah in the exodus of 1846, but turned back into western Iowa, and entered into business. When the Civil War broke out, he remembered Joseph Smith's prophecy of the rebellion, delivered back in Nauvoo in the early days. He heard that a neighbor had a copy of it in a paper. The paper was the *Saints' Herald*, and with it as the neighbor handed it to him were several other papers and tracts. Soon after, Charles Derry baptized him and his wife.

IN JULY of 1861, Joseph issued his first general epistle to the church and to the world. He counseled that none should put his trust in the arm of flesh, but in Christ and his gospel. He called upon the scattered Saints to arise, throw off the shackles of false doctrine and sin, and unite to restore the church to its original purity and power. He called upon the inhabitants of the earth to repent, and as his father had so often done, warned of the judgments which were to come. It was a sober and a tolerant document of moderation, which had its effect among many of the groups of people who had scattered after the death of his father in 1844.

The fall conference of 1862 was an especially memorable one. Several members of the Lyman Wight colony from Texas were present, and were united with the church, some by baptism, and some on the strength of their original baptism in the early church. David H. Smith, younger son of Joseph Smith, was also present. This conference appointed Charles Derry on a mission to England. The story of his work there is a fascinating tale which we have not

time to discuss here, rich with experiences of God's providence and leading among people who had once been his friends and church brethren, but who now, because of their allegiance to the church in Utah, regarded him as an apostate and a dangerous character. He worked alone for nearly six months before two companions arrived to share the burden with him, and to push on into Wales and Scotland with the gospel and the story of the Reorganization of the church.

The spring conference of 1863 appointed E. C. Briggs and C. G. McIntosh on a mission to Utah, Nevada, and California. They made the trip of 1,100 miles to Salt Lake City with a spring wagon and a team of mules, having a tedious but pleasant journey. Because of the war, and the unsettled and rebellious conditions in Utah, they were required to take an oath of allegiance to the United States as they passed through Fort Bridger. Tuesday, August 11, 1863, they had their long-looked-for interview with Brigham Young, who told them that he would warn his people not to open their homes or their churches to them for preaching. He deprecated the efforts of Young Joseph, saying that he was under the domination of his mother, who was a wicked, wicked woman. The missionaries spent their time in house-to-house canvassing, under great difficulties, for members of the Utah church were excommunicated for even admitting them to their homes. But a few listened, and accepted the claims of Young Joseph. One convert, George P. Dykes, was ordained and sent on to California to preach, and when Briggs followed him in October, 1864, he found 375 church members waiting for him, as the result of Dykes' preaching. Many of these were from the colony of Sam Brannan, who had brought a shipload of Saints from New York, around the tip of South America, expecting to meet the colony which was traveling overland from Nauvoo. When they discovered that Brigham Young had decided to stop in Utah, this group mostly stuck to California, and were among the very earliest pioneers of San Francisco, organizing the first flour mill, the first periodical, and the first school there. So the mission to the West bore fruit, even though few in Utah would listen, and those who did almost invariably left the state soon after rejecting the church of Brigham Young, and joining with the Reorganization.

The mission to Utah of course brought to a head the question of what should be the attitude of these who followed the leadership of Young Joseph towards the dominant church in Utah, and particularly towards their doctrine of polygamy. Even before the days when young Joseph had stepped into his father's place, the elders of the church

had been instructed to contend against this doctrine. As the missionaries of the Reorganization went out and proclaimed themselves as Latter Day Saints, they constantly had to live down the stigma which polygamy had brought to that name in Utah. Young Joseph and the elders of the Reorganization took the attitude that the origin of polygamy was of secondary importance; that regardless of where it came from or who brought it into the church, it was wrong and abominable in the sight of God. They took the lead in legislative and judicial attempts to stamp it out, thereby establishing slowly the realization that there was one group of Latter Day Saints which believed in strict monogamous morality and civic righteousness. They maintained open minds, and claimed the right to investigate all evidence, continuing to believe that Joseph Smith was innocent of any complicity in polygamy until that theory could be disproved. They approached these people in Utah who had belonged to the old church in a spirit of kindness and brotherly love, trying to show them the error of some of the innovations they had espoused; but they would not condone or compromise with this doctrine, against which they had been commanded to contend.

Others continued to be added to the rapidly growing church, both new converts and reclaimed or lost members of the old church. Several of the Cutlerite colony united with the Reorganization, and missionaries were sent to the Lyman Wight colony in Texas, as soon as the close of the war between the States made that possible. Missions were opened up in the southeastern States, in Switzerland, in Scandinavia, and in Canada. Two missionaries were sent to Australia, but because their boat sprang a serious leak, were forced to put in at the Society Islands for repairs, where they found a thriving group of Saints who had been organized years before under the ministry of Addison Pratt, and almost forgotten in the stress of trouble at Nauvoo.

In 1860, when Young Joseph came to conference at Amboy, Illinois, the church numbered less than 500 souls. In eight years time it had grown to a membership of ten thousand, including members reclaimed from all the scattered fragments which had broken away from the church at the death of its founder in 1844.

The conference of 1866 authorized the printing of the Inspired Version of the Bible, manuscript for which had been carefully preserved by Emma Smith ever since her husband's death. Money was not plentiful, and it was late in 1867 before the first 500 bound copies were ready to leave the printers.

Under the leadership of Young Joseph, the church began to formulate a policy

and a program of tithing, to complete and organize the various quorums of the church, to establish precedents in matters of doctrine, in the form of ritual and ceremony, to publish tracts and books for missionary use. Headquarters for the church were established in Plano, Illinois, to which place Joseph Smith and his family moved in 1866. A little church of native stone was dedicated there on November 15, 1868. On May 1, 1869, another long-awaited project was completed, and the first issue of the *Saints' Herald* to be printed on the church's own power press was mailed to the subscribers. A paper was also established for the children of the church, under the editorship of Marietta Walker.

So the church which had endured the persecution of its enemies, the loss of its leader, and the odium brought upon it by those who used its name and its leader's prestige to proclaim the repulsive doctrine of polygamy, embarked upon the long, uphill climb under a new leader, who was to establish the name of Latter Day Saint again as an honorable designation among men, and re-establish as a financially and spiritually solvent and going concern, the church which had had an inauspicious but brilliant beginning under the leadership of his father. The doctrine, faith, and practice of the Reorganized Church were the same as in the original—and have been twice declared so by courts of competent jurisdiction. The blessings of spiritual power likewise were gratifyingly renewed, so that any missionary of those days could tell literally hundreds of personal experiences in which God's power was manifested in miraculous ways of healing, direction, guidance, and material and financial blessing.

Let's Talk About the Weather

Those who despise the weather as a conversational opening, seem to me to be ignorant of the reason why human beings wish to talk. Very few join in a conversation in the hope of learning anything new. Conversation should be a sympathetic buzz. That is why the weather is so useful a subject. It brings people at once to an experience which is generally shared and enables them, as it were, to buzz on the same note. Having achieved this harmony, they advance by miraculous stages to other sympathies and, as note succeeds note, a pleasant and varied little melody of conversation is made, as satisfying to the ear and mind as the music of a humming top. The discovery of new notes of sympathy is the secret of all good conversation.—Robert Lynd, *The Money Box*.

The Scouts Have a Field Day

By Willis W. Kearney

IN OUR TOWN, as in many others as well, there are several Boy Scout troops. The plan seems to be to group boys of similar ages together as much as possible. Beginner scouts are advanced as they grow older. The result is that the various scoutmasters have become used to handling boys within certain age limits.

In that way, the old Scoutmaster had "graduated" many junior and senior class boys from his troop. They would go into business or employment. You may remember that one of his troops, when called upon, went right into the Army together and served with credit in the southwest Pacific during the great war.

The old Scoutmaster had thought then to give up the work, believing that perhaps some younger man would do better. However, the demand for his services was so great that he found he could not retire as easily as he had thought. The demand was not only among the parents of the boys, but also among the boys themselves. As the boys expressed it, they felt they were being cheated out of something if they could not finish their scout life in his troop. So the old Scoutmaster kept on with the work and now had one of the largest and best troops of boys with whom he had ever worked.

Perhaps one thing that made him so well liked by everybody concerned was that he tried to enter into the lives of the boys in such a way as to make a lasting impression for good. The things that interested them, each one individually, also interested him, and the boys soon found that they got something from this interest of his that they never had thought of before.

The pleasant fall weather which had been experienced for a week or two had given the boys the idea of having a field day before the weather got too bad, so such a day was planned for a week from Saturday.

"The June Bugs are planning their field day for that Saturday, too," spoke up one of the boys. "I hope they won't follow us around all day."

"It is not so long since you were a June Bug yourself," said another boy. "I always thought they were a nice bunch of kids. What have you got against them all at once?"

"Oh, I haven't anything against them. They are nice boys, of course, but I am in a different troop now."

"So you think that makes a difference?" asked the old Scoutmaster.

"Yes, sir," said the boy. "We all have been looking forward for years to being in your troop."

"I'm flattered," said the old Scoutmaster. "However, I hope you boys will not be greatly put out by the news I have to tell you. I received a call from the hospital yesterday and found that the master of the June Bugs is very sick and will not be able to look after his boys for a month or so. He has asked me to take over his boys along with mine until he is able to take them off my hands. That means," and the boys noticed a growing ring of steel in his voice, "having the June Bugs at our meetings each meeting night until then; also they will be our guests at the field day doings. If you have any grouch to make, now is the time to make it, for after tonight I don't want to hear a grouch out of any of you. Is that clear?"

"It sure is," shouted a boy. "Hurrah for Pop, and three cheers for the June Bugs!"

"Is that the sentiment of all of you? Those in favor stand up."

Every boy in the room stood up.

IN SUCH MANNER, then, was made the union of the June Bugs (so called because they were organized in June) with the old Scoutmaster's troop. The two troops combined made quite a crowd, but with one troop on one side of the room and the other opposite, they kept reasonably good order. Each side remained quiet while the others went through their exercises, but when it came to singing, they all joined in, as group singing had always been a feature of the old Scoutmaster's meetings.

At the first combined meeting of the two troops, the old Scoutmaster said, "I think it would be a good idea to adopt a special song for our field day song and practice it as much as time permits, so as to sing it well on field day."

The boys liked the idea, but had no choice of song, so the Scoutmaster picked up a songbook from those at hand, and suggested Isaac Watt's song (No. 170 in the book) beginning, "Joy to the world," as the most appropriate field day song he knew.

Most of the boys had heard it in church, so it was adopted and practice began at once, with one of the older boys at the organ and another leading.

One boy had an accordion which he had become quite expert in using, and there was a violin and a guitar in the old Scoutmaster's troop. The practice went on until quite late in the evening. The youngsters of the visiting troop soon caught the spirit of the song and joined with as much enthusiasm as any. Several of the parents had dropped in and expressed much pleasure at the singing.

ON FIELD DAY, the boys all met at the hall dressed in their uniforms. Before starting, the old Scoutmaster suggested that they stop at the hospital to see the master of the June Bugs, and they agreed.

Arriving there, they were admitted and entered in regular marching order, the June Bugs first, since it was their scoutmaster they were visiting.

Mr. Schwensen, Scoutmaster of the June Bugs, noticed that his boys all had hymnbooks like those the other troop had, also that several musical instruments were in the party. He smiled up at the old Scoutmaster.

"I suppose these signs mean music?"

One of his own boys quickly said, "We've got a field day song."

"You have?" said Mr. Schwensen. Then, turning to the old Scoutmaster, "Oh, how I'd like to hear it. My Scandinavian blood cries aloud for it, but I expect the noise would be out of place here."

"We have no serious cases in this ward," said the doctor, "and they all want to hear the singing, so unlimber and let them have it."

Accordion, violin, and guitar were quickly brought out, and in a very short time they were ready and broke into song:

"Joy to the world! The Lord will come,
And earth receive her King;
Let every heart prepare him room,
And saints and angels sing,
And saints and angels sing,
And saints, And saints and angels sing."

The boys went all through with the song, and after the first words, the doctor and nurses joined in with them. The doctor's deep bass voice rolled out, and the clear soprano of a nurse was very noticeable.

Afterwards, the instruments were quickly put away and the boys were ready to march out, but before they left the doctor shook hands with them, saying, "I have sung the bass part of that song many times, but never thought of it as a field day song for Boy Scout troops, but I'll admit it would be hard to find a better one. And thank you for coming in."

IT WAS A BUNCH of happy boys who took up the march for the bit of woodland where they were to have their picnic. After arriving there, some of the boys were busy cutting bits of dry wood for the preparation of the meal, and some took the water pails to the spring for plenty of good drinking water. Various games were soon under way, and then at last the two cooks called, "Come and get it before we throw it out!"

Each boy was given a couple of "hot dogs" with plenty of bread and butter to go with them. And, of course, like any bunch of boys, the outstanding feature of their dinner was talk.

At last the old Scoutmaster caught fragments of a remark by one of the boys which interested him.

"Will you please tell that over again, Johnny? I didn't get all of it."

"I was just telling them, sir, about a challenge our school basketball team received lately from a club in a near-by town. They seemed to have a big opinion of themselves and told what they would do to us when we met."

"And did your captain reply in kind?" asked the master.

"Well, not exactly, sir. He didn't say what we would do to them in return. He advised the other club to wait until after the game to boast about it. A bit more original, was it, sir?"

"Original, you say? Hardly that, I think. But it was rather more gentlemanly, anyhow."

"Why," said the boy, "have you ever heard such a reply before?"

"Perhaps not heard it, but I read, just a few days ago, about a case in which a similar reply was made. But to me, the most interesting thing about it was the fact that it all happened, 1,062 years before Christ.

The boy gave a whistle of astonishment and said, "That was a long time ago, sir."

"Yes, a little over 3,000 years ago from now. Do you boys want to hear about it?"

"Yes, sir, if you please," came from so many as to make it practically unanimous. So the old Scoutmaster took from his pocket a book bearing unmistakable signs of much use.

"The Bible, sir?" asked the boy.

"Yes," said the Scoutmaster, "we will find it in the Old Testament part of the Bible, I Kings 20: 10, 11. And Benhadad sent unto him, and said, The gods do so unto me, and more also if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."

"Well, that is rather similar, sir, for being said so long ago," said the boy.

"Yes, very similar. They both mean to wait until you have done something before boasting about it, which is good advice, certainly."

"It is strange," said the boy, "to read such modern-sounding advice that was given so long ago."

"Yes, it is strange to us now to read something that might have been said just the other day, to judge by the sound of it," said the old Scoutmaster. "There are several such cases in the Bible."

"Does it have anything to say about complaints, I wonder?"

"Such as what?" asked the Scoutmaster.

"Well, one day I heard a teacher at school say she didn't want such and such a boy in a play they were getting up 'because he was always kicking about something.' Can you match that one?"

"Yes, I think so. Let us read I Samuel 2: 27-29, 'And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest; to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and mine offering which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?'"

"I don't see what they had to kick about," said a boy.

"But apparently there was plenty of kicking done," said the old Scoutmaster.

"Like the boy I heard the teacher telling about," said the boy. "It seems that about Eli might have happened last week instead of, how long ago was it?"

"One thousand one hundred sixty-five years before Christ," said the old Scoutmaster.

"Well, now, I didn't know that the Bible was such an interesting book. I have a nice Bible that Mom got me last Christmas, but I haven't read much in it to date. I think I'll just remedy that pronto," said the boy.

"An excellent idea, that," said the old Scoutmaster.

"Dad was right," said a boy. "He told me I could expect, when I got into your troop, to learn something I never thought of before."

"Here comes Johnny, and will you look at the posies he's got. He would rather pick flowers than eat, after he'd had his dinner," said a boy derisively.

"Johnny is a lad after my own heart in that respect," said the old Scoutmaster. "Come over here, Johnny, and let me see your flowers."

The boy who had expected to be teased about them, hurried over and held them up to be admired. "I picked them for Mom. She likes them so well, and we have so few."

"I see you have some fine lilies," said the old Scoutmaster. "The Bible tells about the greatest Scoutmaster that ever lived. He was fond of flowers, too. I think, Johnny, that you would have enjoyed being with him on some of his walks. In Matthew 6: 28, 29, we read about him and what he thought of flowers. He said: 'Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.' I think of this saying when I see a nice display of flowers. Do you know his name, Johnny?"

"Mom says it was Jesus said that, but I didn't know he was a scoutmaster, sir."

"He was not, as we understand the word today, but he was a wonderful teacher. Get acquainted with him, Johnny."

Food and Drink

Hermann Suderman, the noted German playwright and novelist, began his career by writing novels for newspapers. On one occasion, after completing a story in his native village in East Prussia, he started for Berlin with the manuscript in his pocket. At Insterburg, where he had to change trains, he ran into some friends and went with them on a spree. After a night full of songs and alcohol, he woke up the next day in Berlin to discover that his manuscript was gone. Since he had not enough money to live in Berlin, he decided to return to his native village. He had to spend the night at Insterburg. Heartbroken, he started a round of the inns, trying to drown his sorrows. His drinks gave him an appetite, so he dropped into a delicatessen and asked for a herring, which was brought out wrapped in paper. While he was eating he noticed that something was written on the back of the paper. He looked closer—and found it was a page of his lost manuscript.

"Give me all the wrapping paper you've got!" he cried, and they brought him his novel. Only a few pages were missing. The novel thus strangely recovered was *Frau Sorge*, the book that made him famous.—Lothrop Stoddard, *Luck, Your Silent Partner*.

God Is Your Father

By Hazel Napier

IF YOU are sick, afflicted, bereaved, or, for any other reason, in need of the care of your Heavenly Father, this article is for you.

While I was lying in the hospital four months ago, unable to speak above a whisper, almost totally blind, and expecting at any time to hear of the death of my newborn baby girl, I thought of you and made the promise that if I lived I would do all I could to help alleviate suffering and bring comfort to those who must bear anguish and pain.

It may help if I first relate my experience in the hospital. When I regained consciousness, four hours after my baby's birth, I remembered hearing the doctor say that the child could not possibly live, and knew that I, too, was close to death. When my husband came in, I was too weak to lift my head or talk to him. Later I heard the patient, who shared the room with me, tell her company that I was not expected to live. This confirmed my previous knowledge concerning the seriousness of my condition.

Naturally my thoughts turned to the church, to my many beautiful experiences and my patriarchal blessing, in which I was told, "Through testing, thou shalt reveal thy faith, and thy determination to serve God. Fail not when dark days are upon thee, and he will sustain thee."

Fail not! What could I do in this helpless condition? Again my thoughts turned to my blessing and another sentence stood out like a flash of light: "For thine encouragement I am led to give thee the assurance that thou art a child of God." Here, then, was the answer to my question. I could learn to say, "Not my will, but Thine, be done," and say it with confidence, putting my hand trustingly in his, for I was his child; he was my father. Even as I wanted what was best for

my baby, whether it was life or death, he also wanted the best for me.

Knowing I could come in contact with God through the elders, I requested that my pastor, Elder Joseph Breshears, be called and asked to administer to me. I cannot recall all of our conversation, but I remember telling him that whether my baby lived or died, her name was Faith, and that, in their petitions at prayer service, I wanted the Saints to ask for God's will to be done with my infant daughter and me.

Under the influence of a hypo, I went to sleep, awaking about eleven o'clock. Instantly my thoughts went to my baby, and again I prayed that God's will would be done with her. While I was praying, a wonderful thing happened. The sweetest, most beautiful spirit I had ever experienced, filled my entire being. For the first time since my doctor had told me, a month before, that my baby might die, I was at peace and strangely happy. Though I saw nothing, I had the distinct impression that angels were near. No doubt they were, for at that very time my baby's spirit was taken back to God who gave it. When the nun came in to tell me that my baby had just died, I was so filled with the Spirit that I felt no pain or sorrow. That was to come later. Without this experience I could not have survived the shock of her passing.

God's sustaining Spirit was still with me when I was told that my blindness was permanent. Though I could see to get around, I knew I could never read again. I thought of how my work in the church would be hindered, and it was almost more than I could bear. How could I continue my studying and writing for the *Herald*? Again I found an answer in the assurance given in my blessing that I was a child of God.

Through his loving kindness, he had permitted me to live. (My doctor said it was a miracle.) A like miracle could take place in my eyes if it were His will. If not, he would help me in my efforts to learn to read and write again. He would not fail me; he would not leave me alone, for I was his child.

Why have I related this? Because you, too, are a child of God who knows how to give good gifts to his children. After tribulations come blessings—either in this life or the life beyond. Every tear shed now will be a shimmering pearl in the hereafter.

Out of a troubled, perplexed heart you may ask, "But why must I have trials?" There are some who advance the theory that all suffering is the result of sin in the life of the individual. If this is the philosophy of someone you love, it will add to your sorrow, but need not discourage you.

If you are striving to serve God with all your might, you can rest assured he will not make you suffer heartaches and trouble because of some little mistake you may have made, or because some, small thing in your life needs correction.

"Then why," you may ask, "does God permit his children to suffer?" We can go to the Bible for the answer. There was Job, the righteous man, whose faith was put to the test. There was Paul, who because of the abundance of his revelation, was given a thorn in the flesh to keep him from becoming exalted above measure. There was the man born blind so that the works of God could be made manifest in him.

You may find yourself in one of these categories. Like Job, you may be so nearly perfect that God permits you to be tested. We know that Job was an upright man, for God described him as such to Satan. The tempter might have answered something like this: "No wonder he is so good, he has had no trouble. He has everything—a lovely family, health, and riches. Let these things be taken from him, and he will lose

his faith and no longer be of service." God, who knew the final outcome, gave Satan permission to do to Job as he willed, except he could not take his life. Accordingly, Satan proceeded to bring upon Job the three great troubles: poverty, physical affliction, and loss of loved ones. If you are suffering from these trials, perhaps God and Satan are having a little talk about you, and God is letting you take the test as he did Job.

Or like Paul, perhaps you are so in tune with God and so capable of receiving great spiritual blessings that you must have an affliction in order to maintain your humility. If you feel this is so, do not worry, but rise above your handicap, making it a steppingstone to higher things.

I am reminded of a quotation from the *Herald*: "How simple it would be for the humble little oyster to give up and die when the sharp sand that so often works its way into his shell begins to annoy him. But does he? No. Since he has no hands or other means of removing the cause of irritation, he seeks to bring about victory by making the most of the sand. And so quietly the oyster turns the sand into a pearl and thereby solves his own problem, and greatly increases his own worth."

No one is exempt from hardships, sorrow, and handicaps. In every life some irritant causes annoyance and discouragement. We are each required to carry a cross which varies in size and structure with the individual. Regardless of the obstacle that is ours, we can overcome it if we will form the victory habit. We must learn to make the sand of handicap into a pearl of beauty, which, along with other things, will increase our worth. By humbling us, our afflictions will lift us up and bring us even closer to God.

Like the man born blind, you may be caused to suffer in order to bring about some divine purpose. Let us briefly review the story. A disciple asked, "Who did sin, this man or his parents, that he was born blind?"

and Jesus answered, "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."—John 9: 2. Through suffering one can learn to love and sympathize, and thus become an example for others. Your faith and patience in suffering may be the key that unlocks the gate of celestial glory for someone else.

Apostle Clyde F. Ellis, one of the kindest, most sympathetic persons I ever met, was such a man. Of him, Apostle Paul M. Hanson said, "He was a man who, through suffering and various experiences that in the providence of God had been permitted to come into his life, was placed in close touch with the throbbing heart of humanity." Your suffering may do the same thing for you.

Only through experience can our hearts be tuned to beat with the hearts of our fellow men, many of whom are burdened with the cares of life and need our help, our sympathy, and our understanding.

Christ, who came in contact with all kinds of human misery, who lived with the poor, healed the sick, and suffered agonies on the cross, is very close to the suffering ones who seek him. Thus, they can say with glad hearts, "God is so good to me." Those are the words I say to myself when I go to the door, or walk in the yard and garden on sunny days. Seen with my darkened vision, the sunlight is more beautiful than ever before; it is softer, glowing like pale, pure gold on the green of every growing thing. Seeing it, I am inspired to live for God.

If your days are darkened by trouble of any kind, you too, are in a position to behold the sunshine of God's love, which, shining upon the growing beauty of your life, will produce a wondrous picture that may give you hope and the inspiration to help others who stand in need. Lift up your head and rejoice. Be happy in the knowledge that no matter how dark the days are, God's love will keep you safe and eventually bring you into his everlasting light.

Peace in the Home

By Bessie Taylor

The home is recognized as being the oldest and most vital institution of the human race. It is where the flow of human relationships begins. One is born into this world an individual, but immediately he begins making contacts with others. Because of the nature and delicacy of babyhood, it is necessary to be loved and provided for by others, so the family was ordained and instituted from the beginning.

Home and family life are necessary to the individual from babyhood to old age. It is the base from which all other human relationships are extended.

Just as we look at an individual and note his personality and character, so we look at the next unit greater than he and note the home. Our homes do have personality and character, and one of the most important attributes is "peace in the home."

Peace in the home is a condition just the same as it is a condition in the individual mind. It is achieved in the same manner. It begins with the parents and is transferred to the children. It depends upon righteousness for its growth and development. It immediately takes flight when sin enters. The two cannot live together, for peace is the gift of God and always withdraws in the presence of sin.

Keeping peace in the home is a daily chore—any hour or minute it may escape. As an example, we read in church history that Joseph Smith and his wife, Emma, had a "difference" one morning. After breakfast Joseph attempted to proceed with the translating of the *Book of Mormon*; he found it impossible to concentrate. After a period of restlessness he went and sought Emma to make amends. Then he returned and found his mind cleared so that he was able to continue his work.

We are all looking forward to the redemption of Zion. We know our homes must be celestialized the same as our individual selves. The test of our individual righteousness is reflected in the home. Every word we speak, every act we do, has its influence on the character-making of our home. When we say or do anything to break the peace in our home, we are sinning not only against ourselves, but our whole society.

Whatever the conditions are in the outside world, there must be peace in the home before that home can function as the great moral and spiritual force which God intended it to be in our lives.

A test and challenge we all should try is to practice peace in the home for one whole day. Let no unkind word or deed mar it. Then extend these peaceful days into weeks, months and years. This is one of the important keys to "growing old gracefully."

Our homes must be able to stand this test before God can accept them as standards for kingdom-building.

To provide a safety island along the center of a highway near Trenton, New Jersey, 14½-foot-wide slabs of concrete were moved 12 feet to one side for eight miles. This was done 14 slabs at a time, or a surface approximately 500 feet by 14½, by the use of hose—a feat believed to be without precedent. First, the asphalt joint was cut out along the length of the slabs, leaving a crack about half an inch wide. Into this crack was inserted flattened three-inch hose. Air under pressure was then forced in, and this moved the entire 500-foot length of roadway approximately two inches.

The separation between the slabs was then wide enough to accommodate a special six-inch hose, the use of which moved the roadway three inches more. After each inflation and deflation, blocking was placed behind the hose and the process repeated. Every cycle of this operation consumed somewhat less than five minutes, and moved a strip of concrete weighing approximately 840,000 pounds.—*Scientific American*.

LETTERS

Trials of a New Member

I have read many letters from the Saints, and have received much encouragement from them. I am writing this testimony with the hope it may help others.

My mother died when I was fourteen, leaving my father and nine other children besides myself. At the time, we were all members of the Church of England. I went to work for a Latter Day Saint family several years later, and married one of the girls. When we were first married, we went to her church one Sunday and to mine the next. After a month we began going to the Latter Day Saint services two Sundays to every one Sunday at the Church of England. Finally a voice spoke to me and said that I should be baptized, and I knew that the Reorganized Church was truly the work of God.

When my father heard of my baptism, he said, "Hazen, you joined the Latter Day Saint Church and I shall have nothing more to do with you." I was surprised and shocked, but only answered, "All right, Father, but let me know if you ever need my help." I was quite disappointed as I had just bought a farm and was expecting to use some of my father's machinery in working it. A neighbor loaned me his horse, and one of the Saints provided farming equipment, so I was able to plant my crops. The feed I had stored in my father's barn, however, was not there when I went for it, so it was difficult to manage that first year. My wife made \$3.00 a week washing, which money we used to buy groceries. One morning as I walked to barn after a sleepless night, I thought I could no longer stand it. I looked up at a piece of rope hanging in the barn, and decided that was the way out, but just then my mind turned to prayer. After praying, I hitched up my horses and went to the field; in about half an hour a neighbor came with his tractor and offered to help. The crops were good, and the following year my neighbor again helped me. Now, two-and-a-half years later, everything seems to be going well, and I feel that I have been greatly blessed. God has been with me through my trials and temptations, and I am truly thankful. My prayers are for all the Saints.

HAZEN H. IRVESON.

McGregor, Ontario

Example of Inspired Preaching

I greatly appreciated the articles in last week's *Herald* by Robert Miller and J. D. Anderson. I believe it is our duty to make a complete study of the records of God's word, fasting and praying that we may be able to fully understand the truth. I would rather hear a minister deliver a ten-minute talk that is born of the spirit of truth, than to listen to him "read" for an hour. I know an elder who, when requested to speak on short notice, prayed for divine inspiration. He gave his sermon, and at the close of it he noticed that many in the congregation were weeping. Eight of those in attendance were baptized.

We can always rely on the promises of Jesus. When speaking my prayer is that I may be granted the power to tell my listeners the way to obtain eternal life. That prayer has always been granted.

WILLIAM F. JOHNSTON.

1418 South Carson Street
Tulsa, Oklahoma

Reflections of an Early Member

Time passes quickly. Fifty-four years ago I attended my first reunion at Plainville, Massachusetts; there I met and prayed with M. F. Gowell, U. W. Greene, Ed and Myron Fisher. The following year I worshiped with Brother Joseph, W. W. Blair, M. T. Short, and Alexander Smith. I have not kept a diary, so only the more impressive incidents remain fixed in my mind.

I remember Alexander's telling how he was asked by his brother, Joseph, to represent him at a conference. It was Saturday, and Alexander had a carpentering job he wished to finish so that he might earn money to buy food for his family. When he hesitated, Joseph said, "You will have to decide quickly in order to catch the train," and Alexander agreed to go. He hurried home and Lizzie, his wife, helped him to get ready. As he left, she asked, "What shall I do, Alexander?" and he replied, "The Lord will care for you." When he returned home, Lizzie greeted him with a smile and said, "Soon after you left, a sister called and talked with me a few minutes. Then, as she arose to go, she said, 'Sister Smith, I feel impressed to leave this with you,' and placed a ten dollar gold piece in my hand." It was the exact amount Alexander would have made by working, had he not gone to the reunion. I shall never forget how he looked as he related this experience.

I, too, can bear testimonies of God's love. I have witnessed divine healing in my home; I have seen Satan rebuked in the name of Christ; I have been aided in finding employment when I was without work and heartsick. My greatest desire is that we may make our lives conform with Christ's teachings, and that we may be found ready to receive him when he comes.

THOMAS G. WHIPPLE.

Riverview Avenue
Groton, Connecticut

A Field for Missionary Endeavor

I was especially impressed by Brother Leonard Lea's recent editorial, "Working for Zion." He writes, "We need a return of the missionary spirit among the people, the desire of the volunteer, as well as the full-time appointee to serve." I trust we shall recapture the old missionary spirit, so that the isolated Saints and those worshipping in small groups may receive the ministry which they so very much need.

Our pastor and nine other members have moved away, leaving fewer than that number to carry on. We continue to meet in the Y. M. C. A. building each week, and are hopeful that, in spite of our limited membership, the work here in Salina may yet progress.

EDNA HENRY.

928 South Santa Fe
Salina, Kansas

Wants old "Heralds"

I would like to contact some of the church members in Rapid City, South Dakota, by mail. Also, I can use old *Heralds* to distribute among my friends, if anyone has a surplus of them.

CORA EMERSON.

904 South Wayland
Sioux Falls, South Dakota

News Briefs

INDEPENDENCE, MISSOURI

Stone Church

Pastor, Garland E. Tickemyer

Using material collected by the Pioneer Society and the historian's office, three members of the congregation are writing a history of Stone Church. This will include special events honoring officers who have given long periods of service and programs of special events, as well as a report on the activities of the group. Evan Fry, radio director, has returned to his home in Independence and expects to be able to resume at least part of his radio responsibilities in the near future. Approximately 200 campers registered for the Zion's reunion held at Gardner's Lake; many others were week-end attendees. Over 175 people participated in the mid-week prayer service held on the church lawn Wednesday evening, July 31. By vote of the congregation, the meetings will continue to be held out of doors. Servicemen returning to Stone Church are Russell Brownrigg, Richard Cochran, and Finis Easter.

Coldwater, Michigan

Pastor, Edgar Peer

Lt. John Faurat and Pastor Edgar Peer were in charge of the March Communion service; following the serving of the emblems, Lt. Faurat related some of his experiences while stationed in India. Seventy Harold I. Velt held a series of meetings from March 24 to 28. Since then he has been appointed to another district. An Easter program was presented by the children under the direction of Helen Smith; Reverend Potter was the guest speaker. On May 5, Mr. Rock of the Gideon Association, spoke, following the Communion service, on the Gideon's work in distributing Bibles throughout the country. District President Forrest Meyers gave an illustrated lecture on the *Book of Mormon* on May 19. Mrs. Lydia Meyers conducted a special meeting for the women in the afternoon, and members of the Zion's League met with their district leader, Brother Bennett, to plan a youth rally. The rally was held on the week end of June 22, 23, with Dr. Roy Cheville in charge. Many from other districts were present. A women's institute was recently held at Mishawka; several from the local congregation attended. Servicemen returning to Coldwater are Jesse Dexter, Marshall Criswell, and Norman Bailey. A shower was given for the Criswells on April 25.

—Ruthann Sager, reporter.

Dallas, Texas

Pastor, Clyde F. Hastings

The following officers were elected at the annual business meeting held July 28: Clyde Hastings, pastor; R. C. A. Green, church school director; Warren Wilson, Zion's League leader; Mrs. R. C. A. Green, women's leader; Merle Hallenberger, director of music; Boyd Brolliar, treasurer; Mrs. Elaine Henderson, secretary; Mrs. Verna Livingston, librarian; Mrs. W. E. Everett, correspondent; H. E. Davenport, auditor; and George Logan, custodian. Following the business session, Clyde Hastings was ordained to the office of elder by Elders W. F. Page and H. E. Davenport. —Chattie Everett, reporter.

Berkeley, California

Pastor, Alma Andrews

Dr. Charles Grabske, general church physician, was the speaker on June 30. Other visiting ministers have been High Priest Jerry Runkle of Graceland College, and Apostles John Rushton and D. T. Williams. The Hawaiian delegation, led by Missionary Howard Miller, presented a program on the evening of June 9. The San Francisco Saints joined with the East Bay group in a Fourth of July picnic; approximately two hundred attended. Two new classes have been organized; a men's training and leadership class is held twice each month, and a 6 o'clock discussion is conducted by Jerry Runkle on Sunday evening. Four young children, Thomas Harshman, Lynne Ralston, Virginia Payne, and Susan Cox, were blessed recently. Five new members were baptized on July 28; they are Irene Cox, Sondra Campbell, Thelma Gibson, Dorothy Cole, and Francis Dobson. Sister Dobson is ninety-two years old.

—Homer Gatchett, reporter.

Gulf States Reunion

The annual Gulf States reunion was held at the southern reunion grounds in Brewton, Alabama, July 12-22. Apostle and Mrs. McConley, Seventy M. L. Draper, Elder and Mrs. A. O. Crownover, and Bishop Walter Johnson were in charge of reunion activities. Brother Draper directed the morning prayer services; Bishop Johnson conducted classes on stewardship; Elder Crownover was in charge of the young people's work, and Mrs. Crownover led the evensong. Apostle McConley's sermons and Mrs. McConley's classes for women were inspiring features of the week. Assisting in the junior division were Mrs. Marble Curry, Irma Tillman, Mrs. Marguerite Porter, and Mrs. Addilean Booker. At the business meeting, M. L. Draper was sustained as district president, with A. D. McCall, Franklin Steiner, and A. O. Crownover as counselors. Other officers elected were Lyle Flynn, secretary and publicity agent; Bruce Jones, treasurer; Raymond Booker, church school director; Henry Porter, Zion's League leader; Mrs. Ruth Draper, music director; Mrs. Lula Jernigan, women's leader; and L. G. Tipton, nonresident pastor. Twelve persons were baptized, and several ordinations were approved.

—Mrs. G. E. Mead, reporter.

Monetville, Ontario

J. R. Vincent of Windsor held a series of meetings beginning July 10; although this was the peak of the busy season for the farmers, attendance steadily increased throughout the series. Brother Vincent used charts to illustrate his sermons. Five children were baptized on July 20, and confirmed the following day. A special Communion service was held after the confirmation. Kenneth Crabbe of Scotland, Ontario, was the speaker on July 24; District President Percy Farrow and Seventy Harold Velt were present the following week to minister to the Saints.

—Viola Mercer, reporter.

Sperry, Oklahoma

A study class, the Zion Builders' League, has been organized by the older young people. Each week some question pertaining to doctrinal or Biblical subjects is discussed by the group. Worship services are also a part of the weekly routine of activities.

—Marie Williamson.

Australia

PRE-SCHOOL KINDERGARTEN. — The members of Norwood branch at Adelaide organized a kindergarten for pre-school children on June 22. The mayor and a number of civic authorities were present on the occasion to pronounce the official opening. This project is the result of the vision and enthusiasm of Pat Rixon, Grace Turner, and Rita Hamilton, who have qualified themselves as kindergarten teachers.

PORT KEMBLA BRANCH ORGANIZED.

—On May 19 the Port Kembla group was organized into a branch by District President A. A. Poole, assisted by other New South Wales officers. Those elected to serve in the group are: Elder F. Hellmund, pastor; Elder S. Mansell, church school director; Priest A. Mansell, director of home visiting; Grace Mansell, women's leader and historian; and J. Thompson, Zion's League leader.

High Priest Alan Frater has been appointed a full time minister by action of the General Conference. Brother Frater is the son of a Presbyterian missionary who gave forty years of his life in ministering to the natives of New Hebrides. He was educated in Melbourne, and is a graduate of Melbourne Teachers' College. From 1927 to 1941 he was a teacher in the Victorian Education Department. Following his baptism in 1932, he was ordained a priest in 1933, and an elder in 1936. He has served in Eureka branch as church school director and historian, and in 1940-41 was in charge of the Victoria district. He was then transferred to Sydney, where he became managing editor of the *Standard*. He was ordained a high priest in 1943. His new appointment will enable him to extend his ministry into the field of religious education.

Seventy Hermann Peisker, in the absence of an apostle, has been placed in charge of the Australian mission. He was born in Victoria, but his parents, who were Salvation Army officers, took him to Brisbane when he was only a few months old. It was here that Mr. and Mrs. Peisker accepted the gospel, and Hermann was baptized at the age of twelve. Two years later he was ordained a deacon, and in July, 1914, he was called to the office of elder. Apostle Gomer Griffiths appointed him a full-time missionary in the same year, and in 1924 he was ordained a Seventy. He has labored in every mainland state in Australia and New Zealand. His wife is the former Florence Loving; they have four children.

District activities in June included a priesthood conference and youth convention; both were held in Melbourne.

—H. G. McGurk, reporter.

Marlin, Texas

Pastor, J. R. Allen

Missionary J. Charles May, assisted by Elder William Haden, held a series of meetings in June; two children, Charlotte Brown and Elaine Sikes, were baptized at the close of the series. Elder J. R. Allen and several members of the congregation attended the conference held in Austin. Mrs. Zella Standifer of Austin conducted a two-weeks' Bible school in July; she was assisted by Mrs. Frank Spicer and Mrs. Raymond Brown. A program and display of handwork was the closing feature of the school. Mrs. Standifer also taught a *Book of Mormon* class for adults in the evening during the two weeks she was in Marlin. At a business session held August 11, Calvin Swanner and Frank Spicer were appointed to maintain the church building and lawn.

—Mrs. Frank Spicer, reporter.

BULLETIN BOARD

Texas Youth Retreat

The Texas youth retreat will be held August 30 to September 1 at Bandera, on what was formerly the reunion grounds. Elder H. E. Winegar is to be the counselor. This is the first joint youth meeting to include all of Texas.

New York District Tentative Fall Program

September 1 Annual Pilgrimage to Hill Cumorah.

September 22 Buffalo Institute.
September 29 Greenwood Institute.
October 13 Rochester Convention.
October 20 Johnson City Institute.
October 27 Niagara Falls Institute.
November 2 Syracuse Institute.
November 3 Sherrill Institute.

Wants Church History

Frank Wilcox, Box 854, Sweet Home, Oregon, would like to contact anyone having Volumes 1, 2, and 4 of the *Church History* for sale. They are needed badly.

Requests for Prayers

Mr. and Mrs. H. M. Frisbee of Belt, Montana, ask the Saints to pray that some information concerning the whereabouts of their four-year-old grandson might soon be obtained. The child has been missing since June 21, and searching parties have failed to find a clue.

Byron Moore of Omaha, Nebraska, requests the prayers of the Saints. He is now in an Omaha hospital, receiving treatment for an infected leg.

Gilbert Crossan of Laramie, Wyoming, requests the prayers of the Saints, that he may receive both physical and spiritual blessings of which he is in need.

WEDDINGS

West-Wheeler

The marriage of Alice Wheeler, daughter of Mrs. G. R. Wheeler, and Warren West, son of Mr. and Mrs. E. J. West, both of Independence, Missouri, was solemnized at Second Church on June 30; Elder Bren Sar-ratt officiated.

Savage-Looney

Clora Looney of Malta Bend, Missouri, and Pfc. Harold Savage of Independence, Missouri, were married July 6 in Kansas City, Kansas.

Ream-Cox

Juanita Cox, daughter of Mrs. Beulah Cox, and Alfred Ream, son of Mr. and Mrs. Frank Ream, both of Independence, Missouri, were married at the home of the bride's mother on August 4, Elder Morris Jacobson officiating. They will reside in Independence.

(This space for Address Label.)

Jan 47
Mrs Bertha Whitcomb
Rt 2
Willoughby Ohio

Durbin-Melvin

Ethel Melvin of Pewamo, Michigan, and William Durbin of Carson City, Michigan, were united in marriage at the home of the bride's parents, Mr. and Mrs. Edward Melvin, on July 28. Elder E. J. Premoe performed the ceremony. Following their honeymoon in northern Michigan, the Durbins will make their home in Pewamo.

Frankowski-Eaton

Laura Mae Eaton, daughter of Mrs. William E. Rook of Donora, Pennsylvania, and Edwin S. Frankowski, son of Mrs. Mary Frankowski, also of Donora, were united in marriage at Donora on May 27. A reception was held at the home of the bride's mother. The couple will reside in Donora.

Pasterick-Kelly

Mary Frances Kelly, daughter of Mr. and Mrs. Thomas Kelly, and Andrew Pasterick, son of Mrs. Catherine Pasterick, both of Donora, Pennsylvania, were married on July 6 at Donora. A reception was held following the ceremony at the Lithuanian Hall. Mr. and Mrs. Pasterick will live in Donora.

Bennett-Maxwell

Elizabeth Maxwell, daughter of Mrs. Lillian P. Maxwell of Dallas, Texas, and Shannon P. Bennett, son of Mrs. W. W. Harrison, also of Dallas, were married at the bride's home on June 8, Elder H. E. Davenport officiating.

McRae-Whiting

Helen June Whiting and Grant Stewart McRae were married on July 6 at London, Ontario, Pastor A. W. Sheehy officiating.

Lovell-Reed

Helen Maxine Reed and Roy Melville Lovell were united in marriage at London, Ontario, on July 20. Pastor A. W. Sheehy performed the ceremony.

Cookson-Garfield

Lorraine Garfield, daughter of Lincoln B. and the late Salome Garfield, and William Edward Cookson, son of Mr. and Mrs. William Cookson, both of Brockton, Massachusetts, were united in marriage on July 21 at the Reorganized Church in Brockton. Harold Garfield, brother of the bride, performed the ceremony.

Black-Brabbs

Florence Brabbs of Hamilton, Ontario, and Charles Black of Windsor, Ontario, were married July 29 in Hamilton. Elder E. Kennedy was the officiating minister.

Births

A son, Franklin James, was born to Frank and Florence Cameron of London, Ontario, on June 23.

Mr. and Mrs. Thomas Preston Willing of Irvington, Virginia, announce the birth of a son, John Michael, born July 18. Mrs. Willing was formerly Joni Laird of Portland, Oregon.

Mr. and Mrs. Arthur C. Lotz of Independence, Missouri, announce the birth of a son, David Hobart, born April 3, at the Independence Sanitarium. Mrs. Lotz was formerly Ruth Hobart.

Our Departed Ones

WARD.—Thomas, was born April 9, 1870, at Hebburn, England, and passed away August 1, 1946, in Long Beach, California. He came to America in 1882, receiving his naturalization papers in 1891. On September 25, 1892, he was married to Caroline Cooper; four children were born to this union. He was baptized a member of the Reorganized Church in 1887, and was ordained a priest in 1919. He was an active worker in the church until illness overtook him.

He is survived by his wife; three sons: Herbert R. Gilbert B., and Ernest L., all of Long Beach; a daughter, Jennie Hurch of Rich Hill, Missouri; a brother, Charles Ward of Bandon, Oregon; eleven grandchildren, and three great-grandchildren. Apostle John Rushton and Elder William Teagarden were in charge of the funeral. Interment was in the Sunnyside Memorial Park.

McALESTER.—Hallie Lloyd, was born December 2, 1895, at Martin, Texas, and died April 13, 1946, at Dallas, Texas. He was baptized a member of the Reorganized Church when fifteen years old. He is survived by two brothers: Fred and Allen; and three sisters: Mrs. Lillie Ebel, Mrs. Rose Huey, and Mrs. Sallie Dunham. Elders H. E. Davenport and Clyde F. Hastings were in charge of the funeral.

CAMPBELL.—Martha Francis, daughter of William and Louisa Mawhinery, was born December 12, 1874, in Lebanon, Missouri, and died August 5, 1946, at her home in Cross Timbers, Missouri, after a brief illness. On November 21, 1889, she was married to Hugh Campbell. She became a member of the Reorganized Church on March 2, 1913, remaining faithful to its teachings throughout her life; she was active in church work as long as her health permitted. She was a good wife and neighbor; having no children of her own, she served as a mother to others, and will be greatly missed in her home and community.

She is survived by her companion; two sisters: Ora Mawhinery of the home, and Mrs. Mary Hurseman of Sweet Springs, Missouri; and two brothers: Steven Mawhinery of Cross Timbers, and George Mawhinery of Preston, Missouri. Funeral services were held at the Oak Grove Church, Elder Roy L. Tilden officiating, assisted by Rufus Galbraith. Interment was in the Oak Grove cemetery.

RODEFER.—Inez Wallace (Noyes), was born September 17, 1896, at Burns, Wisconsin, and died July 18, 1946, at Tomah, Wisconsin. She was married to Edward Rodefer on November 6, 1919; five children were born to this marriage, two of whom preceded her in death. She was baptized a member of the Reorganized Church on October 20, 1911.

Left to mourn are her husband; one daughter, Mrs. Florence Forrest; two sons: La Verne and Lyle; two sisters: Mrs. Blanche Bitzer and Mrs. Carrie Fitch; four brothers: Clifford, Lester, Harry, and Samuel Noyes; and one grandchild. Services were held at the White Funeral Home, Seventy E. Y. Hunker officiating. Burial was in Oak Grove Cemetery in Tomah.

SHERMAN.—Leonard O., son of P. A. and Maude Gould Sherman, was born January 1, 1910, in Independence, Missouri, and died in an airplane crash on July 6, 1946, in Kansas City, Missouri. He was baptized a member of the Reorganized Church on July 7, 1918, by his father. On November 24, 1932, he was married to Charlotte Alberti; to this union five children were born: Leonard Dale, Judith Jo, Sharon Lee, Daniel Winfield, and Ruth Marie.

Besides his wife and children, he leaves his parents; a sister, Joy Harris; and five brothers: Ronald, Kenneth, Robert, Willard, and Everett. Funeral services were held in the Stone Church in Independence, Evangelist Ray Whiting officiating. Interment was in Mound Grove Cemetery.

HULSE.—Mary Dove, daughter of Mr. and Mrs. W. H. Lowe, was born February 17, 1879, in Nebraska. (Date of death not given.) In 1881 she moved to Vernon County, Missouri, spending her entire life in that community. She was baptized a member of the Reorganized Church in 1892, and was ever faithful to its teachings. In 1907, she was married to Warren J. Hulse; three children were born to this union: a son, Randall, now of Pontiac, Michigan; and two daughters: Mrs. Chella Smith of El Dorado Springs, Missouri, and Mrs. Novella Thompson of Honolulu, T. H. Funeral services were held at the Christian church in El Dorado Springs, Elder John W. Noyes officiating. Interment was in the Mt. Pleasant Cemetery.

MOFFAT.—John W., was born in Kent County, Ontario, in 1880, and died February 2, 1946, in Colchester, Ontario, while visiting a friend. He was a member of the Reorganized Church for many years. During World War I, he served with the Hamilton Tiger Battalion.

He is survived by his wife, Ellen, of Windsor, Ontario; a daughter, Mrs. James Bradley, Port Huron, Ontario; two sisters: Mrs. James Hystop, Windsor, and Mrs. John Grice, Port Huron; and six brothers: William, Des Moines, Iowa; Harry, Washington; Alexander and Archie, Windsor; Roy, New Orleans, Louisiana; and Reginald, Hamilton. Funeral services were held at the James Sutton Funeral Home, Elder James Pycock officiating. Burial was in the Windsor Grove Cemetery.

The Saints' Herald

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August 31, 1946

Number 35



PRESIDENT F. H. EDWARDS

Is **CHRISTIANITY** a Losing Cause?

By John W. Bushton

The Price of Liberty

An Editorial Series

By Israel A. Smith

Problems of the Church School Teacher

By Ellsworth G. Gilbert

The Saints' Herald

Volume 93

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P. S.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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To Canadian Customers

Since the beginning of the period when there was 11 per cent difference in the value of currency between the United States and Canada, the Herald Publishing House has borne the cost of that exchange on all Canadian orders. As our Canadian customers are no doubt aware, the value of currency in our two countries was equalized as of July 6, 1946.

Since this equalization, we wish now to call to your attention that all orders reaching us from Canada post-marked after that date will be treated the same as an order coming to us from the United States. If cash is enclosed, the amount should equal the stated price of the merchandise. If a charge order, we will bill the customer at the American rate.

* THANKS TO EVAN FRY

In this week's "Herald" we present the last of a series of articles written for broadcast by our Radio Director, Evan A. Fry. This series was based on church history, and has attracted considerable interest.

We are sorry to inform our readers that this is the last of the articles on hand by Brother Fry, except a few dealing with special occasions in the Christian calendar, which will appear in future issues. His illness, extending over several months, has halted the intensive career of work and production that he carried on so long. We shall miss these articles, and hope to have his name back in our columns when he is back at work again.

On this occasion, let us thank Brother Fry for all he has done. His articles have reached the hearts of the people, in print, as well as on the air. They can always be understood, and they have something good in them.

Our publication of Brother Fry's sermons began in the issue of July 13, 1940, and continued from that date with but few interruptions, which were due to shortage of space. This is a service of full six years. They furnished the core of our missionary section, "The Evangelist," which began in the July 20 issue that year. They have given us a supply of fine tract material for future use.

Evan is recovering, and we have hope that he will be fully restored to health. We look forward to the day when his rugged strength, his genial smile, his friendly manner to all, and his resourceful contributions will be back in the service of the church.

NEW FEATURE FOR YOUNG PEOPLE

Beginning with the next issue of the "Saints' Herald," a new feature, devoted strictly to articles of interest to Latter Day Saint youth, will be inaugurated. The writers will, in most cases, be members of the younger generation, and the entire section will be keyed to their interests. Not only will the material used have a different tone, but the "look" (technically, the layout) will be new and youthful, too. We've named it "New Horizons"—a title which, we believe, conveys the idea of progress toward a future goal. Owing to the paper shortage and the necessity of economizing space, the section will be only two pages long for the present. As soon as more paper is available, the space allotment will be increased. We sincerely hope you'll like this addition to the "Herald," and we'll welcome suggestions for its improvement.

EDITORIAL

A Matter of Integrity

THE SPEAKER at a recent Sunday evening Campus service in Independence, is said to have observed that the church in order to achieve its purpose, must chart its course with intelligence, and pursue it in integrity.

This fadges with the observations of another, quoted in the *Herald* a while back, who insinuated that in some of its reactions the church or certain of its devotees may have been visionary rather than practical in response to the challenge of the Restoration Movement and times in which we live; and not too faithful in implementing the truth with a view to its application in the life of this people.

Competency in the work of the kingdom of God is a matter of understanding, of qualification with which to serve effectually, and of faithfulness, or integrity by which to serve in righteousness. And integrity is at the base of the pyramid.

Integrity, furthermore, involves more than a surface appearance of reliability. It runs to the very depth of life, to the determining of its quality, of its fitness, and of its trustworthiness in performance.

Integrity is a matter of innate decency, of wholeness as well as of wholesomeness of life, of integration of life for its highest attainment and fullest expression.

It is a matter of clear vision, of broad understanding, and of appreciation of the better things of life.

It is a matter of self-discipline, of self-command, of self-development, and of self-devotion, as determined by the code of Christian ethics and the call to serve.

It is a matter of constancy in sustained ministry in carrying on under tasks and assignments in the interests of one and of all.

It is a matter of sacredness of covenant, of contract, of agreement, or of commitment, and of loyalty to one's associates, employer, profession, community, church, family, and to one's own better selfhood.

Integrity carries a sense of obligation to oneself: Whatever life has or has not made available to one, or whatever his church, or state, or fellows have or have not done for him, responsibility for one's own life rests squarely upon his own shoulders, and for its direction, development, and devotion to the common good.

Integrity is a matter of quality of life, of diligence in preparation, and of competency and faithfulness in performance, in response to the call to serve.

Integrity, then, is a *must* in our work as a people. It is a matter of the heart. And that "The Lord requireth the heart," is a truth basic to kingdom-building.

J. F. G.

Now That the Country Churches Are Gone

It is not many years since general periodicals, as well as the religious publications, were noting with alarm the disappearance of the country church. At that time numerous country chapels were empty for lack of pastors and congregations, some falling down to ruin through neglect, some burned down, and some being sold for secular uses. Young folk were moving to the cities for employment, people of all ages were taking less interest in religion, or went to town for it in their new cars.

Occasionally, one still sees the white spire of some rural church on a distant hill, a symbol of the ancient message to humanity, or passes some neat chapel at a crossroads, that will be surrounded on a Sunday morning by the cars of neighbors

who have come together for an hour of rest and worship. But such scenes are relatively few, and only serve to make sharper the contrast with those vast areas from which houses of worship, once so common, have unhappily disappeared.

Nor are the little towns along the highway much better, in this respect, than the country. In so many of them, the most prominent structures are the bulbous-topped water tower, like an inverted turnip, and the grain elevator, whose architectural beauty has yet to be verified. A third structure, not so tall, but spread upon a broad foundation, is the school. Too many towns have neither spire nor tower to proclaim the presence of a church.

What is the effect upon the people of America? For a nation whose moral foundations were built upon the Bible by ancestors who took time from clearing homes in the wilderness and defending them against Indians, this is a sad step downward and backward, indicative of a slackness and indifference for which our country is already paying a costly toll in higher divorce rates, increasing numbers of orphans from broken homes, declining moral standards, and consequent suffering.

The traveler passes thousands of rich farms, with good homes, buildings, fences, and fat stock upon them. Where could these people worship, even if they wished to do so? Where could the children go to Sunday school, if they had a chance? It is quite obvious that if so many as one tenth of the American people should decide on any single Sunday to attend church and take their families, millions of them could not reach a church at all; and if they did they would not be able to get in.

Perhaps the churches are partly to blame, but it seems only just to say that a great measure of the responsibility rests upon the people themselves. Their parents and grandparents, moving into these same communities and districts, looked about

and said, "We must have a church. Where would be a good place to put it?" And when it was built, they sent for a minister. Now ministers and churches come and go, but their children never know of it.

It is very clear to those who study such matters that, if the United States is to return to ways of life that are better in moral and spiritual respects, there must be an increase in the number of churches, both in the country and in the city, and an increase in the number of people attending them. We must have parents to provide the churches, to *take* their children there and not simply *send* them.

Our people are suffering greatly, in ways they do not understand, for the lack of the religious foundations they have allowed to perish. The good times cannot come again until people return to God. The saying of Jesus that "Man *shall* not live by bread alone" could easily have been translated, "Man *cannot* live by bread alone." Too many who have tried it have attained only a miserable existence, in which they have found neither faith nor happiness. "For this is life eternal, to know thee, the only true and living God."

L. J. L.

George Albert Smith

Is George Albert Smith, president of the Mormon Church at Salt Lake City, a descendant of Joseph Smith the Prophet?

ANSWER: No; he is a grandson of George A. Smith who was a cousin of the Prophet, and who was one of the first pioneer company to reach Salt Lake on July 24, 1847.

I. A. S.

Chetek Reunion Canceled

Due to the presence of poliomyelitis in the Wisconsin-Minnesota district, the Chetek reunion, scheduled to begin August 26, is being canceled. All public gatherings in this area are banned by the Board of Health.

Across the Desk

THIS MORNING we received three reports from widely separated parts of the country. The first was from Brother Oakman and stated that Elder James Daugherty had baptized seventeen excellent people at Soldier's Grove, Wisconsin. The next letter was from Elder Herbert Scott, our pastor at Denver, and he said that Brother Whiting had baptized nine people at the close of a recent series of meetings, and that others are now nearly ready. Brother Scott continues, "All of these but one were adults. Several families were united. In one case we baptized a man and his wife. The entire series was a splendid experience for all of us." The third letter came from Elder Alma C. Andrews of Berkeley, California. Brother Andrews reports, "We recently baptized two ladies and a man, and this brings to five the number baptized since Children's Day. A few others are about ready."

There is a distinct upturn in missionary interest throughout the church, and many of the brethren of the local ministry are accepting responsibility for the local branches through local missionary endeavor. This is in line with the missionary policy of the Quorum of Twelve which calls for the strengthening of every branch that lacks the membership necessary for effective community witness and service.

THOSE WHO have been interested in the Sanitarium Nursing Library Book Bank will be pleased to read the following paragraph taken from a recent letter from Miss Nelle Morgan, Director of Nurses:

The Red Cross Gray Ladies Unit has done a very fine thing. At one of their recent meetings they voted to give \$5.00 in memory of Mrs. Edith Wetherill, one of the Gray Ladies, who passed away in January, 1946. They also voted that each Gray Lady should become a donor for our book bank, and their deposits are beginning to come in.

F. H. E.

Library of Apostle Clyde F. Ellis for Disposal

The library of the late Apostle Clyde F. Ellis is being offered for sale. Sister Ellis finds it necessary, for a number of reasons, to dispose of the books. Even the oldest of the sets are in remarkably fine condition, much better than is usually found. Brother Ellis took fine care of them, as all who knew him would expect. Some of them are so old that they are of antiquarian value. A partial list follows:

Exposition of the Old and New Testaments, with Bible text, by Matthew Henry. This was published in London, no date of printing; the original preface is dated 1706. 9 volumes. Cloth. A famous standard set, valuable in the history of Bible criticism.

Dictionary of the Bible, by Hastings. 5 volumes, cloth. Copyright 1898; printed 1903. Good condition. This work is still one of the most frequently used references in the field. This full text is not to be confused with modern one-volume condensations.

Travels, by Humboldt. No date. Of interest to all students of American antiquity. Paper in good condition, binding slightly loose.

Lectures and Essays, by Robert G. Ingersoll. The famous nineteenth century agnostic who created a great stir with his lectures and attacks on the Bible, published this work. Out of print now, it has been desired by students of religious history.

The Evening and the Morning Star. A bound volume of this early publication of the church. The first few issues are reprints. Of value to students of church history.

The Works of William Paley. Full leather, somewhat worn condition. A famous philosopher's discussions of morals, politics, natural history, and other matters of interest to the student of religion. This work was published in 1823.

Encyclopedia Americana. This set belongs to the 1903-05 period. 16 volumes in half leather. Very good condition.

Comprehensive Commentary, by Henry, Scott, and Doddridge. Edited by Reverend William Jenks. 1870. Most volumes in fair condition, with only one of the bindings broken.

Library of Original Sources. 10 volumes. Half-leather and cloth. 1901. Excellent condition. Contains selections from the eminent literature of all ages, from the ancient and classic to the nineteenth century, with commentary and analysis.

Scott's Bible. Full Bible text, with exegesis. 6 volumes. 1864. Good condition. Full leather binding.

Smith's Bible Dictionary. 4 volumes. Copyright 1868. Printed 1877. Excellent condition, with fairly recent full leather binding. Not to be confused with condensed one-volume editions.

A number of other books are included in the library, but not listed here. Those who are interested should write to Mrs. C. F. Ellis, 726 North River Blvd., Independence, Missouri. Local people may phone Independence 3283.

"In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit."—Coleridge.

www.LatterDayTruth.org

The Price of Liberty

PART I.

"Congress shall make no law respecting an establishment of religion," etc.—Constitution of the United States.

As Latter Day Saints, we are committed to the theory that America is a choice land¹, and that God raised up wise men to found the United States.² One of the great principles of our government is the separation of church and state; but notwithstanding we are one hundred seventy years old, it seems "eternal vigilance" is still the "price of liberty." Real patriotism consists in resisting encroachments on the rights of the people.

History warrants the belief that bigots are the first to cry "bigotry." Americans are witnessing a controversy, not yet engaging the whole public mind, which presents for our consideration very important principles. The main question presented is, "Shall the United States, or the President personally, maintain a political or otherwise representative at the Vatican?"

Under the very large powers given the President, Mr. Roosevelt in 1939 appointed Mr. Myron C. Taylor a special envoy to the pope. He is still at the Vatican. This, of course, has been opposed by Protestants, ministers and laymen, and since the cessation of hostilities, private and public objections to its continuance are growing in number and temper.

The most vigorous protests have been made since President Truman reappointed Mr. Taylor as personal ambassador. Protestant church leaders recently called on the President and urged him to sever all diplomatic relations with the pope, their resolution terming the assignment of Mr. Taylor as unauthorized and unconstitutional, "without the consent and approval of Congress and in violation of the act of the thirty-ninth Congress, 1867, forbidding any further appropriation of money (hereby or otherwise) for the support of an American legation at Rome."³

Since the question does not involve the religious doctrines of the Catholic Church, we can consider it without fear of being charged with making an attack on that church as a religious body.

This protest, lodged with the President on June 5, brought immediate repercussions from leading Catholics in this coun-

try, and on June 12, Francis Spellman, recently made a cardinal, speaking at Fordham University, said the demand of the Protestants might represent "the anti-Catholicism of unhooded klansmen sowing seeds of disunion within our treasured nation."

Leading Protestant ministers at once challenged Cardinal Spellman's statement, and the editor of *The Christian Century*, issue of June 26, replied to Cardinal Spellman in strong terms:

Cardinal Spellman, speaking at Fordham University commencement . . . said sending an ambassador to the Vatican was just like sending one to the court of St. James, where the King of England is also the head of the church. The eminent prelate falsifies the known facts. The Protestant ministers to whom he refers are not klansmen or the spokesmen for klansmen, hooded or unhooded, and he knows it. His breach of the commandment about bearing false witness against one's neighbor is a private matter between the cardinal and his God. The matter of public interest is that the top Roman Catholic prelate in America here sets a pattern for his ecclesiastical inferiors. It is a declaration of war. In substance he says: Whoever opposes any program or desire of the Roman Catholic Church is a bigot and a klansman. "Bigot" is a boomerang term which only bigots throw. The cardinal makes himself the clan's most effective recruiting sergeant when he leaves no choice between klansmanship and complacency toward whatever special favors the Roman Catholic Church pleases to claim for itself in America. The alternative is as false as the rest of his words. The men whom he stigmatizes abhor both with equal fervor. The cardinal has no reason to apply the opprobrious epithet except his determination to smear whosoever criticizes his pet achievement. His analogy between the Vatican embassy and diplomatic representation at the British court is false in fact. Mr. Taylor's mission, as President Roosevelt said, is "to the pope as head of the Roman Catholic Church." And his toy state which has never received diplomatic recognition is incidental and irrelevant; the ambassador to the British court is sent to the civil head of a powerful empire who happens, by an accident of history, to be technically the head of a church, in which capacity he wields no authority either abroad or at home. The cardinal knows the exact terms of our Vatican embassy. He knows it is not a mission to a civil state but to the pope as pope. The very first published comment on it was a loud paean of joy, telephoned by Archbishop Spellman to his New York chancery from Washington where, by the luckiest coincidence, he just happened to be on the very day when President Roosevelt announced the appointment. The Vatican embassy is the fruit of his labors. No wonder the prospect of frustration by President Truman's promise to the Protestant delegation to discontinue it by the time the peace treaties are signed, if not earlier, arouses the cardinal's anger.

The *Scottish Rite News Bulletin* of June 5, 1946, also replied to the statement of the cardinal, reflecting the attitude of Masonry on the subject, from which we quote:

REAPPOINTMENT STIRS WRATH

Perhaps one of the most vigorously though quietly opposed policies of the late President Franklin D. Roosevelt and of his successor, President Harry S. Truman, has had to do with the appointment of Papal Count Myron Taylor as personal ambassador of the President to the Vatican. . . .

The Roman Catholic hierarchy and the Vatican have become sensitive to the rising tide of opposition in this country against maintaining diplomatic relations with a Church-State, and articles and editorials in defense of such action are frequently slipped into small-town and county rural newspapers, as well as into the press of cities of 100,000 or less population. An example of this kind was the editorial which appeared in the Sunday, May 5, issue of the *News-Press* of St. Joseph, Mo., a city of about 80,000 people.

The subject of the editorial was "Ambassador to Vatican" and it was pleaded that we all be "realistic," but the writer added the *reductio ad absurdum* argument, though evidently not meaning to do so, that we send an Ambassador to Great Britain, that the English King is head of the Anglican Church, so why not send an Ambassador to the Vatican? Well, in the first place, the King of England does not exercise political power, and the pope does. In the second place, the King of England is not carrying on a nation-wide campaign to vilify and destroy our free, tax-supported public schools, and the Vatican, through its 103 bishops who constitute the American Roman Catholic hierarchy are leaving no stone unturned to do just that. The King of England is not trying to have the canonical law of the Church of England (Episcopal) written into the federal, state, and municipal law of the United States. . . . The King of England does not tell the American people that the Protestant Episcopal Church is the one and only true religion, that all other religions are false, and, therefore, their members will be denied the right to propagate their faith; but the American Roman Catholic hierarchy does not hesitate to affirm that it has the one and only true religion and that all other religions are false, and that when and if the Vatican ever gets the power to do so, or the American Roman Catholic hierarchy ever gets the power to do so, Protestantism will be crushed. . . .

America has been made great for many reasons, but not the least of them was its insisting on the complete separation of state and church. To have a representative at the Vatican is to give the Roman Catholic Church official recognition in the U. S. A. If each of the 256 Protestant denominations set up puppet states and then sent ambassadors to Washington, confusion would result. . . .

One only has to glance at countries dominated by the Vatican to see what disaster has followed the rule of priestcraft. President Truman is a Baptist, a church committed from the earliest days of America to freedom of thought and worship, and his admirers in the Protestant fold are indeed hard put to it to condone his re-appointment of Papal Count Taylor. . . .

President Truman, a 33rd degree Mason, says that upon conclusion of the peace treaties, which are now under consideration at Paris, Mr. Taylor will be recalled.

ISRAEL A. SMITH.

(To be continued.)

¹Book of Mormon, Ether 1: 35; Doctrine and Covenants 83: 8.

²Doctrine and Covenants 98: 10; 112: 9.

³February 27, 1867.

Is Christianity a Losing Cause?

By John W. Rushton

Of the Quorum of Twelve

SO OFTEN we are reminded in one way or another of the apparent decline of Christianity as an effective philosophy of life, and of the impotency of the church to cope with the complexity of problems which challenge modern civilization, that we take it for granted this is so. For instance, we have been told recently of the heavy losses in membership sustained by some of the Protestant denominations especially, running in tens of thousands, and have felt the shock. We are familiar, too, with the large gap existing between the registered membership and the actual numbers representing the average attendance at the services and who maintain their loyalty to the cause in practical and financial ways. The statistics pertaining to our own church so far as we have been able to analyze them, seem to support this gloomy conclusion.

There is much to discourage the minister and pastor who sincerely and in consecration devotes himself to the major tasks of evangelization and nurturing the flock. The fruitless effort of Sisyphus seems to be easy in comparison, when viewed in the light of the history of the first half of the present century. One of the cardinal emphases of the latter-day evangel is the promise of the Master found in the Gospel of St. Matthew 24: 14, "This gospel of the kingdom shall be preached in all the world and *then* shall the end come." The powers of evil, and the organized forces of the human society organized apart from God, were to fail before the proclamation of the good word about God preached by the disciples of Christ. Often it is asked, "Where is the evidence of this promise being fulfilled?"

Consequently, it is with gratitude

we read the review of a work of seven volumes written by Professor K. S. Latourette, by Canon Roger Lloyd appearing in the London *Spectator* of June 28. The title of this work is *The History of the Expansion of Christianity* and is published by Eyre and Spottiswood of London.*

Of this work Canon Lloyd writes: "It is possibly the greatest examination of its theme in the history of Christendom." And, "In the last volume covering the years 1914 to 1945 every statement is documented, and can be checked by any reader who thinks he claims too much. The final judgment is that, although in these years the Christian religion has lost some ground in Europe, its gains over the world far outweigh these losses; that in Europe the losses are fewer than is commonly supposed, and, that Christianity far from disappearing, in 1944 was a more potent factor in the total world scene than it had been in 1914."

Canon Lloyd comments:

This statement will surprize some people, among them many Christians, and stagger others; but anyone can go back and look at Latourette's last volume and check the evidence for it. He has made it perfectly easy to do that. It is the sort of statement which is certain to set anyone thinking who reads it, and a preliminary reflection which recalls to memory just a few of the widely known facts of the present and immediate past makes one say that perhaps it is not after all quite so surprizing as it sounds. Everybody knows something of the heroic record of Christian missions in China in the last ten years, and of the surprize of many an Australian soldier fighting in New Guinea and the Melanesian Islands at finding most of the natives were Christians in fact and in deed as well as in name. Everybody knows how the Christian churches in Germany were the only institutions to offer any serious re-

sistance to the Nazis, and most people could quote Einstein's generous testimony to the fact. It is well known too, that the Christians and the Communists were the backbone of every resistance movement; and to-day it is a Catholic M. R. P. party in France, and another in Belgium, which can justly claim to be among the most powerful forces of those lands. . . .

Accepting Latourette's claim for the purposes of argument, one finds it more profitable to ask what are the primary reasons for the great Christian advance in the stormy world of the last thirty years. The present mania for salvation through an increasingly complicated ecclesiastical bureaucracy has had little to do with it. Most of the lands where the advance is most striking have been those in which invasion or famine shattered most of the organization which existed. . . . Latourette's story brings out clearly three seminal reasons for the Christian advance. In the first place it has been during these thirty years of world war that the churches, especially the Anglican and Roman Churches, have begun to reap the fruits of what might be called their new missionary policy which was formulated about 1910. By this policy the native churches founded all over the world by the missionary pioneers of the nineteenth century were as quickly as possible to be trained to become genuinely native or indigenous, with their own forms of government and traditions, and, above all, their own native episcopate and priesthood. They were not to be in any way westernized, but were to become as fully independent of Rome or Canterbury as are, say, the churches in Canada. This policy is not yet completely implemented, but it has gone very far; and its great success is shown by the fact that the most striking Christian advances of all have been in those very lands, India and China, which were, and are, the most determined of all to cut themselves free from every kind of western tutelage. But in neither country has there been the least effort to produce a new and nationalistic church out of communion with the parent churches of the west. This happened in Japan, but not in China or India. The second reason for the Christian advance in our times is clear when we remember that the greatest number of new members of the churches has come from those classes who are most

completely disinherited and demented. The growth in numbers of Christians has been most striking of all among the low-caste Hindus, the "Untouchables," among American Negroes, and among all sorts and conditions of Chinese, all of whom have been reduced by long years of war almost to a common level of social disinheritance and strain. The fact is that the record of the worldwide church during the last thirty years in the matter of really meaning business by the great Christian proclamation of the equal value of every human soul and the absolute sacredness of every personality has, on the whole, been very good. The churches may fail, and no doubt have failed, their Master in many ways, but not on the whole, in that way: and a church which really struggles to implement the great principle of the sacredness of personality will always make ground rather than lose it. But over and over again in such times as we have lived through the only way of implementing it has been simply to suffer with and for the people whose sacred personalities were being blasphemed against, and usually without any clear idea of how the sharing in the suffering was going to counteract the blasphemy. The church's record of creative suffering in the last thirty years has been very nearly unblemished. Wherever we look—in China with the Japanese swarming all over it, in London during the blitzes, in Norway and Holland, in Melanesia, in Germany itself—when the test came, and when the choice was clearly seen to be "Suffer or forsake your charge and deny your faith," the choice was for suffering. This was the third fundamental reason for the great Christian advance in our own time. It is just what we should expect, for it is a matter of demonstrable historic fact that the early church conquered the Roman Empire very largely by what it had to say about suffering, and by the quality of its own suffering. Very few people really want Christianity to decline and perish, but very many think that this is happening. All the evidence points the other way. It is one piece of generally unperceived good news; and when properly valued, without complacency or boasting and with the admission "We are unprofitable servants," it is of sufficient moment to do more than counterbalance the world's present weight of gloom.

IT IS VERY significant that among the three factors herein catalogued, emphasis is put so heavily upon suffering and sacrifice which have contributed to the victory of the Christian cause. This harmonizes with the experiences of our own

The Sunset

The sunset is an Indian tonight.
 He spreads his gaudy colored blanket wide,
 With tawny orange shades and streaked red
 And melted golden yellows boldly dyed.
 His twinkling sunlit arrows sharply pierce
 A cloud, and look to be a stitch of gold.
 His face, a brave young warrior's, full of life,
 And strength and glorious youth—yet strangely old.
 For his firm, moccasined, soft tread
 Has worn an ancient path from day to day.
 Into the horizon of time unknown
 He walks each eve, alone, and fades away.

—Louise.



church during the very brief span which makes our history. Generally speaking, it has become axiomatic: "The blood of the martyrs is the seed of the church." Jesus insisted repeatedly that "unless we would take up our cross and follow him, we could not be with him." "There can be no crown without the cross." Instead of resenting pain and suffering as cancellations of God's implied pledge to secure us against such experiences, we have learned that through such experiences sublimation and refinement of character result. Mr. Churchill said during the dark days of Britain's agony that the future would say of those people "This was their shining hour." It is the faith to endure when everything seems lost, that brings us the victory. In the absence of strain we become flaccid and weary. The finest testimonies we have of the reality of God's presence were developed during the days when we suffered for "His Name's sake." And today, when

the shadows lengthen and we revive our courage in reminiscence, our testimony of God's never-failing goodness renews our youth and our imagination soars with the wings of eagles.

Too many of us are seeking easy ways of service and trying to secure big returns on small investments. Sins are not remitted without the "shedding of blood."

We are grateful not only for the witness of Latourette's history, but for the analysis which gives to us a concrete prescription in the simple terms of experience which the ages have confirmed:

1. The pedagogical principle, that those who would teach effectively must indentify themselves with the life of the ones whom they teach and interpret the unknown in the terms what is known.

2. Willingness to leave the Mount of Transfiguration and go down to the level of the sweating, toiling masses who are struggling to lift themselves up to a higher and nobler way of living. The application of the principle of the atonement which as interpreted by St. Paul was the abandonment of His divine estate and identifying himself with the sinner in order that the sinner could be indentified with Him in God.

3. Then what the apostle speaks of as the "mystery of suffering in which we must share." This is sacramental suffering in which we become the "burden-bearers" for God's sake to humanity. Something like what Dr. George Matheson visioned when he wrote after being stricken with blindness and losing the one upon whom his love was set:

My God, I have thanked thee many times for my roses;
 Teach me the value of my thorn,
 Shew me that I have climbed to thee by the path of pain.
 Shew me that my tears have made my rainbow.
 In Christ's name.

14858 Gilmore Street,
 Van Nuys, California.

The Restoration

By Evan A. Fry

19. Gathering, Growth, and Progress

AFTER the coming of "Young Joseph" to the church in 1860, the growth of the church was slow but steady. With a nucleus of only about 150, and a total membership of not more than five hundred, and with the added handicap of the polygamous church in the West bearing a similar name, the church under young Joseph Smith found that every inch of progress had to be fought for; every convert had to be won by patient toil and effort; every member of the old church was wary and uncertain, and had to be assured that he would not again be deceived by a false or ambitious leader. Under the new and eminently sane, moderate, and able leadership of "Young Joseph," the church forged ahead, establishing missions in Utah and California to the west, in Canada to the north, in Texas and southeastern States, and in Ohio, Pennsylvania, and the New England States. Foreign missionaries were sent to England, Wales, and Scotland; to Switzerland, Scandinavia, Australia, and the Society Islands, and within approximately ten years the little group which at its beginning had been so handicapped numerically and financially had grown to over ten thousand membership.

Among their first projects were the establishing of the official church organ, *The True Latter Day Saints' Herald*, which at first was a monthly, and later became bi-monthly, and then a weekly; the purchase of a steam printing press; the establishing of a children's paper called *Zion's Hope*; the filling and organizing of the important quorums of priesthood in the church; and the clarification and teaching of the law of tithing, so that the finances of the church might be upon a more stable basis.

Almost from the very day of or-

ganization, it was the ideal and the practice of the members of this church to gather in communities, and to look forward to the time when they could so perfect their own lives and their social and economic relationships with each other and the surrounding world, that they might have an ideal community—a Utopia, which they called Zion. The settlement at Kirtland was designed not as *the* center place, but as a "stake" or an ancillary community which was to contribute to the community that was yet to be. The state of Missouri, and specifically Independence, were designated through divine revelation to Joseph Smith as the site for the principal gathering of the Saints. The troubles in Missouri in 1833 and the expulsion of the Saints from Jackson County, ended that dream. They tried again at Far West in the northern part of the state; but their efforts were again brought to nought through Governor Boggs' "extermination order." They tried again, with greater success, in the founding of Nauvoo, from which they again had to flee in 1846 after the death of their leader in 1844.

Circumstances in the intervening years had altered cases. Under changed conditions, the Saints felt that they were under no direct command to gather together in a body again, but the old longing, the old ideal, the old hope were there. The Saints of 1860 and following had learned a lot by experience. They had the mistakes of others to guide them in charting their own course. Their new leader cautioned them to move slowly, carefully, cautiously, with all things prepared before them as their church law directed. Brigham Young and his followers had established a new center in Utah, but those who refused that leadership still clung to a promise given by the Lord the month following their ex-

pulsion from Jackson County in November of 1833. The promise was as follows: "Let your hearts be comforted concerning Zion . . .; be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain [i. e. that remain faithful] and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy, to build up the waste places of Zion. . . . And behold, there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed."

So the church people were still seeking for a place where they could gather quietly and establish a small community, which some day they hoped to use as a center for the settlement of the land of their hope—Jackson County. The members of the church were predominantly agricultural; therefore they wanted farm lands. They were mostly in moderate circumstance, and hence were interested not so much in buying high priced, well improved lands, as in buying relatively new and unimproved land, and making their own improvements. To facilitate this project of colonization, a committee on location was appointed, and instructed to inspect a number of possible sites, and decide upon the one best suited. The United Order of Enoch was also organized to give financial assistance to those who were desirous of joining this project.

There was not sufficient room at Plano, Illinois, where the church publishing house was maintained, and where Joseph Smith maintained his home and his official headquarters. As soon as word got around that the church was looking for a new and more commodious commu-

nity in which to settle, the *Plano Mirror* deplored the imminent loss of so many good citizens in its editorial columns. The residents of Nauvoo sent Joseph Smith a petition to which was appended a double column of signatures three and a half yards long, cordially inviting the church to return to Nauvoo, the city from which it had been driven in 1846. Even Col. Thomas C. Sharpe, Carthage editor and fiery anti-Mormon in the early days, and once accused and tried for complicity in the death of the elder Joseph Smith, declared that he was no longer nervous about the possibility of having the Saints in the neighboring town of Nauvoo. Other invitations came from Chicago, Stewartsville, Saint Joseph, Council Bluffs, and several other places which were not even considered.

THE REMOVAL committee finally settled upon a parcel of land in Decatur County, in southwestern Iowa, where there was plenty of open country of excellent quality for farming. The first land was bought in 1870 or '71, and even before the townsite had been laid out, Joseph Smith and other church officials had visited the purchase in 1875, and reported that there were 150 church members in the vicinity, and a committee appointed to build a chapel for worship. He remarked on the fact that the community had neither justice of the peace nor constable, and that there had not been a single arrest or lawsuit during the five years since the original purchase of the land. With the coming of the railroad in 1879, a townsite was laid out, and named Lamoni.

Again in 1877, Joseph Smith made an extended tour by horse and buggy of the territory lying between Decatur County and Independence, and wrote enthusiastically and appreciatively of what he saw, detailing the farming conditions, the best crops, the price of land, etc., in the *Saints' Herald* of which he was editor.

Joseph Smith and his family left Plano, Illinois, for the new town of Lamoni on October 7, 1881, and the

last number of the *Herald* to be printed there was dated one week later. A large building, better and more extensive equipment, and new fixtures awaited the publishing house in the new location.

Prejudice against the Latter Day Saints was rapidly disappearing, though there was still a tendency to confuse the Reorganized Church with polygamy and the doctrines of Utah. Alexander H. Smith, brother of Young Joseph and also a son of the Martyr, preached at a district conference held at Far West—the town from which he and his mother had been driven in the winter of 1838-9. In 1881 Joseph Smith preached in the Carthage Courthouse, in the very room where his father had been arraigned before being taken to the jail where he met his death. Even the old enemy of the church, Colonel Sharpe, though he would not attend, commented favorably on this effort.

In 1884, the Brick Church was built in Lamoni—the largest chapel yet to be built by the Reorganization, and by the year 1887, Lamoni reported a population of 400. Several smaller settlements of church people were begun in the territory between Lamoni and Independence, looking towards the day when Independence should again be the center place. Lamoni later became the home of Graceland College, (the cornerstone for which was laid in 1895) and of a home for aged Saints, and a home for orphans. Graceland College celebrated its 50th anniversary this year.

HERE IN Independence, the Saints were also returning, a family at a time, to find that much of the old animosity had died down. The people of Jackson County had recently been through a Civil War, in which they suffered under "Order Number Eleven" the same sort of eviction, injustice, and hardship which they had inflicted on the Saints in the fall of 1833. Slavery was no longer an issue. There were some threats against these early families,

but they did not represent the feelings of majority of the community. Joseph Smith visited Independence in 1877, and found a few families of Saints gathered here, among whom was the family of John W. Brackenbury, who as a boy had camped under the willows of the river bank on that cold November night of 1833, as his parents were driven from the county. The first meetings of this little group were held in the courthouse. In 1873 a branch was organized, which later met in a hall in the Chrisman-Sawyer bank building. By 1878, there were 35 members, and it was resolved to build a chapel of their own. Such a building was begun on East Lexington, at the intersection of Pearl. The building was dedicated July 1, 1884, when the branch rolls showed a membership of 350. By 1887 the branch numbered 480, and the building had long since proved inadequate. Another building committee was accordingly appointed, and on April 6, 1888, the cornerstone of the Stone Church was laid. Today there are more than seven thousand Latter Day Saints in Independence, and nearly three thousand more in the two Kansas Cities, divided into twenty-odd congregations, most of them with their own church buildings. The Stone Church today confronts the same old problem of lack of space—with a seating capacity of less than 1,200, and a membership of 2,700.

Other accomplishments of these years of growth and progress, were the establishment of the Independence Sanitarium, which was open in December of 1909 free from debt, and which only recently has moved into a new building. The Sunday school movement was started in the church, and steps taken to provide lesson material in the form of quarterlies and textbooks. A new monthly magazine for young people, called *Autumn Leaves*, was begun. The women of the church organized for special activities. More and more of the activities of the church began to center in Independence. The

leader of the church moved here in his declining years, and the publishing house followed not many years after. The prophecy was fulfilled; those that remained faithful had returned, they and their children, to build up the waste places of Zion.

YOUNG JOSEPH gradually surrendered the burden of presiding over the church to his son, Frederick Madison Smith, and on December 10, 1914, passed to his reward at the age of eighty-two years. He left written instructions for his funeral, which in themselves are not important, save as they indicate the manner of man he was. He dictated that he should have the same kind of casket as was used for those who died in the church's home for aged; that there should be no new clothes bought; and that instead of buying flowers, his friends should place what they would have spent on flowers in an urn at his feet, from whence it was distributed to the poor.

An oft-repeated but highly significant and beautiful tribute was paid him in the editorial columns of the *Kansas City Journal*, which we quote: "He was the Prophet, but first of all he was the Christian gentleman and the good citizen. As such he lived; as such he died; and as such he will be remembered by all outside the household of his faith. His followers themselves can have no legacy of remembrance more honorable than this appraisal of the people among whom he lived and labored so many years. Kindly, cheerful, loyal to his own creed, tolerant of those of others, standing for modesty, simplicity, good citizenship, embodying in his private and public life all the virtues which adorn a character worthy of emulation—such is the revelation which Joseph Smith leaves to the world, as the real interpretation of an ecclesiastical message translated into terms of human character."

(THE END.)

(NOTE: This is the last of the present series of articles.)

CHALLENGES

By Norma Anne Kirkendall

—1—

RECENTLY I spent some time wandering through the museum which houses the laboratory of the late Doctor George Washington Carver. The institute and town of Tuskegee may be justly proud of this famous man. One of the things which impressed me most was that Dr. Carver was a man of many interests, a person of most versatile accomplishments. Not only did he raise the lowly peanut to new and deserved importance; but he also evidenced deep interest in the properties of soil and clay, paint pigments, effective treatment of infantile paralysis victims, use of fibers, preservation and canning of foods, crop rotation, mineral collections, and all types of chemical analysis. He also was quite proficient in oil painting, hand-coloring of china, and needlework.

This was a man who spent his life proving that the things which most people thought absolutely useless could be employed in some productive manner. This was a man who loved humanity and disdained personal riches. Dr. Carver was a Negro, but beloved by every race. His is a life full worthy of emulation.

—2—

Last week I found it necessary to look up a phone number of a church and hunted for it in the Classified Section of the phone directory. Imagine my surprise to notice that "cigarettes" followed "churches" in the listing. That evening the fact was brought to my attention more forcibly that many churches condone smoking and allow it within their buildings. I gave a talk at a "family-night" gathering at a local Protestant church and had a coughing seizure during my lecture due to the blue air and smoke fumes. The

young minister was quite attentive to my needs during the dinner, including offering me a cigarette.

It is tragic that churches seemingly must stoop to include the worldly things in order to attract the world to its doors. Somehow I cannot feel that any church should countenance in any degree any activities which are harmful to its members' physical (or mental, or spiritual) bodies. Medical science has proved the harm of nicotine and the allied dangers, yet men and women continue to indulge in the practice. No person would purposely throw a lighted match into a can of gasoline, yet they do not hesitate to continue a universal dirty and wasteful habit, which is dangerous as well.

—3—

A recent best seller describes the reactions of a community which mistook a display of aurora borealis for the evidence of the end of the world. Each character behaved in a different way, for each had a different past upon his mind. And I read on, and thought, "Just what would I do if I knew tonight was my last night on earth?" First, I'd go to my telephone, I believe, and call several people since it would be impossible to visit them. My first call would be to one I had wounded in spirit and had never admitted my fault. Next a call to one I really loved but had never expressed that feeling. Possibly my next call would be to a debtor to cancel a debt, or to a benefactor to repeat my thanks.

It certainly would be a wonderful thing if there could be such a day of reckoning before the final day, in order that human beings might come to a realization that those things which they had considered important were really very minor when viewed in the light of a coming new world.

RELIGIOUS EDUCATION

Difficulties Encountered in Our Teaching Work: How to Overcome Them

By Ellsworth G. Gilbert

Notes in my diary (on a trip to Mexico):

May 11—Cleanliness is a matter of conditioning. In these Tennessee shacks there is no standard against which to judge themselves. Even in this nation of plenty there is isolation, purposeful. We drive through and say, "Thank goodness, we don't live there," and then go blissfully on our way, smug and self-satisfied, if not egotistical.

May 12—Sharecropper Arkansas, every field subdivided and a shack at the hub of each plot. One can judge the pride and affluence of each plantation owner by the looks of the workers' huts. But I seriously question whether these people would live better, or whether if they lived anywhere else they would degenerate to standards as low as these.

May 13—The farther I travel, the more I realize the untruth of the statement "all men are created equal," in wealth, opportunity, physical prowess, nationality, or ambition. Environment is *such* a large factor. If I had been born in a hut of Mexican parents—where would I be today? And am I any happier in my present condition than I would have been in that?

May 14—Today has been hot, although the sun has made only spasmodic appearances. The glimpses of mountains came this afternoon, and I heard Mother humming, "My God, how wonderful thou art," and I echoed her sentiment.

May 26—A dinner at the Lido, \$1.20 American money, but . . . it is a swanky place. The appetizer for each person was a plate with a slice of baked ham, slice of cheese, slice of sausage, slice of bologna, radishes, and a serving of potato salad. Next, a large bowl of turkey consommé. Then a large plate of ravioli in a good sauce with a mild cheese. Then the main course—huge slices of roast turkey, white and dark meat, dressing, and a baked potato. Add the usual rolls and butter, this time in a rosebud mold. Then a large dish of vanilla ice

(This article was written as a theme for the leadership training course *New Trails for the Christian Teacher*. We feel it worthy of space in the *Saints' Herald*, and hope that it may stimulate many to consider the problems cited.—Thelona D. Stevens, Director of Leadership Training.)

I AM NOT A TEACHER in the church school. My work consists of trying to fill the office of church school director. Hence, I am going to approach this topic from the standpoint of the superintendent or director, and raise some of the problems that might not come within the scope of the teacher of a class.

1. **Absenteeism.** There is nothing that is more disconcerting to a class than to have a teacher that is not regular in attendance. Even though the class might be a good one, it is bound to suffer under the guidance of a person that is absent too many times during the school year. I realize that there are times when one cannot help being absent—and those are to be expected—but those instances will be rare in the life of a dependable teacher.

The director should try to show the teachers in their workers' conferences early in the year that every teacher is expected to be in his place if it is at all possible. Instill in them a loyalty to the church school, by action and deed on the part of the director. You can't expect teachers to be loyal if the head of the school doesn't exemplify that quality. The subject can be brought before the school in the way of reporting to the school on the attendance of its teachers and words of commendation for the good attendance of its corps of teachers.

2. **The Teacher Without Training:** Usually in every school there is at least one teacher who has had no previous training as to teaching in the church school. This is stating the case mildly, I am sure. Experience has shown that

cream and a glass of milk. Quite a meal . . . Tragedy, for a very few feet away on the street stood beggars who supposedly beg for their bread, and here I was discarding nourishment far beyond their dreams. My conscience really pricked, and once more I meditated upon the inequality of man.

very few of our teachers have had previous experience, or training for the work at hand.

It ought to be apparent that this is an unfortunate circumstance without any words upon the subject to tell why. As to the cure, I should think that there is a responsibility upon the part of the superintendent in pointing the way to the teacher. It might be that the teacher could be helped by being guided into the use of the correct books, magazines, periodicals, etc. In addition to this, the possibilities of enrolling in some work in the religious education department of the church should be pointed out to the teacher. If no classes are held in the local school, there is always extension work available. I think that it is the superintendent's job to sell that extension work opportunity to the teacher. One shouldn't expect the teacher to find out about it and go ahead without some assistance from the local person in charge of the church school.

3. **The Teacher Who Doesn't Want to Train for the Work.** As far as I am concerned, here is a problem that doesn't have very many angles. First the director should try to help the teacher change his ideals in respect to the job of teaching. If this cannot be done by education and prayer, then there is only one cure for this problem—get rid of the teacher. Certainly one who is so lazy that he cannot put forth any effort in behalf of the "other fellow" is not one fit for the business of teaching, and certainly is not a fit candidate for Zion.

4. **The Late Teacher.** Since the teacher is trying to help scholars establish ideals and modify their behavior so that they come in closer contact with God, then anything that does not contribute to those factors is detracting from the aims and objectives of the church school. The younger children will be quick to note every little thing in connection with a teacher—dress, manner of speaking, kindness, loyalty, and devotion to the cause of which he or she is working. Being late is certainly against the things that have been taught to them in their life at the public school and at home. A late teacher is sure to have a devastating effect upon the members of the class.

You could well expect to see the class come in late after a teacher had set the example a few times.

Here again is work for the church school director. If the teacher has a telephone, it might be used in an effort to interest the teacher in the importance of being on time. Of course, the teacher has not yet caught the correct perspective, and it will be necessary to bring this before him before there is much change. Be explicit in explaining the seriousness of the work of the church school and of the opportunities that the teacher has in guiding the lives of the students by proper example. Being late is usually a habit. A bad habit can be broken more easily by substituting a good habit in place of the bad one.

5. The Lack of Parental Interest: This is a very serious difficulty. In the earlier home, one that was considered a religious home, religion was part of the duties taken on and administered. The family worship, Sunday readings of the Bible, saying grace at the table, memorizing Bible verses—these were a part of the work of the home. Times have changed and so has the church family. Many parents have handed over to the public school the task of educating the child, and have given the church the task of training the child spiritually—not just partially, but entirely. This will not work. No program of a religious nature will work which does not have the cooperation of the home. There is no possibility of giving all the responsibility for religious instruction and impression over to the church.

It will not work because the religious impressions of the child should begin before the church can take him. Prayer at bedtime must, of necessity, be instituted in the home. The talk, the story hour, and grace at meals are all things that must be taught in the home. Some of them may be taught in the church school, but the actual learning must be action on the part of the scholar, and this would have to be in the home.

The home is the laboratory for the working out, making real, and putting into practice the teaching of the church school. Here the lessons can be exemplified in the love and care and kindness of the members of the family. Here the instruction in obedience, in helpfulness, truthfulness, and honor can find application—providing the home is in sympathetic contact with the church school and is doing its share in carrying out the joint program of the child's religious training.

I think the best cure for this is for a regular course to be given in the church school dealing with the subject, "How

the Home May Co-operate With the Church School." It is as important for the parents to receive this training as it is for the teachers to receive training.

Some of the things taught in such a course should be: something of the religion of childhood; the way to begin religious impressions on the child; how to teach the child to pray; the first ideas to be given about God; how to lead to right observance of the Sabbath, etc.

Now the church must assume some obligation here. It must supply for the home consumption, an abundance of concrete materials in the way of Bible and other religious stories, songs, prayers, pictures, and whatever else can be used to help in the training of the child.

6. Lack of a Program for Training Teachers. No system of church schools is complete that does not definitely provide for the teachers of religion. Some writers suggest that church school teachers should be paid salaries. They state that because of their volunteer system there can be no rigid requirements set up to insure the receiving of teachers who have met a certain standard. That is true, but I would not suggest that teachers be paid. We ought to have instilled within us, long before we are of the age to teach, that there is a certain obligation we have of exemplifying Christ to the world—not for dollars and cents—but for the sake of the world. The sense of duty, devotion, and opportunity must be appealed to in each teacher to insure as full a preparation and growth as may be possible.

Every church school, where it is at all possible, should have provision for the above in a regular class in Leadership Training as sponsored by the Religious Department of the church. These classes may be organized to be held during the regular church school hour in a large school; and in the smaller school it would probably work out better to use some evening, or other time than the church school hour.

These classes, by all means, should find every teacher of the church school enrolled. How can others be expected to be interested in a cause if the present faculty ignore instruction? Their presence will inspire courage in others to begin, and will give the membership of the school the idea that their teachers are striving to become equipped in service for their sake.

Last. The help the church schools receive from the Religious Education Department of the church has been hampered due to the lack of funds and backing by the church itself.

This is treading on dangerous ground, for me, but I think the church school as an evangelical agency has been overlooked, or should I say underestimated,

by those who could help it to become one of the very best supplemental helps in reaching the objectives of the church.

As an example: What struggle has our Department of Religious Education had to exist and to try to function in the lives of "church schools"?

If we were more proficient in the training of our church school members, we would have a corps of workers that could be on the job to help in a missionary effort. Instead, the visiting missionary has to spend most of his time in contacting the "lagging members."

Betts, in the *New Program of Religious Education*, says, "Religious education will create an intelligent and loyal congregation for the preacher; even where reclamatory evangelism proves necessary it will in some degree have prepared the soil for the reception of the message of the evangelist and for the action of divine grace in the heart; it will broaden the sympathies and increase the intelligence of our people with reference to missionary needs; it will supply the motives which will insure the proper use of the powers developed through general education; it will train and educate a reading public for religious material published by the church. The purpose of religious education is, therefore, not to supplant or overtop other activities of the church, but to lay firm and strong foundations on which they all may build. This it can do and will do if given a chance."

Blessed Through Administration

I am thankful for the blessings bestowed by our Heavenly Father. In October, 1945, I suffered a stroke and was unable to do my housework or attend church. After receiving administration, however, I was greatly relieved. This spring, I had a second stroke and was confined to my bed; the doctor said that I would probably never be able to walk again, but I called for the elders and received another blessing through administration. God has been kind to me, and I want to devote the remainder of my life to his service. I am grateful, also, to the Saints who remembered me in their prayers during my illness. May God bless each of you.

MRS. R. E. LEIGHTON.

Brighton, Missouri

Request for Prayers

I am writing to request the prayers of my brothers and sisters in the church. Eight years ago my mother passed away, and just last week we laid my father to rest beside her. During that time I have undergone three operations, and still suffer intensely. Please pray that God will strengthen me so that I may be able to bear such trials as come my way.

MARIE M. ENGELBRECHT.

Thune, Nebraska

Thanks From Holland

To the Saints of Los Angeles

Introduction by Nellie Blackmore

Brother W. I. Meador, manager of a company that services ships, meets a great many of the officers of the ships from foreign lands. One officer whom he became acquainted with was W. Zeeman, Chief Engineer of the "M. S. Klipfontein," a Dutch ship.

In conversation he was told of the awful conditions that exist in Holland.

Brother Meador asked Mr. Zeeman if clothing could be obtained, could he, Mr. Zeeman, take it back to his people. He assured Brother Meador that he could.

Immediately Brother Meador contacted Brother Blackmore, his pastor. A call was made for help for devastated Holland. This was done on Sunday, January 13, 1946.

The congregation at Lennox was asked to help by their pastor, Herbert Blakeman. The following Sunday the Saints from Central and Lennox brought used clothing and shoes to their churches.

The following week, Sisters Mary Miller, Kate Clark, and Martha Jennings worked four days sorting and packing the things that were brought. In all there were 39 large cartons taken by Brother Meador to the ship to be taken direct to Holland.

Mr. Zeeman and the whole crew were so pleased to take this love offering back to their stricken people. Before sailing he wrote a letter of thanks for the great help that had been given the widows of men lost during the war.

Many letters of thanks have been written by receivers of the clothing and shoes. In these letters we get little glimpses of the terrible conditions through which they have passed. One widow, and the letters have all been from widows, tells of how they had no food at one time,

and the English planes passed overhead and dropped food to them. They climbed on their roofs to get the parcels.

These letters are being answered by various Saints, individually or in groups, who have adopted these families and who plan to keep contact with them.

The evening group of the Department of Women, and other individuals, have sent packages of staple foods to them.

We hope to continue the friendships made, that both the giver and the receiver may be benefited.

[NOTE: We believe it best and most effective to preserve the spelling and literary style of the letters as written by their authors. —EDITORS.]

Feb. 4, 1946
Klipfontein

Dear Pastor.

Before we leave Your country, I wish to thank you and the members of Your Church, for all You and they have done, by sending such a big amount of clothing, shoes and all the other very, very useful things for my country folks.

As it very luckily happened, I had the pleasure of meeting Mr. Meador, one of the members of your church and we came to speaking on the subject, of the circumstances of how the Netherlands people is living at the present time. From my side not with the least intention of asking for compassion with the bereaved Dutch population, However Mr. Meador felt, that our people was in need and this was sufficient for him to tell you all about it. The result was really overwhelming! I know, the American people is always ready to gif theyr help where it is needed, but this was realy more than one could dream of. I am sorry, I can't express all I feel, and so tell you and your community my gratefulness for all you have done for my people. I wish you could see the faces of those children, women and men, when they receive the nice usefull thins you have given them. You think perhaps of the clothes, blankets and shoes etc who have been used before, once or twice. "I wonder iff they will enjoy it." But let me tell you, everything is new as it has never been new before! I speak of experience. I have seen the distribution of used shoes from American citizen, amongst a group of our railway men. They have never been more proud in all theyr lives of a brand new pair of shoes wich they ever have buyed before. That is what I did read on theyr faces. You can not imagine how gratefull they were.

As far as I come in contact with the receivers of your gifts, I will tell them how everything happened. And be ascertained that

I translate theyr feelings by now, to say "Tank your all, thanks a lott, and may God bless you!"

Yours very truly
W. ZEEMAN
Chief Engineer
M. S. Klipfontein
Long Beach Calif.
U. S. A

Dear Sir:

This week we got an announcement to try on cloths for me and also for my son. My son got a raincoat, some undercloths and shoes. I myself received a dress and shoes. I am a seaman's widow, my husband dies in the war, and it all came so very handy in our need. My son was 14 years old when my husband dies in the war. Now he is 18 and it takes a lot of clothing which is very scarce here for the time.

But thru your kind gifts we are lucky to get somethings. I send you our most hearty thanks. We will have a long pleasure from them and can and will still think of your kindness that you gave us.

With lots of gratitude of myself and my sone george.

Widow
L. C gazebdam
Avenhornstraat 43
Amsterdam Noord
Netherland

Amsterdam 5/5/46

Dear Pastor!

Thanks a lot for the cloths you send to holland. You don't know, how glad we are to get them.

We lost our Daddy in the war. So he couldn't bring us, so as a lot of other sailors did for their families.

But we know, the people in the States are so good for us and sent us what we can't buy. Dear Pastor, I don't know how I must tell you, how glad and happy you've made a little dutch family. God bless you and your dear folks who was so kind and good to us. My Mom works hard and let us learn what we want. She has five daughters, and it's very hard to get something for us.

Dear Pastor, I'll close my letter and if we go Sunday to the Church, we'll pray for you and your folks and thanks our dear Lord who helps us in those hard time to live without my daddy. Dear Pastor, we thank you still a 1000 times,

Yours sincerely
dutch family
Mrs M. ch Roos and daughters
Hofdweeg 23 g
Amsterdam, Holland

Amsterdam, 27 juni 1946
Heinzestraat 15

Dear Sir:

Through the kind intermediary of Mr. Zeemna, Officer of the "Bloemfontein," reached us the clothes, shoes, etc. that you have gathered for the widows of the sailors, who died during the war.

We were astonished, when we saw them. And thankfull, that people, who live such a long distance have had the friendliness to think and to act for them.

During nearly a year we were trying hard to do something for them, but it was impossible to get any further. Textile is and was not available in our robbed nation. And the first who have to suffer through that, are the widows and orphans.

So you can understand, how great our gladness was, when we received the news, that the

"Bloemfontein" brought 39 sacs of clothing. And directly we set ourselves to the task of distributing them.

How cheerfull a sight it was to see all the happy faces of those who did not receive any-thing of this kind for years.

Again, we want to thank you very, very much, on their behalf too, for these gifts. And I pray you, to thank also those, who gave these clothes. Their benevolence we will not forget. Respectfully

Yours sincerely — J. Wristers
Minister to seamen.

Mrs A. de Wit de Gajt
Amsterdam, June 4th, 1946

Pastor John Blackmore.

Today I received a packet of clothes for myself and for my son a pair of shoes in which I found your name ticket.

So I hast myself to write you a little letter for to give you thanks for your gift, it fits him very good.

Also the other people of your town I give thanks for their gift and all the woman in Holland say so, who received something.

I am very glad with these things—for myself I received a cloak—a cloak costume for in Holland is nothing to buy in the shops which empty through the Gestphalian.

But we shall hope that everything will be as formerly to buy, as soon as possible.

I am a war-widow, for my husband dies for his country on the see in 1944. I heard this when the war was over in May 1946. It was a very great disappointment for me, for I was waiting for him during 6 years.

My son is a boy of 21 years old. During the war he was send to Germany through the Gestphalian, but last year he came back happy.

Mr. Pastor Blackmore I hope you can read my letter, and forgive the mistakes for I don't write these language for a long time.

At the end of this letter I can't forbear to thank you again for the gift and I remain

Yours truly,
A. de Wit de Gajt.

Amsterdam2, Juni 1946

Dear Congregation:

In name of all the seamen's widows I give you my heartfelt thanks for the cloths given to the seamen on board of M. S. Klipperfontein. I have given them to the women and were they happy, because the need of textiles is still so great and the men not coming back, it was like a plaster on a great wound, that these women (or wives) were not able to forget.

I myself am a widow of the merchant's ship and knows what that means. If it is not too bold and if there are more clothes etc for the widows of the merchant marines and if you would send them then we will distribute them with great care and gratitude.

Will you be so kind and give our thanks to all who were so kind.

The work cloths I have kept and will send these to Walcheren (Leeland) that suffered so much and where these cloths will be mech appreciated. These men work on the dykes (the germans wrecked these in their retreat). They are hard workers and use the cloths up very quick. I will probably receive a letter from the burgomaster, a personal letter of thanks.

We all send our hearfelt greetings and once more our hearfelt thanks. Greetings from Holland to America.

Mrs. E. M. Gabrielse Harkhamer
Banker's weg 4 Amsterdam, Holland

Amsterdam 14 Juni 1946

Dear Mr. Blackmore,

We thank you and the people of your church very very much for the clothes, which we received. We are very glad with it.

I hope that you can read this letter Mr. Blackmore, for it is 8 years ago, that I learned English in school.

We are with 3 persons My mother, my sister Ada Leonora (she is 16 years old) and me. I am 22 years old and I'm working on a office. We have lost our Daddy in the war. He was at the Netherlands Merchant Navy and dies two months before our liberation. He went away 26 July 1939 and has never come back to us. That's very dificult, but we believe it the will of our Lord. Mr. Blackmore I end with many thanks and heartiest greetings.

Janny Tichelaar

At the Edge of the Garden

By Mabel A. Hill

How many times when we are called to wait at the edge of the Garden of Gethsemane are we found asleep? This was brought to me very forcibly a few days ago when a junior church school supervisor was waiting at the bedside of her companion to see which way the wheel of fate was going to turn. Those who should have filled her place (the church school director and the junior pastor), were asleep at the edge of the garden. The hour of service was drawing near. No preparation had been made. The pastor was forced to take up the reins and place them in the hands of a junior teacher at the last minute.

Can we not wait one hour, or two hours, or even three hours if necessary, with a brother or sister who is in the Garden of Gethsemane? Can we not arise, take up their cross and carry it forward until they are again able to bear it? How long are we going to stay asleep? And if by some chance someone awakens us, will our reply be, "Am I my brother's keeper?"

Some may say why make such a fuss over such little things, those children are still alive. Yes, physically they perhaps are, but when such incidents happen time and again, what becomes of their spiritual life? Why are our leaders losing rest because our young people are being lost to the church? Is it any wonder?

When will we as adults learn to accept our responsibility and carry it as well as we like to carry the name of the job we hold? How long will we as adults continue to hide our light of example under the bushel of indifference and then wonder why the membership doesn't beat a path to our church doors.

Awake, ye Saints of God, awake! And gird your armor on, lest ye be found asleep when the Bridegroom cometh.

The Autobiography of

ELBERT A. SMITH

On Memory's Beam

THE WRITINGS of Elbert A. Smith
I have always found a ready welcome among the thousands of people who know him so well. There is a quality in his work that cannot be imitated—a combination of wisdom, spiritual insight, tolerance, kindness, good humor and human understanding.

ON MEMORY'S BEAM is a book that helps us to see, not only Brother Elbert's life, but a period in the development of the church, through his eyes, and with his kindness and comprehension. It appeared first in serial form in the church publication, the SAINTS' HERALD. It is presented in book form, not only because many wish to read it again and to have it in their libraries, but also because young people are growing up and new members are joining the church who will not have access to the periodical. This book will take it splace in the permanent literature of the church. It has been edited and has received some revisions and additions by the author.

Price \$2.50

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News Briefs

Southern California District

Nearly 400 members of the southern California district attended the daily sessions of the reunion held August 3-9 at Pacific Palisades; attendance at the Sunday services was double that amount. District President Louis J. Ostertag, Apostle John Rushton, Dr. Floyd McDowell, Bishop C. A. Skinner, Seventy George Njeim, and Mrs. Myron McConley were in charge of the week's activities. Assisting these general church representatives were Peter Whalley, John Blackmore, Fred Cool, Herbert Blakeman, Hunter Ferguson, Glen Holmes, and Lewis Scott. At the close of the Communion service on Sunday afternoon, two young men, LaVern and William Webb of Lennox, were approved for ordination to the office of priest. In the evening the combined choirs of the district presented *The Holy City*, under the direction of Luella Wight; Velma Engle was the pianist, and Frances Austin, the organist. Young people's activities were supervised by Dr. McDowell; in addition to classwork, this group conducted early morning prayer services and a vesper hour. A nursery, in charge of Mrs. L. J. Ostertag, was provided for the very young children so that the mothers could be free to attend all services. Classes in religion and handcraft were held for the older children.

—Phyllis Carmichael, reporter.

Hamilton, Ontario

Pastor, F. J. Boyd

On Sunday, July 28, Evangelist John W. Worth of London, England, was the speaker. Brother Worth also gave a number of patriarchal blessings during his stay. A religious education institute will be held in London, September 13-15, with Dr. F. M. McDowell and John Darling of the Department of Religious Education in charge. The branch business meeting will be held on September 4.

Columbus, Kansas

The 1946 reunion of the Spring River and Rich Hill districts, which closed Sunday afternoon, August 4, was the largest ever held at Columbus. Over 120 tents filled the large county fair ground pavilion. Four hundred fifty-nine people registered, including visitors from Iowa, Missouri, Arkansas, Oklahoma, Texas, and California. Forty-seven members of the priesthood registered. The largest attendance was at the ordination and Communion services, when 519 were present.

Apostle A. A. Oakman and Paul M. Hanson were in attendance. Franklyn S. Weddle, director of music for the general church, conducted a class on "The Christian Gospel in the Beautiful," Mrs. Arthur Oakman led daily discussions in "Creative Teaching," and Arthur Rock had charge of the young people's activities. Mrs. T. W. Bath supervised the women's work, and Mrs. Lois Shipley instructed the children.

An encouraging feature of the reunion was the large and enthusiastic group of young people in attendance. Under the direction of District President William Patterson, they were organized for continued work in their respective branches and districts.

At a special business session on Saturday, a new reunion association was set up by members of the Spring River and Rich Hill districts. The Columbus reunion, up to this time, has been sponsored by the Spring River district. Seven men were selected to form the

new committee, and empowered to raise money and improve the grounds in co-operation with the leading ministers of the church. The new site, a forty-acre plot, is situated south of Joplin, Missouri.

On Sunday, three children were baptized at an early morning service, and at 9 o'clock, six ordinations were effected. Myron Cadwell was ordained an elder, and Clyde McKee, David Sheppard, Elbert Coldren, Clifford and William Miller were ordained to the office of priest. This service was followed by the sacrament of the Lord's Supper, after which Apostle Hanson addressed the group. The final sermon was by District President William Patterson.

Madison, Wisconsin

Pastor, Floyd Griswold

A branch picnic was held July 21; following the dinner, a program was presented, and Elder Milton Broadfoot of Milwaukee spoke. District President Ormond Kimball was in charge of the annual business meeting held August 7. Those elected to serve the coming year are Floyd Griswold, pastor; Carl Wirth, church school director; Leda Colbert, adult supervisor and book steward; Dean Ferris, young people's supervisor; Ester Brigham, primary supervisor; Leah Miller, women's leader; Lois Carpenter, music director; Margaret Bender, clerk; Clara Sweeney, solicitor; Edith Griswold, librarian; Darlene Lafferty, publicity agent; and Orville Dahlem, financial agent and church custodian.

—Leda Colbert, reporter.

Niagara Falls, New York

Pastor, Clifford Spilbury

Special services were held July 13 and 14 honoring the fortieth anniversary of the organization of the branch in Niagara Falls. 118 people attended the banquet on Saturday evening; representatives from Pennsylvania, Ontario, Missouri, and neighboring cities in New York were present. Seated at the speaker's table were all the remaining charter members of the group; each was introduced by Pastor Clifford Spilbury. President I. A. Smith was the guest speaker, and Miss Bethel Davis, organist from Independence who is studying at the Eastman School of Music in Rochester, was the accompanist for the musical part of the program. Sunday's activities began with a prayer meeting conducted by Elder George Landes, a former pastor of the Niagara Falls congregation. District President P. L. Weegar led the church school discussion, and President Smith delivered the 11 o'clock address, which was broadcast over the local radio station, WHLD. At noon, the Zion's League served dinner in the lower auditorium. Elder Frank Mesle of Sherrill, first pastor of the branch, was the afternoon speaker. The day closed with a vesper service at 4 p.m.

—Marguerite Landes, reporter.

Bremerton, Washington

For the year beginning June 1, 1945, and ending May 31, 1946, Francis Aldrich, book steward, sold \$583.61 worth of books, making a profit of \$29.18. John Sparks, Dale Campbell, and Delbert Jenkins were baptized and confirmed on Sunday, June 2. Apostles D. T. Williams and C. R. Hield visited the branch on June 4; Brother Hield delivered the evening sermon. Lester Bryant addressed the young people of the Christian Church on June

16. Commencement exercises for the vacation Bible school were held Sunday, June 23. Ten members of the Zion's League participated in the district pre-reunion mixer held at the Boy Scout lodge June 28 to 30. On July 14 the League began holding semi-monthly study periods. Brief lesson assignments are made, and three-minute papers are prepared and read in class. At present, they are studying Elbert Smith's tract, *Differences That Persist*.

—Lester Bryant, reporter.

Windsor, Ontario

Eight new members have been added to the congregation through baptism. Carol Mifflin, Margaret and Orville Swatman, Neal Beemer, Donna and Douglas Newman were baptized on Sunday, June 16. Barbara and Douglas Beemer were baptized the preceding Friday.

—James Pycoc, reporter.

GOOD READING for 1946

THE NEW BOOK AND TRACT CATALOG has been mailed to all the subscribers to the *Saints' Herald*.

If you need more copies, the coupon below is for your convenience.

HERALD PUBLISHING HOUSE
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Gentlemen: Kindly send copy
copies
of your new Catalog, "Good Reading
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AUGUST 31, 1946

15 (799)

BULLETIN BOARD

Change of Address

Albert A. Scherer
Hampton Apartments
27 Greenwich Street
Providence, Rhode Island

Request for Prayers

Prayers are requested for Clyde Hunt of Emmett, Idaho. He is suffering from a tropical disease contracted in India, where he was stationed during the war.

WEDDINGS

Lewis-Lonzo

Myrtle Irene Lonzo, daughter of Mr. and Mrs. Pete Lonzo, and Clyde Norman Lewis, both of Sugar Creek, Missouri, were united in marriage at the home of the bride's parents on July 23. The double-ring ceremony was performed by Pastor Ephraim Brown.

Crown-McBride

Wilma McBride, daughter of Mr. and Mrs. Floyd McBride of Mapleton, Kansas, and Dale Crown of Fort Scott, Kansas, were married at the bride's home on August 11. The Reverend Arthur Collins, uncle of the bride, officiated.

Elefson-Blair

Betty May Blair, daughter of Mrs. Glen Grimm of Lewiston, Idaho, and Elbert Lee Elefson, son of Mr. and Mrs. E. A. Elefson of Butler, Missouri, were married June 1 in the Christian Church in Lewiston.

Births

A daughter, Delores Sue, was born to Mr. and Mrs. Virgil E. Bradshaw of Marshfield, Missouri, on August 5. Mrs. Bradshaw is the former Evelyn Rust.

Mr. and Mrs. Urban F. Black announce the birth of a son, Kenneth Urban, born August 13 at Chester Hospital, Cambridge, Massachusetts.

Elder and Mrs. Virgil Billings of Gaylord, Michigan, announce the birth of a son, John Neal, born August 14. Mrs. Billings was formerly Helen Hoisington.

Our Departed Ones

McGEE.—Cathern, was born at Pisgah, Iowa, on July 28, 1874, and passed away at the Jennie Edmondson Hospital in Council Bluffs on August 12, 1946, following a stroke. Her home was in Emerson, Iowa. She was baptized a member of the Reorganized Church in her early youth. Her husband, Charles McGee, preceded her in death in 1917.

She is survived by two sons: Earl and Merl, both of Henderson, Iowa; two daughters: Mrs. Nora Smith, Henderson; and Mrs. Alta Moore, Muskegon, Michigan; two sisters: Mrs. Caroline Richardson, Jerome, Idaho; and

(This space for Address Label.)

Mrs. Lennie Clark, Pisgah, Iowa; five brothers: William and Orvie Fredenburg of Yakima, Washington; Jesse Fredenburg, Little Sioux, Iowa; Oscar and Harvey Fredenburg, Pisgah; and thirteen grandchildren. Funeral services were held in the Christian Church in Henderson, with Elder V. D. Ruch of Council Bluffs in charge. Interment was in the Farm Creek Cemetery.

HANNAH.—Charles, was born at Smith's Falls, Ontario, on May 1, 1875, and died, after a long and painful illness, at his home in Hamilton, Ontario, on August 4, 1946. As a child, he moved with his parents to River-view, where he united with the Reorganized Church. He lived for a while in Erin, then moved to Hamilton, where he served as pastor of the branch for a number of years. He was an enthusiastic supporter of every movement to advance the cause of his religion, until ill health forced him to retire.

It was through his efforts that the Hamilton church was built.

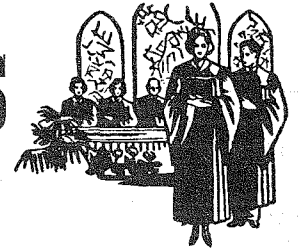
Surviving are his wife, Elizabeth, and a son, Ellis. Elders James Pycok and James Wilson were in charge of the funeral service.

DAIKENS.—George William, was born at Chatham, Ontario, in 1875, and passed away February 23, 1946, in Roseland, where for the past twenty years he had made his home. He was baptized into the Reorganized Church many years ago, remaining faithful throughout his life.

He is survived by his wife, Daisy; a daughter, Mrs. George Clifford, Detroit, Michigan; a son, George, of Windsor, Ontario; a sister, Mrs. Frances Meyers, of California; and two grandchildren. Funeral services were held in the Morris Funeral Home in Windsor; Elder James Pycok was in charge. Interment was in the Victoria Memorial Cemetery.

NEW CHOIR ROBES

for Increased Church Interest



Now is the time to get ready for the fall season. These fine robes will add to your worship services. The styles pictured are available in fine material, good workmanship, and moderate prices.

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Several styles of collars for women's robes are available. Write for information on styles and prices.

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"A SERVICE INSTITUTION"

The Saints' Herald

Volume 93

September 7, 1946

Number 36

The Eternal Affairs of Man

By J. A. Koehler

Beginning a new series of radio transcriptions on the subject "The Social Philosophy of the Modern Prophet"



BISHOP KOEHLER

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New Horizons

Religious Education Week

September 29 to October 6

Program Materials for Sermons and Worship

The Saints' Herald

Volume 93

September 7, 1946

Number 36

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The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Religious Education Institutes

Registration for the Ontario Institute, September 13-15, should be sent to Almer Sheehy, 344 Maitland, London, Ontario. Please notify Bro. Sheehy, also, if room is desired.

Registrations for the Flint, Michigan, Institute, September 20-22, should be sent to Glen A. Hardy, 1426 E. Kenneth Street, Flint, Michigan. Requests for rooms should also be addressed to Brother Hardy.

Registrations for the Aurora, Illinois, Institute, September 27-29, should be addressed to Dwight Davis, Y.M.C.A., Room 323, Elgin, Illinois. Requests for rooms should also be addressed to Brother Davis.

Registration, in each case is \$1.50.

P. S.

"NEW HORIZONS"—your own department — is presented brand - new, spicy, thoughtful, zesty, in this issue for the first time. We are giving it the best position in the paper—the center double-spread of pages. And, to paraphrase Lincoln, it is "of the Young People, by the Young People, and for the Young People."

NEW HORIZONS! Who is directing this department? Step up and get acquainted and say, "Pleestameecha." . . . Harold Sandy, Ex-GI, European Theatre of the War, idea man, layout expert, and holder of the veto power for squeiching bum starts. . . Naomi Russell, essayist, poet, editor. . . . These are the main staff. Assisting with enthusiasm and interest are Ruth Midgorden, graduate in journalism from Iowa State College, and a recent addition to our editorial staff. . . Mabel Holman, artist, sympathizer, understander, originator of the phrase, "I've got an idea," and sister to everybody who needs a sister. These folks are right here helping to make it a success, and we expect help from dozens and hundreds of you young people Out There.

NEW HORIZONS! Read it, please. Then write us. Will you?

* NOTE TO WRITERS. For a considerable time now the shortage of paper and the 16-page size of our publication has greatly reduced our opportunity to use the articles our friends have sent us, and articles of merit have had to wait all too long for appearance. Now, in order to anticipate the time when more space is available, we must try to be ready with supplies of articles to fill the pages.

Writers often ask for suggestions. Articles can be in any one of a great many fields related to the church work: doctrine, biography, church history, philosophy, personal problems, church work, branch problems, religious education or secular education and child-training.

The requirements of modern readers is placing an increasing emphasis on good quality. The most important part of an article is its content—its thought, purpose, and the reliability of its information.

Literary style is an important item. Fancy writing is not demanded and is often objectionable. But the article should be clearly written and easily understood by the reader.

As to length, we can use anything from short sketches and fillers to articles of two thousand words in length. Whenever possible, manuscripts should be typed, double-spaced, one side of paper only. Inexpensive paper is as good as any. Crowded writing leaves no room for editorial corrections.

Our writers work on a volunteer basis, as many workers in other departments of church activity do. No budget to pay for articles is available. The friendly good will and devotion of our writing friends make it possible to carry on this important part of the church work. We deeply appreciate their contributions.—The Editors.

EDITORIAL

Report From Presiding Bishopric

From our experience in temporalities since 1931, it is natural that we should, like sailors after a storm, scan the horizon from time to time to see what portentous signs there may be. The late President Smith was ever alert to our financial trends, and no one took greater satisfaction than he did in the liquidation of our debts and the establishment of reserves. He and Bishop DeLapp have labored closely during and since those trying years to get and keep our finances on an "even keel."

In 1944 President Smith pleaded for consistent efforts to "maintain or increase" our income and suggested there would be some necessary and large expenditures. He also believed our income would "probably" be reduced after a "cessation of armed conflict."

When the Presiding Bishopric made report of income for the first six months of 1945, he hailed with pleasure a "distinct improvement of income over the same period" in 1944, "despite the fear of some" to the contrary. Hostilities had not yet ceased.

Now, after the war has been over for a year, we find that our income, instead of being less than for the same period in 1945, shows an increase of more than fifteen thousand dollars. We congratulate the members for their fidelity to the cause, and recommend that they give careful thought to the report which will be found in this issue of the *Herald*. We are assured all will be encouraged to feel our missionary forces can "be expanded as rapidly as we are able to select and train men for pastoral and missionary responsibility."

Most encouraging reports come to us from all fields of labor, showing

the work is unquestionably onward, and we join the Bishopric in the hope that we may come through the year with a record comparable with and even better than that of 1945.

THE FIRST PRESIDENCY,
Israel A. Smith

In Appreciation of Services Rendered

Bishops M. C. Fisher and E. L. Traver

Making way for an appointment in succession, a recent *Herald* carried an official announcement of the retirement of E. L. Traver as Bishop of Maine District, and M. C. Fisher as Bishop of the Southern New England District, in which it was observed such formal and indirect statement was hardly adequate in consideration of the long and faithful services of these men in connection with the work of the Bishopric of the church. With this we are in agreement, and come now on behalf of the church to express appreciation for the good ministry of these our brothers in arms, for so long a time made available to the church.

Elder Fisher was ordained a Bishop in 1908 and has served in this office in both the Maine and the Southern New England Districts. Elder Traver was ordained a Bishop in 1927 and has served as Bishop of Maine and concurrently acted for a considerable period as president of the Boston branch and of Southern New England District.

Both have given much time and effort taken from their business and families in order to render this helpful service to the cause and its people. Many Saints therefore, as well as the church, are appreciative of their ministry. Nor is there any reward beyond this, the heartfelt gratitude of those to whom one has been helpful, together with one's own consciousness of faithfulness in service to others.

Ordinarily the *Herald* would have referred separately to the work of Bishop Fisher and to that of Bishop Traver. Their retirement at the same time, however, and the years and intimacy in which and during which they have worked together in the same office and area suggested that they be included in the one expression of appreciation.

And if a personal reference be allowed, may it be observed it seems fitting that

one who has so long and favorably known these men, and worked with them, and been the recipient of their fine hospitality as well as their helpful ministry as has the writer should have it given him to bespeak the gratitude of the church for the services of our Brothers Traver and Fisher, and to express for them best wishes in their every undertaking and association.

J.F.G.

Across the Desk

A VERY PLEASANT INCIDENT occurred during the Lamoni reunion when Miss Ann Dewsnpup, daughter of Ernest Ritson Dewsnpup, drove into Lamoni in a battered jeep and announced that she had come to see the place of her birth, and the college over whose destinies her father presided in 1898 to 1899, and 1903 to 1905. Brother E. J. Gleazer, Jr., and some of the other church officials received Miss Dewsnpup, listened to her story, and thoroughly enjoyed taking her over the Campus and suggesting pictures which might be of interest to her father and mother, who now live in England and expect to celebrate their fiftieth wedding anniversary soon after Miss Dewsnpup's return to England next June.

Miss Dewsnpup served for several years in the British Air Force, but since she was an American citizen by right of her birth in Lamoni, she transferred to the American Army in Europe about two years ago. It was as an American citizen that she bought her bullet marked jeep in Paris and secured its transfer to this country, and she certainly showed true American spirit in driving alone from the West Coast to Lamoni, and thence to Denver.

It was pleasant, indeed, to have this contact with Dr. Dewsnpup who did so much for the college forty years ago.
F.H.E.

The hope that facism and communism would "cancel out" each other seems misplaced. One well-known writer says: "It is a mistake to describe facism as the contrary or enemy of communism. The contrary of slapping a man on the right cheek is not slapping him on the left cheek, but not to slap him at all. Both facism and communism are slaps in the face of democracy." They are enemies of democracy, not of each other. The church must throw its power on the side of democracy.

OFFICIAL

Financial Report of First Six Months of 1946

We are submitting herewith a comparative statement of income for the first six months of this year and of 1945, exclusive of Oblation and Surplus:

	1945	1946
January	\$135,276.21	\$138,536.68
February	87,937.38	103,871.57
March	79,385.85	84,168.66
April	77,682.80	64,578.17
May	68,052.08	65,575.97
June	69,171.83	75,909.22
Total	\$517,506.15	\$532,640.27

This shows a net increase for this period of \$15,134.12.

In view of the industrial unrest resulting from strikes and slowing up of production and the decrease of employment during some of the months of this period, this is a most encouraging report. We wish to express our appreciation to those who have made such a fine showing possible, and at the same time to give thanks to the General Church officers and district and branch representatives who have participated in the work which has brought such excellent results.

The months of April and May were the only two months in which there was a decrease of income in 1946 as compared with 1945. It has been our experience that in practically every General Conference year the income for these months is reduced or has a tendency to decrease. However, it is our opinion that the benefits received from General Conference show up in increased income in subsequent months.

The General Conference of 1946 approved the expenditure of funds for building purposes for Grace-land College, the Auditorium, and the Independence Sanitarium and Hospital. Due to unfavorable conditions and a lack of building

materials, the administrative officers of the church have postponed action in respect to these building projects until conditions are more favorable.

In the meantime, it is important that we keep before us our needs and try to make provision during this time of reasonably good income to raise the funds that will be necessary to complete these building projects.

The \$200,000 appropriated for the Auditorium is scarcely adequate under present conditions for roofing the dome of the Auditorium with copper, doing the stonework around the walls supporting the dome and putting permanent roof on the flat deck of the building. Other funds will be needed to do some of the work on the interior which is highly desirable. As it is the policy of the church to do such work on a cash-in-hand basis, the accumulation of funds is necessary to assure completion of this project in due time.

It is also important that we keep in mind that the missionary work of the church must be given consideration above everything else. We have now reached a point where our missionary force can be expanded as rapidly as we are able to select and train men for pastoral and missionary responsibility. Our financial policy has placed us upon a sound foundation, and we should be able to support a reasonably large ministerial personnel in the years which are ahead of us. Reserves adequate for the present have been provided for and a continuation of the policy of setting aside funds for ministerial reserves as men are appointed and as they labor from year to year will assure us of financial strength in the future. Therefore, it is highly essential that we continue to teach the financial law, encourage our members everywhere to file their financial statements, pay their tithing and give offerings according to their ability.

We believe it is possible to continue through the balance of this year to equal the favorable results of 1945; with the united help and support of all, we should move forward more rapidly toward the goals of the church. As we do so, let us

continue to give thanks to God for the many blessings we have received, and seek divine guidance for our present and future endeavors.

THE PRESIDING BISHOPRIC,
G. L. DeLapp,
H. L. Livingston,
W. N. Johnson.

August 12, 1946.

Kearney, Missouri, Anniversary

The undersigned had believed that he had made a record for use in these columns of a delightful sojourn he made to Kearney, Missouri, on Sunday, May 19, at the request of President Emery E. Jennings of the Far West Stake.

On that day the Saints there celebrated the first anniversary of the organization of the branch. When it was organized in 1945 there were about twenty-five members and this membership had increased until, as I recollect, the enrollment was more than twice the original number. I occupied at the eleven o'clock service but on account of home conditions was not able to stay for the other activities of the day; but did participate in a very fine repast supplied by the good women of the branch. The branch is under the leadership of Elder Guy C. Adams, and the leader among the women is Sister R. L. Fulk. The branch has made a splendid record, and judging by the enthusiasm in evidence at the first anniversary it will continue to grow in numbers and spiritual strength.

ISRAEL A. SMITH

Pastor Niemöller, now resident in Switzerland, is quoted as saying in substance, that he is looking for "some form of Christian socialism that will not in practice produce a police or totalitarian state, that will be a vigorous protection of the individual's democratic rights." The difficulty seems to be in most European countries there is neither democracy nor individual rights. Niemöller, like some other Christians formerly thought Russia would be helpful; but now has abandoned the idea.

American altruism during the excitement of the war is suffering a sharp decline.

THE PRICE OF LIBERTY

PART 2.

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."—*Doctrine and Covenants* 112: 9.

The question of the legality of maintaining a representative at the Vatican has been a grievous one, and it has been before the American people on numerous occasions. Opposition forces believed it was definitely settled in 1867, but it has been revived by the appointment of Mr. Myron C. Taylor. From a strict construction of the Constitution, it has never been legal. Whether it is or has been advisable from the standpoint of politics or commercialism is debatable and highly controversial.

The following is a brief history of the matter up to 1929:

An article on Cardinal Spellman appeared in the January 28, 1946, issue of *Life* magazine. This prelate, who has been a close friend of Pope Pius XII, was also a trusted advisor of the late President Roosevelt, and has probably played a more important part in American political life in recent years than any other churchman in this generation. He undoubtedly as the spokesman for the pope, advised President Roosevelt that Mr. Myron C. Taylor would be very acceptable as a personal representative at Rome.

This article states "during and before the Civil War, the United States had maintained a minister at the Papal Court. But in 1870 all papal territory was seized by Victor Emmanuel II to complete the unification of modern Italy." The loss of temporal power of the pope should certainly have terminated all diplomatic relations between this country and the Vatican. There are few parallels to the abrupt severance of relations with the Vatican in 1867. Within two months after James Lewis, a Scottish missionary for the Prebyterian Church living in Rome, had been notified that he had been placed in "the power of the Inquisition, both for arrest and imprisonment," the Congress of the United States passed a law containing the following provision: "no money hereby or otherwise appropriated shall be paid for the support of an American legation at Rome from and after the 30th day of June, 1867."

President Polk, in 1847, on the plea of "commercial interests," said in his message to Congress that it was ex-

pedient for us to have diplomatic representation at the Papal Court. The pope at that time was actually temporal sovereign of what was called the "Papal States," embracing a considerable portion of Italy. Trade between this country and these "States" was on the increase. The first step was the appointment of Jacob L. Martin in 1848 as *charge d' affaires*. James Buchanan, afterward President, then Secretary of State, issued instructions to Mr. Martin, in which we find the following:

There is one consideration which you ought always to keep in view in your intercourse with the papal authorities. Most, if not all the governments which have diplomatic representatives, are connected with the pope as the head of the Catholic Church. In this respect the United States occupies an entirely different position. . . . Our direct relations with the Papal States can only be of a commercial character.

International law preserves to any foreign minister while living in the country to which he has been assigned "the privilege of religious worship in his own private chapel, according to the peculiar forms of his national faith, although it may not be generally tolerated by the laws of the State where he resides." Under this provision, the American Minister arranged for services to be held in his residence, and in 1859 Minister Stockton gave his approval to the organization of the Grace Church, which used the liturgy of the Protestant Episcopalian. The owner of the palace wherein he was domiciled refused to allow the American minister to continue to occupy the premises unless these Protestant services were discontinued. They were thus compelled to find other quarters outside the walls of the City, and this incident was the basis for the drastic action taken by Congress in 1867.

There had always been strong opposition in Congress to any Legation at Rome. In 1860 the House of Representatives refused to appropriate money. The climax came on January 29, 1867, when again the Congress was considering the appropriation of funds for this consular service.

Thaddeus Stevens introduced the following amendment:

Whereas it is beneath the dignity and contrary to justice that this nation should be represented at any Court or Government which prohibits free worship by American citizens within its jurisdiction of the Christian religion; and whereas the Roman Government has lately ordered the American churches to be removed outside of the city and prohibited the free exercise by them of the Christian religion therein: Therefore, no money hereby appropriated shall be paid for the support of the United States legation at Rome or for the future expenses of such legation.

This precipitated a heated controversy, and during the discussion of the measure, Representative Willam E. Dodge read a letter he had just received from a Reverend Dr. Prime, who wrote while visiting in Rome as follows:

"ROME, JANUARY 4, 1867

"For six years and more the Scotch Presbyterians have had a station here. Indeed they have two: one the Free Church, the other the Church of Scotland. The chaplains have held service every Sabbath in their own apartments with a few of their countrymen, rarely more than thirty or forty being present: No sign or notice is allowed to be put up on the house to designate it as a place of worship. The stranger finds it advertised at his hotel, and coming to the number, prowls up the dark, stone stairways to some very upper chamber; and there, as secretly as the early Christians in the catacombs of Rome or in the dens and caves of the earth, he finds a few likeminded who pray and hear the Word. These services disturb no one and the authorities do not disturb them. They affect to ignore their existence altogether. On Saturday, December 29th, 1866, the chaplains of these two missions were served with the following warning . . . :

"British Consulate at Rome
Dec. 29, 1866.

"Sir:

"It is my official duty to inform you that Monsignore Randi, Governor of Rome, has just communicated with me that you are holding illegal religious meetings in your house, which you must know are prohibited by the Roman law, and that you have thus placed yourself in the power of the Inquisition, both for arrest and imprisonment. But as the Monsignore permits me to give you this notice I would seriously advise that you at once put an end to these innovations, and that you visit Monsignore Randi at Monte Citorio and assure him that you will never again repeat these illegal acts. I hope in this way you may possibly suspend your exile which is now hanging over you.

"I am, sir, your most obedient servant,
"Joseph Severn, British Consul."

"To Rev. James Lewis."

It was this letter from Dr. Prime that swayed the members of the House of Representatives. No official information was then available from the State Department, throwing light upon the status of the congregation which for years had worshiped in the private chapel of the American Minister. Therefore, the preamble to Mr. Stevens' amendment was voted down, and the following clause was inserted in the bill: "No money hereby or otherwise appropriated shall be paid for the support of the American legation at Rome from and after the thirtieth day of June, eighteen hundred sixty seven." The vote was 82 for, 18 against. This denial of government funds was approved by the Senate without debate, and on February 28, 1867, less than two months after the governor of Rome had commissioned the British Consul to notify the Scotch Presbyterian missionary that he was "in the power of

(Continued on page 7.)

The Eternal Affairs of Man By J. A. Koehler

Number One in a Series on "The Social Philosophy of the Modern Prophet"

SHORTLY before the coming of Jesus, there arose in the firmament of humanity what is perhaps the greatest aggregation of philosophical stars that ever existed in so short a time within so limited an area. Some of those philosophers were called Epicureans. In the opinion of St. Paul, the disciples of Epicurus were a superstitious lot. But even superstitious people may have ideas about the good life.

Jesus may not be rated as a great social philosopher by some men who think they are the only realists. But philosopher or not, he pitted his teachings against the philosophy of the Epicurians, when he said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body, what ye shall put on;" and stated that meat and drink are not the essence of the good life. You may read part of that story in the sixth chapter of Matthew.

The Epicureans were pleasure lovers. In the opinion of Jesus they loved pleasure more than the really good; that is to say, they had mistaken ideas of the good. It is true, they said some pleasures are better than others. They even went so far as to say that some excessive good pleasures may be bad. The principal pleasure of the Epicureans seems to have been well-prepared, dainty foods. To feast on delicacies was almost the essence of the good life, provided one did not eat beyond reason, and get a bad spell of indigestion or gout.

Psychology says that pleasures exist only in the mind. But you will not miss the mark far if you say that the philosophy of the Epicureans concerned the pleasures of the body. And if Epicureanism is philosophy,

then, without question, Jesus was a philosopher.

But let's go on with our story. The statement, "Take no thought for your life, what ye shall eat," (unless we regard it as little more than a negation of "Epicurean" philosophy) is opposed to what Moses declared the Almighty said, and even to other things that Jesus himself stated. For Moses said, as representing the mind of God, that man *should* have a care about what he is to eat. That is the meaning of "subdue the earth," and "in the sweat of thy face shalt thou eat bread" all the days of thy life, and much more to the same effect.

Moreover, unless Jesus intended merely to oppose a "feed trough" concept of life with a philosophy of "human" values, he was opposed to the facts of life. One of those facts is that unless man sows, he may not reap. Unless man is willing to "sweat" that he may live, he cannot live. And facts have a way of out-arguing everything else. They are irresistibly convincing.

We make more fuss about industry—I mean about economic affairs in general—than we do about all other affairs put together. And we are sure that we shall always find it necessary to have a care about the supply of food and clothing and the other things we want, until we return to the dust from which the body came. We are sure that industry is one of the eternal affairs of man.

We know too that matrimony and government and culture are eternal affairs of man. Since that is true, the life of man must be more than "meat," and the body more than raiment. *Human* life is a quest for happiness. But happiness is not identical with banquets. It is not identical with literature and music and

recreation. We may even have "religion" and still be unhappy. For true happiness is a feel of worthiness. It is a feel that accompanies the consciousness of having cultivated our capacities, and of having used our means and opportunities to the advancement of worthy purposes or the promotion of worthy objects.

If you are truly human, you cannot have a feeling of worthiness while you feast through "devouring widows' houses," or through the mortgage-foreclosure route, for instance. No real human being can be happy while he is party to affairs that impoverish the lives of others. To be truly happy a person must love righteousness and hate iniquity. He must have both sentiments and convictions about the conduct of the eternal affairs of man. He must have a philosophy of life.

A philosophy of life cannot come out of a vacuum. It may arise only out of experience of the world in which we live, and particularly of the eternal affairs of man. So that even a religious philosophy—if it is truly a rational explanation of the life of the soul—must be a philosophy of *everyday life* or the eternal affairs of man.

If we first add matrimony and government to industry, and then add to that sum the cultural affairs of peoples—education, worship, and everything else which man must do to fit himself for the proper conduct of his primary affairs—the sum total is the eternal affairs of man. And we would say that the eternal affairs are the activities man must promote properly to sustain life, to preserve health, to enlighten the mind, to improve the morals, to quicken the spirit. For that repertoire of functions is the very essence of the truly good life. And we would say an explanation of that life is a philosophy.

It should not be necessary to argue that the good life must be lived in society, I mean in civil society—the all-inclusive society, not merely the family or the church, but the society which is composed of all the specific modes of association. Nor should it be necessary to argue that civil society must be just, as well as orderly and efficient, if it is to be the essence of the good life. It should not be necessary to argue that if religion would attain its objects, it must concern itself with the proper conduct of the eternal affairs of man.

It is necessary, however, to argue that it is quite as essential for religious peoples to master the eternal affairs of man—the affairs of industry, matrimony, and government—if they are to attain the objects of *true* religion, as it is for *any* people to master those affairs if they are to promote their peace, prosperity, and happiness. I say it is necessary to argue that, for this is a crucial question on which even the members of our own church do not see eye to eye. It is either that, or it is a case of not caring enough about a true social philosophy to pay the price of possessing ourselves of it. In which case, philosophy is an annoyance.

The high point in this group of talks on "The Social Philosophy of the Modern Prophet" is, we believe, the truth that was in the mind of Jesus when he said: "But seek ye first the kingdom of God, and his righteousness," or *to establish his righteousness—which is the righteousness of civil society—and "all of these things shall be added unto you."* All these things which all feeding trough philosophers seek first, with no thought of promoting the "righteousness" of the "kingdom."

The all-inclusive fact of society is that it is "peoples" giving direction and control to affairs that promote common interests. In other words the all-inclusive practical fact of human society is *government*. Kingdom righteousness is government—government that is ordered with judgment, as Isaiah said, and established with justice. And when we say that, we say kingdom righteousness is an

implementation of a true social philosophy.

Fascism, naziism, socialism, communism, democracy—almost any theory of industry and government, even the American way, is called a social philosophy. Whether they are philosophies in the true sense or not, all are concerned with the eternal affairs of man. All say, in effect, that the fate of man is shaped by the manner in which these affairs are conducted.

That is what the genius of prophecy has said from its beginning. Moses said it. Jesus said it. The modern prophet said it. And while the philosophic concepts of secular leaders may be as far apart as the east is from the west, or the north pole from the south, Moses and Jesus and the modern prophet are in perfect accord.

Even today, secular philosophies may treat of economic affairs principally as they affect the life of the body. They may be loaded with Epicurean elements, for we too are pleasure-seekers. The primary concerns of most philosophies may be meat and drink, but religious philosophies—principally those of Jesus and the modern prophet—treat of the eternal affairs of man as *activities that are requisite to the perfection of his moral and spiritual nature*. In the opinion of these two prophets, the right conduct of the eternal affairs of man is the principal or primary means of attaining the objects of true religion. In truth, the pressure of the wants out of which these affairs arise is God's invitation to science and the practical arts, or to practical activity. And the conflicts and disappointments, the crises and all, that arise from the manner in which these eternal affairs are misconducted are God's invitation to seek to conduct those affairs aright. They are nature's invitation to seek the true philosophy of social life, that it may be implemented in the eternal affairs of man.

If the devil cannot beat you in prayer, he cannot beat you anywhere.—Paul Rader.

The Price of Liberty

(Continued from page 5.)

the Inquisition both for arrest and imprisonment," a law had been enacted by the Congress of the United States that closed the American Legation in Rome. One writer states:

This action, louder than words, declared that if nationals, whether they were English, Scotch, or Americans, sojourning in Rome were molested by papal authorities on account of their beliefs, and deprived of the enjoyment of the modes of worship their consciences dictated, the Government of the United States would and did condemn such a course by the legislative act that terminated diplomatic relations with the Papal States.

It appears that this letter from Dr. Prime was the deciding factor, and while no official information was available from the State Department, the Congress proceeded to act, and included the clause to which reference has already been made, providing that no money "hereby or otherwise appropriated should be paid for the further support of the Legation at Rome."

The Senate concurred without debate, and on February 28, 1867, less than sixty days after the Governor of Rome had commissioned the British Consul to notify the Scottish Presbyterian Minister that he was "in the power of the Inquisition both for arrest and imprisonment," the law had been enacted that closed forever the operation of the American Legation to the Vatican.

Israel A. Smith

(To be continued)

From a Young Saint

I enjoy reading the letters others have written, telling of their experiences in coming to know God. I am fifteen years old, and have been a member of the Reorganized Church since March, 1942. For a short while I taught the primary class at church school, and now I am serving as branch librarian. I am thankful that I am a member of Christ's church; I hope that I can prove my gratitude through service.

If there are any young people who would like to correspond with me, I shall be glad to hear from them.

CLARA TERWILLIGER.

Box 111
Fisher, Arkansas

SEPTEMBER 7, 1946

7 (807)

► This is a department for young people, and we trust that they will read it—not turn the page and leave it for an older generation to examine to the last word. The plan is that it shall be directed and written by the young people, and by their friends, so that it will meet their needs.

New

New Shoes to March to Zion

By RUTH MIDGORDEN

TO some, "New Horizons" will sound as shopworn as "there's nothing new under the sun." It seems like the same old gaff, the urge of someone to challenge someone else to do big things. And that smacks of piano-thumping revivalism, especially to pessimists viewing the possibilities of atomic destruction.

Perhaps most of the church's young people will think immediately of Zion. Some will groan with hopelessness and disparagement. We've been marching to Zion so long that our shoe soles have worn out. Maybe it's time to find another pair of sturdy boots and "look down the road a piece" to get our perspective again.

* * *

All organizations which exist any length of time have goals. We've been told that before. A college honorary may be established to "promote friendship among the members, stimulate professional attitudes, and render service to the school." The goal of the Reorganized Church of Jesus Christ of

Here Is the Writer . . .

Ruth is the most recent addition to the editorial staff at the *Herald*. A graduate of Iowa State College, she came to Independence immediately after receiving her B.S. degree in journalism to assist in the editing of church school publications. She was editor of the *Student*, the Iowa State daily, during her junior year, and is now writing a novel based on college life.



RUTH MIDGORDEN

Latter Day Saints is to preach the gospel and to establish Zion, the big step toward the eventual building of the kingdom of God. We've heard that before, many times.

"Preaching the gospel" and "building Zion" have degenerated into little more than two often-repeated phrases for many of us. That attitude is obvious because Zion isn't established. We're to be compared with the earnest and emphatic brother who told his congregation, "This is the church of God, because it is the church of God." All of these phrases have become imbedded in our thinking from the time we started to Sunday school. Few of us know the full significance of those building stones and do too little to find out. That is complacency. Some of us have caught a glimpse of the vastness and richness of the Zion movement. But some from that group have sensed, too, the problems. They have decided to let someone else trail-blaze.

* * *

If we have joined the church, we have covenanted to do our best to "preach the gospel" and "establish Zion." That covenant is a living lie that mocks too many of us. Preaching the gospel means showing people the truths Christ spoke. The establishment of Zion is a great task in developing a spiritual, social, and economic way of life clean enough and whole enough to qualify for kingdom-building.

Unfortunately, most people cannot be convinced of the "self-evident" truths when their well-meaning teachers speak in one way and act another. The basis for harmonious living and Zion-building rests upon the truth of statements like these: "To thine own self be true" and "thou must be true thyself, if thou the truth wouldst teach."

No one need be ashamed of Zion,

nor of the "preposterous" idea that a group of people, if they are spiritually elevated, can build such a God-given system of living. Into this Zion, of which we've spoken so often, are incorporated the dreams of the world's consecrated men and women—ideas of world brotherhood, racial equality, health, care of needy people, initiative for the more talented, a spiritual bond welded by a love of God and of people. Is there an ideal or a plan more worthy of support?

* * *

Yet many of us joke about Zion and the gathering Saints. We point about us and pick out faults of individuals and of the church. Few of us are willing to bear the strenuous spiritual exercise and the condemning results of being honest with ourselves.

We could ask ourselves questions like these: How long am I going to be satisfied to be a Latter Day Saint in name, one of the "chosen people"? What is my attitude toward Negroes, Jews, Catholics, Japanese—do I really believe all men are of one blood and are brothers? What does equality mean? How does it feel to be truly humble? Do I realize the overwhelming force that love of God brings? Have I experienced the things possible by faith?

* * *

The early church failed to redeem Zion because it lacked "sufficient men of spiritual quality. The same lack will be fatal to Zion's endeavor in any age."* Is Zion "the human dream, which will never be realized," as a prominent Boston minister told a group of students last winter? We don't be-

Horizons

lieve so, we EMPHATICALLY do not think that, or we wouldn't belong to this church.

There are laws governing the building of the kingdom of God. There are laws governing the ways people live. There are commandments from God in all of the Three Books of the church, pointing the way unmistakably. And still we continue to negate by our actions and words the truths we profess.

Each person must answer for his own hypocrisy; ignorance of the law here as elsewhere is no excuse.

Young people get a little sick of hearing, "You are tomorrows' leaders; prepare today." They develop a crusty layer that hardens the surface but doesn't necessarily stiffen the spine. It's an undisputed fact, from the standpoints of history and just plain genealogy, that today's young people ARE

tomorrow's leaders. It's a fate we can't escape. Does this ideal of Zion mean enough to us that we can face ourselves objectively and analyze our shortcomings? And after that is done, can we accomplish the even more painful task of abolishing those shortcomings, often so enjoyable, at the price we may need to pay?

*F. Henry Edwards, *Commentary on the Doctrine and Covenants*.

The Trouble-Shooter

What to Do . . .

If You Can't Go to College!

SO THE GIs have quit standing in chow lines and P. X. queues, and are now standing in line at the college and university doors. And you are so far down the line that you know they're going to put up the bars and say, "Sorry, no more room" before you get there. Now, what to do about it. Take a look at the following:

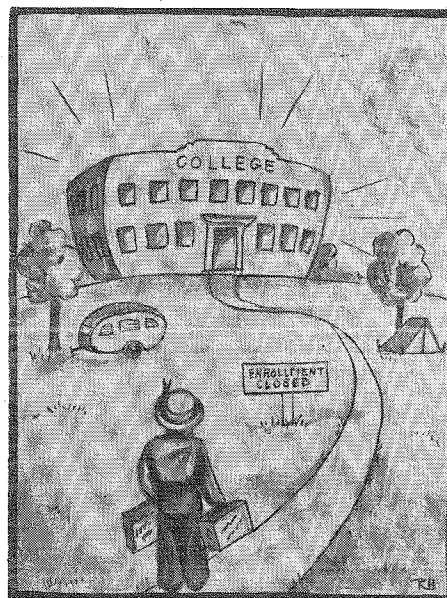
1. Don't give up. There are always discouragements in the way of a person who wants to accomplish anything, particularly in education. Those who weaken and quit trying, and give up their hopes, accept an inferior chance in life. You've got this chance at an education coming to you. It is the best chance of getting it with government aid that you will ever have. Stay in there, keep your application on file and alive at a number of schools, and your chance will come somewhere.

2. Get a job that will serve as a practical background for the work you eventually hope to do. If you're

planning to major in business administration, get a job in an office where you can find out what makes things tick. If your aim is a degree in architecture, get a job with the local contractor. Start at the bottom and work your way up through sand, cement, and white pine to the textbook. You'll learn what it takes to build a house before you read about it. If you're interested in people and hope to do social work or help the neurotics straighten out their complexes, get a job where you can meet the mill and throng—sell hats, shoes, or ice cream: see the human picture firsthand.

3. Do preliminary work in your spare time. Take an extension course from the college or university which you plan to attend; it will familiarize you with the work you are to have later on, and the credits are as good as if you were attending classes.

4. If no jobs or correspondence courses are available in your chosen field, make as much money as you can. You'll need it when you get the long-awaited invitation to enroll.



5. There will be more room at the schools in a few months, or in another year. All the fellows are going now because it is the popular thing to do, and Uncle Sam is helping out with a little cash. But before long some Ex's will discover that there is study and work at college, and will drop out. A few more will find they do not have the mental capacity for higher education. Some will marry and have children and need more income than Uncle is furnishing. They will drop out and go to work. Then there will be more room, and that is where you come in.

Questions for this column are welcome; as many as space permits will be used.

CHALLENGES

By Norma Anne Kirkendall

—1—

AS I EAT MY lunch daily in a cafeteria, I am in the habit of watching my fellow diners and trying to figure out personalities. It is not only fun but provides much character material for future writing of articles or sketches. Recently a woman has been seating herself near me, and I have been much interested. Her tray is always loaded with miscellaneous dishes of food, usually an odd assortment with several desserts. These dishes she spreads around the table in haphazard arrangement and proceeds to the business of eating. Her right hand moves as rapidly as possible on its movement from plate to mouth, and as it makes its trips, the left hand alternates with a slice of bread. A bite of dessert, then salad, bread, meat, dessert, a quick gulp of water—never a movement lost. The chewing process seems to be forgotten and the food merely swallowed as rapidly as possible. I am fascinated by the whole procedure. But this is not all, for as she eats she talks to herself. I have come to the conclusion that she is repeating a rote prayer with that meal. Yet those words of prayer are so mixed up with the slovenly eating habits that I am relatively confident that both physical and mental indigestion are the only real results.

Many of us face life in exactly this same manner. We have available in the great cafeteria of living such a variety of things that we rush to do something of everything. We grab onto a good solid habit but put with it the frivolities of uncertain pleasures. We stuff our minds full of irrelevant and inconsequential facts and hesitate only long enough to take up a new scheme. Then along with this we try to carry on a rote religion which we can fit in with all these other activities. Is it any

wonder that muddled thinking and inadequate moral concepts are resultant?

—2—

T. and I climbed up the narrow and twisting stairways to the top of Kirtland Temple. I have been up there many times and always admire the view. Yet this day as I emerged from the final trap door I knew this was different. The deep blue of the sky with its abundant fleecy clouds was distinct from the azure of Lake Erie visible to the north. The whole atmosphere was so clear and calm that the world seemed to have halted in an attitude of peace. A brisk breeze carried the odor of pine and a pungent smell of burning wood. Glancing downward at the trees made them seem a soft green carpet for the entire area, for even the highway was hidden underneath overhanging boughs. Each house was nestled cosily amid the green. From the west we looked down upon the now slate roof of the Temple, interrupted by the gabled windows. Here, hidden from the general view, lies the real proof that loving hands builded this structure. Each of these gables is decorated with the Greco design, similar to that reflected in the lower auditoriums. Where straight beams could have served, beauty was not forgotten.

This is the test of true religion, whether it be real and potent to an individual. There are many people whose outward acts reflect a desire for the title of *Christian*. Yet it may be perceived that at the core of the character the real meaning of Christ's gospel has not yet been absorbed. The building seems adequate and beautiful, but in the soul where man cannot look so easily, the structure is rough and bare.

—3—

The newspapers are crammed full of advertisements and articles con-

cerning housing for veterans. The situation remains critical, and the main cause of this problem seems to be the real shortage and high price of building materials. Almost any building which has a floor and a roof has been converted into a dwelling house for one or more families. I'm wondering why some smart young man has not started his home of adobe and thatch. The word *adobe* describes a type of brick fashioned by hand from mud and then dried in the hot sun. The roof of a dwelling thus built is covered with palm leaves and a comfortable house is the result. This type of home is common in the Latin American countries, and adobe houses have been found which are hundreds of years old.

The real value of an adobe house is that only the materials at hand are used, and only hand labor and natural resources are employed. No experience, expensive, or hard-to-get items are necessary. A human life is much like a home. The luxuries of life are not essential to produce a successful and well-rounded life. Too many people feel that membership in a club, a high-priced automobile, the best available clothing, weekly attendance at a theater, and numerous other things are essentials for living. What they need is a little adobe building and a realization that true happiness comes not in the possession, but in the experience gained in acquiring those possessions.

—4—

Mrs. Elizabeth Hasler of Primrose Hill, Chelmsford, England, lived to be over 105 years old. On that birthday she made the statement to her children, grandchildren, and great-grandchildren that her age was largely due to hard work and a contented mind. One may wonder now how a person gains that contentment. Those children have recently gone through the horrors of war and even now are experiencing the rigors of postwar food poverty. They are quite familiar with hard work, but I'm wondering if they are content with life as it comes.

Contentment is an elusive quality of mind which few people possess. Often those who have most of the world's possessions are the least content. Neither wealth, education, nor family esteem will assure contentment. True contentment is not necessarily complete submission to all events as they come. The really contented individual needs not necessarily approve of all things in their present condition. I believe that a person is content only in his personal satisfaction of work well done.

—5—

Recently a good friend gave me a gift—some excellent French perfume with the alluring name of "Passion." You need read the news ads only rarely to see "Danger," "My Sin," "Taboo," and "Temptress." These names and their accompanying odors are designed to make the simple soul feel adventurous. A drop of the exquisite perfume placed in exactly the right place makes the quiet girl a veritable siren—or so the advertisements say.

There are many things today which sell only because of their blatant advertising or their pictorial presentation. Their actual value is negligible, and their real influence on a person's life is unnoticeable to any great degree. One must learn to look beyond the name or the advertising to see the real worth. Not every person who claims to be a Christian lives a Christlike life.

—6—

Reunion time is here again, and at these reunions people gain new ideas and added enthusiasm. The common remark is, "I want to take this back to my home branch." After one reunion last year, I attended a prayer service in one of those home branches. One sister stood to give her testimony concerning her visit to the reunion and especially one particular sermon. She said, "I can't remember what he said, but it surely was good." Well, at least she was honest, but her presence at reunion was valueless to her home branch.

Now I wonder, every time I hear

someone say he is going to take something with him, whether that message will actually ever arrive or be lost in the individual's mind.

—7—

The highest church in the world, measured by altitude, is a Seventh Day Adventist Church located at Puno Laqueque in the Andes. Its altitude is over 16,000 feet. Yes, this is the highest church in the world but very few people know of its existence.

Here we are with an even greater claim, the *one* church, but to most of the world we are as unknown as this highest church. Sometimes we get smug in our own importance and use this leaven to brew and boil in our own stew, rather than use it to leaven the whole world. If we were busy converting our friends and warning our neighbors by word and deed, there would be no time or inclination for the pettiness with which individual branches and lives are polluted. "An idle mind is the Devil's workshop" is true in congregations as well as one person.

God's Blueprint

Dear Editor:

I am sending you the testimony of Brother James Leighton. He attends Central Church in Detroit, and for many years was caretaker of the building and grounds. He had long suffered a throat condition that grew steadily worse, and the doctors warned him he would choke to death unless the cause could be removed. He finally consented to the operation, but it involved the removal of his larynx. When he was able to testify orally, he was always the first to speak, and his testimonies were ever an inspiration. He now takes part in the services by having his written testimony read by the one in charge. I am forwarding this, the first testimony he wrote after his confinement, to you in hope that its appearance in the "Herald" may help someone else.

Elder E. E. Smith,

2955 Belvidere
Detroit, 14, Michigan

My Dear Brothers and Sisters,

Being unable to talk, I take this means of expressing my thanks to you for your kindly interest, your remembrances, and—above all—your earnest

prayers to our Heavenly Father during my illness. Those prayers were heard and answered.

The day after the second operation had been performed, a friend came to see the doctor while he was treating my throat. (I later learned that he was the superintendent of a college for surgeons.) While discussing my case, the doctor said to his friend, "You know, Doctor, up to the very last minute I could not decide what course to take in this operation. I had considered several possibilities, but had little faith in any of them. I knew I had to make up my mind quickly, because this man was nearly unconscious. It was not, however, until after he had been given the ether that the answer came. I said to those standing by to assist me, 'I have it!' for it seemed that a blueprint had been opened up before me, and I followed the lines as they appeared, with the results you now see." His friend answered, "I must congratulate you, Doctor Hammond. It was an operation that I should not have liked to tackle." Could I have spoken, I would have said, "Doctor, that which you refer to as a blueprint, was the hand of God guiding your hand, and the voice of God telling you how to perform the operation," for I am convinced that what happened was a direct answer to your faith and prayers.

I have even more for which to be grateful. Although x-ray and examinations had revealed my heart to be in a weakened condition, it never missed a beat throughout the operation. Several times since my doctor has remarked, "It was the most remarkable experience of my practice." During the first operation they were unable to administer any kind of anesthetic, but strapped me to the table and placed a wooden gag in my mouth. I heard and felt everything that happened, but could not see because I was blindfolded. I think the most welcome words I have ever heard were the doctor's when he said, "That's all, take him to his room." Six days later, after receiving several blood transfusions, I was strong enough to take the ether without any ill effects.

Again I wish to say that I firmly believe that without your prayers I should not be here today. When I entered the hospital the doctor's verdict was, "I'll give him twenty-four hours to live." I ask your continued prayers that I may yet be able to talk. May God bless and reward you.

Brother Leighton.

RELIGIOUS EDUCATION WEEK

Sunday, September 29 - Sunday, October 6

Suggested Sermons Outlines

By Joseph Breshears

These outlines are by no means complete but have been prepared as an aid to stimulate thought. They should be enlarged and adapted to fit the needs of pastors and priesthood members as they are directed by the Spirit. Those using them should first seek to make them their own.

GOD'S WORD FOR TODAY

I. THE WORLD IS IN NEED OF THE WORD OF GOD.

A. "The field is white to harvest" (*Doctrine and Covenants* 6: 2).

B. The failures of the wisdom of man to cure the world's ills.

C. Prophetic insight as pertaining to this day and its conditions.

Isaiah 24: 1-23, The judgements of God upon the earth.

Malachi 3: 7.

D. The time element
Doctrine and Covenants 6: 2, "Reap while the day lasts."

Doctrine and Covenants 64: 5, "Now it is called today."

Doctrine and Covenants 33: 1, Time soon at hand for second coming of Lord.

II. THE CHURCH OF JESUS CHRIST HAS WHAT THE WORLD NEEDS.

A. The fullness of the gospel.

B. The authority to teach THE WORD.

C. The WORD is powerful

1. "Quick and powerful, sharper than a two-edged sword."

2. "The power of God unto salvation" (Romans 1: 16).

III. OUR NEED FOR PREPARATION — "Give heed to my word."

A. Approved workmen needed (II Timothy 2: 15).

B. *Doctrine and Covenants* 10: 10, "Seek to obtain my word."

Doctrine and Covenants 83: 14, "Treasure up in your minds, the words of life."

Doctrine and Covenants 85: 36, "Seek learning by study, also by faith."

C. Academic training a requirement of the world today. We of the church must be a light unto the world (Matthew 5: 16).

D. The world needs religious education. We must be a light unto the world.

E. What the Department of Religious

Education has to offer to help fill our needs

1. Courses of study as outlined in Bulletin 102.

2. Literature prepared to fit the needs of every age group. (Gospel quarterlies, *Guide-Lines*, etc.)

THE LAD LEFT BEHIND

"The child Jesus tarried behind, and Joseph and his mother knew it not."—Luke 2: 43.

1. Religious education is indispensable in the program of the church.

2. Many times we inadvertently leave the child behind in our program of religious education. The child Jesus tarried behind as the adults proceeded toward their destination.

I. SPIRITUAL AND MENTAL NEGLECT OF CHILDHOOD IS WORSE THAN PHYSICAL NEGLECT.

A. Examples taken from juvenile court records, daily newspapers, etc., concerning neglect of children.

B. Parental responsibility

Proverbs 22: 6.

Doctrine and Covenants 28: 13.

Doctrine and Covenants 68: 4.

C. The place of the home in the branch program

1. The spirit of the home.

2. Basic family ideals necessary for kingdom-building.

a. A desire to put the kingdom first.

b. A desire to work in harmony with God through study and application.

c. To seek divine guidance through prayer and fasting.

3. The kingdom suffers because of parental neglect. Children are allowed to "just grow up"

a. Ancient Hebrew fathers diligently taught their children.

b. Same need exists today.

D. The branch program and the child
1. The child is often forgotten in the work of the branch.

a. The undesirable location for classes assigned to children.

b. Qualified teachers assigned to adults. Children get what is left.

c. Inadequate and obsolete materials, equipment, etc., good enough for children.

2. The child is often "left behind" because of adult program.

II. THE RELIGIOUS EDUCATION PROGRAM OF THE CHURCH FOSTERS SPIRITUAL AND MENTAL DEVELOPMENT.

A. The branch and the home work together under plan provided.

B. Adequate, up-to-date materials furnished by the best minds of the church.

C. Leadership Training courses provided to qualify parents and teachers. (See Bulletin 102.)

D. *Guide-Lines to Leadership* offered to assist officers and leaders in providing progressive branch educational features.

Suggested Worship Themes and Topics

By Leola LaLone Sheppard

Theme: GOD'S WORD FOR CHURCHES

"They helped everyone his neighbor; and everyone said to his brother, Be of good courage."—Isaiah 41: 6.

When we speak of the church, we are speaking of people. *We* are the church. Whenever God has given instruction to the church, he was talking to people. As a church we are as one body in Christ.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13: 34, 35.

Oh, brother man fold to thy heart thy brother

Where pity dwells the peace of God is there,

To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer.

He who would climb highest, let him climb as a seeker of God, using the church as a foundation for his climb.

God still talks to us as individuals. Any help or encouragement that comes to us individually should make us better church members. God has a work for the church to do. The church can make the worth of souls great in the sight of God. Each member is important; each task to be done, though small, is important.

One day an artist who was working on a difficult design for a stained-glass window of a great church went for a walk. While he was gone, an old woman came

and cleaned his studio. On his return, the artist missed a tiny piece of blue glass. He asked the woman if she had seen it. "A tiny piece of blue glass? I remember it. It was so small I swept it away. What could you do with so small a piece?"

When the tiny piece of glass had been recovered, the artist took it in his hand, mounted the ladder, and placed it skillfully. To the woman he said, "Now look, for it is the most important part of the design." It was the clear blue eye of the Savior.

There is need of the tiniest candle
As well as the glowing sun;
The humblest deed is ennobled
When it is worthily done.
You may never be called to brighten
The darkest regions afar;
So fill for the day your mission
By shining, just where you are.

The strength, the growth, the effectiveness of the church depends upon the personal and spiritual devotion of its members.

"Thy Church, O God"

Thy church, O God, to us is great,
It claims our love, our very best;
Why should we longer stand and wait,
Or falter in our worthy quest?
When here we have a way to show
Our deepest love in deeds well done,
And thereby cause mankind to know
That we have learned of Christ, thy Son.

God's Word for Families

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."—Genesis 2: 18.

God instituted family life. Family life in a godly home is a bit of heaven on earth. Domestic love and the love of God interblend and reinforce each other. If we can find God in marriage, we will find a vital force that saves the home.

The foundation for success and happiness in marriage is laid in understanding, patience, fairness, co-operation, and, of course, love. Love for God and each other.

A family usually includes children. Parenthood is co-operation with God in the great purpose of making humanity godlike. We share with him in the crowning work of creating lives and souls.

There are many things members of the family must do together to become godlike and a Zion-building unit. They must learn that there is one right way, and that is God's way. They should pray together, play together, work together. God should be a welcome guest

in each home. He will come where he is invited if the invitation is sincere.

Hymn for a Household

Lord Christ, beneath thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng,
Uplift our prayer and evensong.
Dost thou, with heaven in thy ken,
Still seek a dwelling place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found
The fox is sheltered in his ground,
But dost thou still this dark earth tread
And have no place to lay thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait thy presence to be blest;
O Man of Nazareth, be our guest!

—Daniel Henderson.

Family and home are something so closely related that they are inseparable. A home is like a garden where the family grows.

A garden is a place that needs a lot of tender care.

You can't ignore it in the spring and have summer flowers there.

A garden is a lot of work in springtime, summer, fall.

But, oh, the satisfaction just to watch a garden grow,

To see sweet blossoms swaying in the winds that gently blow.

A garden in early morning with petals wet with dew,

Or on a sunny afternoon, bright in every hue.

Or perhaps at even, when the mind has time to roam,

It's the sweetest garden of them all that I compare with home.

A home is a place that needs a lot of tender care,

You can't ignore it ever and still find love growing there,

You have to make home sunny by the things you say and do,

And the way you look and the way you laugh, so others laugh with you.

It doesn't make much difference if the home is large or small

There'll be plenty of work the year around, plenty of work for all.

But, oh, the satisfaction of helping our family grow

Into people of love and beauty, by choosing the seed we sow.

Seeds of love and kindness, tolerance, faith, and bliss,

Where the weeds of hurt and anger can often be pulled with a kiss.

In morning, noon, or evening, when is the home the best?

It's hard to say. The evening, when there's time to think and rest?

But is there ever a time, wherever you may roam,

That you aren't mighty thankful there's a place that you call home?

My home is a garden, and it needs a lot of care,

But it's worth our every effort to see love blooming there,

And if we keep on working through all kinds of weather,

A harvest of happiness into our homes we'll gather.

If you'd like the kind of garden where lovely virtues grow

You're the gardener. Make it so.

Faith in Zion

By R. G. Ayres

Faith is the fundamental principle on which all material, intellectual, and spiritual progress is made. Faith is believing God and making our actions conform therewith. Faith will not allow us to be too much concerned about things as a whole that are in opposition or derogatory to what God has said—and he has said that Zion will be redeemed, if not by us, then by another people.

It seems to me that Zion is a place and a condition to love and enjoy, not a place to go to rectify our present attitudes and leave our present responsibilities to others. Yes, there are a number of people craving for Zion as they understand it, but I am not sure that in our present condition we would be able to endure it, but in our patience possess we our souls.

On the General Church officers rests a great load of responsibility—they have their blue times and disappointments as well as we. Let's not make their work less comfortable by our complaining. If we love our fellow men, we will want to help them. Jesus said, "It is better to give than to receive."

If we still have faith, we will put our all in today and let the morrow take care of itself. Just as soon as we begin to lose faith, we become selfish and critical, and we lose faith when we fail to do our part and trust God with the results. Jesus has said, "Every man must stand or fall by himself alone and not for another," and this ought to bring home to us, first, our own personal responsibility, and then, the value of friendly co-operation.

Patience is one of our best virtues, but it is very little practiced. Patience is

sustained endurance of what is unpleasant, without petulance. It is a gift to some, but it can be acquired with a little practice and self-control.

I have been isolated from the church for over twenty-six years, and during this time I have suffered considerably with physical ailments, diseases, and accidents, and all without the kindly aid of friendly administration of the elders, but I have come through it all nearly 100 per cent, thank the Lord. Too, I have never entertained a thought of what I was going to get out of the church, or what the church is going to do for me.

The church is only an instrument in the hand of God, trying to sell us the gospel and Jesus Christ and bring about a condition that will welcome Christ back on earth. There are some of us who would like to play around with the salesman, thinking to be entertained; but after all, it is not the salesman who entertains as a rule in civil life, but the firm that he represents.

I, too, have my blue spells and discouragements, but with God's help I try to make them my servants and not my master. Were it not for making this subject too lengthy, I would tell you how God has sustained me in my daily work when I thought the particular jobs were impossible; how he answered my prayer at one time in five minutes when the words of the prayer would seem to some people that I was tempting the Lord. If we thoroughly understood and appreciated the atonement, we would have the word "Father" on our lips a great deal of the time, even though we do not feel worthy to be called "Son."

Milton, N. Y.

Compensation

It would be impossible to pay personal commendation to each person who gave of his or her time to make the Blue Water reunion one of the outstanding religious experiences of the year, but the corporate testimony of all who helped was that the effort put forth was more than repaid by the manifold blessings received. The feeling which prevailed among the worshipers at the close of reunion was one of renewed determination to take back to their respective branches the spirit of the forward movement. Even as they left, they discussed plans for their return next year to this holy spot, made even more sacred during the week by the touch of the hand of God.—From a report on the Blue Water Reunion.

Lass-I-Tude and Loung-I-Tude

By Grace L. Krahl

Latitude and longitude, as we know, are methods of measuring angular distances on the surface of the earth.

Lass-i-tude and loung-i-tude are more familiar to us, for we use them oftener—in fact, frequently. While they are methodless and purposeless, they are still of importance, for, in the light of the gospel they are determiners of human destiny.

In the parable of Jesus concerning the ten virgins who were bidden to the marriage supper, five were unprepared for entrance upon the great occasion, for upon their late arrival "the door was shut."

We conjecture the lesson Jesus would teach in this narrative is that preparation for the final bidding to this nuptial feast is a continuous life process, since we do not know the day nor the hour when the son of man will come. Delay and procrastination are disastrous; they consume precious time and offer nothing that is helpful, useful, or valuable, and bring only regret.

Recently I heard of a sister who said that at (a certain) time, particularizing to her listener, she would take up church work. Evidently she was thinking about it, which is a good beginning, but I am reminded of the mother who said to her son:

"John, have you thought of the canary?"

"Yes."

"Have you fed him?"

"No."

"Have you given him water?"

"No."

"Then what have you done?"

"Thought about him."

A really good thinker can scarcely keep being a self-examiner. Such a one finds how irrevocable is time when gone, and that it was only lent to be used in God's service, (which is a broad field) thereby preparing him to some day stand in his Master's presence.

"Every man's task," said Emerson, "is his life preserver."

To leave the world a little better because we have lived, ought to be our common goal, but too often it is a belated one. Repose is hardly compatible with the Latter Day work, nor does passivity characterize a defender of the faith.

The Laodicean soliloquy is an example of lack of continuity and vision, of halfheartedness, and finally retirement into complacency: "I am rich and increased with goods and have need of nothing." None of us would like to have the rebuke that followed this self-satisfied expression applied to us (Revelation 3: 16).

I once visited a good sister who had spent many years of her life in the business world and had acquired financial independence; during the course of our conversation she said, with deepest emotion, "I feel I have sustained a great loss spiritually." Failing strength had resulted in a protracted illness, and she went on to say, "I had time to think." Now, with recovery in prospect, she felt she would like to do something more for the church than she had done in her past life, but she added, "I do not know where to begin or what to do." I offered some suggestions and I'm sure, with her humble attitude, she will find avenues of service that will gladden her heart in the years to come.

It is important to be on the right track, but we will get run over if we *sit* there.

My Rule for Christian Living

Dr. J. Wilbur Chapman had this which he called, "My rule for Christian living": "The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—*The Watchman-Examiner.*

News Briefs

Independence, Missouri

Stone Church

Pastor, Garland Tickemyer

Franklyn Weddle, director of music, was admitted to the Independence Sanitarium on August 10 with a circulatory ailment similar to the one suffered by Evan Fry. During Brother Weddle's illness, Louise Hills Lewis is conducting the Stone Church choir. Director Paul Craig has not yet returned from his vacation in the West. The officers of the Stone Church Savings Credit Union report substantial increases in deposits and a number of well-placed loans; meetings are held each Tuesday evening at the Women's Center. Pastor G. E. Tickemyer delivered his farewell sermon to the Stone Church congregation on August 25. During his pastorate in Independence, he performed 100 marriage ceremonies, assisted in ninety ordinations, and officiated at 600 baptisms. He left Monday morning, August 26, for Los Angeles, California, where he will serve as a general church appointee.

Farewell to Tickemyers

A Zion-wide farewell party in honor of Pastor and Mrs. G. E. Tickemyer was held Thursday evening, August 22, on the Stone Church lawn. Several hundred people were present, representing all the congregations in Independence.

Pastor Tickemyer has served the Stone Church congregation for the past eight and a half years and, with Elder Glaude Smith, has been an assistant to the First Presidency. Elder Smith was master of ceremonies. The program included musical selections by string and vocal trios, and talks by Elder Amos Higdon, associate pastor of Stone Church for the past two years, and President Israel A. Smith. Brother and Sister Tickemyer were then called to the front and Elder Smith presented them a check as a parting token of appreciation from the Saints in Independence. Members of the city-wide women's department acted as hostesses and served refreshments at the close of the evening.

The Tickemyers left Monday morning, August 26, for their new field of service in Los Angeles, California.

—Mrs. D. J. Krahl, reporter

Lockwood, Missouri

Pastor, Ed Heide

District President William Patterson was present to conduct the annual business meeting. Officers elected for the coming year were Ed Heide, pastor; C. Galloway, church school director and secretary; Enoch Coose, treasurer; Bessie Searcy, director of music, solicitor, and historian; Charles Arnce, publicity agent; and Lottie

Young, women's leader. Elder Patterson addressed the congregation following the business session.

—Lottie Young, reporter

Chicago, Illinois

First Chicago Congregation

Pastor, Lyman Jones

The theme for the month, "Protective Measures," was carried out in the July Communion service; Pastor Lyman Jones presided, with H. T. McCaig giving the sacramental address. Other speakers for the month have been Joseph Baldwin, D. M. Wiesen, and Frank Shank. Prayer and testimony services are held at the church each Wednesday evening. The study class met at the homes of Erich Rathmann and Earl Wiggins in July. The annual picnic of the Friendship Guild was held at Berwyn City Park; district officers Joseph Baldwin and Kenneth Lusha and their families were present. An officer's and teachers' meeting was held July 30 at the home of Lyman Jones; plans for the coming year were completed. Harry Goldstein, recently released from military service, worshiped with the Saints on Sunday, July 28.

—Velva Castins, reporter

Lexington, Michigan

The fourth reunion held on the Blue Water reunion grounds at Lexington by the combined Flint-Port Huron and Detroit-Windsor districts was in session from July 27 to August 4. Over six hundred people camped the entire week. Twelve hundred adults and two hundred children were present on the closing Sunday.

Those in charge of the reunion were Apostles E. J. Gleazer and D. Blair Jensen; District Presidents L. O. Brockway and Blair McClain, Evangelist George H. Booth; Missionaries Harry Simons, Jack Pray, Carl Muir, James Pycock, and Warren Chelline, and the local ministers.

Elder Glen Hardy, supervisor of the junior department, and his corps of workers led the children of the camp through new experiences in worship. The choral group, under the direction of Elder Richard Gault, enriched the services with fine musical contributions; a concert was given on Saturday evening. Organized afternoon recreation presented opportunity for physical exercise, and the campfire and evensong activities provided a variety of entertainment that was enjoyed by all age groups. Ralph Braidwood was manager of the commissary.

The theme of the reunion, "We Go Forward With God," reached a literal fulfillment as the church, through various of its members, was assured of continued growth in the areas to which the spirit of work and unity would be taken.

Pontiac, Michigan

Pastor, Randall Hulse

The junior division of the church school provided an Easter program at the morning worship hour on April 21, both children and teachers taking part. Two babies were blessed: Claudia Jean Cook and John Jess, Jr. In the evening, the Zion's League sponsored a candle-light Communion service with Elder Richard Wood of Royal Oak, Michigan, as guest speaker. High lights of the General Conference were reported to the branch on April 28, by three local delegates: Myrtle Berndt, Otto Berndt, and Alfred Streling. The Mother's Day program was presented by the League; a play, "This Is My Mother," was given. District Missionary Supervisor J. J. Ledsworth was guest speaker on Sunday morning, May 26. Prebaptismal classes, under the supervision of Alfred Streling, church school director, began May 19 and continued each Sunday through June 23. "The Church and Her Sacraments" was the theme of the Children's Day program given by the junior department on June 30. Joann Streling and Archie McLarty were baptized. Earlier baptisms were Joann Hempstead Horton and Marion Heath. Verna Schaar Gustavus and the Seraphic Singers of Detroit gave a concert the evening of June 23. The annual church school picnic was held at Cass Lake on June 29. Members of the women's department meet twice monthly; they have served several suppers and wedding receptions recently.

—L. E. Flowers, reporter.

Attends Park of Pines Reunion

While on my way to northern Michigan, I had the pleasure of meeting with the Saints at the Park of the Pines reunion. I can't recall another gathering in which so many rich spiritual experiences were enjoyed by those attending. Brother J. J. Ledsworth spoke in tongues, and the Spirit of God was present throughout the week. I plan to attend as many of the future reunions as I possibly can.

DEE H. LAGRANGE.

113 North Early Street
Kansas City, Kansas

Grateful for Prayers

I wish to express my gratitude, through the columns of the *Herald*, to all those who remembered my wife in their prayers during her recent illness. She has been benefited as a result of their supplications and the mercy of our Heavenly Father. Further prayers for her complete recovery will be appreciated.

John W. Harper
Senlac, Saskatchewan

BULLETIN BOARD

Northern Wisconsin Business Meeting Canceled

The business meeting, which was to have been held Saturday afternoon, August 31, for the election of district officers, has been called off due to the cancellation of the reunion at Chetek. If a district conference can be arranged at a later date, due notice will be given in the *Herald*.

E. Y. HUNKER,
District President.

West Virginia District Conference

The West Virginia district conference and annual business meeting will be held at Wellsburg, West Virginia, on September 14 and 15. The first session is scheduled for Saturday at 8 p. m. Reports of the various departmental leaders and pastors should be mailed before the conference to either the district secretary, Mrs. May R. Griffin, 2001 19th Street, Parkersburg, West Virginia, or the district president, Robert E. Rodgers, Route 2, Wellsburg, West Virginia.

Rich Hill District Conference

The annual Rich Hill district conference will convene at Rich Hill, Missouri, on Saturday, September 21, at 8 p. m., and continue over Sunday. Apostles Paul Hanson and Arthur Oakman will be the ministers in charge. A business session is to be held on Sunday afternoon at 2 p. m. Ministerial reports should be sent to District President William Patterson, and all other reports to Mrs. Mildred Ingram, Butler, Missouri.

Spring River District Conference

The annual conference of the Spring River district will be held at Joplin, Missouri, on September 28 and 29. The conference will begin at 8 p. m. Saturday; the business session has been scheduled for 2 p. m. Sunday. Ministerial reports should be sent to District President William Patterson; other reports go to Mrs. C. E. Wilson, 610 E. Belmont Street, Springfield, Missouri.

Requests for Prayers

Prayers are requested for H. T. Belton of Bantry, North Dakota, who will soon undergo an operation at the Columbus Hospital in Great Falls, Montana.

Mrs. A. Wilson, Box 517, Carnegie, Oklahoma, requests the prayers of the Saints that she may regain her health. She has been ill for about six months.

Prayers are requested for Everette Ulrich of Toledo, Ohio, that he may be healed of

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Dec 46
Mary A Burlington
1510 1/2 Jules St
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the affliction which is preventing him from continuing his ministry.

Mrs. Susie Bryant of Tobinsport, Indiana, requests the prayers of the Saints. She lost the sight of her left eye several years ago, and is now becoming blind in her right eye.

Elder John Pettersson of Chicago, Illinois, asks the prayers of the Saints in his behalf. He has been ill for several months.

Prayers are requested for Mrs. J. W. Parker of Davidson, Oklahoma, and Walter J. Saunier of Enid, Oklahoma. Both are in danger of losing their sight.

WEDDINGS

Sellers-Sutton

The marriage of Dorothy Sutton to William Sellers was solemnized on Sunday, August 11, at 1220 West College, Independence, Missouri. Pastor G. E. Tickemyer officiated.

Berry-Vance

Mildred Vance, daughter of Mr. and Mrs. J. A. Vance, and Striley Berry, son of Mr. and Mrs. Everett Berry, both of Independence, Missouri, were married August 11 at the Immanuel Baptist Church.

McMahan-Pate

Sarah Evelyn Pate and Pvt. Cletis M. McMahan were united in marriage at the Walnut Park Church in Independence, Missouri, on August 10. Elder Claurence Closson performed the ceremony.

Whitehead-Merchant

Elma Merchant, daughter of Mrs. Nadine Merchant of Rich Hill, Missouri, and Louis Whitehead, son of Mrs. Pearl Whitehead of Logan, Iowa, were married August 13 at the Reorganized Church in Logan. Elder W. R. Adams read the double-ring ceremony. The couple will make their home in Warrensburg, Missouri, where Mr. Whitehead will attend college.

James-Coonce

Bonnie Coonce of Kansas City, Missouri, and Orville James of Independence, Missouri, were united in marriage on August 19 at the home of the bridegroom's sister, Mrs. S. S. Arnson, in Independence. Elder J. A. Robinson officiated.

Davis-Land

Mr. and Mrs. John Land of Independence, Missouri, announce the marriage of their daughter, Lonnie, to E. Ray Davis, son of Mr. and Mrs. Arthur Davis, also of Independence. The marriage took place August 12 at Olathe, Kansas.

Long-Waterman

Bernice Waterman, daughter of Mr. and Mrs. Russell Waterman, and Pfc. Joseph Long, son of Mr. and Mrs. J. E. Long, both of Independence, Missouri, were married August 17 at the home of the bride's parents. The Reverend J. C. Davidson officiated.

Reneau-Ebeling

Earlena Ebeling, daughter of Mr. and Mrs. Franklyn Ebeling of Independence, Missouri, and Robert Reneau, son of Mr. and Mrs. Floyd Reneau of Council Bluffs, Iowa, exchanged marriage vows at the Stone Church on Saturday evening, August 24. Apostle George Lewis read the double-ring ceremony. Following their honeymoon in Minnesota, the Reneaus will make their home in Lamoni, Iowa, where Mr. Reneau will attend college.

Sturman-Huff

Mr. and Mrs. Charles Huff of Independence, Missouri, announce the marriage of their daughter, Betty, to Alvin William Sturman, son of Mr. and Mrs. Alvin Sturman, Cole Camp, Missouri. The wedding took place on August 25 at the home of the bride's parents, Elder William Inman officiating. The couple will make their home in Columbia, Missouri, where Mr. Sturman will attend the University of Missouri.

Lemmon-Winegar

Irene Winegar, daughter of Mr. and Mrs. S. A. Winegar, and George Lemmon, both of Hagerman, Idaho, were united in marriage on June 2 at the Reorganized Church in Hagerman. Elder Silas Condit performed the

double-ring ceremony. Mr. and Mrs. Lemmon are making their home in Hagerman.

Gauthier-Mullins

Evelyn Delores Mullins, daughter of Mr. and Mrs. George Mullins of Weiser, Idaho, and Cpl. Eldon E. Gauthier of Chicago, Illinois, were united in marriage on January 25 at Weiser, Idaho. The groom, recently discharged from the Air Forces, expects to attend Graceland this fall.

Orth-Phillips

Donna Cable Phillips, daughter of Mr. and Mrs. Clifford Cable of Ft. Collins, Colorado, and Sgt. George N. Orth, son of Mr. and Mrs. G. F. Orth of Warrensburg, Missouri, were married at the Reorganized Church in Ft. Collins on August 2. Elder K. G. Broliar, uncle of the bride, performed the ceremony.

Births

A son, Ronald Wayne, was born to Mr. and Mrs. James Blakeley of Kilgore, Texas, on August 5. Mrs. Blakeley is the former Dorothy Aaron.

A daughter, Linda Lee, was born May 20 to Mr. and Mrs. Earl Honaker of Ashland, Kentucky. Mrs. Honaker is the former Velma Zimmerman.

Mr. and Mrs. Robert Kuhnert announce the birth of a daughter, Doris Elizabeth, born August 6 in Orlando, Florida. Mrs. Kuhnert is the former Doris Fredrick, a Graceland graduate of 1939. Mr. Kuhnert will return to Graceland in September.

Mr. and Mrs. Glenn Beldin of Lamoni, Iowa, announce the birth of a daughter, Janice Kaye, born August 18. Mrs. Beldin is the former Kay Norman.

A daughter, Dale Ann, was born to Mr. and Mrs. Amos Hermanson, Jr., at the Independence Sanitarium on August 21. Mrs. Hermanson was formerly Shirley Nelson.

Our Departed Ones

DAVIS.—Jemima, daughter of John J. and Salena Jones, was born March 11, 1875, at Knightsville, Indiana, and passed away August 5, 1946, at Bevier, Missouri, following a long illness. She united with the Reorganized Church in early childhood, remaining loyal to her covenant until death. On April 29, 1905, she was married to Benjamin Davis; two sons were born to this union.

She is survived by her husband and sons; a sister, Mrs. Alvin Bloodgood, and a brother, Alma Jones, both of Kansas City, Kansas. Services were conducted at the Edwards Funeral Home in Bevier on August 7. Elder F. T. Mussell of Des Moines, Iowa, officiating. Burial was in the Oakwood Cemetery.

ANTHONY.—Joanna, was born October 11, 1879, near Troutville, Pennsylvania, and died at the home of her niece, Mrs. Donald Maze, in Cleveland, Ohio, on May 13, 1946. She was baptized a member of the Reorganized Church on October 11, 1908, and remained a faithful and devoted worker throughout her life. For many years she managed a dressmaking shop in Cleveland. She was loved and respected by all who knew her. Funeral services were held in Punxsutawney, Pennsylvania, Elder Casimir Nikel officiating. Interment was in the Greenwood Cemetery.

HOFFMAN.—Dora, was born in Marne, Iowa, on March 27, 1867, and passed away July 6, 1946, at the Independence Sanitarium. She and her husband, Jay Hoffman, joined the Reorganized Church over fifty years ago and were charter members of the Armstrong branch in Kansas City, Kansas. Mr. Hoffman preceded her in death in 1927, after which she made her home with her children.

Left to mourn are four daughters: Mrs. Grace Apple, Leoti, Kansas; Mrs. Chelsea Logan, Canada; Mrs. Ruth Bruch, Cherryvale, Kansas; and Mrs. Fern Miller, Hickman Mills, Missouri; two sons: Charles of Oklahoma City, Oklahoma; and Warren of Morehead, Kansas; a brother, Samuel Allen, Spokane, Washington; eighteen grandchildren, and nineteen great-grandchildren. Funeral services were held at the Fourth Kansas City Church, with Pastor Lloyd Siebert in charge and Elder J. O. Worden giving the sermon. She was laid to rest in the Leoti cemetery beside her husband.

The Saints' Herald

Volume 93

September 14, 1946

Number 37



ELBERT DEMPSEY, JR.

THE CHALLENGE

A Message From the War Generation

By Elbert Dempsey, Jr.

Failures and Successes of Man

By J. A. Koehler

Worship Suggestions for October, by Katherine H. Wilson

The Saints Herald

P. S.

Volume 93

September 14, 1946

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

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Judging the Fruit

C. H. Spurgeon used to tell this story:

An American said to a friend, "I wish you would come down to my garden and taste my apples." He asked him about a dozen times, but the friend did not come, and at last the fruit grower said, "I suppose you think my apples are good for nothing, so you won't come and try them."

"Well, to tell the truth," said his friend, "I have tasted them. As I went along the road I picked one up that fell over the wall, and I never tasted anything so sour in my life. I do not particularly want any more of your fruit."

"Oh," replied the owner of the garden, "I thought it must be so. These apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sorts to plant all around the orchard so the boys might give them up as not worth-while stealing. But if you will come inside, you will find that we grow a very different quality there, sweet as honey."

Those who judge the church by its worst members (the hangers-on around the edge), those most like the world make the same mistake.

* THE STORY OF YOUR CHURCH WANTED

It has been suggested that a good series of features for publication would be a pictorial and literary representation of the branches of the church. We would like to have such material, which would be of interest and have general historical value. Such a feature should include the following:

1. A good picture of the church, with due regard for shrubs, trees, and other factors that enhance beauty. It should not have cars nor any people in front of the building. This should be of a good quality to make a cover picture.

2. Pictures of the pastor and other church officers or prominent persons featured in the articles. Snapshots can sometimes be used if light, composition, and background are good, but unless very good they are generally not satisfactory. Studio portraits are much better.

3. A brief summary of branch beginnings and history. This should be interesting, not just a chronicle of dates and events. Length, 1,000 to 1,200 words.

4. An article about the life of the branch today, the services, special events, activities, and other matters. Length, 1,000 to 2,000 words. Should be typewritten, and of as good literary quality as possible.

No army can withstand the strength of an idea whose time has come.—Victor Hugo.

Ideas are like beards: men do not have them until they grow up.—Voltaire.

An idea, to be suggestive, must come to the individual with the force of a revelation.—William James.

* Somebody asked Uncle Joe why he carries so many pens and pencils in his pocket. "I am a poor man," he said. "I cannot afford very good ones—certainly none of these new modern streamlined, atomic models with ball-bearing points, chromium plate, and platinum fixtures. The price of one of them would pay an American grocery bill for two weeks, keep a Chinaman alive for a year, or stabilize the currency of a Balkan monarchy. So I carry these cheap models. Sometimes one or more of them is working, sometimes none. Anyway, it's fun to try them out each morning to see which one is operating for that day."

* POPULAR MAGAZINE asks the question, "A 65-cent dollar?" . . . Well, sir, that would help. Where we buy, it's only worth about fifty cents now.

EDITORIAL

The Appointee Institute

Independence has the pleasure these days of seeing a considerable number of its younger missionaries, pastors, and workers under general church appointment here at headquarters for the Appointee Institute, which began August 28 and continues through September 14. This educational gathering has been arranged and is being conducted by members of the First Presidency, Twelve, and Presiding Bishopric, with assistance from other church officers and workers.

It is a source of great satisfaction to meet with these fine younger men, to observe the excellent program of study and discussion in which they are sharing, and to see the quality of their response and conversation. That the church has been able to call to its service such a quality of men is a tribute to its strength and vitality. It is to be hoped that the years immediately ahead may see their numbers greatly augmented.

Each day's program is full. It begins in the morning with a worship service, and continues with class lectures and discussions throughout the day. In late afternoon there is a period of physical exercise and recreation, mostly on the volleyball courts in the basement of the Auditorium. Evenings are devoted to demonstrations and discussions of methods of visual education, as applied to missionary work. Lectures cover doctrine, homiletics, administrative principles, worship, music, visual aids, and related subjects. Meals are provided for the men at the Auditorium by the Laurel Club, and rooms are found in the homes of church members.

The Appointee Institute is but one of many fine new projects initiated and conducted under the direction of the First Presidency, an evidence of

the effectiveness and energy of the administration in pushing forward the work of the church.

Veteran's Viewpoint

In this issue we are presenting an article by a young church member, a returned veteran of the late war, which some readers may find somewhat strong. "The Challenge" embodies the feelings, reactions, and hopes of a young member who is really expecting something of the church. In a sense he is writing only for himself, but in another sense, what he has to say is representative of his generation—the war generation. Probably other veterans will wish to add some comment to what is here presented; some may even have some different ideas; if so, they will be welcomed.

We who are growing on toward middle age and older now, can remember our own youth. We spent quite a lot of time trying to get older people to listen to our ideas. They did not always pay much attention, but probably we received as much attention as we deserved. At any rate, our whole experience was in seeking to be heard.

Now a new generation is here, with new ideas and a few criticisms. Now we need to learn to listen. In our time, we were the future of the church, but that time is past. The future is represented in these new young people. It will be hard for us to listen and learn in this unaccustomed way, but we must try to do it. We should be respectful of the young, because some day they will be our leaders, possibly even our bosses, thinking in the industrial sense. They may even be our teachers. Certainly they will be our successors. You may think it is a great art to learn to speak; but in your

mature years you know that it is a greater art to learn to listen.

So we present this article to our readers and say, "Listen! Here is the future, speaking to us. We may not agree with the thought, but we should give it an audience."

From the days of our own youth we have modified and changed. We have dropped many of our sharper viewpoints and radical ideas. Our criticisms have been softened. We explain the blunting edge of our perceptions with a euphemism—charity. We are too comfortable in a world that is in many respects evil. Our sin is complacency and contentment. Pope described this sin:

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Only in those who are old, satisfied, and tired are consciences "seared as with a hot iron." God keeps conscience alive in the minds and hearts of the young.

Another thing we should all remember. It is necessary to be kind and patient with the young as they try out their powers. Wise horsemen, when they first put a harness upon a colt and a bit in his mouth, drive with a loose rein, until he becomes accustomed to working in harness and in a team with other horses. Fine horses are developed that way.

Great individuals are developed only in freedom exercised within reasonable limits. There must be freedom, and there must be reasonable limits. In any contact between two generations, both generations should be able to learn something.

We welcome young contributors to share in the work we are carrying on for the church. Their energy and inspiration are needed. Those who have been through the trial of war are more mature than their years.

L. J. L.

WALLS

By Norma Anne Kirkendall

MANY OLD Biblical cities were surrounded by walls which served as a protection against enemy invasion. Yet these walls were not foolproof, for cities were conquered and changed hands often in spite of those fortifications. Probably the greatest war farce of all times was the Great Wall of China, which did nothing to daunt the barbaric Siberian hordes. World War II saw the Maginot line and its counterpart in other localities. But armored force was not deterred a trifle, let alone stopped by concrete and steel. In an age of air power, no wall can be effective in even a small degree.

Walls may serve either of two purposes, to shut someone out or to keep someone in. Great estates are often walled about because the dwellers do not wish vagrants, tourists, or unwelcome guests to intrude upon their privacy. It is a long-honored custom in Spanish countries to build a wall around the home, creating an inside garden which they call a patio. Often these *jardines* are exquisite gems of color, but few people ever see them except the family behind that wall.

Sometimes a person essays to build an imaginary wall about himself as a protection against the "cold, cruel world." This wall of reserve and self-imposed loneliness may serve as a partial buffer against heartaches and petty annoyances, but the world no longer runs for the benefit of anyone individual, but rather for the good of society as a whole. Thus an artificial wall of reticence serves only to isolate the individual, keep his good traits unavailable to others, and cuts him off from the advantages of the association with people like himself in interests and ambitions.

LIKEWISE, a branch may wall itself about. It may impoverish its members and endanger their spirit-

uality by cutting them from the main body. I've heard individuals make the assertion, "We don't need general church, for we are a sovereign body." They start out by not taking publications, supporting missionaries, or paying tithing; and they degenerate to the condition where these things are most needed. "We don't need general church stepping in and telling us what to do. We can make our own decisions." And that attitude implies that the tail wants to wag the dog.

"And we don't see why we have to bring in Brother X to preach to us, when our own Brother Y is just as good a speaker." Brother Y is a good man, well-intentioned, but he works in one spot month after month and is not privileged to gain the broader experience of the visiting man.

The financial wall may become stifling. A branch may be rich and prosperous, maintaining an excellent house of worship; but it may make little or no monetary contributions to the forwarding of the church in other localities. It is as though they verbally state, "The only souls worth saving are our own."

There are dozens of families who never attend conferences or reunions even though they live within walking distance of the meeting place. There are hundreds of families who have no subscription to the official organ of the church, *The Saints Herald*. They are building a wall of church isolation about themselves.

LAST WEEK I was talking to a lady who has belonged to our church for fifty years. (I have no fear of insulting her, for she doesn't see copies of this paper.) She asked about the health of my paternal grandparents, both of whom have been dead for several years. Their death was chronicled in our papers and in several memorial services,

held in her own town, but she had known of neither. Maybe this is a very facetious thought, but I'm wondering how long a period of time will pass after Gabriel blows his horn until someone says, "Why didn't they tell me Gabriel was in town."

Our church has no place for hermit branches or individuals. It's trite but true, "We're all for one, and one for all."

How to Enjoy the Bible

Dr. Howard W. Pope tells the story of a young lady who read a book, and having completed it remarked that it was the dullest book she had read in many a day. Not long after this experience she met a young man, and in the course of time their friendship ripened into love, and they became engaged. During a visit in the home of his fiancee one evening, she said to him, "I have a book in my library which was written by a man whose name and even initials are precisely the same as yours. Is not that a singular coincidence?"

"I do not think so," he replied.

"Why not, I pray?"

"For the simple reason that I wrote the book."

Dr. Pope concludes the story by remarking that the young lady sat up until the early morning hours to read the book again, and when it was completed it seemed to her the most interesting book she had ever read. It wasn't dull at all. She found it fascinating. The secret? She knew and loved the author!

You will enjoy the greatest of all books, the Bible, God's Word, if you love the Author. "We love him because he first loved us."—*Seek*.

Shakespeare vs. the Bible

While speaking of the power of God's Word one night in Hyde Park, I heard a man interrupt, crying out, "There are plenty of other books just as good."

"Well," was my reply, "tell us one!"

"Shakespeare!" he returned.

"Now I happen to know," said I, "many men who were won to Christ from drunkenness, gambling, vice, or ungodliness, by just one verse out of the Bible. Can you tell me of one man rescued from the curse of drink through reading a sentence of Shakespeare, or even the whole book?"

"No, sir," he answered more civilly.—*High School Christian*.

We, the People of the Church, Are Warned

by a leader of youth, an ex-GI, an able student, a scion of a church family of several generations,

Elbert Dempsey, Jr.,

who evaluates our hope of Zion against the background of our complacency, apathy, and lack of vision, and proposes a new and better effort, in a fearless and vigorous article,

The Challenge!

Are the charges true?
Is the remedy practical?
What will we do about it?

CIVILIZATION is tottering. Nations have fallen and cultures still decay. Over much of the globe, morality and decency have dissolved before the specters of fear, hate, starvation. Even the land of the free and pompous quails before unprecedented crime, immorality, and uncertainty. From all humanity rises a plea for security and a better way of life. Communists, clerics, and democrats squabble for the soul of man. All bring promises, but none bring satisfaction.

Where is the light? Who can show man the way to live in peace and harmony and security? From the hills of Missouri to the ruins of Berlin, millions wait for a savior to present his credentials and claim their allegiance. But they wait in vain.

There is on this globe a group which claims a divine mission to establish, here on earth, a Zion community where all who earnestly seek can find brotherhood and happiness. Most men never heard of this group. Most who have think its

main characteristic is an overdose of conceit. If I had not been reared in this group—our church—I would, too.

In the first few years under Joseph Smith, it flourished from nothing to 200,000, built the largest city in Illinois, and conducted large-scale migrations.

TODAY the church is not holding her town in society. The general population and typical religious group is increasing 7 per cent yearly. Her baptisms scarcely equal her deaths. Thirty-five per cent of her people come to church on Sunday. This is a little better than most churches, but certainly not a people about to build the kingdom. Her people are a fine Christian people—better than average—but not kingdom-building quality. Like most local governments and churches, she moved from debt to a generous financial surplus during the lush years following the depression; in fact, her recovery started a little sooner and has come a little farther. Yes, she is a very respectable and normal part of the American scene. But she is not building Zion, she is not building a superior type of people who can participate in Zion, she is not a demonstration to the world

that Christ's way of life can and does work. The triumphant grandeur of many fine old Latter Day Saint hymns is an ironic mockery that should hurt in the singing.

The lethargy that racks our church is largely the impotence born of confusion and mental void. Of course some will say we have the light, and if people would just accept it and live by it, that all would be well. This is true, but our calling is to present a message that an honest and intelligent mind cannot resist, a message that *will* lead men to a better way of life; a message that will reach down into a man's soul and reshape him in its own image. What we offer to the world and to ourselves obviously does not carry this overpowering persuasion and impetus except in rare cases of spiritual intervention.

A ZION-BUILDING gospel will attract, ennoble, and compel men to build Zion. All we have is a Zion-BELIEVING gospel.

We cry that the sinful world and an indifferent membership account for our stagnation. This is a true but fatal apology to our conscience. The *sinful* world is as righteous and anxious for our ministry as we are ever likely to find it. The *indifferent* membership will remain indifferent till it is electrified by a greater vision than it now beholds.

We cannot advance by saying we need a more devoted and righteous people. Our job is to find and follow the program, or gospel, that will *in fact* lead us, and thousands now outside the church, step by step from where we are today to a Zion level of devotion and righteousness. Nor can one do it by simply resolving to be a kingdom-building Latter Day Saint. Such a determination always helps but always becomes snarled in the problems and perplexities of everyday life unless powerfully buttressed by a sense of mission and an enlightened social philosophy such as one sees little of these days.

THREE THINGS are needed if we are ever to be worthy of our calling.

First, we need a clearly defined sense of purpose. This need we meet fairly well. Here lies our greatest strength.

We have a calling to spread the gospel to all the world and to build, in partnership with God, a society of brotherhood, peace, and happiness. This is a challenge to bring out the best in a man. Thousands of our people who have caught the beauty and urgency of this vision are the back-

bone of our branches wherever you travel. Many outside our church have sensed that here is something too big to resist and have joined the church.

But I am thinking of many more thousands in the church who are not stirred by any clear-cut idea of why our church exists or the greatness of our calling. And I am thinking of thousands outside the church who are victims of misguided missionary activity—people who think our great purpose is to fight other churches or make a boast of our relation to God.

We have a great and inspiring goal. It is a way of life that has inspired the noblest minds of all peoples and ages. Christian, pagan, and atheist have all made contributions to the great Utopian dream. It is our proud purpose to bring this great dream to reality. We must always make this goal the center of our thinking and teaching. It must be constantly emphasized in the minds of all our members and all we contact that our one driving passion is to build better men, in order to build a better society, in order to have a better life and still better men for the happiness and salvation of all.

We are engaged in a great adventure. We are in partnership with God and with the greatest minds of history. I have not the space for it here, but there is a stirring story that, when fully told and constantly driven home, cannot fail to bring added strength and devotion to the strongest.

But the more inspiring the goal, the greater the disillusionment, if there are not the means to attain it.

This brings us to our second need and most bitter failure. Our crying need is for a philosophy indoctrinating the people with a clearly understood sense of social responsibility, one clearly and eloquently presenting the need for and the nature of the Christian virtues. I do not mean a philosophy that says we SHOULD have a sense of social responsibility; I mean one that actually BRINGS us this sense of social responsibility.

We have numerous instructions to follow if we would be Zion-building Christians. Each of us, on many occasions, resolves to obey them. As a people we are failing. Our problem is not to find "the way" to live. That has been revealed to us. Our problem is to find the added strength, understanding, and conviction to actually live that way. It would be simple if this were an outright gift also, but our experience proves it is not as a rule. Yet it is waiting to be grasped.

Through the centuries men have found by experiment, study, and accident, a vast body of truths on every phase of human interest. The pale of darkness is being pushed back on every hand. Less and less of human conduct is left to guesswork or prejudice. The farmer can find from the Department of Agriculture just what strain of corn is best for his locality and purpose: his crops are far superior to what they were. When a smallpox epidemic threatens, doctors no longer smoke the peace pipe with the gods or bleed their patients: they know just what to do and the once great scourge is now eliminated as a serious menace. In the fields of psychology and social problems, similar progress is being made. Psychology did not become a full-fledged science till the end of the first World War. It made a few false starts and fumbled a few ideas for the first ten or fifteen years, but since then has made notable progress in mastering the riddle of human behavior.

Christ said that one day we could do greater things than he had done. We can now see why. His purpose was to plant certain principles of life to guide men. Only a few who heard him believed, and only a few of these had the imagination and enlightenment to interpret these things in terms of the life about them and really understand what he meant. Even these gifted few had doubts till after the miracle of his resurrection.

Today as a result of human experience in many fields, scientists can prove many points concerning honesty, charity, dignity, love, and humility in which Christ, in his time, could only inspire a vague belief. As an example—Jesus had difficulty making even the intelligent and open-minded believe that the well-adjusted poor man would be happier than the pompous rich. The modern specialist can prove it to a dimwit in a few minutes with far less power of persuasion than the Christ possessed.

In a sense this is a tendency to make the principles of Zionism, not a matter of faith or vaguely defined belief, but rather a science of certainty. I submit it as the testimony of history that this is the only hope for ever building Zion.

Last year at General Conference, one had to go no further than the cafeteria line in the basement to find why Zion cannot be built now. Being composed of fine Latter Day Saints, it may have been a little better behaved than some waiting lines, but it was not a Zionism-waiting line. I saw a few devoted old brothers and sisters of modest means who must have made a sacrifice to attend conference—the kind who testify long of the Lord's goodness to them and their devotion to the cause. Their dear old hearts

were no doubt breaking that Zion had not been built—but right then they were hungry. They shuffled alongside the line of people ahead mumbling apologetically about being crowded from the rear; and, without any help from the rear, moved right on toward the front. Yes, sir, they had dedicated themselves to Zion in a hundred prayer meetings. You could read it in their faces. But they momentarily wrecked it in a hundred hearts that noon. They didn't need faith in the great goals of the church. Their hearts were steeped in it. What they needed was what we all need.

First, we need to clearly understand what tricky things our minds are. Things we desire, fear, love, or hate pervert our thin thinking. The mind quickly grasps a fact that serves its purpose, but it hesitates and tries to rationalize away one that is unpleasant. The more sincere a man, the less he questions his motives, and the more susceptible he is to this dishonesty and perversion of outlook within his own mind.

This makes it possible for a business man and laborer to study the same material in a dispute and come to opposing conclusions, both with complete sincerity. We are cursed with no end of fervent disputation and glossed-over anti-social action that logical and honest thought would make impossible.

Proof is available to make our people acutely sensitive to the fact that the normal functioning of their own minds often poses a threat to Zionism. And we have proved methods to condition them to sound, impartial logic as the natural approach to life's problems. We can assure our people of a Zionism quality of thinking which is the first step toward Zion. But this first step will never be taken by a ministry whose interest in truths is limited to those in the Three Sacred Books of the church.

From there we go on to other qualities.

Charity, thoughtfulness, friendliness, humility, honesty, and all the other virtues one could name must become habitual to our people before they are capable of Zion. But before these can endure the trials of everyday life and separation from church influence, they must be backed by an array of proof no intelligent man can resist. These virtues must be so thoroughly understood that there can be no doubt about what is meant. No man must be able to gloss over a little sin by telling himself it wasn't really a sin. His teaching must be so thorough that a sin is glaringly revealed at face value. Sin must be made so obviously stupid, and right so obviously beneficial, that there is little room for question as to what will be done.

What distinguishes a fine Zionism man

from an inferior one is his depth of understanding of life and his training to live according to that understanding. We can bring ourselves this depth of understanding and training if we will wed the great goals and truths of the church to the vast body of supporting truths and techniques which men have tried and proved through the ages. Then we will not only understand better what we should become—and why—but we will have the tools to assure success.

But a perfect philosophy is useless until heard and believed.

THIS BRINGS us to the third great need of the church. We need a ministry afire with enthusiasm and understanding for this purpose and philosophy of ours, and capable of presenting it effectively.

Enthusiasm will come with the simple fact of a clear and inspiring purpose coupled with a clear, complete, and irresistible philosophy of life to bring it to reality. More fire will be added as this thing begins to stir the lives and the people as our ministers cannot stir them today. Nothing breeds high morale like success.

Of course we need men who can write and speak eloquently and clearly. A man with sincerity and a stirring message is futile if he cannot hold an audience and put it across. An advanced course in speech techniques and organization would revolutionize the effectiveness of many of our ministers. A golden tongue is not a gift; it is a reward.

We must tailor our ministry to meet the nature of the people. Christ did not speak in parables because that was the best method for all times and peoples. He did it because it was the best way to make his untutored hearers grasp his points. In the early days of our church, all America was swept by a wave of religious hysteria. Every sect had huge revivals with as many as 20,000 camping together. People would walk the length of the state to attend, and emotional fervor often approached fanaticism. Our church, along with the rest, reaped a large harvest. It was a poor harvest. They were won because they believed Joseph was the prophet of God, and they had faith in his church, or because they reveled in the grandeur of his program, or because they believed Jesus was the son of God, and they felt his power in the church. When the prophet was taken, they still had faith but not understanding, and the proud church fell into bickering factions. For some years not one of them had the power of God and held to the principles of Joseph.

We cannot reap such a harvest today in any numbers. Modern education makes men more resistant to emotion or an appeal to faith. Our ministers could cry all night that this church has the same priesthood as Christ set up, and they could quote a thousand Biblical passages trying to prove we were foretold by the prophets, and they would never have converted me—and they do not hold my friends.

But if we can convince men our great experiment has a worthwhile place for them, if we can show them the workable plan to achieve this great goal, and if we use logic and language, the modern man of affairs can understand and accept, then—and only then—can we compete with the doctrine of materialism for the minds and hearts of men. Only then can we hope for any sizable harvest. But once we do rise to meet the demanding dictates of winning an educated man's allegiance, we will reap a more enlightened and firmly grounded harvest than Joseph's Saints proved to be.

We must also remember that there are groups within the church which require different approaches. Much progress has been made toward meeting this problem in church literature, although the lack is very marked for the late teen and twenties age group. In sermons the adaptability to most groups is generally worse and in priesthood visits it is criminal.

Our ministry must not only teach but shepherd. We must have a priesthood that is wise in the ways of life, men who can go into a home and render the service of an expert social worker, men who can use both the sage advice of the Scriptures and the discoveries of science in helping people meet their individual problems, men who will keep the teachings of the church before the people in their daily affairs so that those teachings will become a habit. And we shall have such men in our priesthood when we have the vision and philosophy of which we have spoken to challenge them, and if we arm them with extensive practical training so they can be spurred by the taste of success in their ministry.

THESE are the things we need: the goal, the philosophy to prepare for it, and the priesthood to administer it. Now—what can we do today with what we have?

As individuals we can study a few of these things I have mentioned. A score of full articles should be written on the material I am outlining briefly.

Our ministers must direct their thinking and teaching more to the problems of life and less to the problems of theology.

They must spend less time convincing us the Lord delights in honesty and more time showing how it profits us and the kingdom and how to avoid the pitfalls. Our most effective ministers do this.

But these are small beginnings. To wed the vast complex of modern discovery with the great truths of the kingdom is a full-time job for scholars and men of spiritual vision. And to propagate it fully and correctly among the ministry calls for a full-time staff. The need is for a revival of the School of the Prophets and of the elders with advisory staffs in the fields vital to producing kingdom-building personalities.

I perceive the first step is for the church to select several young men of ability, and mature men of experience to train themselves for this thing. As they make progress in their training, call them together to consult, pray, and study further. As they arrive at concrete results, have them prepare literature and courses of study to send out. Call in members of the ministry to study with them for a time. I see this school as a profound study into the problems of life and the ministry. It is needed to bring up the fullness of the gospel, which according to the best definition I know is "all truth."

It is a step only our church can take, for only we have such an incentive. Only we have the revealed gospel to use as a standard to judge the findings of men. Only we have spiritual assistance in our quest.

Of course such a step will never be taken without a revelation. But I have no doubt that such a revelation will and must come. My purpose is to arouse interest and thought on the subject and possibly induce a few to prepare themselves to participate in it. Thus the move can come sooner, and we can be better prepared when it does come.

Why Prejudice Them?

A visitor of Coleridge argued strongly against the religious instruction of the young and declared his own determination not to "prejudice" his children in favor of any form of religion, but to allow them at maturity to choose for themselves.

The answer of Coleridge was pertinent and sound. "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleburrs and strawberries.—*Presbyterian Record*."

The Presidency of the High Priesthood

By W. E. Wakeman

This article is designed to give help and stability to members who have been troubled by some misunderstandings of the Scripture, and we trust that it will be studied with care for the thought and material it contains. The author has a fine record of pastoral service for the church; as a volunteer worker he has given consecrated leadership. He was until recently pastor of the Englewood congregation, Independence, and will be engaged in evangelistic work in the future.—L. J. L.

"Whatsoever God shall do shall stand forever."

HOLY WRIT is very clear on the fact that there has always been in every age and dispensation a presiding high priest over this greater priesthood, and who also was the president, prophet, seer, and revelator for the church of Jesus Christ.

During the sojourn of the children of Israel in the wilderness and for many centuries later in the promised land of Canaan, we know that the governing Mosaic Law was a shadow, type and symbol of the everlasting gospel in its fullness. This strict schoolmaster, the Mosaic Law, with its covenant, followed the rejection of the gospel through lack of faith and hard heartedness of the children of Israel. So God ordained that it should continue only until the true and better covenant of Christ should again be established on earth. It was, therefore, prophetic in respect to doctrine and ecclesiastical organization of the coming ninth hour Christian dispensation. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Hebrews 10: 1). If the law had a "shadow of good things to come" could not that refer to ecclesiastical government and the "ancient landmark" type of church rule? We find that the church government during the forty years in the wilderness and for many centuries later under the Mosaic Law was indeed highly centralized and was largely vested in a presidential quorum. We find this statement of the Lord to Moses recorded in Exodus 4: 16: "He [Aaron] shall be thy spokesman unto the people." From this record alone, we know that Moses was designated by the Lord as leader, president, and prophet of the early Mosaic church; also, that Moses had two counselors in this presidency is proved by these quotations from Exodus. We quote, "Moses, Aaron, and Hur went up to the top of the hill . . . and Aaron and Hur stayed up his hands, . . . and his hands were steady" (Exodus 17: 10,

12). While this is a reference to the warfare the Israelites waged with their deadly enemy, the Amalekites, it also very clearly symbolizes the necessity for two counselors who will actively co-operate with the leader of the church. This fact is further proved by this recorded statement of Moses to the children of Israel as he was being summoned into the Mount by the Lord: "Behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them" (Exodus 24: 14). After the death of Moses and removal of the holy priesthood by the Lord, we find he was succeeded by the high priest of the order of Aaron or lesser priesthood which was to be only a shadow and type of the government of the church under the Christian dispensation. (See Exodus 34: 1, 2, Inspired Version; *Doctrine and Covenants* 83: 4; Hebrews 7: 11, 12.)

With the passing of Moses, who held office in the Melchisedec or holy order of the Son of God, there was a substitution of a lesser priesthood for his high and holy priesthood. The Lord, thereafter, used the high priest or president of the Aaronic order. It is a well-understood fact among all students of the Old Testament that, after Moses, there was established over the 12 tribes of the children of Israel a high or chief priest who was the president of the Levitical priesthood. All the male descendants of Aaron were by divine appointment consecrated to the priesthood, the firstborn of the family, in regular succession, occupying the office of high priest. With this office there was instituted, as a substitute for the Holy priesthood, the Urim and Thummim (meaning light, revelation, and perfection). It was composed of two stones placed in the high priest's breastplate in order to be upon his heart when he went in before the Lord and was the medium through which the divine will was sought and made known. (See Exodus 28:30.) Until the time of David, when there was no divinely appointed judge, this president of the Order of Aaron exercised also the functions of supreme ruler of Israel. We find that even before the end of Moses' career, the Lord made provision for this presidency. (See Leviticus 8: 8.) This shows us that the Mosaic Law made men high priests of the order

of Aaron by which perfection could not come and which created a *great need* that another priest should rise after the order of Melchisedec and not be called after the order of Aaron (Hebrews 7: 77). As is further explained in this reference, there was created a need of a more excellent ministry which is the mediator of a better covenant which was established from the foundation of the world or in that "early in the morning" Adamic era, upon better promises.

Now we are admonished not to remove "the ancient landmarks," for, as Ecclesiastes 3: 14 relates: "I know that whatsoever God doeth, it shall be forever." Of necessity there are presidents or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in the two priesthoods, namely the Melchisedec and Aaronic. Paul assures us in I Corinthians 14: 33-40: "God is not the author of confusion, . . . let all things be done decently and in order." We find that the unanimous decisions of a quorum of three presidents, who were ordained after the order of Melchisedec and were righteous and holy men, were anciently attended by the greatest blessings. There must be, therefore, of necessity, to avoid confusion, a presiding high priest for this priesthood as well as for the church collectively. Through this presiding officer this greater priesthood (Melchisedec) administers the gospel and holds the keys of the mysteries of the kingdom, even the key of the knowledge of God. One of the ancient landmarks was a lineal priesthood conferred upon Aaron and his seed and in this respect was similar to the Melchisedec. (See *Doctrine and Covenants* 68: 2.) This is emphatic and proves conclusively that the presidency of this priesthood (Aaronic) belongs only by right to the literal descendants of Aaron, and that to the firstborn. In like manner the holy order of the Son of God was confirmed to be handed down from father to son and rightly belongs to the literal descendants of the chosen seed (Ephraimitish division) of the House of Israel to whom the ancient promises were made. God decreed unto Aaron that the priesthood conferred upon him should continue with him and his seed throughout all generations. In like manner did God promise Seth through his father, Adam, that his posterity should be the chosen of the Lord and that they should be preserved unto the end of the earth (*Doctrine and Covenants* 104: 19.).

With the foregoing in mind, is it reasonable to believe that the Lord would make a better and surer provision for the continuance of the presidency of the lesser priesthood which is but an appendage to the greater, than for this greater priesthood? We think not, and

moreover we have the word of the Lord to show that the Lord had made equal provision for the presidency of both the lesser and the greater priesthood. Latter-day revelation (*Doctrine and Covenants* 83: 2) traces this lineal genealogy backward from Moses to Adam 2553 years. This established a precedent from Adam to Noah and God being unchangeable, this holy order would partake of his immutability, except, of course, in case of disqualification through lack of posterity or transgression, in which case the Lord would have the right to choose the next of kin. In *Doctrine and Covenants* 104: 19 where the lineage of priesthood is revealed, it is quite probable that others besides the persons named held this holy order, but those mentioned by name certainly held the presidency of the priesthood in their times and occupied this position by virtue of law of lineal descent, being handed down from father to son or brother to brother.

The New Testament reveals the fact that Jesus Christ was the president of the church or the presiding high priest of the order of Melchisedec during his earthly ministry and upon his resurrection undoubtedly made provision for this highly centralized presidential quorum. Nowhere in the Scriptures do we find that he was to be the last great high priest. To show the immutability of the gospel plan, we quote Jesus thus: "I appoint unto you a kingdom [church] as my Father hath appointed unto me" (Luke 22: 29). A statement of the Apostle Paul throws light on this appointment which we quote: "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers" (I Corinthians 12: 28; Ephesians 4: 11). During our Lord's ministry we find the apostles returned from their mission fields and reported their labors to him as did also the quorum of seventies.

We find this interesting statement of the church organization recorded by Luke: "Then he [Jesus] called his twelve disciples together, . . . and he sent them to preach the kingdom of God" (Luke 9: 1, 2). You will note that the apostles did not send themselves, but the president or head of the church sent them. Later in Luke 9: 10 we find that "the apostles, when they returned, told [reported to] Jesus all that they had done." Then further to record and testify of how the church was governed and organized, Luke states that "after these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, where he himself would come" (Luke 10: 1). And upon their return from their missions we find this happened, "and the seventy returned again with joy, saying, Lord, even the devils are subject unto us" (Luke 10: 7).

We refer to these recorded incidents during Jesus' personal ministry to throw some light on the type of organization he evidently referred to in Luke 22: 29 and to show further proof of the existence, always, of a centralized authority, the presidency.

The Apostle Paul clearly recorded in his writings the existence of a presidential quorum whose residence seemed to be located at Jerusalem, the church headquarters. Persecution later may have caused this headquarters to have been changed to some other city, perhaps Antioch. Statements preserved to us through various New Testament letters assure us that "the ancient landmarks, which thy fathers have set" (Proverbs 22: 28), were not removed. Paul apparently desired to make clear to the saints of his day that there must be a presiding prophet to which others must be subject. We quote Paul thus: "The spirits of the prophets are subject to the prophets. For God is not the author of confusion. . . . Let all things be done decently and in order" (I Corinthians 14: 32, 33, 40). The apostle evidently had this same thought in mind when he dispatched his letter to the saints at Rome, for we find he commands, "Let every soul be subject unto the higher powers" (Romans 13: 1-6). While the Scriptures seem to be somewhat indefinite and to leave much to be taken for granted, yet when pieced together seem to clearly indicate in the church Christ personally organized the "ancient landmark" of the presiding high priest or president. Paul states that after a certain apostolic missionary tour of three years' duration he returned to Jerusalem and visited with Peter. There he states he also saw James, the Lord's brother, and fourteen years later he went up again to Jerusalem and refers to James, Cephas, and John as pillars. (See Galatians 1: 19; 2: 9.) This clearly indicates that the church was centrally governed by a presidential quorum of three men. The writer of the Book of Acts, said to be Luke, throws considerable light on this trip to Jerusalem after an absence of fourteen years. (See Acts 15: 13, 19.) At this time there was great dissension in the church touching circumcision, and it became necessary for Paul and Barnabas to go up to Jerusalem, the headquarters of the church. Otherwise, why should these apostles travel several hundred miles to Jerusalem for instruction and settlement of this doctrinal question? This is an example of Paul's meaning when he wrote: "Let every soul be subject unto the higher powers" (Romans 13: 1). Paul and Barnabas stated their case before the joint council, and after they finished, we find recorded (See Acts 15: 13) that James, the Lord's brother, and undoubtedly His successor in the presidency, answered for

the church. James concludes his verdict by the words, "wherefore, my sentence is, that we trouble not them, which from among the Gentiles are turned to God" (Acts 15: 19). We feel these scriptural citations alone indicate a governing highly centralized council at Jerusalem with a presiding officer over the whole church.

Now let us turn to the *Book of Mormon* and turn the floodlight on its testimony on this question of presidency in the church of Jesus Christ. In the Book of Mosiah, chapter 9, as the Prophet Abinadi concludes a wonderfully inspired and powerful sermon addressed to the wicked priests of King Noah, he says, "therefore, if ye teach the law of Moses also teach that it is a shadow of those things which are to come: teach them that redemption cometh through Christ the Lord." This sermon so inspired and moved upon Alma, then a young man, one of the wicked priests of King Noah, who taught or practiced the Law of Moses, that he repented. His heart was softened and his mind so illumined that we find he was soon entrusted with authority to baptize in the name of the Lord. We find verse 49 of chapter 9 of this book states that the people baptized were "called the church of God, or the church of Christ, from that time forward." Alma was the head of this newly organized Church of Jesus Christ, for verse 51 states that "he having authority from God, ordained priests." To further confirm this presidency vested in Alma I, we find that chapter 11, verses 17 and 18 of the same book states, "now Alma was their high priest, he being the founder of their church. And it came to pass that none received authority to preach or to teach, except it were by him from God."

The record states that about 91 B.C. Alma I, having grown old, passed his authority to his son, Alma II. We quote: "It came to pass that Alma was appointed to be the first chief judge; he being also the high priest; his father having conferred the office upon him, and had given him the charge concerning *all the affairs of the church*" (Mosiah 13: 63). From this plain statement what opinion can one form on the question as to whether the *Book of Mormon* reveals a presidency over the church either Mosaic or of Christ? About six years after Alma II became presiding high priest to the church, we find a reference to the various members of priesthood in the church, namely teachers, priests, and elders lamenting the pride and idolatry of the church. (See Alma 2: 11, 12.) As we read further this same record states this fact to us, "In the commencement of the
(Continued on page 14.)

Failures and Successes of Man

By J. A. Koehler

Number 2 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

DURING the depression which came in the wake of the first World War, I listened to an animated confab about the labor situation. The bell-wether was saying: "And if the government does not do something about it, we will." In the first abatement of noise, I asked: "What will you do about it?" to which that bell-wether replied, "Oh, we'll do something about it." "That may be true," I said, "but what I would like to know is, just what is that *something*, and what will you have accomplished through the doing of it? How does that something bear upon your problem?" To that question he did not know the answer, because he had no philosophy of social life.

History abounds in instances of failures of peoples to ameliorate themselves, because all they knew was that they needed to do "something" about it. That is why, even in January, 1946, after all the "somethings" that have been done, we still have our labor problem. The record of attacks on the social-world problem (which is a moral problem, and which religion calls a spiritual problem) the record of our government of industry, is, for the most part, a record of failures—of failures to master the truths of human life.

The record of industrial-world or, to be more inclusive, the record of physical-world successes is good. Science and the practical arts have really gone places and done things within the last century in particular. You know that without having the story retold.

Physical-world successes are at once spiritual successes, in the sense, that is, that they represent the successes of man's endeavors to improve his mind—which is his spirit. They represent man's capacity—which is a mental or spiritual capacity—to make adjustments to his natural environment.

ONE THING of interest, in this discussion, is the fact that in mastering his physical world problems man had to contend with forces which were *without*; forces which were not only seemingly unfriendly, but which were also illusive. The task of mastering the forces of the physical world was not only arduous, it was also baffling. Nevertheless, in matching his wits against the forces which were outside him, man achieved astounding successes. He has increased his power to produce goods even beyond his requirements.

Another interesting thing is that man's mastery of physical-world forces has made the task of mastering the forces of the social world much more difficult. In truth, in solving the old problem of disease and food and clothing, etc., man has created an almost wholly new social problem. The atomic bomb, for example, has plunged the whole race headlong into a problem of achieving social control through one agency on a global scale. And that, without question, is part of a new social-world problem. We call it the problem of keeping—which means enforcing—the peace.

Of course, as is usually the case when we deal with social questions,

we do not speak the truth. For the truth is, as a few racial mentors try to get us to understand, that the social problem consists in ordering human relations *aright*, or in making human society *just*, as well as orderly and efficient.

We flatter ourselves that we have been trying to do that ever since there was a social problem. And we flatter ourselves that we have achieved some great successes. We have improved employer-employee, or capital-labor relations.

We have improved our educational institutions. But if that represents a notable success, why do we not have a citizenry that is competent to govern itself? Why must people have rulers to govern them? And why are people still foolish enough to call their rulers "benefactors," as Jesus said, when like Solomon and every other ruler, they continuously increase the burdens of the people, and plunge them into national disasters?

EVERYONE KNOWS that, in contrast with the Dark Ages, and even in comparison with the nineteenth century, the lot of man today, in some particulars, has been greatly improved. Man has achieved some social world successes. But so long as almost every important change in government today is an encroachment on human freedom, so long as the people are pawns in hands that have power to do almost what they will, so long as we are torn with civil strife, so long as crime is one of the principal burdens of the nation, and preparation for warfare a necessity—so long as such conditions exist, it is not a time to boast; it is a time to push on to new successes, compared with which the achievements of the past amount to little more than nothing.

I say that in comparison with the masteries that lie before us, the masteries of the past amount to little, because fundamental social successes, in the very nature of things, are moral successes; or, as religion says, they are spiritual successes. And they are moral successes in marital, in-

dustrial, and governmental relations—which are the eternal affairs of all peoples.

THIS IS THE POINT at which we need to take bearings. And when we do, we are convinced that the pyramids of Egypt, the hanging gardens of Babylon, the temple of Solomon, the military roads of the Roman Empire, the modern fighting aircraft, and all such are not social successes; they are moral failures.

We are convinced, too, that the political machinery which our own nation set up in pursuance of its National Recovery Act does not represent a social-world success. It represents instead moral-world or social failures. The activities promoted under that act did not improve the moral fabric of the nation; they did quite the opposite. They did not solve the social problem; they only made it more difficult of solution. For success in dealing with the social problem, consists in achieving, among other things, order and subordination the while *freedom* is promoted. And by such tests certain of our recent national successes are failures.

The test of moral-world or spiritual-world or social-world successes is man himself. Man was made to "become," as religion puts it, morally, spiritually; he was made for social-world masteries. And, as we shall show in future articles, that success is to be achieved, not by tinkering with particular social affairs, but by grounding *the total living-together situation, the community, society regarded as an organism*, in the principles of rights and duties of persons and peoples.

WHEN DID a people ever achieve such a success? The nearest approach to a community or nation grounded in the principle of the rights and duties of man, so far as we have any definite knowledge, was made under the leadership of Moses. There is a mere mention of a communal accomplishment by the people of Enoch, which may be the only consummate social-world success to

be recorded in history. But of that success we know so little that we cannot use it as a basis of argument.

A commonplace occurrence should serve to illustrate the truth I have just mentioned. Everyone knows about automobiles; and every owner of an automobile would like to achieve success with it. Can he do that merely by putting good inner tubes in bad casings? He cannot. Can he do it by having the best carburetor that can be made? He cannot. Success with automobiles may be achieved only by putting *the whole machine* in proper working order.

Nor can family life—which is only a part of the total social life of a people—be made a success merely by serving good food on the table. To be a success, kitchen affairs must be timed to fit in with other family affairs. And these family affairs are at the bottom a system of *personal or human relations*. Therefore, to achieve success in family life *the total scheme of relationships* must be ordered aright. That is a truth which applies universally. We cannot escape it.

SO, THEN, to achieve real social successes, consummate or notable successes, peoples must concern themselves with *the whole scheme of social relationships*. They must concern themselves with the problem of human relationships regarded as a system, or as a whole. To achieve enduring or fundamental social successes, peoples must treat society as a social organism; as a social body having parts which perform special functions, all of which are mutually interdependent and all of which are essential to the success of the whole.

How could a people achieve success unless it had a true philosophy of social life? How could it succeed without making its system of social institutions an implementation of that social philosophy? The answer is simple, it could not succeed. It could only fail.

That is the principle on which Moses built. It is the principle on which Jesus built. It is not the prin-

ciple on which some church men would build, because even they have no real philosophy of social life. But, as we hope to reveal in this group of articles, it is the principle on which the modern prophet would have them build, because he *does* have a philosophy of human life.

They Did It Themselves

The *Woman's Home Companion* for May contains one of the most important stories of social reform to emerge in our country in a dozen years. "We Did It Ourselves" by Helena Huntington Smith tells how that turbulent mixture of races in Chicago's "Back of the Stockyards" area threw out the invading professional reformers and undertook their own salvation, then began a cleanup that really touched the lives and went into the homes and the habits of the people.

Here is something natively American, though it grows upon our soil that is inhabited by the children of aliens and immigrants. It is the old American story of self-reliance, the will to "Do it for ourselves" without outside interference, funds, or help.

This is a story good for all of us to read—especially those of us who look in vain for some rich Santa Claus to come along and solve the problems of our homes, neighborhoods, and churches, some fairy godmother to make the path to success easy, and to transform the bed of thorns, which is the common lot in life, into a bed of roses.

When a person goes down on his knees to ask God's help in any situation, he must arise to realize that the rest of the job is up to himself. Salvation is indigenous; it must start in the soil where it is expected to grow; it cannot be transplanted. The greatest help in the world is self-help, and hence the truth of the old saying, "God helps those who help themselves." That is what the people of Chicago's Back of the Yards are doing.

"The Bible is a book in comparison with which all others, in my eyes, are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength."—R. E. Lee.

WORSHIP SUGGESTIONS FOR OCTOBER

By Katherine H. Wilson

Theme for the Month: "PRAYER"

October 6, 1946

"OUR FATHER, WHICH ART"

Prelude: "Come Ye Apart," *Saints' Hymnal*, 108.

Call to Worship:

"O come, let us worship and bow down: let us kneel before the Lord our maker."—Psalm 95: 6.

Scripture Reading: Matthew 6: 9-16, Inspired Version.

Thoughts on Prayer:

The opening phrase, "Our Father," voices the thought that God is our Father and we are his children. Those who can sincerely begin their prayers as Jesus did, already share in his purpose of communion. "Hallowed be thy name" is an affirmation of reverence and of devotion and a recognition of the nature of Deity—all that is great and good. This contemplation of God's greatness is without purpose unless our awe carries joy in the thought of his coming kingdom—"Thy kingdom come." "Thy will be done on earth as it is done in heaven" is a commitment of loyalty to the purpose of God, the establishment of a heaven on earth. When we first truly desire the will of God to be done in our lives, we can pray in sincerity for his kingdom to come.

A common need for physical sustenance is covered by the plea, "Give us this day our daily bread." It does not say "my" bread, but "our" daily bread, showing a willingness to share with those who have not, that "all may labor together." We have, too, a need for spiritual nourishment, and Jesus has said, "I am the bread of life." In other words, "Give us this day, O Lord, an opportunity to grow spiritually in our daily choices."

The prayer, "And forgive us our trespasses as we forgive those who trespass against us" is not a bargaining process, but rather that God "create in us a new spirit," able to forgive and be forgiven. "Suffer us not to be led into temptation, but deliver us from evil." It is not possible for us to escape temptation, but many seem to merely ask God to direct their way of living and then leave it with him to do all the work. True prayer is a way of life; a desire to know and understand the will and intelligence of God and then do something about it.

There are many definitions of prayer, but they fall short unless they convey to us the idea that prayer is doing. When we analyze the prayers of the Bible, we find they are concerned with the building of this new society—Zion, the kingdom of God on earth and "after this manner shall ye pray."

Inspirational Poems:

Prayer is the soul's sincere desire
Uttered or unexpressed;
The nature of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death—
He enters heaven by prayer. . . .

O Thou, by whom we come to God,
The life, the truth, the way!
The path of prayer, thyself hast trod:
Lord, teach us how to pray.
—James Montgomery.

There are no rules on how to pray.
Each man has his own special way,
And if he kneels, or if he stands,
Or humbly sits with head in hands,
The good Lord hears and understands.

It isn't where his prayers are said,
In the temple or beside his bed,
Or if his praying's long or brief,
Or filled with joy or born of grief,
The answer comes with his belief.

It isn't if he prays at night,
Or while the sun is shining bright.
It isn't when, or why, or where,
Or who—the Lord is always there
Listening—listening for your prayer.
—Naomi Schwensen.

Suggested Hymns:

"Dear Lord and Father of Mankind," *Saints' Hymnal*, 243.

"My Faith Looks Up to Thee," *Saints' Hymnal*, 281.

"More Love to Thee, O God," *Saints' Hymnal*, 284.

"Our Father Who in Heaven Doth Dwell," *Saints' Hymnal*, 315.

Reference Readings:

"Prayer (In Theory and Practice)," by Charles R. Hield, *Saints' Herald*, August 15 and 22, 1942.

"Secret Altars," by Delbert Bogue, *Saints' Herald*, February 15, 1940.

Inspired Version, Luke 11: 1-4.

Book of Mormon, 3 Nephi 5: 97-107.

"Teach Us to Pray," from *The Life and Ministry of Jesus*, by F. Henry Edwards.

October 13, 1946

"FATHER, I AM TROUBLED"

Prelude: "Come Ye Apart," *Saints' Hymnal*, 108.

Call to Worship:

"Pray unto the Lord; call upon his holy name; make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down from heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set on the earth; wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be

subdued; for thine is the honor, power, and glory, for ever and ever. Amen."—*Doctrine and Covenants* 65.

Hymn of Response: "Be With Me Lord," *Saints' Hymnal*, 305.

Scripture Reading: 3 Nephi 8: 14-20; *Doctrine and Covenants* 18: 4, 6; 30: 4.

Thoughts on Prayer:

How can prayer be defined: Prayer is the effort of man to reach God, to commune with an invisible Being, center of all intelligence, wisdom, truth, beauty, and strength; Creator of all things, Father of all. Language and thought fail when we attempt to describe God. We do know, however, that when a habit of sincere prayer is established, life is noticeably changed for the better. Prayer stamps with its indelible mark our actions and demeanor.

Tranquility and calmness, peace and quietude of spirit mark for its own those whose inner lives are so enriched. And we see ourselves; our selfishness, our pride, our fears, our blunders, and mistakes, and develop thereby a humility able to receive and use the grace and power of God. Emerson has said, "No man ever prayed without learning something." A miracle takes place in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Inspirational Poems:

He prayeth well, who loveth well
Both man and bird and beast;
He prayeth best, who loveth best
All things both great and small.
For the dear God, who loveth us,
He made and loveth all.
—Samuel Coleridge.

More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice

Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?

For so the whole round earth is every way
Bound by gold chains about the feet of God.
—Alfred Tennyson.

Suggested Hymns:

"With Thankful Hearts," *Saints' Hymnal*, 79.

"Come, Gracious Lord," *Saints' Hymnal*, 88.

"Father, Bless Thy Word to All," *Saints' Hymnal*, 96.

"'Tis the Blessed Hour of Prayer," *Saints' Hymnal*, 106.

Reference Reading:

Book of Mormon, 3 Nephi 9: 20-36.

Story: PRAY WITHOUT CEASING.

A number of ministers were assembled for the discussion of difficult questions. Among others it was asked how the command to "Pray without ceasing" could be complied with, and one of the number was appointed to write an essay to be read at the next meeting.

This being overhead by a maidservant, she exclaimed, "What! a whole month waiting to

tell the meaning of the text. It is one of the easiest and best in the Bible!"

"Well, well," said the old minister, "what can you say about it, Mary? How do you understand it? Can you pray all the time when you have so many things to do?"

"Why, yes, sir," said Mary. "The more things I have to do, the more I can pray."

"Let us hear how you do this," said the minister.

"Well," replied the girl, "when I open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding!'; while I am dressing, I pray that I may be clothed with righteousness; when I have washed me, I ask for the washing of regeneration; when I begin to work, I pray that I may have the strength equal to my day; when I kindle the fire, I pray that God's work may revive in my heart; as I begin to sweep out the house, I pray that my heart may be cleansed from all its impurities; when I am preparing and partaking of breakfast, I desire to be fed with the manna and the sincere milk of the Word; as I am busy with the children, I look to God as my Father, and pray for the spirit of adoption, that I may be his child; and so on, all day everything I do furnishes me with a thought of prayer."

"Enough," said the old minister. "These things are revealed to babes and often hid from the wise and prudent. Go on, Mary, pray without ceasing."—*Saints' Herald*, July 13, 1940.

October 20, 1946

"ABBA, FATHER, ALL THINGS"

Prelude: "Come Ye Apart," *Saints' Hymnal*, 108.

Call to Worship:

"Exalt the Lord our God, and worship at his holy hill, for the Lord our God is holy." Psalm 99: 9.

Scripture Reading:

"And he said, Abba Father, all things are possible unto thee; take away this cup from me; nevertheless, not my will but thine be done."—Mark 14: 40, Inspired Version.

Worship Center:

Picture, "Christ in Gethsemane," by Hofmann.

Picture Appreciation:

A man of prayer and a place of prayer is depicted in this beautiful and well-known picture of Christ. Let us think of the message of the picture, not one merely of grief and sorrow, but one of strength and courage—a decision and a dedication are being made. "I do always the things that please him," and in this thought Jesus was to leave this place, knowing well the price; but lifted up into a glorious strength and power by saying, "nevertheless not my will but thine be done."

It was possible for God to deliver Jesus from the evil designs of wickedness that were to take place a little later, but it was not possible to save his life and at the same time accomplish his purpose of ministry—a demonstration of the power of resurrection and eternal life. God knew that Jesus would be living below his possibilities were he to fail now—God loved him too well to answer his prayer. Let us meditate for a few moments on the application of this truth to us.

Short Period of Silence and Meditation.

Duet or Quartette: "Are Ye Able?"

Thoughts on Prayer:

In prayer we not only contemplate God, we speak to him and he answers us. Prayer is

fellowship as well as communion. Prayer seems to be the chain which links not only heaven and earth, but the chain which binds, oh, so closely, the hearts of praying people. Have you ever prayed with anyone, particularly a small group, without feeling nearer than you did before? If prayer does nothing else, it will bind a group together. Prayer is recreation. We come to God in our weakness, to be made strong; in our ignorance, to be made wise; in our sickness, to be made well; in our sorrow, to be comforted; in our sin, to be forgiven; in our pride, to be made humble.

Queries for Class Discussion:

What is prayer?

Will prayer change the course of human events?

What does prayer consist of?

What help do we get from the teachings of Jesus as to the method of prayer?

What are the values of prayer?

What should a person pray for?

How does prayer affect one's outlook on life?

What part did meditation play in the life of Jesus?

What are the rules of prayer?

What actually takes place when one prays?

What can we do to improve our prayer life?

How can we experience God?

Inspirational Thoughts:

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in shadows on a dial.

We should count time by heart throbs.

He most lives

Who thinks most, feels the noblest, acts the best."—Philip James Bailey.

"Certain thoughts are prayers. There are moments when, whatever the attitude of the body, the soul is on its knees."—Victor Hugo.

Reference Readings:

Matthew 26: 39, Inspired Version.

Luke 22: 42-44, Inspired Version.

Doctrine and Covenants 68: 4; 24: 3.

Suggested Hymns:

"Come Ye Yourselves Apart," *Saints' Hymnal*, 112.

"Consecration," *Saints' Hymnal*, 293.

"My God and Father," *Saints' Hymnal*, 275.

October 27, 1946

"I PRAY FOR THEM"

Prelude: "Come Ye Apart," *Saints' Hymnal*, 108.

Call to Worship:

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, "Christian, love me more."
—*Saints' Hymnal*, 337.

Scripture Reading:

"I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. . . . Neither pray I for these alone, but for them also which believe on me through their word."—John 17: 9, 10, 20, Inspired Version.

Poem Response:

"I, TOO, SHALL GIVE"

Because I have been given much

I, too, shall give;

Because of thy great bounty, Lord,

Each day I live.

I shall divide my gifts from thee
With every brother that I see
Who has need of help from me.

Because I have been sheltered, fed
By thy good care,
I cannot see another's lack
And I not share.

My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.

—Selected.

Thoughts on Prayer:

We derive the most power from prayer when we use it not as a petition but as a supplication that we become more like Him. Today, as never before, prayer is a necessity in the lives of men and nations. The forces of destruction in the world are pressing in upon us, and evil and sin are rampant. The neglected soul of man must be made strong, the gospel preached in all the world. Only as we remember and appreciate the two great commandments to love the Lord God and our neighbors as ourselves, can we hope to establish his kingdom.

Scripture Reading:

Doctrine and Covenants 83: 9, 10; 85: 38.

Suggested Hymns:

"We've a Story to Tell," *Saints' Hymnal*, 397.

"Christ for the World We Sing," *Saints' Hymnal*, 394.

"Jesus Calls Us," *Saints' Hymnal*, 337.

"Savior, Teach Me Day by Day," *Saints' Hymnal*, 338.

Inspirational Poems:

This day I pray God, give me strength anew
To do the task I do not want to do.
To yield obedience, not asking why;
To love and own the truth and scorn the lie.
To look a cold world bravely in the face,
To cheer for those who pass me in the race;
To bear my burdens gaily, unafraid,
To lend a hand to those that need my aid.
To measure what I am by what I give—
God, give me strength that I may rightly live.

—Arthur Guiterman.

Every morning lean thine arm awhile
Upon the windowsill of heaven
And gaze upon thy Lord;
Then, with the vision in thy heart,
Turn strong to meet the day.

—Author unknown.

PRAYER

O God, my heart would praise thy works;
So long it has been still.
Now words of gratitude and prayer
My wakened being fill
And tremble in my soul with great
Immensity of thought—
Accept my humble, earnest thanks
For lowliness you've wrought.

And let my heart and body drink
Thy great sun's golden rays;
And let me, pausing, quietly think
On all thy mighty ways.
And let my whole self bow in prayer—
Mind, body, soul—and then—
Dear God, with faith and willingness
Let me be born again.

—Irene Robinson.

The Presidency of the High Priesthood

(Continued from page 9.)

ninth year of the reign of the judges over the people of Nephi, Alma delivered up the judgment seat to Nephihah, and confined himself wholly to the high priesthood of the holy order of God" (Melchisedec, Alma 2: 28). Does this indicate a presidency in the church? Alma II's written testimony fully answers this question for we find Alma 3: 3 states: "I, Alma, having been consecrated by my father Alma, to be a high priest over the church of God, he having power and authority from God to do these things." (See also Alma 73: 73 and 4: 1.)

Apparently the office of prophet or president usually carried with it the custodianship of the sacred records. It is very interesting to note this line of descent as the years passed. We find the sacred office of presiding high priest passed from Alma II to his oldest son, Helaman. (*Book of Mormon*, page 437, verses 31-33.) He was followed by Shiblon, Helaman's brother (page 540, verses 1, 2). Then came Helaman, son of Helaman, Shiblon's nephew (page 541, verse 15). After this we find that Nephi, son of Helaman, moved into this holy office (page 552, verses 33, 34). The record speaks very highly of Nephi and his miracle-working priesthood. In the *Book of Helaman* 4: 22, we find this testimony that the people did esteem Nephi "as a great prophet, and a man of God, having great power and authority given unto him from God." The *Book of Mormon*, like the New Testament, does not contain a detailed complete account of what was done in the church. Mormon states it thus: "This book cannot contain even a hundredth part of what was done among so many people" (3 Nephi 2: 92). That is to say we have few of the details concerning "the first church which was established among them after their transgression" (3 Nephi 2: 96).

Upon the visit of Jesus to the Nephites after his resurrection he proceeded personally to organize his church as he had in Palestine. As Paul explains: "God set in the church: first, apostles," and true to this order, Jesus called twelve disciples whom he armed with great authority. It appears that the Lord brought his new covenant and baptized all into this new covenant church. Mormon records (3 Nephi 12: 1) that there "can not be written in this book, even a hundredth part of the things which Jesus did truly teach unto the people." This indicates that the various steps taken by Jesus to organize his new church on

this continent are not recorded. Apparently Nephi's apostleship or discipleship was extended into presidency after Jesus finally ascended into heaven. We find he kept the sacred records and passed them on to his son Amos who succeeded him as prophet and president (*Book of Mormon*, page 683, verse 22). If Christ is the same yesterday, today, and forever, would he not designate a leader or prophet to whom he might reveal many things for his church collectively? We believe he did, and that Nephi and his son Amos, followed by his son Amos, were the presidents of the church in this hemisphere in order named. Mormon in his abridgement of the plates wrote this very significant warning: "Wo unto him that shall deny the revelations of the Lord and that shall say, The Lord no longer worketh by revelation, or by prophecy" (3 Nephi 13: 59). We know that Jesus promised he would build his church upon the rock of continued heavenly revelation (Matthew 16: 18) this, to avoid confusion, has always come to the divinely chosen prophet and presiding high priest. Wisely and truly Solomon was permitted to write: "I know that whatsoever God doeth it shall be forever." Let us therefore not remove the ancient landmarks for we might, as Mormon so clearly warns, become like unto the son of perdition (3 Nephi 13: 59, 60).

Two Hundred Lives

A few years before the war, a humble villager in eastern Poland received a Bible from a colporteur who visited his small hamlet. He read it, was converted, and passed the book on to others. Through that one Bible two hundred more became believers. When the colporteur, Michael Billester, revisited the town in the summer of 1940, the group gathered to worship and listen to his preaching. Billester suggested that instead of giving the customary testimonies they all recite verses of Scripture.

Thereupon a man arose and asked, "Perhaps we have misunderstood. Did you mean verses or chapters?"

"Do you mean to say there are people here who can recite chapters of the Bible?" asked Mr. Billester in astonishment.

That was precisely the case. Those villagers had memorized, not only chapters, but whole books of the Bible. Thirteen knew Matthew and Luke and half of Genesis. One had committed all the Psalms to memory. Together, the two hundred knew virtually the entire Bible. Passed around from family to family and

LETTERS

Healed By Heavenly Visitor

I have read many letters in the *Herald*, and have received much encouragement from them. I now feel that I should add my testimony; perhaps it will help others.

When I came into this work, I prayed earnestly for a spiritual experience; I believed in the divinity of the church, but I wanted a special testimony to supplement my faith. One night my wife took suddenly ill; there were no elders within twenty-seven miles of us, so we prayed for her recovery. Later that night, in vision I saw our bedroom door open, and three men entered the room. I was given to know that one of the three was Moroni. He told me they had come that we might have prayer together, so we knelt and, with Moroni offering the first prayer, we each prayed for my companion; she was healed. I hope others will continue to contribute their testimonies, for they mean much to the Saints.

AARON JOHNSON.

R. F. D. No. 1, Box 274
Uniontown, Pennsylvania

A Spiritual Experience

Mrs. Ethel Whitten of Maple City, Michigan, writes of an experience she had on August 28. She has been a member of the church since June 27 of this year, but states that prior to her baptism she received many blessings. These, she believes, were the result of her obedience to the gospel while investigating the church and its teachings. After joining, she prayed for the ministration of angels and received a direct answer to her prayer. Sister Whitten relates that she saw an angelic visitor during a vision, and although no message was received, she was greatly comforted by the experience.

Requests Prayers

Mrs. J. H. Toon, Box 191, West Sacramento, California, writes that her sister, Mrs. Zela Grace Perkins, is ill of a nervous breakdown at the Eastern Oklahoma Hospital at Vinita, Oklahoma, and requests prayers for her. Mrs. Toon also desires administration for her sister, if an elder can make the visit.

brought to the gathering on Sundays, the old Book had become so worn with use that its pages were hardly legible.—*The Sunday School Times*.

News Briefs

Western Montana Reunion

The western Montana reunion was held August 4 to 11 at Deer Lodge; the theme for the week was "I See the Need of a Kingdom Builder." Apostle Charles Hield, Seventies Z. Z. Renfro and Joseph Yeager, and Evangelist Ray Whiting were the general church representatives in charge. Classes were held for the priesthood, women's department, and young people; junior church was supervised by Mrs. June Norwood and Betty Norwood. Early morning prayer services were sponsored by the young people; other activities included an afternoon of swimming at Gregson Hot Springs, a picnic, several campfires, and a watermelon feast. Mrs. Ruth Beck was in charge of the outings. The women held a bazaar on Thursday, August 8. Officers elected at Saturday's business meeting are as follows: Harley Lorance, president; Joseph Beck, treasurer; Helen Norwood, secretary; Sister Reese, historian; Wanda Norwood, director of music; Viola Staffonson, women's leader; Lloyd Peterson, director of religious education; and Mrs. Glen Beck, young people's leader. A Communion service was held on Sunday morning, and the reunion closed in the afternoon with a final business session.

—Helen Norwood, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Escatawpa was well represented at the Gulf States reunion held in Brewton, Alabama. Attending the youth camp, also held in Brewton, were Ivon Barnes, Sylvia Canfield, Bernice Brentz, Hendricks Brentz, and Bob Barlow. The young people presented a play, *The Solid Rock*, on August 11; the play was also given in Vancleave. On Sunday, August 25, Marvin Wesley, infant son of Mr. and Mrs. Dewey McQuenn, was blessed by Pastor A. N. Barnes and Elder J. L. Barlow. A special musical number by Carolyn Rogers and Audrey Roberts preceded the ordinance. In the afternoon, five persons were baptized: Rosalie Entrekin, Mary Orr, Douglas Goff, Mrs. Wilma Hicks, and Mrs. Lily Parker. Pastor Barnes performed the baptisms; Elders J. L. Barlow, D. W. Sherman, and High Priest Franklin Steiner assisted at the ordination service. Another new member, John Rogers, was baptized at the reunion by Elder A. O. Crownover and confirmed in the home branch. The women's luncheon in August was held at the junior church, with Mrs. Myrtle Liverdais and Mrs. Thelma Byrd as hostesses.

—Mildred Thomas, reporter.

Columbus, Ohio

Second Congregation

Pastor, Donald V. Lents

Vacation Bible School was held from June 24 to July 4, ending with a picnic for both congregations in the city. Helen Lents was in charge of the school. Sixty-three students registered, and forty-three were awarded certificates of perfect attendance. The daily program consisted of worship services, flannelgraph stories, slide pictures, classes in handcraft, and a play period with stories from *Between the Covers of the Book of Mormon*. Apostle Blair Jensen was present one day to talk to the children. At the close of school, the parents were invited to a program centered around the classwork. In August, a city-wide business meeting was held, at which Marjorie Cross was elected women's leader, and Gerald Swanson, supervisor of the young people. The yearly budget was also approved at this session.

—Ethel Kirkendall, reporter.

Sherwood, Oregon

Pastor, Robert Chapman

Many of the Sherwood Saints attended the Silver Lake reunion held in Washington. Because of harvesting, evening classes and worship services have been discontinued, but are to be held again in the near future. The women's department has also discontinued its meetings until fall. Priest Vincent Shultz officiated at the baptism of Laird and Stuart Smith; the service was held at the Montivilla branch in Portland on July 21. Election of officers for the coming year will be held soon, after which the winter schedule of classwork and services will begin.

Vancouver, Washington

Pastor, Paul E. Fishel

Many of the local congregation attended Silverlake reunion; four new members were baptized August 18. Recent improvements to the church grounds include leveling the back lawn for a playground for the young people, and landscaping the front to accommodate shrubs and flowers. A retaining wall of concrete has permitted the laying of a street entrance sidewalk to the rear door of the lower auditorium.

The church school is holding a contest, sponsored by the Zion's League, which provides awards for those having the best punctuality and highest attendance records. An increase in the number pres-

ent at the morning worship service has already been noted. The annual church school picnic was held Friday evening, August 16, at Leverich Park; softball, a skit, and refreshments were features of the event.

District President J. L. Verhei has conducted priesthood meetings in Portland and Vancouver recently. Plans are being made for cottage meetings and more intensive priesthood visiting.

Ruby Fishel, church school director, was in charge of this year's vacation Bible school.

—Ruby Fishel, reporter.

Paris, Tennessee

Pastor, C. B. Gallimore

The Kentucky-Tennessee reunion was held in the Paris city auditorium the week of July 20-28. Apostle Myron McConley, and E. Y. Bumpass, Jerry Fitch, and C. B. Gallimore of the district presidency were in charge, with Elder G. R. Grice, W. C. Haden, and S. E. Dickson assisting. Mrs. B. F. Suttin was responsible for the work of the women's department, and Thelma Mustin supervised the children's activities; John Mustin was in charge of refreshments. Music directors for the reunion were B. F. Sutton, Earry Hicks, and Lottie Westen. Each day began with a prayer service, followed by classes. Average attendance at the evening preaching services was 500. Many former members were present to renew acquaintances; visitors from Nashville, Lexington, and other neighboring branches voted it a highly successful gathering. Two new members were baptized.

It Takes Courage

- To refrain from gossip when others about you delight in it.
- To stand up for an absent person who is being abused.
- To live honestly within your means and not dishonestly on the means of others.
- To be a real man, a true woman, by holding fast to your ideals when it causes you to be looked upon as strange and peculiar.
- To be talked about and yet remain silent when a word would justify you in the eyes of others, but which you cannot speak without injury to another.
- To refuse to do a thing which is wrong, though others do it.
- To dress according to your income and to deny yourself what you cannot afford to buy.
- To live always according to your convictions.—*The Trumpeter*.

BULLETIN BOARD

Owen Sound District Conference

The annual Owen Sound district conference will be held in the Owen Sound church on September 22, for the election of officers and delegates to the 1947 General Conference. The regular district and reunion business will also be taken care of. The first service, a prayer meeting, is scheduled for 9:30 a.m., and the business session for 2 p.m. Seventy H. I. Velt will be the 11 o'clock speaker.

Chatham District Conference

A district conference will be held at Chatham, Ontario, October 5 and 6. Apostle E. J. Gleazer is to be in attendance. The business session will convene Saturday at 2:30 p.m.

GLADYS FERGUSON,
Chatham District Secretary.

Requests for Prayers

Prayers are requested for Viola Zeidler of Cameron, Missouri, who is suffering with cancer. She desires, if it is God's will, that she may be healed of this affliction.

Mr. and Mrs. Paul L. Duvic of Port Orchard, Washington, ask the prayers of the Saints for their young son, Jerry, that—if it be God's will—he may be healed of his deafness and grow to a faithful servant of the Master.

Prayers are requested for nine-year-old Shirley Slight, daughter of Mr. and Mrs. Alfred Slight of Pontiac, Michigan, who is seriously ill in the hospital with bronchial infection, asthma, and rheumatic condition.

Alvin Wadsworth asks the prayers of the Saints for his brother-in-law, W. J. Williams of Ironton, Ohio, who is very ill. Brother Williams is pastor of the Ironton branch, and feels that only God can heal him.

Engagements

Newcom-Trowbridge

Mr. Kenneth Trowbridge of Independence, Missouri, announces the engagement of his daughter, Barbara Kent, to Kenneth Newcom, son of Mr. and Mrs. A. H. Newcom of Lamoni, Iowa. Miss Trowbridge will finish her work at Graceland this year. The wedding will take place the latter part of 1947.

WEDDINGS

Shultz-Price

Rowlena Price and Donald Schultz were married on February 17 at Sherwood, Oregon. Vincent Schultz, father of the groom, performed the ceremony.

Graham-Rogers

Odessa Rogers and William Everett Graham of Escatawpa, Mississippi, were united in marriage on August 22 at Vanleave. Pastor A. G. Miller performed the ceremony at his

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
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home. Mr. and Mrs. Graham are honeymooning in New Orleans.

Millard-Size

Ruth Alice Size, daughter of Mrs. A. James Size, was united in marriage to Harold Millard in the St. Thomas Reorganized Church on Saturday, August 25. Priest Miles Rock, assisted by Elder A. W. Sheehy of London, Ontario, officiated.

Gamet-Feillet

Marie Feillet, daughter of Mr. and Mrs. Louis Feillet of Brooklyn, New York, became the bride of Max Gamet of Cameron, Missouri, on August 4 at the Reorganized Church in Brooklyn. Elder David Gamet, father of the groom, officiated. The young couple will make their home in Tulsa, Oklahoma.

Litton-Murphy

Anna Murphy, daughter of Mr. and Mrs. Jack C. Murphy, and Charles Litton, both of Marshall, Missouri, were united in marriage in Marshall at the Reorganized Church on Sunday, August 25; Elder Roe B. Vincent of Sedalia read the ceremony. Mr. and Mrs. Litton will make their home in Marshall.

Births

A son, Craig Arthur, was born May 5 to Mr. and Mrs. A. Orlin Crownover of Mobile, Alabama.

Mr. and Mrs. William R. Sollitt of Peterboro, Ontario, announce the birth of a son, Donald William, born August 7 at the Civic Hospital in Peterboro.

A son, David Allen, was born to Mr. and Mrs. Harold Norwood of Corvallis, Oregon, on February 19. Mr. Norwood is a student at Oregon State College.

Mr. and Mrs. Lee Ostendorf of Sherwood, Oregon, announce the birth of a daughter, Karen Lucille, born July 18.

Our Departed Ones

GUNSOLLEY.—Anna Elizabeth, daughter of James and Harriett Pearsall, was born in Nockanut, Texas, on February 18, 1871, and passed away at the Independence Sanitarium on August 21, 1946. In 1881 she moved with her family to western Iowa, and on August 14 of that year, she became a member of the Reorganized Church. In 1891, she was married to Julius F. Gunsolley; to this union three children were born. A son, Arthur, preceded her in death on May 15, 1911. She was a lover of music, being taught by her father who was music director in the Northwestern Iowa district for thirty-five years. In her youth, she was a member of the Gallands Grove choir.

She is survived by her husband; two daughters, Mrs. Mabel Leibold and Mrs. Ola D. Savage, all of Independence, Missouri; three brothers: James, George, and Mark, all of Dow City, Iowa; three sisters: Mrs. Zeanette Smith and Mrs. Margaret Hoeffler, both of Dow City, and Mrs. Ellen Justice of Anniston, Alabama. She also leaves six grandchildren and four great-grandchildren. Services were held at the Speaks Funeral Home, Elders R. V. Hopkins and Amos T. Higdon officiating. Interment was in Mound Grove Cemetery.

GEBARD.—Elmer, was born November 8, 1880, at Atwood, Illinois, and passed away at his home near Breckenridge, Michigan, on August 19, 1946, from injuries received in a fall two days before. The greater part of his life was spent near Des Moines, Iowa. On October 18, 1926, he was married to Mary Ferguson; one child was born to this union. Both his wife and child preceded him in death. He was baptized a member of the Reorganized Church in 1928, and on January 21, 1931, was married to Jennie Baker.

Surviving are his wife; three sisters: Mrs. Hattie Wilson, Van Wert, Iowa; Mrs. Bell Hutchins and Mrs. Lydia Johnson, Des Moines, Iowa; and two brothers, Henry and George, also of Des Moines. Services were held at the Bradley Funeral Home in Midland, Michigan, with Elder Merle Howard officiating. Burial was in Mt. Pleasant Cemetery.

PERKINS.—Grace, daughter of Matthias and Kari Lee, was born January 30, 1898, at Devils Lake, North Dakota, and passed away August 18, 1946, at the Clarkson Hospital in Omaha, Nebraska, following a month's illness.

After being graduated from high school, she entered nurses' training in the Eitel Hospital in Minneapolis, obtaining her degree there. She did private nursing for several years, and on January 14, 1926, was married to Serle O. Perkins. In 1930 they moved to Omaha where she trained to become an X-ray technician; she was a member of the University of Nebraska Hospital staff until 1934. She united with the Reorganized Church in 1922, and continued to be active in the work throughout her life.

She is survived by her husband; two sisters: Mrs. E. F. Palmer and Mrs. Roy Cutler of Devils Lake; and two brothers: Carl Lee of Devils Lake and Joseph Lee of San Jose, California.

RULAND.—Lulu Belle Dewing, was born January 22, 1859, in White Creek, Wisconsin. She was married on October 6, 1875, to Charles French; three children were born to this union. The family settled first near Egan, South Dakota, moving westward by wagon in 1883 to Hulett. It was here that she married Dan Ruland on December 21, 1886; one son was born to this marriage. In 1903, Mrs. Ruland became a member of the Reorganized Church. In 1908 she and her family moved to Alva, where she was appointed postmistress and Mr. Ruland operated a store until 1916. Her husband preceded her in death on April 8, 1945.

She is survived by two daughters: Mrs. Lulu Nielsen and Mrs. Lana Colvin; and two sons: Victor French and Dillon Ruland, all of Alva, Wyoming. She also leaves fourteen grandchildren and fifteen great-grandchildren. Funeral services were held at the Community Church in Alva on August 22, Priest Forrest Julius officiating. Interment was in the Alva cemetery.

LAWN.—John Albert, was born November 3, 1864, at Gilroy, California, and passed away at the San Francisco Hospital on July 27, 1946. He had been a member of the Reorganized Church for seventy-three years, and a member of the priesthood for forty-seven years. He was pastor of the branch in San Francisco for many years, giving freely of his time, talents, and resources in building the work of his Master. Although physical incapacity restricted him in later years, he continued to minister by the power of God's Spirit to those who visited him.

He is survived by a son, Mr. J. Dudley Lawn of San Francisco; five sisters: Mrs. Alice Gilbert and Mrs. Anne Waters of San Jose; Mrs. Luella Hawley and Mrs. Lottie Snow of Berkeley; and Mrs. Cora Waters of Hollister; a brother, Dr. A. R. Lawn of Florida; and a niece, Edna Frazier, of San Francisco.

New Birth

By Norma Anne Kirkendall

God stuck his finger into the soil,
Made a tiny bloom appear.
He turned his face
From the earth's green space,
And it turned brown and scar.

God smiled at man while at his toil,
And man stood straight and tall.
Man turned his face
From God's great grace
And man thereof did fall.

God turned his gaze once more to earth
And earth returned the glance.
The gentle rain
He sent again;
Such gifts come not by chance.

Then the earth's new birth
Gave man new lease;
He then did grow,
He then did sow,
The seeds of a permanent peace

The Saints' Herald

Volume 93

September 21, 1946

Number 38



PRESIDENT F. H. EDWARDS

Principles of Missionary Policy

By President F. Henry Edwards

The Function and Record of Science

By J. A. Koehler

Program Helps:

Religious Education Week
Promotion Day

New Horizons

Civilian Regiments, by Aleta Runkle

The Saints Herald

P. S.

Volume 93

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

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Shared

BY LOUISE SCOTT WRIGLEY

The sun seems brighter in the sky,
The day more fair,
All things more sweet, more lovely
seem
Because you care.
And happiness is more complete
With you to share.

* "32"

How long is it since you have seen that many pages in an issue of the "Herald"? Probably you can't remember. The last one was June 15. . . . We couldn't afford to risk your not noticing it. Paper is too precious a commodity to be used without a bit of fanfare. You have read, of course, that some New York papers have had to eliminate display advertising, which is equivalent to tearing up the meal ticket. . . . But our Manager feels under pressure because some of you are unhappy about our small issues. So he thought we could spare enough paper for an occasional 32. Don't neglect to celebrate this one, for it is an Occasion. . . . And you who have been unhappy, please be comforted. As long as we print 16's, the price of your "Herald" may not have to go up. But when we are able to have all 32's again, your subscription will not pay for the paper alone, to say nothing of other costs. A price boost seems to be indicated.

* "STEP-O-GRAMS"

A new column of interest to church school workers is being started in "Stepping Stones" with the issue of September 29. Those wishing to catch current events, announcements for department workers, helps, and timely suggestions should not miss "Step-O-Grams." The column appears on the back page and is written by Chris B. Hartshorn.

* If you wait for plenty of time for the big tasks, you will not finish many of them. But if you will use small spare bits of time in working at these tasks, instead of just resting or waiting, you will be surprised at how much you can accomplish. Your roof can be shingled even if you can put on only one or two in an evening. You can write an article, make a rug, read a good book, or trim your garden in the odd minutes so often wasted in too long reading of a newspaper or listening to the radio.

* ELBERT A. SMITH convalescing. After a stay at the Independence Sanitarium and Hospital, where he successfully overcame a serious infection, our Presiding Evangelist, Elbert A. Smith, telephoned from his home that he is improving steadily in health. Further time will be required to complete his recovery, but he is on the way. He wishes to express his thanks, through these columns that have so often carried his messages to the people of the church, for the many letters and cards that have been received to cheer and encourage him.

EDITORIAL

Being and Doing

SO MANY THINGS begin in prayer meetings. That is why they are more important than some people suppose. The alert and earnest seeker will acquire more thoughts and motives to action there than in any other type of meeting.

Our group elder raised this question recently in his opening remarks: "How may we be in a condition to build Zion?" It elicited considerable activity, and brought forth a variety of discussion that made the hour pass quickly.

After the meeting, thoughts lingered. Have you ever noticed, as we have, the strong emphasis that our people put upon "being in a condition" rather than upon a program of works? Probably we should give some further attention to this matter.

The good athlete is careful, through a carefully regulated program of training, diet, sleep, and protection of health, to keep himself "in condition." But the time comes when he must run the race, or put the shot, or do whatever he expects to do, if he is to win. The condition is a means, not an end. If there is no action, there is no victory. The condition alone is useless.

The big muscle men who want every American to be strong and healthy have advertised for half a century—with pictures showing their marvelous biceps lifting weights that would just as well be left on the ground, or bending crowbars that would be more useful if left straight; all this, without adding to the national mentality one thought worth the weight of a feather. What good is a condition if it merely enables a man to compete with the horse and the ox in occupation at which the Lord intended horses and

oxen to be superior to men?

Being in condition is admirable; indeed, it is essential. But it is only a preliminary.

THOSE WHO make the condition (faith) pre-eminent, are apt to do their quoting from Paul (Romans 3: 28; 5: 1; Galatians 2: 16; etc.). But those who require works will take their texts from Jesus (Matthew 7: 21, and others). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There is no real opposition between faith and works. Faith is the antecedent; works, the culmination. Without faith, you cannot have works. But also, "Faith, if it hath not works, is dead."

You may be able to keep yourself out of hell simply by keeping yourself "in condition." But without works, there will be no Zion, no kingdom of heaven. You may find yourself with no place to go. It would be embarrassing to the soul sent into eternity with a shipping tag upon his collar, and the address incomplete.

PERFECTION, which is the goal of the "saved by faith" contingent, is difficult to attain. Though we have seen many good and admirable people, though we have met many who were wonderfully endowed with Christian graces, we do not know if we have ever met a single person who could be called perfect. For if you look at anybody for a while, his flaws will presently begin to appear.

But we have seen thousands of ordinary, humble, even weak people busy doing good works. If it is al-

most impossible to join the small circle of the elect who attain perfection, there is no such exclusiveness among the workers. Anybody, no matter how weak, no matter what faults he has to overcome, no matter what failures he has made in the past, can try again. If he has not utterly destroyed the good in himself, it is possible for him to lift his hands and do a few practical chores for God.

THE CHURCH TODAY needs workers. One does not become a worker for God without faith, without some essential preliminaries of righteous living. *But people who have faith and will not work are as useless as those that have no faith!* This statement does not reflect upon those who are crippled, incapacitated, or under severe affliction. It reflects only upon those members who begin and *end* their religious program with songs and prayers, leaving the work to others.

Great societies are built upon the exchange of a multitude of skills of specialists. Only in the most primitive of tribes does anybody attempt to do or make everything he needs for himself. Civilization requires co-operation and exchange of products and services. It will be so of Zion, and of the kingdom of heaven.

Every person should have at least one developed, useful talent. The talents you *have* are not important; the talents you train and use are.

At many a reunion this summer, there have been some good women who cooked or washed dishes for God, some men who cut grass, raised tents, and picked up papers for the same employer. The encampment would have been a failure without these and other essential services. In so serving, these people made a contribution and received a spiritual reward.

What one talent have you developed? What work for Zion can you do?

L. J. L.

1947 Conference Music

The anthem list below includes the anthems which the conference choir will use next April. Each of these numbers is appropriate for general use in the local choirs throughout the church, and this department urges that local choristers secure them and use them during the year. Anyone who attends conference and who sings in any local choir will be prepared to sing with us during the conference period, and also the members of the congregation will have become familiar with the anthems and will appreciate them more during the time they hear them at conference.

If your local music dealer cannot supply you, you may write Neil Kjos, 223 West Lake Street, Chicago 6, Illinois, and he will give you a special rate on them.

If there are singers in the church who are isolated from regular choir membership who would like to sing in the conference choir, we urge them to secure this music and learn it at home and join us next conference.

FRANKLYN S. WEDDLE,
Director of Music.

1947 General Conference Choir Anthem List

- For God So Loved the World*—Raymond Rhea—SATB @ 18c
Published by Choral Press No. 1873,
1304 Chicago Ave., Evanston, Illinois.
- The Lord's Prayer*—Don Vanderberg—
SATB @ 18c
Published by Choral Press No. 1864.
- University Temple Responses*, Set No. 1
—Chas. W. Lawrence—SATB @ 18c
Published by Choral Press No. 1861.
- Festival Prelude*—Bach-Stoessel—SATB
@ 25c, Published by C. C. Birchard
& Co., No. 316.
- Sing Praise to God, the Almighty*—Rus-
sian-Whitford—SATB @ 15c
Published by C. C. Birchard & Co.,
No. 344.
- Let All the World in Every Corner Sing*
—E. T. Chapman—SATB @ 15c
Published by C. C. Birchard & Co.,
No. 1189.
- Come, Thou Almighty King*—Alfred
Published by Carl Fischer, No. CM602.
Whitehead—SATB @ 15c

Across the Desk

ELDER LEONARD W. STIEGEL of Mo-
line, Illinois, has long been inter-
ested in interpreting the principles of
business efficiency into terms applicable
to our church needs. He recently sent
me a quotation from a business manual
which was headed "General Principle
for Corporate Development." By sub-
stituting the word *church* for the word
company, and a few parallel adjust-
ments, the quotation now reads as
follows:

The development of the church toward the efficient conduct of its affairs provides, *in part*, for a system of specialization and co-ordination. Church leadership is constantly at work, developing specialized organizational units to perform specialized tasks or functions more effectively. These elements or units, in turn, are segregated to perform still more specialized tasks. Uncontrolled, this process of specialization may lead to disaster. Accompanying it, there must be a continuing process of co-ordination, of holding each element or unit in the organizational structure in proper relation and balance in its constant tendency to specialize. *The test of survival* of a religious organization is not alone the degree of specialization of its parts, but also the extent to which these parts are effectively integrated in performing the total function of the church as a whole.

To the wise leader, the question whether a specialized staff should be established for any function, as also a contemplated change in organizational structure or objective, is not determined so much by the possible improved performance to be desired as by the effect which such specialization or change will have upon the co-ordination, balance, and operational momentum of the organization as a whole. Yet, where co-ordination can be properly effected, an increasing degree of specialization is beneficial as well as needful as an organization becomes larger and more complex.

The verbiage here is a little unfamiliar, but the principle can be studied with profit. F. H. E.

Church in Politics

An interesting kettle is about to boil over: Doctor G. B. Oxnam, president of the Federal Council of Churches (America), and other American Protestants have persuaded an international church conference at Cambridge, England, to inaugurate, under the supervision of the World Council of Churches, an international political lobby. The *Christian Beacon* charges Doctor Oxnam and some others who are identified with this lobby are "avowed socialists and radical pacifists."

Says the *Beacon*:

The political influence which the church is endeavoring to exert in the United States, Oxnam says should now be exerted in the international sphere. But he ran into real difficulty with the European theologians, and it is a difficulty. The Protestant church has never

believed in such political activity on the part of its clergy and churches. One of the differences between the Roman Catholic setup and the Protestant setup has been just this very matter. Where then does the doctrine of separation of Church and State come in? Furthermore, any Protestant activities along this line of high pressure, and undercover contacts with political leaders will be simply the work of "babes in the wood" compared to the long-time experience of the Roman Catholic authorities. "Not by might, nor by power, but by my spirit, saith the Lord." Shall we now turn and follow the Roman Catholic line of political activities and influence? If so, why should the Federal Council leaders object to Spellman's activities in Washington, and Rome's favor in the Taylor appointment? Yet, this is where the American delegation actually led the World Council of Churches. . . .

Some months back, the *Christian Beacon* suggested that perhaps one way in which this matter should be offset would be the establishment of an international Council of Christian Churches which would lift its voice against this political activity and the false road on which the near-communist leaders of Federal Council Protestantism were endeavoring to direct the world. There are churches in England, the main land, Australia, and other countries of the world, we believe, which would be very happy to be a part of a true, orthodox, international Council of Christian Churches, which would lift its voice against this political activity and false leadership offered by the Federal Council—World Council coalition.

We have a strong impression that the main reason for this movement, adroitly "masked" by the reasons stated (plausible as they are), is the tremendous political drive of the Catholic Church now very much in evidence throughout the world.

Israel A. Smith

Christianizing Japan

Claim is made that Japanese are on the threshold of a great spiritual revival. This is asserted by Catholic Bishop Michael J. Ready of Columbus, Ohio, and it is interpreted by some able critics to mean the Catholic Church expects a great expansion among that stricken people.

Bishop Ready is the man who was secretary of the National Catholic Welfare Conference when that organization accused Protestant Churches with violating the "good neighbor" policy when they sent missionaries into certain of the Latin Americas. It is charged also that American military authorities in Tokyo give practical clearance to Catholic missionaries while "holding up" efforts of Protestant churches to secure admission of their missionaries.

A Japanese Catholic, Dr. Kotaro Tanaka, formerly a Protestant, is now minister of education in the present Japanese cabinet.

It will be interesting to note the progress of the Christian movement in Japan.

I. A. S.

Principles of Missionary Policy

By President F. Henry Edwards

Many requests have been received for the publication of the lectures that President Edwards delivered to the General Conference under the auspices of the Quorum of Twelve. They constitute a public presentation of the major sections of the missionary policy adopted by the Quorum early this year. In response to repeated urging, the author has undertaken the very difficult task of recapturing the spirit as well as the content of the lectures; in which, despite his fears to the contrary, he has succeeded well, and has contributed a work of importance to the church.—L. J. L.

THE MEMBERS of the Quorum of Twelve, which is the chief missionary quorum of the church, are also "to ordain and set in order all the other officers of the church" (*Doctrine and Covenants* 104: 30). The church will do well to take careful thought of these related facts. The members of the First Presidency are concerned about coordinating the work of all the departments of the church toward the goals of the church. Their function is general and not departmental. The Quorum of Twelve is the senior quorum with specialized spiritual responsibilities. This quorum is primarily concerned with effective missionary testimony. They organize and set in order all the other officers of the church with this end in view. Of course the Apostles have important local responsibilities, but they discharge these responsibilities with one major purpose: the church must be made alert and strong and true in order that the Word of God may go forth to the ends of the earth. In every age the apostolic task has been to bear special witness that Jesus is the Christ and to organize the Saints and to set the officers of the church in their places, in order that this witness may be shared and extended. The Twelve are concerned in the total mobilization of the whole church for effective missionary testimony.

THE SPIRIT OF EVANGELISM

But while the law clearly points

out the responsibility of the Twelve for organizing the forces of the church for missionary purposes, the fundamental philosophy of the Scriptures indicates that effective evangelism depends less on organization than on inspiration; less on men than on God. No amount of organization will be adequate except as the church shares the apostolic spirit and passion. Much poorly organized missionary work has been very effective because of the spirit in which it was conducted. Much well-organized missionary work has been ineffective because those engaged in the enterprise lacked the drive and the devotion which are fruits of the missionary passion.

The missionary spirit for which the times call has its rise in the deep places of the soul. It is most richly nurtured in worship. It takes note of the infinite worth of every soul in the sight of God, of the infinite compassion of Divinity, of the infinite possibilities of souls surrendered to God, and of the infinite responsibility of each generation of Saints for the salvation of that generation. Worship such as we here have in mind is not primarily a formal and well-ordered and highly cultured experience. Rather, it is soul-searching, realistic, transforming. Its emphases are on simplicity, honesty, repentance, and dedication. The missionary crusade for which we call, and which is rooted in our individual and corporate experience

with Divinity, spells cleansing, revival, and kingdom-building power.

EVANGELISM MUST BE BASED ON SOUND TEACHING

We are not engaged in evangelism for its own sake, or merely to increase our membership. This is so obvious that it at first appears unnecessary to state it. Yet experience indicates that we need to keep the purpose of evangelism clearly in mind as we go about our evangelical task. If we fail to do this, we are soon found lowering our standards and forgetting that the strength of the body of Christ lies in the spiritual quality of its members, not in their numbers. The Lord used Gideon's three hundred true men not his thirty-two thousand nominal soldiers.

We preach Christ and him crucified in the earnest hope that men will be moved to glad surrender to him and to eager enlistment in the cause of his kingdom. Ours is a gospel of salvation, but of salvation through worship and clear vision and sacrifice and pain and service and the glory of an inner assurance which worldly men neither recognize nor understand. All this involves sound teaching on the part of the church about God and man and society against the background of eternity. It involves clear understanding about such fundamental facts as sin and redemption and incarnation and atonement and justification and sanctification and immortality and eternal life.

This demand for sound teaching is rooted in the nature of the situation. Doctrine is concerned with the fundamental relations of men and God and with the promises and obligations and responsibilities which arise out of these relations. Doctrine is faith-thinking. It seeks the true vision of God on which can be based a true vision of the world and of our relation thereto. Such a vision cannot be based on vague guesses, but only on deep and rich experiences born of the Spirit and

shared and weighed and understood in the light of the Scriptures. We must know what we believe and why we believe it. This knowledge cannot be rooted in mere argument. Certainly it must have a stronger foundation than glib repetition of favorite texts. It must be centered in joyous understanding and appreciation of the great messages of the Word, progressively reflected in the life of a growing people. We must evangelize because we have something eternally important to say and something eternally important to do.

This does not mean that a prospective convert must be an expert in theology before he can be baptized. The problem with the prospect is moral rather than intellectual. He must be made to recognize himself as a sinner in need of salvation, to experience that searching change of heart and life which we call repentance, to cast himself on the mercy and bounty of God in grateful faith, and to enlist in the work of the kingdom through baptism and experience of the divine indwelling. But our church program of evangelism must be based on an understanding far more searching and extensive than is available to the new disciple. The church and her ministers must know what God is about and therefore what God expects of them and the conditions under which he is able and willing to bless their efforts to serve him.

EVANGELISM MUST BE WISELY ADMINISTERED

The time and place and manner of our testimony are vitally important, second only to the importance of the testimony itself. The Scriptures emphasize this repeatedly. The Master himself refused to let the Jews have their way with him until their doing so would serve his own purpose. Then, when the season of the Passover had come and what was to be done could not be hidden or glossed over, he "set his face steadfastly to go toward Jerusalem." The

Jews chose to do what they did, but the Master saw to it that what they did should serve his purpose and not theirs. So, today, our testimony is most effective when it is most timely and best centered, and most wisely adapted to the circumstances surrounding its expression. For the very reason that we are eager to make our resources of money and manpower and experience as fruitful as possible for the work of testimony, it is imperative that we shall build toward economy of operation in time, manpower, finances, and administrative procedures. This applies to the period of initial testimony and also to the period of subsequent organization and administration.

Experience has indicated the importance of the following principles:

Evangelism must be pointed toward kingdom-building.

We must remember that converts are not just individuals but are members of the fellowship of Christ. We must therefore conduct our missionary activities with the kingdom clearly and constantly in mind.

The missionary nature of local situations must not be obscured by the fact of local organization.

When a branch is organized, it is organized for missionary purposes as well as for spiritual growth. Indeed, there is no hope for kingdom growth without missionary testimony. The two go together. Branch organization augments and does not remove missionary opportunities and responsibilities.

Evangelism must appeal to all ages, minister to the whole of life, and use every legitimate instrument.

Evangelism is not merely an adult activity directed to adults by the preaching method. It is a total church activity which should be shared by all the members of the church. It should be directed to all sorts and conditions of men and women and children, and implemented by the use of all the available skills and techniques.

Evangelism must be carried through to stability: planned, organized, housed.

There are thousands of testimonies of the fruit which God has given from seed sown by the wayside. But the

days of casual evangelistic agriculture are past. So far as the church as a body is concerned, we are under moral obligation to bring our corporate powers to bear wisely and scientifically and permanently.

Evangelism must marshal and use the zeal and growing skill of the nonappointed ministry, creating its own resources as it goes forward.

Disciples must be won to a growing task in which they expect to share. The church, in its growth, must provide leadership, finances, equipment, testimony, subject only to the general oversight of the appointee ministry.

Evangelism will best operate in small active units in which there is diverse and zealous co-operation.

As a general rule it is better to have three branches of three hundred fifty active members each in one community than to have one branch of a thousand members for the same community.

STRENGTHENING THE MISSIONARY QUORUMS

Despite the major importance of local leadership and testimony in extending the work of the church, the effectiveness of our total missionary program depends in large measure on the number and quality of our ministry in the missionary quorums. It is particularly important that the Quorums of Seventy shall be built up.

Men who are on fire with the testimony of Jesus are to be called from among the elders, according to the spirit of wisdom and revelation, and set apart as special witnesses of the seventy. This call is founded, first of all, in the lives of the men involved. They are called according to the gift of God unto them. These gifts include native ability, plus developed skills, plus the sense of commission and of joy in that commission. The call is manifest in the way that these brethren concern themselves about missionary tasks. It is also to be seen in the willingness of such missionary-minded ministers to make whatever preparation is necessary so as to free themselves for the work of their ministry.

The most obvious way to build up the Quorums of Seventies and the associated missionary elders is to make a special endeavor to recognize and commission the men whom God has already called to this important work. I believe with all my heart that many whom we have not yet recognized as potential seventies are so called. They have the root of the matter in them. Realizing this, I think that I speak for all those who have responsibility in this connection when I say that we are deeply anxious to so live that we ourselves can hear the call which God is sending forth to these brethren.

In this connection let me say, also, that we need to be alert to the call of God to young men who are not yet mature enough to take on themselves the responsibilities of ministry. Here something of the spirit of prophecy is urgently needed; not necessarily to designate these young men but to so understand and love them that we can steer them into channels where their missionary fervor will grow and their missionary skills will be ripened. In order for this to be possible, there is evident need for a church-wide revival of the missionary spirit. This will go with a church-wide revival of scripture study and family prayer and personal and group worship. This spirit will be one of collaboration with the Zionite movement and not of competition with it.

A further means of strengthening the missionary quorums is to increase the effectiveness of every missionary who represents the church. The brethren of the seventy should be strong in testimony and in writing and in administration. They should be able to minister effectively to individuals or to congregations, to the reading public or to the listening public; and they should be able to so organize their work that their own power in testimony is multiplied through bringing able and zealous men into right relations to the total endeavor. Looking forward along these lines, we are determined to see that our appointees

and such others as are willing to take special pains to be prepared shall have at hand the tools of their trade; that their missionary purpose shall be made effective through understanding and skill. It is with this in mind that we propose to establish special courses of instruction for new appointees and, later, for all of the appointees and for such members of the local ministry as can be reached.

Important though less spectacular strengthening of the missionary forces will come from the progressive release of men of distinctive missionary caliber from essentially local situations. This calls for the discovery and training of men of genuinely high priestly quality to direct and inspire the work of the standing ministers in their several places. The stronger and more effective the work of the standing ministry, the more readily we can free the missionaries from local responsibilities so as to give their time and attention to the work for which they are primarily called and qualified.

THE SPIRITUAL INVIGORATION OF EXISTING BRANCHES

The primary work of the seventy is to extend the church into new fields. At times this may mean that they are to go to distant fields, but it does not necessarily mean this. The seventies are only to go to far places when the work is stably planted around the center (*Doctrine and Covenants* 118:1). They should not leave the organized work in any community while it is yet feeble. Rather, they should be eagerly concerned from the very beginning to discover and develop and trust new leaders and should then withdraw from the new branches as these leaders are set in their several places and as they are qualified by ability and experience to be safely intrusted with the local concerns of the church. By this we do not mean that the missionary must be fully and finally assured that new ministers are so mature that no mistakes can now

possibly be made. If he adopts this attitude he will always be tied down to branch work. But it is of the very genius of the Latter Day Movement that the brethren of the standing ministry shall grow under responsibility, and that they shall be trusted to grow, and that the eagerness of the missionaries to push out into new fields shall make them rejoice in the development of men and women of capacity who can take over their share of the local load.

Today the call for missionary help is especially strong from two groups of branches. The first of these groups includes the branches which are under par. This means three out of four of the organized branches of the church. Most of these have less than one hundred fifty members. They are subject to all kinds of threats: some lack leadership, others lack church homes, others are the victims of industrial uncertainties, others have stagnated and need revival. Such branches need missionary attention to strengthen and inspire and guide them.

The other group of branches includes those which are above par. These generally have three hundred fifty or four hundred members or more. They tend to think that they have arrived. Many of them are in metropolitan areas and are concerned about building attractive churches with modern facilities. In many of these branches the most urgent need is for some missionary extension. Every branch which is large enough to take care of itself ought to have deliberate plans to propagate itself. One church to a metropolitan area is not enough. There are many such areas in the United States where there are more persons than there are in several of our States. In such areas we should have groups of branches, metropolitan districts through which we are saturating the territory with the message of the gospel, and doing so with assurance and with joy and with power. This does not mean that

the development of modern facilities is not to be desired. But such development should extend missionary power and should not absorb it.

BRANCH PROGRAMS

Looking toward the important missionary work which beckons us, the officers concerned are anxious to set up a long-time program for every branch of the church. This program will seek to promote the most vigorous spiritual life that branch can attain. It will include plans for the regular services, for the participation of the departments, and for music and drama and fellowship. Where necessary, it will point toward the erection or purchase or remodeling or extension of the church home. And it will envision the evangelizing of the community. We hope and expect that where these programs are developed, with the widest possible consultation, they will be adopted by the branches concerned and followed through with intelligence and devotion and persistence, despite any changes of local or general administration. While much of the work of devising and administering these programs will be carried forward by the brethren of the standing ministry, as ought to be done, appointees will be available to advise and to assist in the total planning and in missionary series and Children's Day services and other special activities.

It is with such planned growth in mind that we call special attention to the importance of cottage meetings conducted by the local ministry. We hope and expect that appointee ministers will become specialists in this type of endeavor, and that both seventies and high priests under appointment will be able to organize cottage meetings and to instruct the brethren of the nonappointee ministry in the tested techniques of this important type of missionary activity.

Our realization of the strategic missionary importance of the branches and districts which are al-

ready established has been a major factor in the assignments which have been made for several years. Looking forward, we expect that where we assign appointees to branches these assignments will carry with them responsibility for church extension in these branches and also in the regions round about. A branch big enough for an appointee is big enough for at least one mission. Others of the brethren will be appointed to groups of branches with the distinct understanding that these branches will be built to the point of stable and fruitful functioning. The idea here is to build strong districts in comparative small areas so as to cut down the financial and manpower costs in administration, and at the same time to increase the missionary power of the church in that area. Then again, we hope to assign missionaries, as they become available, to metropolitan areas, to state capitals, and to such rapidly growing regions as Kansas, Nebraska, the South, and Alaska. Such appointments are necessary for many reasons. We need to draw upon these regions for families who will in time strengthen the work around the Center Place, and we need to establish the church in the regions named so that Saints who move there for economic or other reasons will find the church waiting to welcome them.

NON-RESIDENT SAINTS

About one fifth of the members of the church in the domestic fields, but not in the stakes, have only nominal fellowship with a branch of the church. Many of these Saints are very devoted to the church and are quite faithful in their Saintry duties. But they are so far removed from centers of church activity that they miss many of the values of church membership and lack opportunities for making the contributions of personal service which we need and which would help them to grow. The rate of loss among these non-resident church members is very high. Many of them attempt to

satisfy their spiritual hunger in nearby churches. Before long they have established family and social ties without regard to their basic church membership. These ties tend to become stronger and stronger. Loosely held ties with the Reorganization tend to become steadily weaker. Many nonresident children and grandchildren are therefore lost to us. While there are many notable examples of families which have kept the faith through many years of isolation, it is unfortunately true that in a high percentage of cases isolation from church privileges means loss of church membership within a few years.

Because we are deeply concerned in this matter, we are placing responsibility for ministry to the nonresident Saints within districts squarely on the shoulders of the district presidents or their appointees. We are eager to help from headquarters, and have some general helps prepared and available. But the burden of ministry must lie with district officials and those whom they call to their assistance. District secretaries can help very greatly, but it should be kept in mind that the ministry needed is an essentially spiritual ministry.

Whenever possible, personal contact should be established with isolated Saints by men of the Melchisedec priesthood. Conference announcements should be sent to every nonresident family. Regional meetings should be held in suitable weather and in central locations, and special efforts should be made to provide transportation so that these families can participate. In the interim between these gatherings, families should be encouraged to establish home study groups, and church school nuclei should be set up. And, of course, there should be a constant but discriminating emphasis upon the wisdom of moving to centers of larger church population. This does not mean that nonresident Saints should be encouraged to gather directly to the Center Place. Rather, they should be urged to participate in preliminary gatherings

where they and their children can receive the privileges of church fellowship. In Texas, for example, our people should be encouraged to live in the areas where they can reach the church. It is not to be expected that we shall have churches in every community of Texas for many years to come.

MISSIONS ABROAD

The principles which have already been discussed apply in the domestic fields and also, with some modifications, in our missions abroad. In the missions abroad our purposes may be summarized as follows:

To fulfill the command to prosecute the missionary work so far and so widely as we may. (*Doctrine and Covenants* 119: 8.)

To establish stable centers of church activity in many lands.

To provide an important field of church activity for young people of missionary caliber.

To make the culture and natural abilities of many peoples available in the building of Zion.

To promote cosmopolitan interests on the part of the Saints through their participation in the work of these missions.

To draw on the faith and devotion and zeal of those won in distant places for the revival and cleansing and the enrichment of the body.

In order to fulfill the purposes herein outlined, it is important that we shall keep posted as to the current situation in each mission, and that we shall determine from actual observation and experience the minimum help involved if that mission is to become self-sustaining and self-perpetuating in men and in money and in material. This we intend to do. It is necessary that missionary work both at home and abroad shall be administered with faith and skill and expectancy; that we shall set challenging goals and then put ourselves in the way of divine guidance and blessing so that we shall be constantly surpassing the seemingly impossible tasks before us.

It is our desire, and is of the genius of the Restoration Move-

ment, that the work in every mission abroad shall be as fully integrated as possible with that in the domestic fields. There are no *foreign* missions. As soon as the work is sufficiently organized in any part of the globe for the Saints there to carry their proportionate share of the total load, then they should be fully incorporated into the life of the church, sharing her strength and her joys and her responsibilities. With this in mind it is our purpose to underwrite each mission, so far as we are able, with men and with money, until it achieves the stability and experience and testimony suitable to its maturity and relative independence. As a means to this end, we expect in time to establish supporting missionary groups in centers of foreign-born citizenry in the United States, and to develop here and elsewhere the interest and support and leadership which will make our far-flung missionary endeavors creative and stable.

It is apparent that with our limited resources it would be unwise for us to push expansion into new areas when we are so feebly represented in some of the places in which testimony has already been borne. It is therefore on our hearts to develop the missions abroad which have already been established, and some of which have a maturity which rivals that in domestic fields, and then to use the far missions as bases for still further extension of the work of the church. Thus we look to England for the extension of the work in continental Europe, to Australia for the further extension of the work already planted in New Zealand, to the domestic fields and England and Australia for the evangelization of South Africa, to the United States for planting the work in South America and in Mexico, to Hawaii for bases in Japan and China and the Philippines, and to Tahiti for extensions throughout Polynesia. While this looks far to the future, a beginning has already been made. We are very happy, for example, that Australia is now represented by an appointee to Tahiti.

SUPPORTING MINISTRIES

One of our most urgent needs is for gospel tracts suited to the times and to the conditions under which they have to be used. Some of these should carry a clear doctrinal message supported by Scriptural evidence. Others may not be so clearly doctrinal, but should yet carry deep spiritual messages addressed to the needs and manner of thought of our time. The need for preparing these tracts is so urgent that we feel that if occasion requires we shall be justified in giving this task the right of way over other ministerial activities.

During recent years we have become constantly more alert to the importance of visual aids in missionary work. This is hardly surprising since the elders were in the forefront of this field years ago. Practically all of us can remember the old-time gospel charts which were used to such good effect by some of the traveling ministers. Recent years have seen remarkable strides made in perfecting the mechanics and in developing the techniques of visual instruction. We are deeply concerned that the church shall take advantage of these developments, and we are therefore creating an advisory board on visual aids which will keep the presiding quorums of the church posted as to the advancing possibilities. Just one word of caution is necessary, however. It is easy to become so enthusiastic that we spend a great deal of money without drawing upon the experience of the church. It will be wise for us to guard ourselves against this. It is the hope of the church officials that we can give such leadership through the Board and through the Herald Office that those who are interested will see the wisdom of consulting us before they spend large amounts of money in equipment or slides.

Developments in the radio field have also offered us a means of missionary extension of which we should take every advantage. The

church expects to make recordings available for use over local stations. In addition to this, considerable local talent will be in demand for church-sponsored programs in local areas. Let me point out here that on such programs quality is of major importance. We would prefer not to have the church brought before the people rather than to have it connected with something cheap and tawdry and uninspiring. Keep in mind, also, that radio contacts just open doors. They must be followed up by personal contacts if they are to guarantee major results.

SUMMARY

Let us keep well in mind that the missionary task is one of the basic tasks of the whole church, and is to be discharged by all of the church in all of its parts. But missionary work is not merely a duty: it is a great privilege, deriving its inspiration from worship and the guidance of the Spirit of God.

Missionary effectiveness depends less on organization than on inspiration. Nevertheless some organization is vital to effective group missionary work. We can well afford to plan our missionary activities carefully with a view to increasing the effectiveness of our testimony by directing it toward the attainment of accessible objectives. The most immediate of these objectives is the establishment of stable branches where testimony has already been borne, and in doing this we must take special pains to use every member of the church according to his ability; to call to our service all the time-tested methods which our fathers used so effectively; and to add thereto the skills and techniques which belong to our modern age.

Let us dream God's dreams of love for needy men and women of our own land and of every land and, while the inspiration of these dreams is still with us, let us see to it that we devote heart and mind and strength to building toward stable and growing ministry on their

THE PRICE OF LIBERTY

PART THREE.

At the root of this question is the belief of the Catholic Church that the pope should and does in fact exercise temporal control. This may to Catholics be a religious concept, but in this we respectfully dissent. The subject is susceptible of lengthy treatment, but we shall content ourselves with a survey of what is happening in a few countries where the Catholic Church is in control, taken from a report by the Rev. E. Stanley Jones and others in *The Christian Century*, page 833:

Reverend Jones Says:

Church Paves Way for Dictators

The God mediated through the Roman Catholicism of Latin America has weakened the character of the people. The church has refused to allow them to think or act independently. This has produced a mentality of spiritual and intellectual subservience. Said a Latin American youth, "My church has weakened me."

A Jewish journalist said to me: "The Roman Catholic Church has failed Latin America. They have everything—everything except a moral and spiritual foundation for their democracies." Outside of Uruguay, where there is separation of church and state, there is scarcely a real democracy in Latin America. Dictatorship follows dictatorship in endless procession. Why? Because the church has been a dictatorship. Religion has been imposed authority which people must blindly obey. This idea has been carried over into government—a spiritually subservient people easily became a politically subservient people. Latin Americans put up with dictators because they are used to dictatorship. There is the root of Latin America's failure to be democratic: the church is not democratic. . . .

Not Totally Roman Catholic

The authoritarian religion imposed on Latin America has created more skepticism there than exists in almost any other part of the world. The Latin American mind has had "no resting place between infallibility and infidelity." It cannot take the infallibility, so it reluctantly gives way to infidelity. . . .

It was also revealing to note that in the VE-Day parade which was allowed in Rosario [Argentina] the crowd booed the Roman Catholic Church and cried "Down with clericalism!" as representatives of that church passed. Something was happening: the Roman Catholic Church was being identified with reaction and Fascism and the Evangelical movement was being identified with freedom and democracy. The pope had called Mussolini "the man of Providence" and had backed the Fascist Franco against democratic Spain, and the Roman

behalf. As we thus devote ourselves, the whole church will be cleansed and enriched; and we can pray with the full assurance of faith that God will strength our own hands for the task, and that in his good time more laborers will be called to work with us under him.

Church was backing the Fascist regime in Argentina and other parts of Latin America. This was producing a very significant situation: The Evangelical movement had moved from the edges of the national life to the center and had become a national issue. It stood for something that Latin America, deep down, dearly loves—freedom and democracy; and it stood for these two things not from policy but because of its inherent nature. . . .

Three interviews among the many stand out. One was with a socialist professor, a refugee in Montevideo, who had so absorbed my book, *Christ and Communism*, that he gave a better digest of it to an intellectual group than I could have done: His comment was: "This Christ, related to the needs of men, attracts me."

B. Foster Stockwell, in writing about "Church Freedom" in Argentine, *Christian Century*, April 18, 1945, said:

In mid-December the Salvation Army in Rio Cuarto, an important provincial town of Argentina, asked for police permission to hold street meetings, as had been their custom. The permission was denied. Shortly afterward the same police authorities verbally prohibited the Church of the Brethren from holding tent-meetings in a near-by town. Protests were made against such restrictions on the freedom of speech and religion.

The dispute was carried to the "interventor" of the province—the acting governor appointed by the federal government in periods of political unrest or peril. On January 8 the acting governor issued a decree reversing the decision of the police authorities, setting definite limits to police power in regulating, limiting, or denying the exercise of individual rights which are guaranteed by the national constitution, and clearly stating the fundamental reasons for his ruling. . . .

Press Defends Freedom

Both the great morning dailies of Buenos Aires, *La Nacion* and *La Prensa*, commented editorially on this decree. *La Prensa* underlined the governor's statement that only Congress has the right to regulate the exercise of such fundamental rights guaranteed by the constitution, and that such regulation must not tend to limit or deny them. . . .

Roman Church Denies Liberty

But it is not the only voice heard in the country these days. On January 25 the cardinal primate, archbishops, and bishops of Argentina published a pastoral letter of about 9,000 words, now reprinted in pamphlet form under the title, *The Menace of Protestantism*, and being broadcast through the country. The hierarchy warn the faithful against the "audacious diffusion" of "heretical and corrosive opinions, destructive of Catholic doctrine." Truth, they say, is the supreme good of men, and religious truth is to be found only within the Roman Catholic Church. . . .

Condemn Protestant "Disunity"

Protestantism, this pastoral says, grew up out of a criticism of ecclesiastical abuses, but it should have helped to correct them within the unity of the church. . . . The pastoral quotes official Catholic condemnations of this campaign from many parts of the continent. In several of these quotations, Catholicism is presented as the spiritual basis of national unity and Protestant work as an attack upon national unity and sovereignty. . . .

No Right to Convert Catholics

What, then, is the meaning of religious freedom? The bishops find an answer to this question in a statement by the Catholic Archbishop of Westminster (the *Tablet*, April 8, 1944.) It means "absence of persecution." We are free to worship God not as we like, but as he desires. But "no man can be obliged to embrace truth against his will." Such freedom from persecution, however, and the right of the nonconformists to worship God in their own way, give them no right to seek converts among Catholics. "Every attack on the Catholic unity of our people is an attack on the spiritual and cultural unity of our country," which tends not only to divide us from one another but to separate us from our sister nations. . . .

Claim Full Religious Liberty

The reply [of Protestant Churches] claims the full religious liberty which the pastoral denies to Protestants—not simply "the right to worship God according to one's conscience, but also the right to share one's ideas and experiences with others. . . ." The Roman Catholic hierarchy denies to Protestants the right to preach in countries that are considered Roman Catholic. They forget that it is in Protestant countries that the Roman clergy is treated with greater respect and that it is the citizens of two Protestant countries who at present guard the life of the supreme head of the Roman Church and protect the material riches of Catholicism.

ISRAEL A. SMITH.

(To be continued.)

A Modern Parable

I

There was once a man who dwelt in his own house. And there dwelt with him his wife, a son, and a daughter.

One Sabbath morning the man awoke late, and stretched his limbs, for he had enjoyed his sleep.

He arose and called loudly, and summoned the rest of his family and inquired of them: "What shall we do today?"

The son said, "Let us toss a penny, and see."

And the good wife brought forth a penny, which she delivered unto her husband.

And it came to pass that the man inquired of his family, "How shall I call the toss?"

"If it falleth heads," said the wife, "we shall stay at home and rest."

"And if it falleth tails," said the daughter, "we shall go to the club and play golf."

"And if it standeth on edge," shouted the son, "we shall go to church!"

And the whole family did get a great laugh out of that joke.

II

Now it came to pass that a miracle happened, and the penny fell into the deep pile of the oriental rug, where it was held straight upon edge; and the son

could by no means prevail when he essayed to blow it down.

"Verily," said the man, "it is the will of the Lord. We will go to church." For he was all of a sudden moved by a strange feeling within him. And he forthwith caused them to be arrayed in their splendor and took them to church.

And when the man and his family were comfortably settled in their place, they looked around and saw a few others there.

"Verily," the man observed, "not all of the pennies did stand on edge this morning."

Now the preacher was much in earnest, and when the man tried to sleep he could not. For the preacher worried out loud about the poor and the sick and afflicted, and pled for money that the church might teach the gospel and help the suffering. But the man slid down in his seat and said, "I am sorry. I cannot give. I have not enough for myself."

III

It was not long afterward that the Lord observed that his servants upon the earth were selfish, and hoarded unto themselves the wealth and blessing that he had given them.

And the Lord was wroth. And he spake and said, "Let there be hard times. Let men lose their treasure. And let the vain and the proud be humbled and brought low."

And so forthwith hard times came upon the whole world. And there was sorrow and lamentation abroad in the land.

The man lost his job, and he knew not where to find another. And his little savings dwindled. And finally his family was threatened with want.

So the man thought of his church. And he remembered that once he had put fifty cents into the collection plate. And he wondered what the church had done with that fifty cents.

He went to the pastor and asked for help. And the pastor said, "Inasmuch as there were many who gave not in their times of abundance, the church cannot give now in their time of need."

And the man sat down sorrowing.

IV

And the pastor came and sat with the man, and they moaned together in their distress.

"O Lord," said the man, "how shall I pull myself out of this hole I'm in?"

"O Lord," said the pastor, "how shall we pull the church out of the hole it is in?"

And while they sat there, a still small voice spake unto them, and said, "Love one another."

And the man and the minister arose with one accord and looked into each other's eyes with a new understanding.

And the minister gave the man hope and courage, and referred him unto one who gave him a job, which made him not wealthy, but gave him the necessities of life and a little more. And the man out of gratitude gave a sum unto the Lord.

And all were very much happier in the end. For the man faithfully took his family to church, while the minister brake unto them the bread of life. And all gave thanks unto the Lord together.

The New Book on Worship

Let Us Worship

By Chris B. Hartshorn



A MANUAL OF HELPS, interpretations, and plans for leaders of worship, ministers, department leaders, parents, and all who assist in worship services or seek to understand the spirit of worship. The book is not limited to any one age group, but may be used with equal benefit in the several departments of church work, for women's groups, organized classes, and family worship. It is appropriate for all general worship situations.

The first six chapters discuss the nature and functions of worship and the philosophy back of it. The other fourteen chapters give suggestions and specific helps on such subjects as: the call to worship, prayer, music, drama, pictures, the offering, planning services, the "worship center," and the use of the Scriptures.

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The Function and Record of Science

By J. A. Koehler

Number 3 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

WHEN THE genius of true religion said, "Subdue the earth," it said that man should pursue both the sciences and the practical arts. For, as the experience of man from beginning to end witnesses, without science the earth cannot be subdued, nor can it be subdued without the practical arts. No truth, no systemized knowledge, that has to do with man's conduct of his affairs is worth anything except as man puts it to work. And to put the truths of physical science to work, man must promote the practical arts.

The story of science is part of the story of man. For science is man gaining knowledges and systematizing them. When, therefore, we say that science was tardy, that it was late in arriving, we speak of the cultural lag of *man*.

In Egypt, many centuries ago, Thales learned something of the science of mathematics. He knew something of the principles of geometry. In the distant past, some men had some very good ideas of the solar system, too. Moreover, there was some dabbling in medicine.

But scientific progress did not amount to much until only a few centuries ago. And in that tardiness of science we have part of the explanation of the failure of religion. For religion is man seeking the welfare of his soul, of his body and spirit; and the life of the soul (which is body *and* spirit) cannot

be enriched without subduing the earth. And since science did not do its part, religion was not a success.

THE FUNCTION OF science is to discover or reveal the keys with which to unlock nature's storehouse of good things. The function of the practical arts, or of industry, is to use the keys to that storehouse aright; or, shall we say, to implement the truths man comes to possess through scientific pursuits. If we are to believe the fathers of "Technocracy," even today industry falls far short of making the best use of these keys. And that is probably true, for wartime industry far outstripped peacetime industry in its uses of these keys.

Part of the record of science is common knowledge. Part is not so well known. The part that is well known includes the electrical gadgets seen in almost every household, the medicine chests, the new textiles, the autos, the airplanes, and ever so many other things. At almost every turn we see the record of scientific achievement.

What is not so commonly known (or if it is known, it is lost sight of in this age of skepticism and criticism of religion) is the bungling of science. Now don't say it was not science that bungled unless you are willing to say that it was not religion that bungled during the Dark Ages, especially. For Thales earned for himself the title, Father of Science. And great as that scientist

was "he dropped into quaint absurdities." He was led into one foolish notion after another in his attempts to explain the creation. Don't forget that, you folk who like to ridicule religion's explanation of the creation.

A bad explanation of the creation may not be so bad—not so bad, at any rate, as a bad explanation of disease. Galen, who lived something less than 200 years before Christ, had foolish notions that "held surgery back for a long time and claimed thousands and thousands of victims." Galen, who was the best physician of his day, had a theory for everything. And notwithstanding the contributions of Hippocrates, more than 200 years before Galen's day, he became involved in many errors. It was dangerous to become a wife in Galen's day.

SCIENCE put religion off the track. We do not blame science for that; we only state it as a fact. But, in the thinking of the early church fathers, Aristotle was only a few degrees lower than the Almighty. To doubt Aristotle was to doubt the Almighty. But Aristotle, who was one of the greatest scientists that ever lived, wrote a whole pack of nonsense, and in following his lead, medieval religion got way off the beam.

This must be said of science: it was not disposed to get along without religion until religion tried to get along without it. But when science did try to get along without religion, it made its fatal blunder. Vice and crime and the mass extermination of human beings, for no good reason whatsoever, remind us of that blunder whenever we think of them. To put good powers in bad hands—but you know what Hitler, Hirohito, and company did with those powers. Of course, as religion becomes more kindred spirited, as it becomes more scientific, that situation changes. Both religion and science are learning that neither can get along without the other.

Science believes it has a better record of performance than religion. It should have, firstly, because science may demonstrate regardless of what the people believe. Louis Pasteur demonstrated even when the whole pack of medical wolves of his day were at his throat. Sentiments of peoples have nothing to do with the successes of true scientists.

Secondly, the materials with which science works stay put. They do not have the fickleness of human beings, who are the only materials with which religion can work. There are not a few reasons why science should have made a better record than religion.

Still, the record of scientific performance is spotty—almost as spotty as the record of Bible religion. In astronomy, science slid backward. Pythagoras had some excellent ideas about the earth, true ideas which were discarded by Ptolemy and others who were born afterward. Even Aristotle was far below the thinking of Pythagoras in the field of astronomy. By the fifth century after Christ, all the light of science had vanished, "and darkness settled over all of Europe." Don't forget that when you read of the apostasy of the Christian Church.

A comparison of the records of science and religion reveal one thing that is especially interesting. Science got off to a very bad start, whereas religion got off to a good start (in its proclamations, that is) if the story of the Bible is true; and most of you will say that in its general outlines it is true. In the main, science in its beginning was concerned with things which did not matter so much. Its first notable discoveries were about things that are farthest away—the moon, the sun, the stars. But religion's first proclamations respected the affairs upon the right conduct of which everything depends. You may read religion's first proclamations in chapter one of Genesis. They respect the eternal, the vital, the fate-or-fortune-determining affairs of all peoples, in all ages, throughout all time.



The Doom-Crier

*When peach trees bloomed in
March, he said,*

*"No fruit this year—it's go-
ing to freeze*

*And kill the blossoms on these
trees."*

*—But God sent pleasant days
instead.*

*When June brought fields of
ripening grain*

*And sleek, young corn, he
breathed a sigh*

*"A drouth will come and
burn it dry."*

*—But God was good and sent
the rain.*

*So now he prophesies the end,
"Destruction" is his feverish
cry*

*To every list'ning passer-by,
—He will not see God as his
friend.*

—NAOMI RUSSELL.



Science does not need to guess about much of anything. In truth, in these days, guessing is not science at all, but religion must do a lot of walking by faith instead of sight. Science can observe the things it wishes to know. It can experiment, good heart or bad; and it can see straight no matter how crooked it feels. Still there were times when science, so-called, was as superstitious as true religion, so-called.

We are often told, even today, that we shall achieve better living through chemistry. At least one of

the fathers of "Technocracy" scoffs at the idea that chemistry is in any way dependent on philosophy, even, to enrich man's life. As for the need of religion, he thinks that is silly.

THINK ABOUT it. Ask yourself, ask anyone, including Howard Scott, how chemistry can improve the moral will. Ask him how chemistry can engender the only spirit which can assure that man will choose to do the morally right without compulsion. Ask him how chemistry can devote itself to the promotion of highly prized human values without the guiding genius of philosophy and religion. Chemistry may combine oxygen and carbon in life saving relations. But can it order *human* relations *aright*? You know it can't. Chemistry can have nothing to do with straightening out the chaos into which society has gotten itself; unless, indeed, it is to make some people afraid to do the evil that their hearts incline them to do.

Physical science is a "bread" affair. Religious, moral, social philosophy is a "word" affair. And look where we will, whether in the lives of the ancients or the moderns, we see only witness of the truth that "man shall not live by bread alone [which means by industry alone] but by every word that proceedeth out of the mouth of God."

I am a believer in the social philosophy of the modern prophet because I believe it stands the test, both of reason and of experience. It is permeated with scientific exactions. There is no point at which it overlooks anything that is requisite to the enrichment of human life. It is as philosophic as it is practical; and as scientific as it is devout. It is not a mass of fragmentary ideas thrown together without order. It is a system of ethical principles which, applied to the primary affairs of all peoples, assure that instead of poverty there shall be prosperity, and instead of violence there shall be peace throughout the land.

DO NOT CROSS THE LINE

By O. J. Tary

FOR THE PROTECTION of the vast number of travelers on our highways, danger zones are designated by certain lines, over which drivers are warned to not cross. Those who fail to heed the warning, court danger that may bring disaster.

Over the entire area of human activities, law and justice have drawn certain lines, (though not shown in paint) that warn against crossing. Justice, honesty, character, and virtue can be obtained only within the range of certain specific boundary lines.

WITHIN A large urban district, there may be congregations of a dozen or more different denominations. All of them have their boundary lines, separating each from the others, but in some instances they are so dim as to be scarcely discernible.

Crossing those lines from one church to another is not considered to involve any risk by the major part of the membership. They may encounter a little friction, but never a head-on collision.

When Jesus set up his church, the boundary lines were clearly drawn, and its course was definitely charted. It might be impeded by obstacles in its course, but to attempt to by-pass them by leaving the charted course, instead of attempting to clear away the obstacles, made disaster inevitable. This fact is conclusively proved by the apostasy that wrecked the early church. Investigation to discover the cause usually follows a tragic wreck.

If, as believed by most all churches, that the primitive church was wrecked and turned from its charted course, and disappeared in the wilderness, it will be interesting if we can find out the cause.

The highest type of finite intelligence, usually takes the perfect works of infinite wisdom as a criterion for material construction. To

protect the rush of travel over our public highways, at many places guardrails have to be installed to keep vehicles on the road.

WHEN THE CHURCH Jesus built set out on its course to encircle the world, it was equipped with competent priesthood personnel to pilot it safely through. The safety devices to prevent the church being wrecked in the many dangerous places along the way, were provided by the law and instructions which the Master gave to the men into whose care he entrusted the church. For the sake of brevity we may sum these up in the words of Jesus as recorded in the closing chapter of Matthew's Gospel: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." So long as Jesus was with and assisted the work of the custodians of the church, it would not deviate from its charted course nor meet with disaster.

But the promise Jesus made to be with his ministry to the end of the world was conditioned on "Teaching them to obey all things whatsoever I have commanded you." Failure to comply with that condition would prevent Jesus from being with the church. Obviously the church was driven into the wilderness, because the men in authority failed to teach what they were commanded to teach. Instead of firmly pressing on against persecution and other obstacles in front of them, they endeavored to by-pass them by steering the church across the forbidden line, and to disaster.

A FEW YEARS AGO, when worldwide depression cast its blighting shadow over all financial activities, it caught our church with a heavy financial liability. Bank-

ruptcy or repudiation of debts appeared as a road to get by what loomed up in the path of the church. We shudder to think what would have happened, if our leaders had ignored the safety lines of honesty and integrity, that had always marked the course of the church. Every member of the church should be thankful to God that we had leaders who had the courage to remove by honest endeavor, that formidable obstacle, and not try a short cut around it.

Removing the barrier that slowed the progress of the church, that required a few years of sacrifice, has paid dividends in presenting to the world a church of greater prestige and spiritual integrity, because it kept on its charted course, and did not cross the safety line.

SEEKING AN intelligent and conservative discussion of this problem, I call attention to a paragraph by Elbert A. Smith in his book, *On Memory's Beam*, which prompted the writing of this article. I quote the paragraph, in which he says, "I have heard an apostle say that we already have too many of our churches to which a stranger might go repeatedly and listen to the preaching and not know that he had visited a Latter Day Saint Church unless he should happen to notice the sign over the church door. I have heard others lament the fact that too many of our young men are sent out who have an excellent secular education but have never been helped to acquire a thorough knowledge of our own distinctive beliefs. With all their limitations our early missionaries had a common understanding of their message and drove it home and made converts."

To what extent the views expressed in that paragraph are shared by the church in general, I do not know; but coming from reliable sources they should be given due consideration. I think the publication of that paragraph was timely, for it calls attention to what may be termed a red-light or danger signal before the church. If the state-

ment of an apostle (that clearly indicates that many of our preachers are omitting from their sermons the things they were sent to preach) be true, it challenges the necessity of our church existence. If the various churches had been preaching the fullness of the gospel in 1830, the latter-day Restoration would not have taken place.

THERE WAS a divine necessity for a church to preach, not something different from the Bible, but to preach the Bible more fully and with greater clarity than it was being preached; and to strengthen the validity of the Bible, by giving to the world the record of ancient civilizations on the western continent, that were in complete accord with Bible-teaching. As a third witness to those Scriptures, the revelations in *Doctrine and Covenants* supplement and confirm the former. Preaching those special features of the Restoration was the specific work of those called to the priesthood. It aroused violent opposition, just as did the preaching of Jesus, Paul, and Peter, but the fruitage of that preaching was many thousands of converts, who became able to testify from living experiences of the power of God working with them and confirming the word with signs following, similar to that which followed the preaching of the apostles Jesus commissioned, according to the record in the closing chapter of Mark.

We prefer not to offend any, especially our friendly neighbors of other churches, and wisdom should be exercised not to do so needlessly, but when the Lord calls men to the ministry, their first duty is to preach the truth with love and kindness, yet with firmness.

If, as certain would-be friends have advised, we drop the work of Joseph Smith, the prophet, and the *Book of Mormon*, we would get the approval of most all the other churches who would consider us with them a branch of the church universal. Such a course would leave no reason for our church to continue, and it would be relegated

to oblivion. If the time should come that Latter Day Saint preachers are so fearful of offending people if they preach the distinctive features of the Restoration, the logical thing to do would be to abandon the church, and affiliate with the most popular and best equipped church to be free from opposition.

Let us hope that divine guidance may continue to pilot the church so that it may not cross that line.

EDUCATION IS A valuable asset for the gospel preacher. It is not an indispensable qualification for the ministry, (meaning secular education) and that education alone never guarantees a divine call to the ministry. The attitude of the church toward schools, always fostering them, and the experiences of ministers both ancient and modern, should enable us to reach a clear understanding of this subject.

As to the success of ministers who were deficient in elementary education, it would be unreasonable to take the extreme position, that because God blessed the labors of those men, he will do the same for all others. We must remember that God supplied to those men what they had not been able to secure for themselves. The Lord chooses the material best fitted to accomplish his purpose. One hundred years ago the facilities to acquire education were very crude and scant, compared with the present time. A public speaker then was judged not because of his grammatical construction of sentences, but by the importance of the message delivered. When men delivered the message of the restored gospel in spiritual power, that was the secret of their success. To be successful now, the gospel message must be presented in the same way. Secular education enables the preacher to clothe his message with more pleasing and attractive language, but if our preachers should not be educated in the distinctive features of the Restoration Movement, they cannot hope to be successful.

The Apostle Paul was an educated man, and his education was a great help to him when required to defend himself before kings and rulers; but when preaching to make converts to the gospel, he said: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."—I Corinthians 2: 4, 5.

The course of the church has been marked by that kind of preaching both in former and latter day, and we cannot afford to cross the line. The church will go forward by keeping within the safety lines.

Not long ago a man lost his leg in a railway accident. He was taken to a hospital where his wounds were dressed. The surgeon said to him, "It is very unfortunate that this should have happened to you." "Oh," said the man, "it might have been worse; I'm so thankful it was the leg with the rheumatism."—A. Bernard Webber.

Visual Aids in the Church

By
William L. Rogers
and
Paul H. Vieth

VISUAL EDUCATION has won a place for itself in the church. The book begins with a brief statement of the history of visual education in the church, followed by chapters on the meaning, the practice, and the method of visual communication. Then the various phases of the church's program and their relation to the application of the visual method are presented. An altogether helpful and comprehensive book and the first of its kind in the visual education field.

\$2.00

HERALD PUBLISHING HOUSE
"A Service Institution"
103 South Osage Street
Independence, Missouri

Here's Your Chance

To share your ideas with other young people throughout the church. "New Horizons" is not a "cut and dried" column; we will welcome articles on any subject that is timely and interesting. They should be three to four pages long, double-spaced, typewritten. A picture and personality sketch of the author should accompany all contributions.

New

Civilian Regiments

During the war we heard much of mass production. We were proud, and justly so, of the amazing output of B-29's which rolled off the assembly line each month. I was thinking of those bombers the other day. If a thousand of them were lined up on a huge field, and a detailed comparison of the group made by expert technicians, I doubt that there would be any significant differences detected among them. The only individuality the B-29's possess is in the creation of the original model. Once the design was determined, no succeeding plane was permitted to deviate from the established pattern.

In America today, it may be that people, like planes, are losing their individuality. A few years ago I visited a packing plant in an Iowa

Here Is the Writer . . .



ALETA RUNKLE

now living in Independence, where she will teach music in the public schools. During the summer months, she "keeps in practice" by planning worship services and fireside song fests for youth camps. Her sparkling anecdotes make her a favorite with the young set.

By ALETA RUNKLE

city. I stood on the observation balcony for some time, fascinated by the methodical routine of the workers. I watched one woman for ten minutes to see if she would change position or vary her task. With a small cleaver she would strike almost the identical spot in each slab of meat that passed in front of her. That was her job—eight hours a day, five days a week. She was only one of hundreds in the factory who had similar duties. There were no opportunities for individual creative activity. Seemingly, there was little chance for individual expression in conversation. These workers couldn't stop to talk—the meat moved along.

Add to the millions of such factory workers the countless others whose daily jobs do not challenge them to new ideas—whose tasks require no exercise of ingenuity. The total is an alarming percentage of the working population of America. Without incentive for creative thought, these people lose their individual identity.

The day of individual craftsmanship has gone. Pioneer life demanded that a man and his family be almost wholly self-sufficient. The frontiersman must be a lumberman, farmer, machinist, and cabinetmaker. His wife must be equally skilled in domestic tasks. Neither you nor I want a recurrence of the "good old days," but we should be aware that the scientific devices which have eased our physical labors have tended

to bring a corresponding mental laziness. As Whitman says, "I loaf and invite my soul."

Many of us exert our mental powers only as much as is necessary for us to get along comfortably. It's too difficult for us to reach out into new frontiers of thought. We are content to let other people think for us. Whenever we stop thinking for ourselves, we are no longer individuals. Whenever we stop thinking for ourselves, we are, in a sense, "subjects" to those who have ideas to sell. And there are many to dictate our thoughts. The movies, radio programs, political enthusiasts, and even members of our own social groups press their suggestions upon us. The ideas may not be bad—they may not be good. We need to measure both the immediate and permanent effects that would result from living such thoughts. In the words of Emerson, "If we live truly, we shall see truly. It is as easy for the strong man to be strong, as it is for the weak to be weak."

Youth has always been a favorite audience for those advancing new ideas. Maybe it's because the young are less prejudiced and less afraid of new doctrines than their elders. Perhaps it's because most of them are free thinkers who will attempt an evaluation of a theory on its merits only, not upon the social favor or disfavor that attends it. For such qualities of youth, we are grateful, but the wisdom of experience and maturity of judgment must be acquired also. Many voices call to us with false promises. We cannot separate ourselves from these influ-

Horizons

ences that surround us, but we can learn to distinguish the genuine from the degenerate. With God's help we can be mentally independent, free to choose the way we shall go. We

can feed our minds with thoughts that shall keep them healthy and growing toward God. We can become individuals.

"As a man thinketh . . . so is he."

physical existence of Zion will depend on the slow working out of myriad economic, political, and social changes in the world, which only God can accomplish. We can help, but still we must sometimes "rest in the Lord; wait patiently for him," after we have done all we can do.

The church may temporarily forget you or ignore you, but if you are prepared and consecrated, you cannot be lost from God's all-seeing eye, or excluded from his purposes. "All are called according to the gifts of God unto them," rather than according to the momentary whims or needs of the church. There is no type of skill or knowledge or service that cannot make its contribution to the cause of Zion—directly or indirectly—under church appointment, or in independent fields of activity. ". . . to the intent that all may labor together, let him that laboreth in the ministry, and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work entrusted to all."—*Doctrine and Covenants* 119: 8.

It is up to you to decide whether your contribution will be one of skill, or talent,

The Trouble-Shooter

Your Future and the Church

This Week's Question:

I HAVE JUST returned from reunion. The theme of many sincere testimonies was, "I want to help the Lord in any way I can." Such desires are commendable, but unless they are expressed in definite aims, employing the individual abilities of the Saints, God's work will never be accomplished. Young people, too, want to help, but they are asking, "In what specific way can we best serve? In what particular fields does the church most need trained men and women?"—Is there a future for young people in the present Zion plan?

The Answer:

By EVAN A. FRY

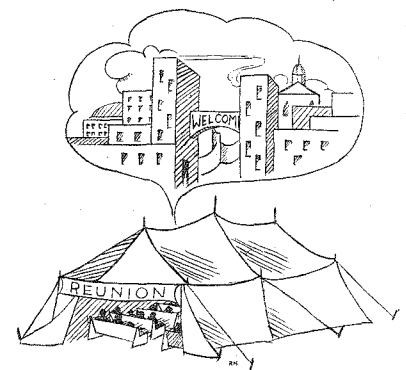
CERTAINLY, there is a future for young people in the present Zion plan! The first all-important requirement for Zion is *people*—people of a superior spiritual, mental, and physical quality. Anything which contributes to the individual or collective development of these necessary spiritual, mental, or physical qualities in people, is a definite and tangible contribution to the cause of Zion. And of course, our first responsibility is *personal* growth and self-development.

But, you want to know, Along what lines? It is well to desire a definite goal, a definite task, a definite assign-

ment. When young people express the wish that the church should indicate their personal goals, map out their courses of study and their objectives, and then give them a place on the church pay roll when they have finished, that is a different story, however. Would you care to live in a society where any superior authority of church or state could dictate what you should make of your life, what profession you should prepare for, what course of study you should pursue in school? That is not the job of the church, but of the individual. The local and general officers of the church may advise and assist. But the young person who is worth his salt will use his own initiative, his own will. He will make his own choices, chart his own course, pay his own way, and prepare himself for Zion living and service regardless of what the church does or does not do. (Read *Doctrine and Covenants* 58: 6.)

The church, being composed of fallible human beings, is often slow, and sometimes mistaken. But all of us who are a part of the church, and who contribute to the sum total of its thinking and its actions, must share the responsibility for its lethargy and its heedlessness, as well as for its successes. As we would wish for mercy and patience for ourselves and our own shortcomings, we should be patient and merciful with others, recognizing that God's purposes are often temporarily frustrated by our own failure to measure up to our responsibilities.

We should remember, too, that the



Just Reunion Dreams?

or leadership, or money, or time, or intelligence, or some other gift which God has given to you. There is no field in which trained men and women are *not* needed. When such men and women are available and willing and consecrated, God and the church will use them to bring Zion one step nearer to reality.

Questions for this column are welcome; as many as space permits will be used.

Two little girls, sitting in Sunday school with no teacher, smiled and said,

“WE’LL TEACH OURSELVES!”

and inspired this good article from the pen of

DO YOU HAVE a teacher shortage?

As you look toward a new church school year, are you finding vacancies in your corps of helpers? Perhaps you will lose a teacher among those who go away to college. Possibly one who served through the summer is leaving for a new position away from home. If there has been a forward-looking plan in your branch, the administrators will scan the lists of those who have been preparing themselves for service; they will call on the one who seems the best prepared for the place. If there is no such plan, and none is making definite attempts to be ready to teach, a vacancy may be a serious problem in your branch.

The teacher shortage in our public schools has set us all to thinking of what may be done to attract alert men and women to this profession. Educators are talking of “better living conditions for teachers,” “higher salaries,” “More freedom in personal life” . . . The situation is serious, when up to the very eve of the term, vacancies exist. Gaps are left, or poorly filled, in institutions that rank with the church and the home in importance.

These institutions are usually thought of together: home, church, and school. The home gives the child his first environment. The cradle roll and kindergarten departments furnish a beginning in living and learning with others his own age. Then, while the church and home continue to give their best influence, the school takes over with the more formal education. Democratic homes, freedom of worship, schools for all—these set up a pattern we are proud to call American.

How many of us realize that the

MAURINE COTTEW

teacher shortage is not new? It is not just a result of war. We have always had need for more pupils with “the teacher heart.” For years we have faced a shortage in our church schools. Many today condone the fact that we lack trained teachers. Most of us have seen times when we lacked even *untrained* teachers!

AS WE TALK of the dearth of teachers, or when I see a class without one, I think of an incident that happened several years ago when I was serving as church school director. One Sunday a class was without a teacher. Aware that we were scouting for one unsuccessfully, two bright-eyed little girls spoke up. “We’ll teach ourselves,” they said.

Alert as they were, I have no doubt they could have done very well with the quarterly material. At least they were still *interested*.

As our children grow up, what will they think of us as a church, if they remember that we failed to provide them the teachers they needed? Certainly, if we don’t supply them, they *will* teach themselves some way or other. In such a case, we can only hope that our example at home and at church, will lead them to remain interested and interesting Latter Day Saints.

What is the future of an institution that through poor planning, or poor execution of plans, forces its children to such an offer? When it came to almost that in our public schools, what did we do? A mother filled the vacancy, a retired teacher resumed her post, or two schools combined under one teacher. Chil-

dren have not been left to teach themselves. Many situations are far from ideal, it is true, but attempts are made to carry on. This same substitution and filling in has taken place for many years in our branches. We are grateful to those who have given of time and talent, and we feel that they will be among the first to benefit as the fine plan for teacher-training gets under way in all our branches. It will eliminate much of the wasted time and energy, much of the blind stumbling. Teachers will know where they are attempting to lead the children, and they will learn how to lead them. What a means of strength it will be when we have increasing numbers of men and women and youth discovering and developing their powers and abilities to teach.

THE MERE ACT of appointing one a teacher does not make him a *trained* teacher. Two or three years of teaching alone will not do it. Even good intention is not enough unless it leads him to prepare himself. He needs to study people, children, the age he is to teach. He will have use for psychology, methods, the Bible and other church books. An experienced teacher of another church said to me once, “I could go into any church and teach. I would just teach my Bible.” A true teaching of the Bible would be acceptable in our church, but we have the extra witness in our *Book of Mormon*, and the “Latter Day Light” recorded in our *Doctrine and Covenants*.

A teacher in our church needs the strength she would gain from them, and from church history. A teacher needs more knowledge than is given in the quarterly she teaches; if this were not so, a child who has successfully finished the second grade reader could be the teacher for the grade that follows him. But knowledge alone is not enough to make a good teacher. Many who have degrees and are useful beyond measure in their own fields, admit their inability to teach. A good teacher has the knack of

imparting knowledge by word and through her own action. A pitcher of milk will do little good for the child with poor teeth unless it is poured into his own glass and he may take it in. Margaret Fuller says, "If you have knowledge, let others light their candles by it."

INSPIRATIONAL reading in prose and poetry, communion with nature, and re-creational activities help to give back to the teacher that which he so freely gives his class. It has been stated many times that a public school teacher is not necessarily successful in our church schools. It depends upon how much he is interested in Christ and his part in the character growth of our children.

Those trained and those seeking training need to have a chance to use their talents, if they are to retain their desire to keep growing. A skill that we never have a chance to use gives us little inducement to search for means of greater development. In fact, we may lose members because we fail to use their talents.

Those who are trained for service, but left without a place to serve, may have reason to answer as did, "The Little Shepherd of Kingdom Come." The Major said, "You haven't told me your name, little man," and Chad answered, "You ain't axed me." In such cases, other organizations may "ax" them, and they will go where they feel they are needed and can use their accomplishments. Such a loss is deplorable, when, "We need workers" is the constant cry of our church.

The suggestion of observation-practice-teaching could be used to advantage in some church schools. The new teacher may receive benefit from the other's experience; in turn, she may present new ideas, and relieve the other of some of the preparation and activities.

Just as the end in education is never reached, so a teacher's training is never finished. Nothing that progresses comes to an end. Even Zion is a growing and unfolding process. So long as we have minds and wills,

The Forum

"I Will Draw All Men Unto Me"

Jesus Christ made this statement at a time previous to his death on the Cross, and he also made the same statement after his resurrection.

The Son of God made this statement to his disciples before they were fully converted, and he explained to them that there were other teachings which they were not able to bear at that time. So when he appeared to the Nephites, he made this very important statement: "And my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, that I might draw all men unto me."—3 Nephi 12: 26.

The temptation might come to us to stop here and not finish what the resurrected Son of God intended to convey to mankind. Let us allow the Savior to continue to speak. "That as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; And for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works."—3 Nephi 12: 27, 28.

Continuing, Jesus makes Eternal Judgment so clear that a wayfaring man, if he be not a fool, need not err therein: "AND HE THAT ENDURETH NOT UNTO THE END, THE SAME IS HE THAT IS ALSO HEWN DOWN AND CAST INTO THE FIRE, FROM WHENCE THEY CAN NO MORE RETURN, BECAUSE OF THE JUSTICE OF THE FATHER: AND THIS IS THE WORD WHICH HE HATH GIVEN UNTO THE CHILDREN OF MEN."—*Book of Mormon*, page 674, edition of 1919.

Jesus declared, regarding the foregoing, "THIS IS MY GOSPEL" (verse 34).

Jesus explains in the *Doctrine and Covenants* that there are men who will never repent, and this class will merit

there will be improvements for us to make.

It is well for us to remember, too, that

None goes on his way alone.
All that we send into the lives of others,
Comes back into our own.

By Joseph A. Ferris

the "second death" and be cast into the lake of fire and brimstone with the Devil and the angels.

Let us thank God for the Prophet of the Restoration, Joseph Smith the martyr, who through the *Book of Mormon* and the *Doctrine and Covenants* has revealed to us deep things of the gospel, which are not ambiguous, and which are easy to understand.

Jesus explained at Jerusalem why men cannot be saved in the kingdom of God, neither in this world, nor in the world to come, that like Judas, of whom Christ said, that it was better that he had never been born, or rather, it would have been better if he had never been born, for Jesus declared, "MEN LOVE DARKNESS" and refuse to come into the light.

Those of us who have learned the true gospel, let us love the light and not the darkness.

Ever More Trouble

"Alcohol is one of the few causes of illness and death which continues to rise in populous parts of the United States.

"The admission rates of patients suffering from acute and chronic alcoholism was never higher in New York than it has been in the past year.

"The death rates from cirrhosis of the liver, which is closely related to immoderate and long continued use of alcohol, in all but a few cases has been rising steadily since the repeal of prohibition.

"All trades and occupations where alcohol is liberally used and particularly easy of access, show mortality rates several times as high as those where alcohol is little or rarely used.

"Life insurance experience with many millions of lives here and abroad is all to the same effect that those who use alcohol have a shorter life expectancy than abstainers, in proportion to the amount of alcohol they consume.

"A sunstroke is often nothing more nor less than a beer stroke."—Dr. W. A. Evans, former Medical Editor, *Chicago Tribune*.

Suggested Services for Religious Education Week

September 29 to October 6

INSTALLATION SERVICE

Theme: God's Word for Leaders.

(Note: All Bible references are from Inspired Version, and songs from the *Saints' Hymnal*.)

Call to Worship:

"And the bow shall be in the cloud; and I will look upon it that I may remember the everlasting covenant, which I made unto thy father Enoch; that when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself."—Genesis 9: 21.

Hymn:

"God, Send Us Men," No. 223.

Invocation

Appreciation of workers of past year by installing officer.

Hymn:

"Hark! the Voice of Jesus Calling," No. 344.

Call for Workers:

"Behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily, I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves . . . But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."—*Doctrine and Covenants* 58: 6.

"If ye have desires to serve God, ye are called to the work . . . and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."—*Doctrine and Covenants* 4: 1.

Response:

(To be given by various workers who come forward and form semicircle about candles.)

"Let us not be weary in well doing, for in due season we shall reap if we faint not."—*Galatians* 6: 9.

"I will pay my vows unto the Lord now in the presence of all his people." — *Psalm* 116: 18.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every beset us, and let us run with patience the race that is set before us."—*Hebrews* 12: 1.

"As we have therefore opportunity, let us do good unto all men."—*Galatians* 6: 10.

Also: *Hebrews* 12: 28 and *Psalm* 119: 46.

The Assurance:

"If it so be that the children of men keep the commandments of God, he doth nourish them, and strengthen them, and provide means whereby they can accomplish the thing which he has commanded them."—*1 Nephi* 5: 59.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days."—*Doctrine and Covenants* 64: 7.

(Workers will be seated until they accept charge.)

By Lois Quick Shipley

Poem:

Hold high the torch,
You did not light its glow—
'Twas given you by other hands, you know.
'Tis yours to keep it burning bright;
Yours to pass on when you no more need
light,
For there are other feet that we must guide:
And other forms go marching by our side:
Their eyes are watching every smile and tear
And efforts which we think are not worth-
while,
Are sometimes just the helps they need,
Actions to which their souls would give most
heed
So that in turn they'll hold it high
And say, "I watched someone carry it this
way."
If brighter paths should beckon you to choose,
Would you small gain compare with all you'd
lose?

Hold high the torch,
You did not light its blow—
'Twas given you by other hands, you know.
I think it started down its pathway bright,
The day the Master said, "Let there be light."
And he, once said, who hung on calvary's
tree—
"Ye are the light of the world. Go—shine—
for—me."

All sing:

"O Master, Let Me Walk With Thee,"
No. 213.

Candlelighting Ceremony:

A candle in one of the rainbow colors for each worker to be installed and one large white candle will be part of the worship center if this program is used at a church service or part of table centerpiece if at a banquet.

Charge:

Installing officer points out that the greatest light (the tallest white candle) represents Christ and all other torches must be lighted from him. As the blend of rainbow colors is beautiful together, so is the harmony of the various personalities and abilities of the various workers as they work together, striving to "keep all my commandments, that Zion should again come on the earth." At a banquet, all others present might be given birthday candles in rainbow colors to be lighted from the officer's lights representing their duty to carry the light of Christ to others. House lights should be turned off.

Poem:

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the window pane, or when noon
Flames, like a burnished topaz, in the vault
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowings of unseen things,
And touched by the White Light ineffable!
—Clinton Scollard.

All Sing:

"O Jesus, I Have Promised," No. 293, or
"Let Us Brothers," No. 287.

Benediction

PROMOTION DAY SERVICE

Theme: God's Word for Families.

(Note: All Bible references are from Inspired Version, and all songs from *Saints' Hymnal*.)

Processional:

If a hymn is used for the children to march into the auditorium, use any dignified hymn familiar to both children and adults. Congregation stand.

Suggested Hymns:

"With Happy Voices Singing," No. 37, or
"O Master Workman of the Race," No. 152.

Invocation

Challenge:

I saw tomorrow marching by on little children's feet,
Within their forms and faces read her prophecy complete,
I saw tomorrow look at me from little children's eyes,
And thought how carefully we'd teach if we were wise.
—Burger.

Call to Worship:

"Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea."—*Matthew* 18: 3-5.

Hymn:

"Father, We Thank Thee for the Night,"
No. 38.

Poem:

I am the child,
I am a spark of divinity.
I emerged from the heart of God
To enter your world.
I demand a home
Filled with the atmosphere of the highest,
So that the highest with me
Shall be wooed
Into noble expression.
I am the chief asset
Of the nation, for I am
The future nation
In the making.
Can the acorn
Unfold into the giant oak
Without a home
In the warm soil?
Can the lily
Unfold its fragrant beauty
Without a home in the earth
For its roots?
To express the best that is in me,
You must surround me
With the influence
That will call forth the best.
If you expect the man to be good,
You must surround me with good environment.
If you expect the nation to be great,
You must surround me
With great influences.

—*The Departments' Journal*.

Remarks by officer in charge regarding blessing of babies.

Scripture Reading:

"Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms and put his hands

on them, and blessed them."—Mark 10: 13.

Hymn:

"This Child We Dedicate to Thee," No. 365.

Blessing of Babies

Poem:

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
Those truants from home and from heaven
They have made me more manly and mild;
And I know now how Jesus could liken
The kingdom of God to a child.
—Charles M. Dickinson.

Review of work done by children during the year by departments or classes. Song, Scriptures, memory work, and question and answer work by each group will indicate its achievement during the year. All children should participate in this feature although only the ones being promoted will receive promotion certificates. Those promoted will pass to next class upon receiving certificates.

Charge to Parents:

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head

of the parents; for this shall be a law unto the inhabitants of Zion."—*Doctrine and Covenants* 68: 4.

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy 6: 6, 7.

Baptismal Service

for children, with appropriate hymns.

Invitation

to parents and friends to see display of workbooks and handwork in children's division.

Closing Hymn:

"O Happy Is the Man Who Hears," No. 94, or "These Things Shall Be a Loftier Race," No. 187.

Benediction

(Note: If the Promotion Day Service is combined with the Installation Service, the rainbow motif as based on Genesis 9: 21 could be carried out by having children's section roped off by crepe paper streamers in rainbow colors and they might wear badges of these colors. Badges might be a 3-inch initial of the department which he represents cut from construction paper or different colored flowers for each department such as red for juniors, yellow for primary, etc.)

spoke as one having authority because he *did* the things he asked other people to do. Our church will speak with a power and an authority such as she has never known when we as a people move forward in unity of endeavor toward Zion.

We must preach the gospel of the kingdom. Apostle Hanson has said that "The church of God lives only as the voice of testimony is heard in her midst." The continuing life of the church depends upon our witnessing and winning new members to our way of thinking. Material for the upbuilding of Zion can be gained only through our willingness to keep and to teach others how to keep "the laws of the celestial kingdom."

Jesus had to go up to Jerusalem to face his enemies and to be crucified. The time may well come when this church, our church, the very body of our Lord on earth, may have to face her Jerusalem, her Gethsemane, her Calvary. But let us remember that after Calvary came Easter and the Resurrection of the living Lord, and after Easter came Pentecost. After the period of cleansing, of sifting time, the church will be endowed again with spiritual power, to go forth and gather up the remnants of humanity and to build them into a new way of life, the way of Zion, the kingdom of our God on earth.

The final proof and evidence of the divinity and Messiahship of Jesus were those fruits of the fulfilling of his mission which he himself pointed out to the disciples of John: the physical and spiritual blessings that were realized in the experiences of those in need. Just so, the final proof of the divinity of our church and our Zion, will be the blessings she will bring to the nations.

"For out of death and destruction has our Zion arisen, as a lily amidst decay. From her gates shall go forth, as unto many beams of light, the laws of love and life, turning the place of darkness into light, of death unto life, of desolation into bloom.

"And in her heart shall live, and blossom forth, all attributes of life and love: to issue forth as a healing stream, unto the surrounding desolation; to succor and upraise all humanity, living and dead: to draw them back to the bosom of light and love: to learn the way of life: to develop and go forth again, as apostles and disciples of the new heaven and the new earth, and so shall a new and glorious way of life arise and come forth, from the decay and ruins of the old."—Bruce W. Broadfoot.

"Behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her terrible ones. *The Lord hath spoken it. Amen.*"—*Doctrine and Covenants* 64: 8.

What shall be our response to God's word, these "musts," these divine imperatives?

"For it is God which worketh in you both to will and to do his good pleasure."

Theme: "God's Word for Youth."

Call to Worship:

"Choose this day whom ye will serve."—Joshua 24: 15.

Scripture Reading:

Matthew 7: 21-29.

Suggested Hymns (Saints' Hymnal):

"Just as I Am, Thine Own to Be," 296.
"Just as I Am, Without one Plea," 297.
"O Master Workman of the Race," 152.
"If Suddenly Upon the Street," 216.

Religious Education Week

Sunday, September 29 - Sunday, October 6

Themes for Prayer Services

By Milton D. Broadfoot

Call to Worship:

We are living, we are dwelling
In a grand and awful time,
When each hour some fate is telling—
To be living is sublime.
Rise, O Saints, in all thy vigor,
Stand erect on holy sod;
Turn from aimless indecision,
Rise up in the strength of God!

Worlds are changing, old forms crumbling,
Souls of courage times demand,
Those who see the way as prophets
Lead towards the promised land.
Rise, O Saints, in all thy vision,
Let thy voice be heard abroad,
Speak! Let every nerve and sinew
Count for Zion, count for God.

Scripture Reading:

"For it is God which worketh in you both to will and to do of his good pleasure."—Philippians 2: 13.

Supplementary Texts:

Doctrine and Covenants 135: 3; 137: last paragraph.

Suggested Hymns (Saints' Hymnal):

"Hark! the Voice of Jesus Calling," 344.
"Take Time to Be Holy," 322.
"Awake! Ye Saints of God, Awake," 204.
"O Zion, Haste, Thy Mission High Fulfilling," 388.
"Teach Us, O Lord, True Brotherhood," 341.
"Onward to Zion, Faithful and Strong," 436.

"We Thank Thee, O God, for a Prophet," 415.

Theme Talk:

In the life and thinking of Jesus, there were certain "musts" that became divine imperatives. He said: "I *must* be about my Father's business." "I *must* work the works of him that sent me." "I *must* preach the gospel of the kingdom." "I *must* go to Jerusalem."

The restored church is the very body of our Lord on earth, both to will and to do the Father's good pleasure. These divine imperatives that motivated the life of Jesus our Lord, must become the driving forces behind the thinking, life, and action of our church. And in these *musts*, we may well hear the voice and word of God to his church.

We must be about our Father's business and work the works of him that has sent us. One of the dominant notes in the early revelations given to individuals and the church was the necessity of an active faith and obedience. "Behold, this is your work, to keep the commandments. . . . Seek to bring forth and establish the *cause* of Zion." We are called to live into every phase of our lives those characteristics and attitudes that were in the life of Jesus. We are called to make our contributions toward the upbuilding of Zion by the daily lives that we live, to make the testimony of our lives conform with the testimony of our lips. Someone has said that "An ounce of performance is worth a pound of preaching." Out witnessing will carry a fuller weight of power and authority when we become the word made flesh through our obedience to *all* the laws of the gospel. Jesus

"O Jesus, I Have Promised," 298.
"O Lord of Light, and Love, and Power,"
299.

Theme Talk:

Youth today is at the crossroads. God's word to young people for today may well be: "Choose ye!"

Two postulates should be at the base of our religious thinking and choosing: (1) God, the creator of our universe, is interested in us, his highest creation, and is just as much at work in his world today as in other ages. (2) We live in a universe governed by unchangeable, immutable laws. A child touches a hot stove with his finger and is burned. Physical laws are broken and brought into play: physical results and punishment are immediate. Results from keeping or breaking laws that govern our spiritual growth and lives may at times seem to be slower in coming about, but they are just as certain as the physical.

From the beginning, our Heavenly Father has given to man the agency to choose right or wrong. He has been, and is, a loving, revealing God, pleading with men through his chosen servants. His word through the Prophet Moses is typical: "Behold I have set before you life and death, blessing and cursing; therefore choose life." It is just as true in the experiences of nations as in that of the individual that, "The wages of sin is death." The wages of sin is death, physically, spiritually, and mentally. As Brother Floyd McDowell has said, "That is not only good religion, but that's supported by the best philosophy, the best psychology, the best biology of the universities of today." That fact is written across the pages of history, written into the wrecked lives of sinful men and women down through the years.

How shall we make our choices? Shall we "go with the crowd"? Should the attitude "Everybody's doing it" govern our choices? There is a saying: "Fifty million Frenchmen can't be wrong." *They can be.* After the capitulation of France to Germany in the early days of World War II, Marshall Petain addressed the French people and told of their choices that made for national weakness and moral rotteness and corruption within. Shall we choose the easy way? "Rivers choose the course of least resistance: that's why they're crooked."

How shall we choose wisely? We may apply the test of past proved experiences of observable facts in our own range of life, of the enlightenment of individual and collective inspiration, of the revealed word of God, of the advice and example of godly men and women.

What shall our choices be? Sometimes in making a big decision, smaller ones are automatically taken care of. Through the ages men and women have chosen God and have realized the meaning of the more abundant life. One of our church leaders has said: "The way to become chosen of the Lord is for you to choose God and he will choose you." We will choose to cultivate those fundamental virtues and characteristics of the Christlike life. "To be the best that I can be," for our Father's sake, for the church and Zion's sake, for the sake of our loved ones, for our own sake. One young man, in bearing his testimony at the Kirtland reunion a number of years ago, in his zealotness for the cause of Zion, said he was willing to go out and dig ditches if necessary to help redeem Zion. To be the best that we can be within the limits of our potentialities and talents, even if it means being the best ditch-digger.

And the rewards of choosing righteously? One of the compensations of trying to do the things that God asks us to do, is added strength to go on to further achievements and accomplishments of his divine mind and will. For those interested in our church, this means being baptized and enlisting in the cause of Christ. Through our obedience, there comes to us a strength and power not our own, the blessing of the Holy Spirit. Through the medium of his spirit, we may receive direction in the making of decisions, in our choices between greater and lesser good. We may have a sense of well-being, of physical, mental, and spiritual harmony and health within. Youth today reveres personality. Would you stand out among your associates? Then choose the philosophy of Jesus, the most outstanding person men have known. Your personality is the reflection of your outlook on life. Jesus lived a life of service, of outflowing altruism. Development shall come in our living righteously in the lives of others, through the interchange of good personalities. The Dead Sea continues to be barren, dead, because it has no outlets, whereas the Sea of Galilee is a thing of beauty because it does have them. So with our lives. Youth has so many energies within: directioned, they shall lead to powers for good in the lives of many. As steam is di-

rected, as the raging waters of a Niagara Falls are disciplined and energy and action are brought about, so as we choose and discipline the forces within, power to accomplish for Christ shall be our happy experience.

The short life of Jesus of Nazareth changed the course of the world's history. In our Scripture reading, he tells of the parable of the builders, and he demonstrated the truthfulness of his sayings by living them. He stood and triumphed over all the adversities this world and the evil one could hurl at him because his personality was built upon a rock. Would you develop stability of personality and strength to overcome? Then remember the words of Jesus. "Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

In choosing Jesus and his way of life, we became the companions of the spiritual heroes of the ages, of those individuals who have really done things and have left their mark for good. Is this not a high privilege?

"Choose ye this day whom ye shall serve!" This is God's word for youth today; what will our answer be?

Suggested Promotion Day Exercises

By Lois Quick Shipley

Organ Prelude:

"The Lord Is My Shepherd."

Processional of Juniors:

Saints' Hymnal, No. 210.

(Congregation will please stand.)

Rise up, Juniors of God!

Have done with lesser things;

Give heart and soul and mind and strength,
To serve the King of Kings.

Rise up, Juniors of God!

His kingdom tarries long;

Bring in the day of brotherhood
And end the night of wrong.

Rise up, Juniors of God!

The Church for you doth wait,

Her strength unequal to her task;
Rise up, Juniors of God!

Lift high the cross of Christ!

Tread where his feet have trod:

As brothers of the Son of Man,
Rise up, Juniors of God!

Call to Worship:

"The earth is the Lord's, and the fullness thereof;

The world, and they that dwell therein;

For he hath founded it upon the seas,
And established it upon the floods."

Hymn of Praise:

"Praise Ye the Lord," *Saints' Hymnal*, No. 27, verses 1, 5.

Invocation by Pastor

Prayer Response: (by the juniors.)

Jesus, friend of little children,

Be a friend to me.

Take my hand and keep me ever

Close, close to thee.—Amen.

Responsive Reading by Juniors:

Leader:

Who shall ascend into the hill of the Lord?

And who shall stand in his holy place?
Juniors:

He that hath clean hands, and a pure heart;

Who hath not lifted up his soul unto sin,
nor sworn deceitfully.

He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Leader:

This is the generation of them that seek after him,

That seek thy face, O Jacob.

Juniors:

Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory shall come in.

Leader:

Who is the King of Glory?

Juniors:

The Lord strong and mighty,
The Lord mighty in battle.

Leader:

Who is this King of glory?

Juniors:

The Lord of hosts, he is the King of Glory.

Offering:

(Taken by junior boys and offertory sung by juniors.)

Father, bless this little offering

We have brought to you today,

Help us always to remember

To bring gifts to you, we pray.

We are only little children,

Only little things we do,

But we know they make you happy

So they make us happy, too.

Wilt thou daily guide our footsteps,

Keep them in the narrow way?

Guide our thoughts, our deeds, our actions,

Guide us in all we do and say.

Thank you, for the many blessings

We receive from you each day.

Help us always to remember
To say, "Thank you" each time we pray.

Offering Prayer

Five-minute introductory talk by pastor (stating purpose of this service, commenting upon importance of each class of children's division, including the cradle roll).

Presentation of babies to be blessed.

After the blessing of each baby, one verse of No. 365, *Saints' Hymnal*, will be sung by juniors.

Presentation of nursery class by junior supervisor.

Teacher reviews nursery class.

Song by Class:

"JESUS LOVES ME"

Jesus loves me, this I know,
For the Bible tells me so.
Little ones to him belong,
We are weak, but he is strong.

Yes, Jesus loves me,
Yes, Jesus loves me.
Yes, Jesus loves me,
The Bible tells me so.

Teacher:

Sammy, can you tell us how we can thank God before we eat?

Sammy:

For all we eat,
For all we wear,
For all we have everywhere,
We thank thee, Heavenly Father. Amen.

Teacher:

Alice, can you tell us how you thank God for our food?

Alice:

God is great,
God is good,
And we thank him
For this food. Amen.

Teacher:

Paul, when is God near us?

Paul:

God is near me through the day,
When I work and when I play.
He is near me, too, at night,
When I kneel and pray.

Teacher:

Shirley, will you say the prayer you have learned to say before you go to bed?

Shirley:

Dear Heavenly Father,
Hear thy little children's prayer,
Thank you for your loving care
Through the day.

Now it is time for us to sleep,
We ask thee watch over us to keep
Through the night. Amen.

Teacher:

What kind of children will Jesus love?

Children:

Helpful little children,
Gentle as doves,
Are the very kind
Jesus will love.

Pastor: Have any children of the nursery class completed their work and are they now ready to enter the kindergarten class?

Teacher: I recommend and for promotion to the kindergarten class.

Pastor presents promotion certificates.

Kindergarten teacher receives new class members.

Children's supervisor presents kindergarten pupils.

Teacher reviews kindergarten class.

Song by Class:

"JESUS LOVES ALL THE CHILDREN"

Tune: Tramp, Tramp, Tramp
Jesus loves the little children,
All the children of the world;
Some are black and some are white,
All are precious in his sight,
Jesus love the little children
of the world.

Teacher:

Patty, will you tell us how the Israelites lived?

Patty: (Finger play)

Here is one little tent,
(One hand folded cup-shaped palm down)
Here are two little tents,
(other hand same position)
Where the children of Israel slept;
Nearly each sunny day
They would fold them away,
(each hand folded tightly and removed)
Very neatly they always were kept.
Here is one bigger tent,
(hands together, finger-tips touching, palms apart)

Yes, a much bigger tent,
For it serves as a church house for all.
In its door stood the priest
(one thumb folded under, one in tent house door),

Calling, "Come now and feast,
For the Lord has sent food." See it fall!
(fingertips flutter to side).

Teacher:

Sandra, whom should we thank for all the things we enjoy?

Sandra:

God gives us rain and sunshine, too,
And flowers and grass and trees;
The food we eat, the clothes we wear;
Thank him for all of these.

Teacher:

Margaret, will you give us a "Thank-you" prayer?

Margaret:

Father, we thank thee for the sky
That holds the sun so bright,
And for the moon and stars that shine
Upon us through the night. Amen.

Teacher:

Bobby, are we the only people to whom God is good?

Bobby:

I have many little friends
Who live across the sea;
Jesus loves them everyone
As much as he loves me.

Some are black, and some are brown,
And some are yellow, too,
But Jesus loves them everyone,
And I am glad, aren't you?

Pastor: Have any of the kindergarten class completed their work and are they now ready to enter the primary class?

Teacher: I recommend and for promotion to the primary class.

Pastor presents promotion certificates.
Primary teacher receives new class members.
Children's supervisor presents primary pupils.

Teacher reviews primary class.

Song by Class:

"DAYTIME AND NIGHTTIME"

Daytime is the time to play
So we're happy all the day;
We share our dolls and all our toys
With the other girls and boys.

Nighttime is the time for rest
So we get ourselves undressed,

Close our eyes, and say our prayers
To thank God for his loving care.

Trees and flowers are resting, too,
Underneath the sky so blue,
Birds are quiet in their nests,
While everything around them rests.

Teacher:

Gail, whom does Jesus depend on to do his work?

Gail:

Jesus has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way.

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?

Teacher:

Gene, how should we take care of our bodies?

Gene:

God gave me my body
To use while I live,
I'll thank him for it
By the care that I give;
The good food I eat,
And the water I drink,
The warm clothes I wear
And the nice thoughts I think.

Teacher:

Richard, what have you found to be a good motto?

Richard:

As you set yourself a task,
And a meddling soul will ask,
"Why take trouble? Do you really think
You'll win?"

You may answer with a smile,
"I shall win, for all the while,
I am sticking to my motto—
"Don't give in!"

Teacher:

Karolyn, will you tell us how God made homes for everything he placed on the earth?

Karolyn:

Once upon a time there was a little toad who thought his own home was the best home in the world. Such a funny home it was, too! But God had given it to him, and, of course, it was just the right home for the little toad. Where do you think it was? No, it was not a nest in a tree. It was just a little hollow under a stone, where it was all dark and damp and cool as could be. The little toad liked it so much he thought everybody and everything else in the world must wish for such a home as his. So one day when a robin came flying by, he called to the robin and said, "Please wait a minute, dear robin; I want to ask you something."

So the robin perched overhead on a bough and chirped politely, "Well, sir, what is it?"

Said the little toad:

"Wouldn't you like to live like me,
Under a stone where it's cool as can be?"

But the robin sang:

"It may suit you, but it wouldn't suit me.
I love my nest in the spreading tree,
That's the dear home that God gives me."

Then he flew away. Pretty soon the little toad hopped along near the brook, and he spied a tiny fish swimming in the water, so he asked the fish:

"Wouldn't you like to live like me,
Under a stone where it's cool as can be?"

But the fish said:

"It may suit you, but it wouldn't suit me."

God made the rivers, the lakes, the sea,
Full of clear, bright water for fishes like me."

Then he swam away swiftly. A squirrel
came whisking by, and the little toad asked
him:

"Wouldn't you like to live like me,
Under a stone where it's cool as can be?"

But the squirrel twinkled his little bright
eyes and said:

"It may suit you, but it wouldn't suit me.
I like my nest in the hollow tree;
That's the snug home that God gave me."

Well, the little toad was more and more
puzzled, when along came a happy little boy
whistling a merry tune. "I'll ask him," said
the toad. "He ought to know what home is
best." So he called to the boy:

"Wouldn't you like to live like me,
Under a stone where it's cool as can be?"

How the little boy laughed!
"Oh, no," said he, "that might suit you, but
it wouldn't suit me.

My father and mother and I, we three,
Have the dearest home in the world, you see;
But mother tells me that God knows best,
For fishes the seas, for the robin his nest,
For the squirrel his home in the hollow tree,
And your stone for you where it's cool as
can be."

So the little toad hopped back happily under
his stone, where it was damp and dark and
cool as could be.

Pastor: Have any of the primary class
completed their work, and are they now ready
to enter the junior class?

Teacher: I recommend and
..... for promotion to the junior
class.

Pastor presents promotion certificates.

Junior teacher receives new class members.

Children's supervisor presents Junior Class
No. 1.

Teacher reviews class.

Teacher:

Lawana, how may we be good stewards
of our lives?

Lawana:

The gospel of Jesus is kindness,
And meekness, and patience, and love;
The sharing of blessings with others,
And praising our Father above,
Then we, too, may be Gospel Bearers
In every kind deed that we do;
By giving our time and our talents,
And keeping our lives pure and true.

Teacher:

Dicky, what is tithing?

Dicky:

Tithing is one tenth of our increase which
belongs to God.

Teacher:

Can you tell us how you figure tithing?

Dicky:

I've learned to put together
The figures on my slate;
The teacher calls it "adding,"
And I like it first rate.

There's one queer thing about it,
Whenever you get ten,
You have to "carry one," she says,
And then begin again.

That's what we do with pennies,
When I have ten, you see,
I "carry one" to Jesus
Who has done so much for me.

Teacher:

Joan, will you tell us what we mean by
the first six principles of the gospel?

Joan:

The first step teaches faith in God,
And Jesus Christ his Son.
The next one tells us to repent
Of wrongs we may have done.
Then by baptism we receive
Forgiveness of all sin,
And through the laying on of hands
God's Spirit enters in.
The resurrection of the dead
Will make us live once more,
Eternal judgment by our God
Brings us to heaven's door.

Teacher:

Delmon, will you tell us one way in
which we can make the world better?

Delmon:

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives;
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Teacher:

Ladoris, will you tell us which psalm is
the "Shepherd's Psalm" and read it
for us?

Ladoris:

Recites 23rd Psalm from memory.

Pastor: Have any of the Junior Class No.
1 completed their work and are they now
ready to enter the advanced junior class?

Teacher: I recommend and
..... for promotion.

Pastor presents promotion certificates.

Advanced junior teacher receives new class
members.

Children's supervisor presents Junior Class
No. 2.

Teacher reviews class.

Pupils in turn answer the following ques-
tions:

How many books are in the Bible?
How many books are in the Old Testament?
How many books are in the New Testament?
What is the first book in the Bible?
What is the last book in the Bible?
What does the word *Bible* mean?
Where are the Ten Commandments?
Give the Ten Commandments.
Where is the Lord's Prayer?
Where is the Christmas story of the shep-
herds?

Where is the Love Verse?
What is the Love Verse?
Give the Golden Rule.
Where is the Golden Rule?
Name the Six Principles of the Gospel.
Where do we find them?
Who were the original twelve apostles?
Who are the present twelve apostles?
Who make up the First Presidency?
Who is the Presiding Patriarch?
Who are the Presiding Bishopric?

Pastor: Have any of the advanced junior
class completed their work, and are they now
ready to enter the intermediate department?

Teacher: I recommend and
..... for promotion.

Pastor presents promotion certificates.

Intermediate teacher receives new class
members.

Pastor calls for candidates for baptism
(children who have reached the age for bap-
tism).

If there are any, appropriate selections from
Saints' Hymnal will be sung by all.

Closing Hymn by Juniors:

"SUNDAY SCHOOL IS OVER"

(Sung to tune, No. 51, *Saints' Hymnal*.)

Sunday School is over

For another day.

Hear us now, dear Jesus,

As to thee we pray.

Through the week be with us

In our work or play.

Make us kind and loving,

Help us to obey. Amen.

Invocation by Pastor

Adults are invited to lower auditorium to
view display of work children have done dur-
ing year.

The Autobiography of ELBERT A. SMITH

On Memory's Beam

THE WRITINGS of Elbert A. Smith
I have always found a ready welcome
among the thousands of people who
know him so well. There is a quality
in his work that cannot be imitated—
a combination of wisdom, spiritual in-
sight, tolerance, kindness, good humor
and human understanding.

ON MEMORY'S BEAM is a book
that helps us to see, not only Brother
Elbert's life, but a period in the devel-
opment of the church, through his eyes,
and with his kindness and comprehen-
sion. It appeared first in serial form in
the church publication, the SAINTS'
HERALD. It is presented in book
form, not only because many wish to
read it again and to have it in their
libraries, but also because young people
are growing up and new members are
joining the church who will not have
access to the periodical. This book will
take its place in the permanent litera-
ture of the church. It has been edited
and has received some revisions and
additions by the author.

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Independence, Missouri

www.LatterDayTruth.org

LETTERS

Testimony of Samuel Asch, Sr.

As Narrated to Chris B. Hartshorn

"Even my stock knew the difference after I was baptized, but my wife confided to her neighbors that I had gone crazy," Brother Asch, 80, father of ten living Latter Day Saint children, told us at the recent Liahona Park reunion near Sanford.

A rugged pioneer type who came to Michigan from Bern, Switzerland, fifty-four years ago, he did not find it easy to accept the gospel. He admits he was rough and ready in those frontier days, vigorous of body and speech. He had neither time nor inclination for religion by nature, but God saw in him a soul of infinite worth and felt after him. He realized that one night when a vision came to him in which he saw a neighbor coming to his place with an invitation to attend a church service. He also was shown the town hall in Mungers, Michigan, (near Bay City) and a man preaching there. He saw himself in the meeting but felt out of place because he had difficulty in understanding English and he also was conscious of his baldness. Just then a man rubbed his hand over his head saying, "Don't feel bad. You have hair." Then, Brother Asch said, "I put my hand on my head and could feel hair."

"The next morning," relates Brother Asch, "I went out to do my chores, but instead of going to the barn I walked out to the road in front of my house. My neighbor, Mr. Summerfield, was coming toward me. His first words were an invitation to hear a man preach next Sunday who claimed to represent the church like that which Jesus established in his ministry on earth. I asked him which church, and he said, 'Latter Day Saint.' I had never heard of that church, but since this was like my vision, I said that I would go.

"When I entered the hall the next Sunday afternoon, I saw the man stand up to preach who was shown to me in my vision. I was surprised that every word he spoke was so easy to understand. On Wednesday night I went again to the meeting place. Then a power came over me that I had never experienced. With it came the impression that I should be baptized. Two days later, Elder Carpenter, the minister, came to my farm. About his first words were, 'I am ready to baptize you, Mr. Asch, whenever you demand it.'"

He (Elder Carpenter) had been shown that he was to baptize three persons. Saturday night Brother Asch went to Mr.

Summerfield's place and asked him if he would go with him Sunday morning to be baptized. Mr. Summerfield said, "I want to be baptized, too."

Then he turned to Mrs. Summerfield: "Mother, what do you say if I go with Mr. Asch to be baptized, too?"

"Suit yourself," she told him, "but I can't go because I expect company."

"However," Brother Asch went on, "on Sunday morning when Mr. Summerfield drove up to get me, his wife was with him and ready to be baptized.

"Three days after this I received the spirit in great power. My soul was filled with great joy. The next day I had an open vision which extended up into the heavens. A glorious light shown down upon me."

Brother Asch explained that all evil desires left him. The change in his habits brought some persecution, but it also brought his wife to see the beauty of the gospel. She no longer thought he was crazy. About three months after he joined the church, he had a spiritual dream.

"I found myself hitching up a team and taking my wife to the place where I was baptized. The water was clear. I could see clearly the tracks I left when I was baptized. Then I saw my wife in the water, stepping into those same tracks. When I arose the next morning, she told me she wished to be baptized. I was not the least surprised.

"Ten years after this experience, while I was cultivating sugar beets, a violent storm arose. I sought shelter for my team and myself under an oak tree. Immediately I heard a voice saying, 'Hurry away, for lightning is going to strike.' I drove to the end of the field six rods away. Just then lightning struck the tree, hurling pieces of wood to where I stood, but neither my team nor myself were harmed.

"At the age of nine I started to lose my hair and became bald early in life. A few years after my baptism, my hair began to grow. When I was fifty, I started shaving. While I do not now have heavy, coarse, dark hair, there is hair over my head as I was shown in my vision."

Brother Asch and his family are active, stalwart members of the Central Michigan District. They are held in high esteem by the people of that community, and it was a great pleasure to this narrator to become acquainted with several of them.

A Letter of Gratitude

I wish to thank all the Saints for their response to my recent request for old *Heralds*. It will be impossible to write to each one individually, as I shall be

busy for weeks to come disposing of the magazines. May each be blessed for assisting in this work.

CORA EMERSON.

904 South Wayland
Sioux Falls, South Dakota

Tribute to Mrs. W. P. Hubble

In the passing of Sister W. P. Hubble on August 14, 1946, the Haileyville branch lost a faithful and valuable member. Her deep love for the Saints and their fine traits, which she was skilled in discovering, blinded her to their faults. If forced to admit that someone had a defect, she could excuse it or find virtues that outweighed the sin.

No sacrifice was too great for the building up of this church or for service to her fellow man. Every day of the week she was church-conscious and missionary-minded, always planning something for the good of the group or some individual. She was also an inspiration to her husband in his priesthood work, and a guide to her children. Her undaunted courage knew no defeat, for prayer solved her every problem. Her great ambition was to be a good teacher in the church—a goal which she attained through spiritual preparation and continued effort.

Such faith as hers is hard to find. It was her faith and calmness that helped her to be reconciled to the illness that preceded her death. She passed away as peacefully as if she had been going on an anticipated trip.

Planner that she was, it was fitting that she arranged every detail of her beautiful funeral service held in the Christian Church in Hartshorne, Oklahoma. There is now a vacant seat at every service, but the influence of this good sister lives on.

—Ora Dollins.

Hartshorne, Oklahoma

Married Fifty Years

Mr. and Mrs. T. L. Sinclair of London, Ontario, celebrated their golden wedding anniversary on August 23. "Uncle Tom" and "Aunt Queenie" were married in St. Mary's in 1896; they are the parents of three children—two sons and a daughter—all married. Mr. Sinclair was born in St. Mary's seventy-seven years ago, and has worked at his trade of barbering for sixty-one years. Mrs. Sinclair, the former Queen Holman, was born in St. Thomas.

HOME COLUMN

A Fall Course of Study for Women's Groups.

A Course of Appreciations in Twelve Lessons.

A very fine series of lessons for women has been prepared by Alice V. Bolon of Davis City, Iowa.

These are now ready for distribution and are priced at 45 cents each. Order from the General Department of Women, The Auditorium, Independence, Missouri.

Mrs. Bolon's foreword which follows gives an interesting preview of the contents.

We recommend this pamphlet to all age groups.

PAULINE ARNSON,
Chairman, General Department of Women

A Course of Appreciations in Twelve Lessons

Arranged by Alice V. Bolon, B.A.

OUTLINE OF LESSONS

1. The Garden of Personality.
2. Art in Nature.
3. Pictures for Your Home.
4. About Pictures.
5. Table Setting.
6. Table Etiquette and Table Service.
7. Good Design in Table Appointments.
8. Buying for Nutrition.
9. Backgrounds of the Home.
10. An Appreciation of Art Principles in Everyday Life.
11. The Art of Dressing Well.
12. Serving a Tea.

FOREWORD

Our church doctrine advises us to look for the beautiful and true all about us.

I have included in these lessons some of the ideas and principles which have brought me much satisfaction and enjoyment. It is with the thought that they will bring satisfaction, stimulation, and enrichment to the lives of other women, that I have prepared the lessons.

The lessons are really a homemaking series of appreciations for women. They deal to a large extent with the material

objects that women work with, and yet there has been an attempt on my part to help bring beauty, dignity, and order into our relationships with each other, and in the use of our home materials.

Many of us carve, so to speak, in "soap." That is, we use modest, inexpensive materials; but by an appreciation of art principles, we may create orderly beauty and restfulness with whatever materials we use, even as others who live in larger homes and those who use more expensive materials, or even as those artists who carve in "marble."

Some of the lesson materials have grown out of my belief that we should try to appreciate and respect the work and personality of others.

We should, I believe, always carry in our minds an awareness, or God consciousness, in the appreciation of beauty which God has afforded us in nature. With this thought in mind, I have included the lesson, "Art in Nature," that it might help someone to discover, as she passes by, beauty that she had not noticed before.

Of course we are truly interested in ourselves—in how to make ourselves attractive to others—that is, truly attractive, that we may interpret our lives effectively before others and be pleasing also before our Heavenly Father. The lesson, "The Art of Dressing Well," is an interpretation of these ideas.

While I have not said much about God and our doctrines in these lessons, there is an indirect or quiet attempt on my part to portray "our philosophy" at its best culturally, intelligently, and with gladness of spirit. Because of God consciousness, all the tasks are vital living ones which we do "unto God" and therefore, even though we work with material objects, our attitudes are spiritual. Thus, these lessons come to you out of my desire to do a little part to help in a great movement in which we, the women of the church, are all working—in the effort to develop homes "where every eye reflects the altar flame, where each deed is sacramental unto the Holy Name," or in other words, to develop Zion homes.

ALICE BOLON.

If we had paid no more attention to our plants than we have to our children, we would now be living in a jungle world.—Luther Burbank.

Universal Salvation?

The question of universal salvation has been raised in correspondence received at headquarters. President Israel A. Smith recalls that his father, the late President Joseph Smith, had to deal with the same question, and did so in "Questions and Answers" in the *Herald* of May 9, 1900, page 303. The following is quoted:

What is the teaching of the church in respect to universal salvation?

The church as a body has not passed upon the question of universal salvation. But the consensus of belief of the eldership is to this effect; that the books of the church warrant the belief that through the atonement of Christ *all* men will be resurrected, he having won the victory of Death, Hell, and the Grave, saving men from the consequences of original sin, and permitting them to answer upon their own responsibility for their own belief, words, and deeds.

The *Book of Mormon* clearly teaches that all will be resurrected; so does the Bible and the *Doctrine and Covenants*; but all are not raised to glory, honor, life, and power. Paul teaches the three glories in I Corinthians 15; Jesus in Matthew 25; the *Doctrine and Covenants* in the vision.

There is the resurrection of the Saints, the honorable men of the earth, the heathen, and the wicked. The universal salvation attaches to the gospel scheme because of the intervention of Christ in man's favor; but does not mean, or imply that all are saved unto the fullness of glory, this remains to those who are obedient to the commands of Jesus.

Jude called it the "common salvation"; and Paul writing of the other calls it the "better resurrection."

"The longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; the more you get into the spirit of it, the more you will get into the spirit of Christ."—Romans.

Zionic Economics

Editorial Note: The author is a church member who has taken a special interest in the subject of vegetarian diet, and has offered this article for publication. The Presidency believe that it will be of interest to readers. To avoid any possibility of misunderstanding, they wish it made clear that this article does not represent an official viewpoint of the church, but rests upon the author's responsibility.

It would be impossible to quote in an article all Scriptures bearing on this subject. It will be noted that those used here are selected to fit a certain viewpoint. In answer to a question, and explaining the omission of texts on the opposite side, the author says, "Zionic Economics" is not an argument or a debate or a reconciliation, but a positive picture. I have purposely selected the source material pertaining to vegetarianism, just as the artist selects a picture from the vast panorama of scenery." Other viewpoints must await later articles for representation.
—L. J. L.

A Discussion of Vegetarian Diet

By Lora Kem Ross

“WHAT shall we eat, what shall we drink, wherewithall shall we be clothed” in Zion?

We might say, "Take no thought . . . what ye shall eat, or what ye shall drink; nor yet . . . what ye shall put on" and dismiss the whole matter. But if we note what follows this familiar quotation in the Sermon on the Mount we will learn that, here, Jesus was giving a lesson in faith in God's established laws governing temporal life, and not an admonishment to take no practical thought in the selection of what to eat and drink and wear.

"Tell me what thy food is, and I will tell thee what thou art."—Brillat-Savarin.

Since we eat to continue life in the organism, life is the purpose of eating. The life is in the cell. Every living cell is an embodied entity, and the conscious idea that pervades it is its source. If that indwelling, conscious idea is, for a moment, withdrawn, the cell collapses, loses its life like a sieve. So we do not eat cellular matter for matter, but for the life-idea that is its source. It goes without saying that in the ideal food for man, the life-idea, should have completed its span in matter as, say, a peach ripens to a golden yellow on the tree and awaits man's taking and eating. Here we have life meeting life, as link meets link in a chain.

This throws new light upon the food regimen set forth in the beginning: "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat."—Genesis 1: 29, 30.

Paraphrasing, briefly, we have: "To everything . . . wherein there is life, I have given life for meat."

God chose for Adam's food, fruit growing on trees "pleasant to the sight," and it was only when Adam failed to live up to God's instructions that he was sent from Eden to eat coarser food: "the herb of the field." It was not to be changed during Adam's lifetime.

Noah was instructed to take into the ark enough for his family and all the living creatures to eat during the flood. "Take thou unto thee of all food that is eaten and thou shalt gather it to thee" (Genesis 6: 21). There was not a carnivorous man, or animal, upon the earth until after the inundation when every kind of vegetation was destroyed, and it is more than probable that those driven by the blind law of hunger to kill, at first, before their bodies became used to it, found flesh a strange, unpalatable food.

When God caused Moses to lead the Israelites from their Egyptian bondage, and began instructing them in the principles of kingdom-building, not flesh, but manna alone was first provided them. "And the people shall go out and gather a certain rate every day, that I may PROVE them, whether they will walk in my law, or no" (Exodus 16: 4). But the people "fell a lusting," and wept, and murmured, crying, "Our soul is dried away; there is nothing at all besides this manna . . . Who shall give us flesh to eat?" Quails in abundance came, but the gratification brought disease and death to thousands. Yet the restriction to a non-flesh diet was never made permanent, nor did the Israelites reach the spiritual attainments set for them. The Lord "gave them their request, but sent leanness into their soul" (Psalm 106: 15).

The dominion over the animals that God gave man, in the beginning,

must be construed as a righteous, compassionate dominion, since man was made in the likeness of God, and is expected to be no less than a god to those subject to his laws. May we not conclude then that even the fierce, carnivorous animals today are but emulating man's violated dominion? But even these biologically can return to their natural food, and indeed experiments have been made with some—notably dogs at Yale University by Russell H. Chittenden—whereby it was learned they could easily become herbivorous.

Through the reign of four kings, at least, perhaps also a fifth, Isaiah taught the food standards of the kingdom builders. "And they shall plant vineyards and eat the fruit thereof" (Isaiah 65: 21). And in these strong words, pronounced the sacredness of animal life: "He that killeth an ox is as if he slew a man" (Isaiah 66: 3). And chapter 11, verses 6-9, depicts the millenium when both man and beast will have returned to their original food and become utterly harmless to each other:

And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and faling together; and a little child shall lead them.

And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox.

And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Some of the kings heeded Isaiah's teachings and incorporated them into their economic laws, but others were unwilling, or had not the understanding to obey the prophet, and the history of the Hebrew people under them bears witness to many infirmities and imperfections. Jeremiah, though inordinately saddened by the failure of the House of Israel, nevertheless looks forward to the day when the people would be guided by the loving heart, the pure intuition: "Saith the Lord, I will put my law in their inward parts, and in their heart will I write it" (Jeremiah 31: 33).

In the first chapter of Daniel is an unparalleled scientific experiment—perfect as could be wanted by any modern nutritionist—in the efficacy of God's original appointment of man's food. Daniel, Hananiah, Mishael, and Azariah are among the children to be fed three years with King Nebuchadnezzar's meat and wine in order "that

at the end thereof, they might **STAND** before the king."

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank," and asked for pulse and water instead. Afraid that such a frugal diet might result in ill-health, or loss of strength, and bring the king's wrath down upon him, the servant hesitated.

"Prove they servants . . . ten days with pulse to eat and water to drink," Daniel said. The servant consented and brought the children of Judah pulse and water for the next ten days, at the end of which "their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." But the inward result of undefilement with meat and wine was great indeed: To these four children accrued "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

When put into the den with the lions, Daniel remained unharmed. "They have not hurt me forasmuch as before him innocence has been found in me."

"Innocence has been found in me!" Isaiah's prophecy come true! Daniel would not harm, or cause to be harmed, any living creature—not even for sustenance for his life—therefore, no living creature would harm Daniel!

Ezekiel said, as to the promises to the faithful in all things, "I will save you from all uncleanness and I will call for the corn and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field" (Ezekiel 36: 28-30).

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: It shall bring forth new fruit according to his months, because the waters thereof issue out of the sanctuary: And the fruit thereof shall be for meat, and the leaf for medicine" (Ezekiel 47: 12).

"And the leaf for medicine!" Hippocrates, that first great physician, too, said, "Let food be your medicine." Vitamins, those infinitesimal chemical elements so adequate to life and health, were first discovered in and extracted from the green and yellow leaves of vegetation. Need we go to the drugstore for vitamins? No, let us go into our gardens for

them. How marvelous was that first food Regimen with which God blessed man!

The food of John, it is said, was the fruit of the locust tree and wild honey.

The Christ child was born in a manger amidst the animals in the service of man. The animals fell down and worshiped him; it was part of his mission to include them in his kingdom. Does it take a very great stretch of the imagination to believe that Jesus, when he rode into Jerusalem upon the young ass, was symbolizing the entry of the animal into his kingdom? Throughout his ministry the members of the animal world figured conspicuously. To his pledged disciples, and to all those able to understand, Jesus brought the *whole* vision of the creation of God, *the knowledge of things that are*—the unity in the elemental, mineral, vegetable, animal kingdoms, below mankind; and the angels, archangels, and heavenly hierarchies, above mankind. "Zion shall come up from below," (Life grows upward from form to form) "and down from above." (Form is illumined from the heavens.)

Many today may take it that in such sayings as: "It were better that a millstone should be hanged around your necks than that you should offend any of my little ones"; "Inasmuch as ye have done it unto the least of these, my little ones, ye have done it unto me," Jesus meant only the "little ones" of the human family, or in some instances, perhaps, the uncleaned, but the listening heart intuits that he included the denizens of the lower kingdoms as well. This would hardly be otherwise, since Jesus used broad and sweeping statements and parables to teach "the patterns of things in the heavens," and to instill in his hearers a reverence for all life in all its innumerable modes of manifestation. *Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your father* (Matthew 10: 29). If God so marks the sparrow's fall, must not the agonized cry at the slaughterhouses today be forever sounding in his ears?

Latter-Day Saints are aware that the Bible was originally a much more comprehensive document before the Council of Nicaea, A.D. 325, appointed correctors to "correct" the text of Scripture in the interest of what was considered orthodoxy. In *The Gospel of the Holy Twelve*, a unique and ancient text of the Bible, preserved from the general corruption by members of the Essene community, and

translated from the original gospel by the late Reverend G. J. Ouseley, Jesus protects a lion that men were pursuing with stones and javelins. "But Jesus rebuked them, saying: 'Why hunt ye these creatures of God, which are more noble than you? By the cruelties of many generations, they were made the enemies of man who should have been his friends.'"

Jesus bade men to be considerate of all creatures, and not of his kind alone. "Be ye therefore considerate, be tender, be pitiful, be kind; not to your own kind alone, but to every creature which is within your care; for ye are to them as gods, to whom they look in their needs."

In this text the disciples were forbidden to eat flesh food. "Eat that which is set before you; but of that which is gotten by taking life, touch not, for it is not lawful to you."

The provision in the *Word of Wisdom* to eat animal and fowl flesh, if at all, is stated: *Nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold, or famine. . . . The beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.*—*Doctrine and Covenants* 86: 2.

They shall plant vineyards and they shall eat the fruit thereof.—*Doctrine and Covenants* 98: 13.

In the prophetic text of the *Word of Wisdom* is the affirmation: "And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof . . . all grain is ordained for the use of man and of beasts to be the staff of life."—*Doctrine and Covenants* 86: 2.

Sparingly . . . winter . . . cold . . . famine . . . excess of hunger . . . Are not all these emergencies today completely negated? Foods are no longer limited to locality, climate, or season. Progressive methods of planting and tillage provide us with an abundance of grains, fruits, legumes, vegetables, herbs, and nuts and modern methods of transportation—refrigerated trains and trucks—iced receptacles and counters permit our choice the year round of the finest fruits and vegetables God has to offer! We have more than 3,000,000 farms electrified, the total expectancy by 1949 is 4,400,000; we have improved canning methods and deep freezers in every part of the country to conserve our home-grown produce, and that to be had near at hand, for winter and cold

and scarcity. Even during the war our markets were generally filled with fruits, vegetables, and nuts from the orchards, fields, and groves of the States having climatic conditions favorable to their culture the year round. Compared to other parts of the world, our country is a veritable Garden of Eden, and yet there is still that "murmur" which at times amounts to clamor for meat. A modern Jeremiah would be as saddened as in antiquity. However, there can be no real, but only a phantom physiological need for meat, and as man puts on the refined "Christ-Body," and its special sense-organs come into activity, he will be set free from the rude ghost of his past.

According to nutritional science, the human body needs sixteen elements, all finding their place in five groups of substances; Water, protein, fat, carbohydrate, and minerals, these finding their place, according to charts issued by the U. S. Government Department of Agriculture, in grains, vegetables, legumes, fruits, and nuts. When these are used daily in proper balance and variety, every cell, nerve, muscle, gland, secretion, and metabolic process will receive proper nourishment for energy, growth, and repair. Did not God use the greatest of wisdom in appointing man's food?

Mazdaznan (Persian), famous occult teacher, says: "I must never cause an infliction, death, or injury to any flesh or blood, be it animal or man. I must not partake of animal flesh, blood or fats during times of prosperity, neither resort to it in case of famine or torture to save myself from starvation; for he who clings to life shall lose it."

In that magnificent poem, *The Light by Asia*, by Sir Edwin Arnold, giving the life and teachings of Gautama, The Buddha, there appears the following passages:

... Our Lord went on, Teaching how fair
This earth were if all living things be linked
In friendliness, and common use of foods
Bloodless and pure, the golden grain, bright
fruits,
Sweet herbs which grow for all, the waters
were
Sufficient drinks and meats.

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Aside from the religious reasons for the original food regimen, an increasing number of physicians and dietitians are sponsoring it purely for health reasons, particularly since the animal kingdom is now filled with much disease transferable to humanity.

There was the late Dr. John Harvey Kellogg, who founded the Battle Creek Sanatorium, of Battle Creek, Michigan, who said: "Nature provides us the products of the field, orchard, and garden—human foods par excellence, on which the race was fed during the long years of its primeval development, and the foods which constitute the staple foodstuffs of the great masses of the world's population." There is the venerable Dr. Josiah Oldfield who for years was associated with the Lady Margaret Hospital of Doddington, Kent, England, a fruitarian hospital. The Health Education and Research Council of England is an organization of more than 75 practicing physicians and surgeons and scientists who favor the "Original Food Plan" and who oppose the practice of vivisection as untold cruelty to animals, maintaining that if research workers would put a fraction of the money, time, and effort expended on animal experimentation into other channels—into the various non-medical methods of healing—far superior results would be obtained.

A striking proof of the truth of this statement is found in the wonderful results achieved in infantile paralysis cases by Sister Kenny of Australia. Working alone in the Australian bush, thrown upon her own resources, she developed an efficacious method based upon massage, manipulation of the paralyzed limb. Her results were so extraordinary; she had so large a percentage of cures that the Australian government subsidized her. Yet Sister Kenny did not experiment on a single animal. In all these years that she was working with patients, our research workers were torturing hundreds of monkeys with no results whatsoever.

As we stand upon the threshold of a new beginning, O brothers and sisters of Zion, having come through two world wars that succeeded in ripping the veil from the face of modern civilization and exposing the evil beneath, as we again come to grips with our own questions, problems of the new economics, purchase and use of the land, organization of the storehouse, and the consideration of surplus, let us rise to the very noblest heights of our understanding of the Scriptures and the law in our hearts. Let us exemplify and teach the lesson of love and of compassion to all that live. Let us put behind us, as unlawful to Zion, the huge costly livestock industry with its enslavement and betrayal of God's living creatures who use their organs as faithfully as many human beings

use theirs; who show an affection for those who have charge of them far superior to the affection shown by some of the human race. Let us refuse to profit from the products of violence and cruelty. Let us think how demoralizing are the tasks to the men employed in the slaughterhouses. Can boys be trained for a noble manhood by earning money through wringing the necks of chickens? Can a man become a high type of human being who slits the throats of four hundred pigs an hour, or dismembers a large drove of steers?

We see now that genuine progress means that civilization gradually becomes more and more humane. Genuine progress means that we become aware of moral obliquities and proceed to correct them. We shrink from being the cause of cruelty. We prefer beauty to ugliness, peace to war, and friendship to enmity.

Let us go to the gardens and fields and orchards for our food and drink, using our products in their freshest, most vital state. Let us clothe ourselves simply in the products of the plant world and the laboratory. Let us go down every day of our lives upon our bended knees and thank our God for his gracious bounty! Then will our beautiful Christian Doxology, with its summarized teachings of our Christ and Savior, ring true:

Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above, ye Heavenly Hosts,
Praise Father, Son, and Holy Ghost.

"I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."—Roger Babson.

The River Jordan

By Nelson Glueck

For those who read this book the river, its valley, the ancient cities along its course, and the events of sacred history will become vividly real. This is an illustrated account of the earth's most storied river. \$3.50
Herald Publishing House Advertisement.

News Briefs

Independence, Missouri

Gudgell Park Congregation

Pastor, Ralph Smith

Speakers at the 11 o'clock services during the month of August were Elders W. J. Burton, Leon Look, and C. J. Hunt. With the close of campus services, the Sunday evening meetings were resumed on September 8. Missionaries Ernest Ledsworth of Michigan, and Warren Chelline of Rhode Island were evening speakers during their stay in Independence for the priesthood institute. Nine young men from Gudgell Park attended the Aaronic priesthood retreat held at Gardner's Lake on September 7 and 8. At the September 8 business meeting of the women's department, Norine Davis was elected leader, with Eva Neill and Vesta Horne as assistants. Regular meetings will be held, beginning September 19, at Helen Mengel's home; yearbooks are to be made, and a study class in church history will be started with Melba Troyer as teacher. Flora Hallier is the Daughters of Zion representative at Gudgell Park.

—Hallie Gould, reporter.

London, Ontario

Pastor, A. W. Sheehy

The Erie Beach reunion, sponsored by the Chatham-London districts, was an outstanding success. Hundreds attended the ten-day session, gaining inspiration and getting a taste of Zion's living. *The Nativity*, a modern philosophical approach to the Christmas story in verse and based on the style of the old mystery plays, will be broadcast over BBC from London, England, on September 22, at 3 p.m., Greenwich time. Dr. Wallace B. Shute of the local congregation is the author. Christopher Wallace, infant son of Dr. and Mrs. W. B. Shute, was blessed on August 25 by Pastor A. W. Sheehy and Dr. E. V. Shute. The annual business meeting of the London branch will be held September 18 at 8 p.m. The seventy-first branch anniversary is to be celebrated November 17.

Hagerman, Idaho

Hagerman branch held an eight-day reunion from August 10 to 18. Apostle C. R. Hield, Evangelist Ray Whiting, and Seventy Phillip Moore were the general church officers in charge. Three new members, Lorenzo Bowmen, Joanne and David Nipper, were baptized at the close of reunion. Harry Dennis and Richard Price were ordained to the office of priest,

and Tom Ultican was called to the priesthood; his ordination will take place later. A Speed-O-Print machine has been purchased to make possible the printing of a branch monthly. Silas Condit will be editor-in-chief, and Richard Price managing editor. The paper will cost each family \$1.50 per year.

—Mrs. Floyd Winegar, reporter.

Tabor, Iowa

Pastor, Lester Hunt

Mother's Day was observed with a special service prepared by the young people. Those who attended Graceland College this past year are Frances Birkby, Louise Dunsdon, and Mr. and Mrs. Dean Myers. Norma Birkby, who has been taking nurse's training at the Independence Sanitarium, recently became the bride of Robert Flowers of Lamoni. Seven new members were baptized following the Children's Day program. Five from the local congregation attended Woodbine reunion.

—Morton Birkby, reporter.

Fort Worth, Texas

Pastor, Earl Moore

Members of the women's department, under the supervision of Mrs. Albert Banta, made articles of clothing from material supplied by Mrs. Harvey Spiller and sold them to raise money for the church treasury. A beautiful and impressive memorial service was held June 9 for Captain Joseph Lewis who was killed during the war. Sympathy is extended to the family of Robert T. Loyd who passed away August 6; funeral services were held at the church with Earl Moore and Ammon Andes officiating. Etta Hughes, daughter of Mrs. Ada King, was baptized recently at the country home of Pastor Earl Moore. The League, under the direction of Mrs. Wayne Banta, has provided several Sunday evening worship services during the summer. A picnic, in honor of Mr. and Mrs. Ammon Andes and the William Meador family, was given by members of the Fort Worth congregation on September 1. A gift of appreciation was presented to the Andes on this occasion.

—Lucile Crooker, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

A farewell party and gifts were presented by members of the Zion's League to those leaving for college. Margie Williams will be a student at Graceland; Daniel McQueen will attend Perkinson Junior College; John Nyman and Olive Hawley will enter Southern College in Hattiesburg. Margie Barnes and Virginia McQueen are in nurses' training at

the Independence Sanitarium. Curtis Barnes has received his discharge from the Navy.

—Mildred Thomas, reporter.

Butler, Missouri

Pastor, Wilbur W. Smith

A dinner and program, sponsored by the women's department, was given in honor of the fathers and sons on Father's Day. The young people conducted a worship service and church school classes in Petentler Woods on June 30. District President William Patterson was present for the afternoon and evening services; at 2 p.m., credit cards were awarded all who had completed study courses. Many of the Butler Saints attended the reunion at Columbus, Kansas, which was held July 27 to August 4.

On August 25 Delbert Smith was ordained to the Aaronic priesthood. Elder Glaude Smith, pastor of Walnut Park Church in Independence, was the evening speaker. The September Communion service was in charge of Pastor Wilbur Smith assisted by Elders Ralph Murdock, Charles Sutton, H. L. Bausell, Neil Dickinson, and Melvin Ingram. The infant son of Mr. and Mrs. William Dutton was blessed at this service. At 3 o'clock in the afternoon, the recently organized orchestra gave its first concert. Elder Leonard Lea of Independence was the speaker at the union service in the evening; this was the last of these special services to be held during the summer season.

Lila Lyle, who has been conducting a class on "How to Teach in the Church School," has returned to Independence where she is a public school teacher.

—Alta Dutton, reporter.

Cash, Michigan

"Consider Your Ways" was the challenge of the seventeenth annual reunion of the eastern Michigan district held at Cash from August 9 to 18. Volunteer workers rewired the grounds and built an addition to the dining hall before the reunion began. Mrs. Harmon Fetting and Mrs. Audrey Murry supervised the kitchen and hall, assisted by a large corps of helpers.

Prayer services, under the direction of District President John Booth, were well attended. Seventies Harold Velt and Percy Farrow were in charge of the classes; Elders Jack Pray and Warren Chelline were the young people's leaders. Lillian Dunlap and her assistants did a commendable job of instructing the children. Preaching services were held each evening with Harold Velt, Percy Farrow, William Fligg, George Booth, Jack Pray, Warren Chelline, and John Booth giving sermons. Mrs. Harold

Velt was in charge of the women's activities.

Members of the priesthood met four times during the week for special instruction. The choir, under the direction of Mrs. Frank Shufelt, contributed much to the beauty of the services. Supervised recreation was held each afternoon, and on Thursday evening the local Leaguers sponsored a hayride for the young people of other branches. In every way, the reunion was one of the most successful ever held.

—John Rogers, reporter.

Des Moines, Iowa

The theme of the Des Moines district reunion was "Share Christ's Gospel—Keep His Law." Services were held in the church, with the addition of two tents on the back lawn for children's classes. President F. H. Edwards, Apostle Arthur Oakman, Bishop Walter Johnson, and Evangelist John R. Grice were the general church representatives in attendance. Don Harvey was in charge of recreation; Mrs. V. D. Ruch taught the women's classes; Thelona Stevens taught the church school workers; and Mrs. Charlotte Gould, assisted by local workers, supervised the children's work.

The reunion began Saturday evening, August 10, with a play "Seek Ye First," written and directed by Naomi Cook Alexander. Other young peoples' activities included swimming, baseball, group games, tours of the city, and early morning prayer services. The League sponsored a worship chapel in one of the classrooms.

Much of the success of the reunion was the result of the careful planning done by District President Frank A. Fry and the reunion committee.

—Cora Wildey, reporter.

Springfield, Missouri

Pastor, Joseph Breshears

Sixty-five of the Springfield Saints spent the entire week at the Columbus, Kansas, reunion, participating in their second annual co-operative project. Thirty others attended part of the time. Joseph Breshears was unanimously sustained as pastor of the group at the recent election; Norman Cox and Glen Yeoman will be his counselors. On August 18, forty young people from Joplin, Medoc, Carthage, and Webb City shared in a day of worship, fellowship, and fun with the Springfield young people as hosts. Average attendance at both junior and senior Zion's League is now twenty-five. Marian

Bishop, Bill Bayless, and Richard Jones will attend Graceland College this year. Nancy Carol, infant daughter of Mr. and Mrs. Glen Yeoman, and Donnie Greer, son of Mr. and Mrs. Julius Riebold, were blessed recently.

—Charlcie Yeoman, reporter.

Mobile, Alabama

Pastor, A. Orlin Crownover

The annual business meeting was held on July 31. Officers elected to serve the coming year are: John Hilburn, branch clerk; Hale Miller, treasurer; Aubrey Miller, auditor; John Barlow, Jr., Zion's League supervisor; Elizabeth Greene, women's supervisor; Verna Booker, church school director; Edna Miller, church school supervisor; Melgwin Miller, church school secretary; Henry Porter, junior church pastor; and Freda Miller, junior church supervisor. On August 11, Glen Barlow was ordained a deacon and E. R. McCurly a priest. On Monday evening, August 12, a branch social, co-sponsored by the Utopia Club and Women's Club, was held at the church; Pastor and Mrs. Crownover were presented with a gift to go in their new home. The Zion's League gave a farewell party at the home of Mrs. Clara Paul on August 15 in honor of the members who are going to Graceland this fall.

—Melgwin Miller, reporter.

Denver, Colorado

Pastor, Herbert Scott

Evangelist Ray Whiting conducted a series of meetings from July 14 to 28 on the theme, "The Kingdom of God." Nine new members were baptized on the closing Sunday of this series. Six lots have been purchased for the erection of a new church building which, it is hoped, can be finished by 1950. On Thursday, September 5, Denver Saints were hosts to Apostle D. T. Williams and twenty young Hawaiians enroute to Graceland College.

—Mildred Sheehy, reporter.

BULLETIN BOARD

Regional Meeting of Michigan Women

A regional women's meeting will be held in Central Church, 5858 Fourth Street, Detroit, Michigan, on Tuesday, October 1. Women of the surrounding regions and districts are invited to attend. The first session, a fellowship service, will begin at 9:45 a.m. Apostles E. J. Gleazer and Blair Jensen will conduct classes; lunch will be served by the Detroit women. Any attending who find it necessary to remain over night will be taken care of in homes of Saints. For such arrangements notify Mrs. Otto Slasor, 15751 Monte Vista, Detroit 21, Michigan.

Minnesota District Conference

The semi-annual conference of the Minne-

sota district will be held in Duluth on Saturday and Sunday, September 21 and 22. The first meeting will convene at 10 a.m. Saturday.

Central Missouri Stake Conference

The semi-annual central Missouri stake conference will be held in the Market Street Methodist Church in Warrensburg, Missouri, September 27, 28, and 29. Apostle C. G. Mesley is to be in attendance. The business meeting will convene at 10:45 a.m. Saturday.

Southwestern Kansas District Conference

The southwestern Kansas district conference will convene in Wichita, 1650 South Water Street, October 5 and 6. The first service will be a worship and institute class at 2:30 p.m. Saturday. Apostle Arthur Oakman is to be present.

ROBERT WILSON,
District Secretary.

Northern Michigan District Conference

The annual northern Michigan district conference will be held at Lachine on October 12 and 13. The first meeting, a fellowship service, is scheduled for 9:30 Saturday morning. District Missionary Virgil Billings will be in attendance. All branch secretaries and district officers should send their reports to Mrs. Ada Alldread, Boyne City, Michigan, prior to the conference.

ALLEN SCHREUR,
District President.

Change in Date of Davidson, Oklahoma, Conference

The date of the district conference to be held at Davidson, Oklahoma, has been changed to October 12 and 13 so that the apostle in charge, M. A. McConley, can be present.

RALPH F. WILT,
District President.

Southwestern Iowa District Conference

The annual southwestern Iowa district conference will be held in Council Bluffs, Iowa, on Sunday, September 29. Services will begin at 9:15 a.m., with preaching at 11 o'clock, and a business meeting at 2:15 in the afternoon. There will be no basket dinner this year.

MAXINE I. CARY,
District Secretary.

Request for Correspondence

Letters from members are requested by Anna Samuel, Lapeer State Home, Lapeer, Michigan.

Request for Prayers

Prayers are requested for Fred Marsh, assistant pastor of the Fanning, Kansas, branch. He is losing his sight, and unless a cure is effected by prayer, he will have to give up his ministry.

Mrs. Jean Mann, 79th and Woodvale, Frankfort, Illinois, asks to be remembered in the prayers of the Saints; she is suffering from the effects of a stroke and is unable to do her work. She would also appreciate correspondence.

Prayers are requested for Lloyd Bogue who is in the Independence Sanitarium; Mr. Bogue is suffering greatly from burns received in a gasoline fire.

Mrs. Nellie Cassiday of St. Paul, Minnesota, asks the prayers of the Saints for her grandson, Robert Bingham, who has lost the vision of one eye and is threatened with total blindness.

Prayers are requested for Grace Grittel, Route 3, Box 1822, Auburn, Washington, who is very ill with heart trouble.

CATALOG

of Supplies for Church & Church School

1946 & 1947

The new catalog for this year's church school directors and pastors has been sent out. If you did not receive one, please fill out the form below and send it in.

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Dec 46
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WEDDINGS

Martin-Dawson

Virginia Dawson, daughter of Mr. and Mrs. Charles Dawson, and Edwin Martin of Davenport, Iowa, were married August 26 at the Danuba Reorganized Church. Evangelist R. V. Hopkins, uncle of the bride, performed the double-ring ceremony. Mr. and Mrs. Martin are making their home in Davenport.

Stoft-Jones

Dorothy Jones, daughter of Mr. and Mrs. Edgar Jones, and Paul Stoft, son of Mr. and Mrs. Arthur Stoft, both of Denver, Colorado, were united in marriage in the Denver Reorganized Church on July 12. The double-ring ceremony was performed by the groom's father.

Knight-Collins

The marriage of Barbara Collins, daughter of Mr. and Mrs. Arthur Collins, and Clair Knight, son of Mrs. Ellen Knight, both of Ogden, Utah, was solemnized at the Reorganized Church of Ogden on July 31. Elder Arthur E. Stoft officiated.

Peterson-Collins

Bernice Collins, daughter of Mr. and Mrs. Arthur Collins of Ogden, Utah, and John W. Peterson, son of Mr. and Mrs. John H. Peterson of Los Angeles, California, were united in marriage at the Reorganized Church in Ogden on August 19. Elder Joseph Elkins performed the ceremony.

Marshall-Newberry

Betty Jean Newberry, daughter of Mr. and Mrs. A. E. Newberry, and Donald Marshall, son of Mr. and Mrs. Albert Marshall, both of Lamoni, Iowa, were united in marriage at the home of the bride's parents on September 1. The double-ring ceremony was performed by Elder J. Arthur Lane. The couple will live in Lamoni, where both are employed.

Winegar-Thornton

Mary Lou Thornton, daughter of Mr. and Mrs. Sam A. Thornton, and Floyd Winegar, son of Mr. and Mrs. Steve Winegar, of Hagerman, Idaho, were married recently. They will live in Hagerman.

Our Departed Ones

BERRYHILL.—Lora G., daughter of Mr. and Mrs. Cleo Bayless, was born October 21, 1914, near Terlton, Oklahoma, and passed away August 14, 1946, at the Pryor Hospital. She had been a member of the Reorganized Church since childhood.

Left to mourn are her husband; three sons: Leo, Loyd, and David; a daughter, Evelyn, all of Sapulpa, Oklahoma; her parents, and three brothers: Aubrey, Willard, and J. C., of Hannford, California; and her grandparents, Mr. and Mrs. H. S. Bayless of Terlton. Funeral services were held from the Terlton church, Elder W. L. Conner of Tulsa officiating. Interment was in the Terlton cemetery.

SNIVELY.—Charles E., eldest son of Hugh and Ellen Snively, was born December 16, 1874, at Keokuk, Iowa, and passed away at the Decatur County Hospital in Leon, Iowa, on August 12, 1946, from injuries received when he was struck by a train. In September, 1893, he was baptized a member of the Reorganized Church; he was industrious, kindly, loved and respected by those who knew him. He moved with his family from Keokuk to Lamoni when a boy, spent a number of years in the West, and returned in 1933 to Lamoni where he and his two sisters, Bertha and Myrtle, made their home together. He is also survived by a brother, George. Services were held at the Marsh Funeral Chapel in Lamoni, Elders Jay Barr and J. A. Lane officiating. Interment was in the Rosehill Cemetery.

WALKER.—William Henry, was born July 20, 1866, at St. Aubert, Missouri, and died at the home of his son in Hartsburg, Missouri, on August 31, 1946. His wife, Anna, preceded him in death on December 30, 1943. He is survived by three sons: Milton, Dorsey, and Louie of Hartsburg; and an adopted daughter, Mrs. Nettie Holschlag of St. Louis, Missouri. Funeral services were held in the Mt. Pleasant Church near Hartsburg, Elder A. H. Wintermeyer of Jefferson City, officiating.

GOOD

READING

for 1946

THE NEW BOOK AND TRACT CATALOG has been mailed to all the subscribers to the *Saints' Herald*.

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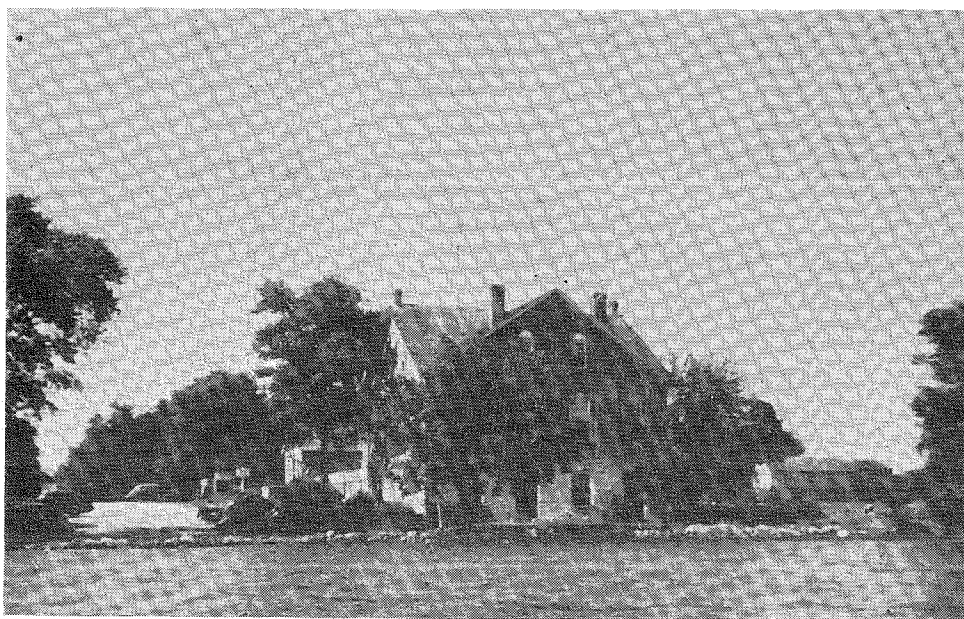
A comprehensive collection of the best poetry for children of all ages that is equally appropriate for the home, school or library. Indexed by author, title and first lines. \$3.00 Herald Publishing House Advertisement.

The Saints' Herald

Volume 93

September 28, 1946

Number 39



NAUVOO HOUSE ON THE MISSISSIPPI

The Sure Road to Freedom

By Robert J. Miller

The Function and Record of Religion

By J. A. Koehler

New Horizons

Our Far Eastern Frontier

By Don Higgins

The Saints' Herald

P. S.

Volume 93

September 28, 1946

Number 39

EDITORS:

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Balance Sheet

BY LOUISE SCOTT WRIGLEY

If you can smile when underneath
You don't feel gay at all
If you can hold your head up high
And dare your dreams to fall,
If you can say that kindly word
That you don't really feel
And when your life meets dangerous
shoals
Stay on an even keel,—

Then even when you want it to
Youth's mouth just won't turn down.
For you'll find out that people love
A smile and not a frown.
And you'll find too, that when you
feel

Depressed and sorta blue
That 'cause you've loved folks all the
while,
Now folks are loving you!

* NEW HORIZONS

Young People—Your section continues its exciting way, an energetic crew in their saddles, and guns blazing merrily across the border. This week, by their own request, the sponsors are moving it to the back of the book, where there will be a terrific clearing away in the wilderness of small type and Bulletin Board timber. "We'd like to make our position distinctive," they say, "and we don't want to be buried in the middle. You take the front, and we'll see that it doesn't frazzle out at the end." So, if you want the best first, just start reading at the back, as you do your favorite monthly digest.

This week, Don Higgins, Vet of WW-2, takes the hot-spot light off your heads and turns it upon our future stake in the Orient, in "Our Far Eastern Frontier." In "The Trouble Shooter" three ghost writers, preferring a bomb shelter of anonymity, send up a report on what to do with a testimony in a prayer meeting.

Harold Sandy, who has given a great boost to the planning of New Horizons, goes to Kansas University. He isn't forgetting us. Nomie Russell, editor of the section, will continue to carry main responsibility for contents, but won't let us put her name "up on any signpost."

* GRACELAND COLLEGE DAY announcements and helps have been prepared for our next week's issue. There are some important items for all Graceland friends and alumni, and for all who are interested in the educational program of the church. Please look for them, and see that they are used in your branch.

* OUR COVER PICTURE, taken this summer, was furnished by Nellie E. Johnson of Independence. On a vacation visit, her party was enjoying a boat ride and took this picture with a small camera. The thick walls of the structure indicate the permanence for which the early residents of Nauvoo built. Today we can be thankful for their workmanship and good judgment of architectural values. Just a few steps from the Mansion House, this building is visited by many thousands of tourists during the year, and serves church people in many ways. There is a charm about Nauvoo not found in many places in Midwestern America.

* LEARN something new and useful every day. To learn is to live. Stop learning, and you have to live on the stale mental food of yesterday.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

EDITORIAL

Do We Need a Dictator?

It has Happened to You

It is so common that there is no need to identify it with any special occasion or any particular people.

A group of friends is talking about the difficulties facing our country and its people—labor troubles, scarcities, the price ceilings, and what not. Nobody has a very clear idea what should be done. Then somebody in the crowd, feeling the apparent futility of the situation, says, "What we need is a dictator!"

Probably most of the good people who make that statement speak more in jest than in earnest. They do not mean it. Especially if they would consider all the consequences of dictatorship, they would not mean it.

It is possible that, in some moment of irritation, you also have exclaimed, "We need a dictator!" And yet if a dictator were to try to impose his will upon this country, you would soon join the forces of those fighting for freedom. For one thing, if we had a dictator, neither you nor anybody else could stand on a street corner and tell anybody what we need, without getting permission from the *gauleiter* of the Party. And how would you like that?

Uncounted Blessings

Perhaps it is a long time since you have counted the advantages of democracy and freedom. On your list it is quite probable that you have included only your discomforts and dissatisfactions.

Examine the situation of the people of any country in modern times, where a dictatorship has been in charge of the government. Do they have more to eat or wear than we do? Can they go where they please? Can they do what they wish? Can

they speak their thoughts safely? Reliable information will clearly indicate that the people of the democracies and constitutional governments are far happier and more fortunate than those living under dictatorships.

While we are counting things, let us not forget to include the many advantages and blessings we enjoy.

Why Democracy?

In a dictatorship, one man has all the ideas—the others obey. In a democracy, many minds, many abilities may contribute suggestions and ideas. For this reason a democracy is stronger—it has greater resources than a dictatorship. And the mental resources are by far the most important of all human resources.

In a dictatorship, men must obey the leader, whether he is right or wrong. In a democracy, if the leader is wrong, the people can say so, and he can be deposed. Democracy has the opportunity to change, cleanse, and improve its leadership; dictatorship is often saddled with fanatics, criminals, and incompetents.

As we grow older, we see that no man and no set of men can have all the good ideas. A dictatorship therefore runs into sterility, while a democracy has available an ever new source of plans, opportunities, and inspiration.

Democracy is founded upon a trust of the people—their ultimate good sense, their saving graces. People have faults and sins enough, it is true. But in a democracy they can check each other; in a dictatorship, the faults of the leader are unchecked, except by a knife or a gun.

Patience

Let us have patience—cheerful patience—with the inconveniences of democracy. If in this country we

will take the gag out of the mouth of liberty, the chains from her hands, remove artificial restraints that impede her work, it seems likely enough that we can and will have enough of everything we need for everybody who wants it.

Democracy moves more slowly than dictatorship, but it moves with great power. War has proved that. Peace will prove it too. Let us not for some supposed temporary material advantage destroy the birthright won at the cost of so much toil and suffering by our ancestors.

Dictatorship begins by taking away economic liberty. It never ends until it has taken away all the other liberties too—of speech and of the press, or criticism, of conscience, and of religion.

The new system is always an instrument of attack used against an old system, and it always has the advantage. It does not even need to be a new system; if it only appears with a new label and new promises, masses of people are often misled to believe in it and fight for it. The dictatorship is the oldest form of large-scale government known to man, and one of the worst. It came to the world with the barbarian hordes that swept both east and west out of the heart of Asia, from prehistoric times almost to the modern era. Dictatorship destroyed the finest gains of culture and civilization in China, India, and Europe. Now, with new banners, names, and slogans, like a false-faced politician, it appears again to plague the millions of the world. Democracy has lost its glamour, its excitement, its missionary fervor, because it has been with us for some time. Yet it is the best servant we have for the preservation of a free, abundant, and happy life.

L. J. L.

The children of today will be the architects of our country's destiny.
—J. A. Garfield.

THE PRICE OF LIBERTY

PART FOUR.

From what we have presented in Parts 1, 2, and 3, it will be seen that free Americans have the right to question the political intention of the Catholic Church. Indeed, it becomes a civic duty to raise objection whenever it is in evidence that any organization would depart from American ideals and force upon this country a coalition of state and church. Can we observe what has been done in Latin-American countries and in Spain and believe the Catholic Church stands for religious liberty as that has been interpreted in this country?

But we need not base our conclusions on what has been done and is being done — as loudly as that speaks: we have authoritative declaration made by prominent Catholic ecclesiastics that make crystal clear what would happen were that church numerically in control. Catholic Count Kalergi-Coudenove in his recent book, *Crusade for Pan-Europe*, avers that—

Catholicism is the Fascist form of Christianity. The Catholic hierarchy rests fully and securely on the leadership principle with an infallible Pope in supreme command for a lifetime.

To the bishops of Austria, Pope Pius XI, in welcoming Hitler's invasion, sent instructions and reminded them of the "unchangeable goal" of the Catholic Church. This "unchangeable goal" is the "restoration" of its position as the only legally recognized church in Christendom. Liberal governments must be opposed.

Even Msgr. John A. Ryan in his *The State and the Church* says:

This unchanging goal of the Catholic Church is the restoration of its status as the only legally recognized church in Christendom. To attain it, liberal democratic constitutions must be continuously opposed and a type of civil government eventually established in all countries that would extend protection only to the Roman Catholic Church. This protection was secured in Spain, for example, after Franco's Fascist rebellion had destroyed the Spanish Republic in 1938. Franco's Concordat with the Vatican, signed on June 6, 1941, reaffirmed the four articles of the Concordat of 1851, the first of which reads: "*The Roman Catholic religion, to the exclusion of any other, continues to be the sole religion of the Spanish nation.*" Even Msgr. John A. Ryan, most liberal of all Catholic churchmen in the United States, is forced to reiterate the fact that if the United States became predominantly Catholic, its Constitution *could and would be changed* to insure the "political proscription" of all non-Catholic sects.³ The expedient nature of the Catholic Church's attitude toward its status in democratic America is authoritatively summed up in an official textbook of the Law Department of the Catholic University in Washington, D. C., as follows: "*The recog-*

niton of the Catholic Church's right to function through purely canonical moral persons, established and existing independently of the civil authority, is the ideal arrangement and the plan to which Catholic theology can alone give unqualified assent." Until this claim can be put into effect, it goes on to say: "no better substitute can be presented than the policy which has been worked out by the American people."

³In his book *The State and the Church*, page 39, and repeated in the revised edition under the title, *Catholic Principles of Politics*, page 320.

It may not be advisable to pursue this phase of the subject further, and in closing we relate something told by E. Stanley Jones, after his recent journey to Brazil. He says he had an interview with a Catholic Bishop:

The third outstanding interview was with a Roman Catholic bishop who is attempting to launch a reform movement within the church. When asked the principles of his movement, he outlined them as follows: (1) To go back to original Christianity, back beyond A. D. 270, before the councils arose, back to Christ. (2) To break entirely from Rome. (3) To honor the saints and the Virgin but reserve worship for Christ and God alone. (4) To enlist a priesthood made up of ordained laymen who would continue their work as doctors, teachers, and the like, thus keeping close to the people. They should be trained in the Bible. (5) To abolish "auricular confessions"—confess public sins publicly, but private sins to God alone. (6) To have only four sacraments: ordination, baptism, communion, and marriage. (7) To redeem the masses from poverty, ignorance, and superstition. (8) To establish a national Catholic church in Brazil but grant freedom of conscience to all. Did I approve of this program? When I assured him I did, he embraced me. He had spoken to 10,000 people the day before. Evidently the people believe in him. He impressed me as sincere. The Roman hierarchy has not deposed him as a bishop yet but has given him a purely nominal diocese.

In a footnote the editor of *The Christian Century* says: "This Bishop, most Reverend Don Carlos Duarte da Costa, has since been excommunicated." Some of his "principles" strongly suggest the program of Latter Day Saints.

Those Americans, who challenge the right of the Catholic Church to exercise temporal control, base their complaint on the Declaration of Independence that government acquires their just powers by consent of the governed. The position of the Catholic hierarchy is plain and unequivocal; it was declared in the encyclical Humanism Genus of Pope Leo XIII, in 1886, wherein he condemned Freemasons because they favored the following views:

They teach that all men have the same rights, and are perfectly equal in condition; that every man is naturally free; that no one has a right to command others; that it is tyranny to keep men subject to any other author-

ity than that which emanates from themselves. Hence they hold that the people are sovereign, that those who rule have no authority but by the commission and concession of the people. Thus the origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principle of liberty. They hold that the State must not be united to religion, that there is no reason why one religion ought to be preferred to another, and that all must be held in the same esteem.

This plainly denies any sovereignty in the people.

Pope Gregory in 1946 condemned all civil and religious liberty. Freedom of conscience was called "deleramentum" (insanity), and freedom of thought was "pestilential error."

Fascism, an ideology of government which exalts the state and deprives the individual of all rights to the extent that he may be liquidated for mere opposition, received the blessing of Pop Pius XI on February 13, 1929, when he declared Mussolini had been sent by Providence, "a man free from the prejudices of politicians of the liberal school."

This attitude of the Pope toward Fascism is presented only as a suggestion as to what the Pope had tried to do in recent times in currying favor with the dictator governments.

We are at a complete loss, in the light of what has been presented herein, to believe that the head of the Catholic Church has any real sympathy with democracy as presented in the United States.

ISRAEL A. SMITH.

1947 General Conference Choir Anthem List

(Corrected notice. Please observe that this list differs from list published in September 21 issue.)

"Come, Thou Almighty King," Alfred Whitehead, SATB @ 15c. Published by Carl Fischer, No. CM602.

"Let All the World in Every Corner Sing," E. T. Chapman, SATB @ 15c. Published by C. C. Birchard & Co. No. 1189.

"Sing Praise to God, the Almighty," Russian-Whitford, SATB @ 15c. Published by C. C. Birchard & Co. No. 344.

"A Festival Prelude," Bach, SATB @ 25c. Published by C. C. Birchard & Co. No. 316.

"O Lord Most Holy," Cesar Franck, SSATB @ 12c. Neil A. Kjos Music Co. No. 7020.

"A Prayer for Wisdom" (Kol Slaven), D. S. Bortnianski, SATB @ 12c. Published by B. F. Wood Music Co. No. 490.

To improve your life, improve your definition of its basic values by reading this examination of

The Sure Road to Freedom

By Robert J. Miller

FEW WORDS ARE dearer to the hearts of men and women everywhere than *freedom* and *liberty*. Thousands have suffered death in their attempt to gain freedom for themselves and liberty for their loved ones. And many now living would rather die than be held in bondage.

This is understandable to us as citizens of the United States, for we are free men, living in a land that enjoys liberties to an unusual degree. Our nation was conceived because its peoples would not tolerate acts of oppression, or be happy in bondage. And in our Declaration of Independence, and in the Preamble to the Constitution, we set forth in no uncertain terms the reasons for our acts, and the purpose of our government. To quote: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness" (from the Declaration of Independence), and, "We the people of the United States in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and *secure the blessings of liberty* to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Our patriotic songs voice our love of liberty: "My country 'tis of thee, sweet land of liberty"; and in our national anthem, "Land of the free, and home of the brave."

WHILE OURS is a nation blessed with unusual freedom, it cannot possibly cover all freedoms or all liberties, nor does it pretend to do so. There are countless kinds of freedoms, some good—and some bad; and to attempt to guarantee all would be an absolute impossibility. For instance, the government could not legalize murder and allow its citizens the liberty of killing their personal enemies, for that would deprive the victims, who are also citizens, their liberty of life and self-expression. Such a liberty extended to its citizenry would defeat the very purpose of government.

Our government was instituted to insure the liberties necessary for men to exercise the agency God gave them, such as: freedom to seek happiness; freedom from oppressions (by Americans, as well as foreigners); freedom in religious worship and in speech; freedom in the exercise of self-government; and the liberty to plan one's own life and choose his or her own vocations in industrial, commercial, or civic enterprise.

Yes, these freedoms and liberties our nation grants its citizens, and the liberties extended are designed to protect the individual in his personal quest for happiness and fullness of life as he interprets it, as long as that quest does not restrict or hamper the like pursuit by his neighbor.

Incorporated in our law is the right of the individual to: Obey the commandments of God, or break many of them; to shirk responsibility, or accept it (to a great de-

gree); to procrastinate time, or utilize it to its fullest extent; to indulge the vices and weaknesses of humanity, or to shun them; and to hate or love his neighbor. All these liberties and more are given to us as long as we do not encroach upon the rights and liberties of others.

Without doubt the founders of our government were men of great wisdom and inspired of God; for they sought to give a people government compatible with God's purpose in man. In this they succeeded, and the years have proved their work inspired and in harmony with divine will.

IN SPITE OF ALL these liberties—these freedoms, man cannot say he is free. For as long as man is enslaved by fears, hates, greed, bodily lusts, prejudices, superstitions, jealousies, habits, customs, fear of public opinion, bodily ills, and the spiritual anguish that comes from heartbreak or unhappiness from varied causes, he is not entirely free.

Government can go only so far in promoting the well-being of its subjects. It can give them the freedom to choose rightly or wrongly; to order their lives in the main as they would have it; and protect them from many vicious external influences. But government cannot protect people against themselves.

Liberty and freedom are precious words and very dear to our hearts, as they should be, but we are too apt to take them for granted, until we see them slipping from us. Then we become seriously concerned and do something about it.

Life and health are precious words too, and these also we take for granted until our health begins to fail, and we see our life threatened. Then again, we become alarmed, and sometimes we do something about that.

LIFE, HEALTH, freedom and liberty are all tied up together and cannot be divorced if man hopes to

achieve anything like a fullness of life.

In this matter of health, we must remember there are two kinds: physical and spiritual; one affects our brief life span on earth, the other affects our eternal life. But in either case our liberty and freedom either have a bearing upon it, or they are affected by it.

We would do well to keep a chart upon our various liberties, as the doctor keeps a chart upon a patient, and study the effects of them upon our lives. Then in a short season of time, we would know which liberties are good for us, and which are not.

Robert G. Ingersoll in his lecture "The Liberty of Man, Woman and Child" reviewed the successes of Napoleon and the terrible cost of his achievement; and then observed that he would rather be the nameless peasant who had his self-respect and the love and adoration of his family and neighbors, than to have been that "imperial impersonation of force and murder known as Napoleon the Great." And he continued, "It is not necessary to be great to be happy. It is not necessary to be rich to be generous. It is not necessary to be powerful to be just. When the world is free, this question will be settled. A new creed will be written. In that creed, there will be but one word, Liberty. . . . Coming from the infinite sea of the future there shall never touch this bank and shoal of time, a richer gift, a rarer blessing, than Liberty."

Mr. Ingersoll, with clear perception, saw clearly the true values, and appreciated the blessings of liberty. But beyond these observations, he had little to offer.

LONG LONG ago, good and wise men perceived all this, and looked forward to a day when man would enjoy true freedom. Yes, and far back beyond that, even to the dawn of creation God looked forward to the day when man would

be free, and prepared a way to make it possible.

Definitions of liberty differ, but the godly concept is perfect, and should be the one we embrace and seek to understand.

The way to spiritual and physical health and to true freedom (eternal life), cannot be found in halfway measures, in panaceas, by a mixture of good and bad rules, good and bad behavior. Too long the world has tried this down through the centuries; and the histories of man are full of the testimony of its failure.

From the beginning God has given the cure, not a panacea, for the ills of mankind. He has ever told us the cure is from within, and comes from a sincere and a contrite heart. It is of the Spirit. The Way we know—through Jesus Christ, and obedience to the commandments of God. Christ sums them all up in the two Great Commandments "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" and "Thou shalt love thy neighbor as thyself." The laws of God are laws of love. The laws of love are the way to liberty and freedom.

We live in a world of good and evil; and the world picture we see today is a composite picture of the world's present human behavior. We are a part of that picture. We help to make it what it is. Our personal behavior will affect the world, just as the behavior of others affects our world. No man can live unto himself alone; none is self-sufficient. We are each our brother's keeper. These simple facts we must recognize, and accept our share of the total responsibility if we hope to see that day come when Zion will be here, when our liberty will be perfect.

Our liberty, and the liberty of others is a social responsibility of all. "This is the love of God." Evil days are coming if mankind does not soon learn its lessons and press into them. In perfect love alone can the answer be found: perfect love for God and his laws; perfect love for ourselves—for we are God's crea-

tion; and perfect love for our fellow men—for God created them also.

Paul tells us "Perfect love casteth out all fear." Much evil is born because of fear. There is probably no surer way to freedom than by labors of love out of a noble heart.

She thought, when night had finally ended day,
"Dear Lord, tonight I am too tired to pray,"
And wearily she closed her eyes in sleep,
Slipping far into the shadowed deep.

Up in heaven the dear Lord heard and smiled:
"Today she soothed a little crying child.
She stopped her work to take old Ella Kloop
A fragrant, warming bowl of her good soup.
Her house was orderly, her garden tended,
Her children fed, their clothes all clean and mended.
Her husband, home from work, found happiness,
And quiet peace in her deep gentleness."
The dear Lord smiled again. "Too tired to pray?
Her hands have offered prayers of love all day."

—Jane Coffin.

Such prayers of love will bring us nearer to God and the freedom we seek.

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The Function and Record of Religion

By J. A. Koehler

Number 4 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

THE FUNCTION OR task of religion is to engender and to nurture in man a spirit which will impel him to use his knowledges, skills, opportunities—his resources—in ways that promote the well-being of the soul; which is the body and the spirit regarded as *one living being*. And that implies that the business of religion is to inspire man to scientific and artistic pursuits, and to reveal the way in which man's knowledges and skills require to be implemented, or put to use, if they are to enrich human life.

True religion, in the opinion of the modern prophet, consists in "using the things of this world in the manner designed of God." Since to use the things of this world in that manner is to order the relations of persons and things aright—or to establish "the government" with "justice" as well as to order it with "judgment"—the function of religion is to make the business of human living together an implementation of a true philosophy of social life. In truth, in the opinion of the modern prophet, that is the very essence of true religion, especially in this age: "to bring forth and establish the cause of Zion," the essence of which is an implemented social philosophy.

THE RECORD of Bible religion is an account of how a good philosophy of life has worked in bad hands. It is principally the story of the reactions of persons and peoples to the leaderships of two personages: Moses and Jesus.

I speak more of Moses than of Jesus, for the reason that it is he whose special mission it was to embody a religious philosophy of social life (in a community, of course, or in a civil society, since there is no other means of implementing a social philosophy) whereas the special mission of Jesus was to engender *the spirit* of that social enterprise—to engender it in the lives of *persons*, of course.

I have said previously that physical science is engrossed with a world that was ready-made for man when he was created, or when he arrived. On the other hand, religion is engrossed with the shape of things to come in a world—a social world—which man must create for himself. I speak, of course, only of Bible religion.

In other words, physical science is concerned with the workings of forces *outside* of man, whereas religion is concerned with forces which can work only *within*. From one point of view, natural science is concerned with the goodness of *things*, whereas true religion is concerned with the righteousness of *human beings*. Science is engrossed with the actualities of a world that already exists, whereas religion is engrossed with *the possibilities* of a world which is to come into being.

THE MODERN PROPHET says that the earth, the world into which man was born, with its plants and animals and minerals and all the rest, was made "for the benefit and use of man"; not only to feed and

clothe the body, but "to please the eye, to gladden the heart . . . and to enliven the soul"; and that it is the design of God that man should come to enjoy the good things which come of the earth "in abundance." And the conviction of the genius of true religion, whether it resided in Moses or Jesus or any other great personage—the conviction of the genius of true religion is that the purpose of God may be promoted in man only through the good and the right-ordering of human relations.

This means that the genius of true religion is concerned with the *spirit*, with the state or temper of the mind, with the actions of *the moral will*, with the cultivation of man's capacities for both good and right-doing, with man's use of his knowledges and skills, with his reactions to an environment not of his making together with environments of his own creation.

IN JUDGING of the record of religion's performance, remember that, unlike science, it is concerned with forces that cannot be controlled except by man himself. Religion cannot experiment with man, as science may, as with a pen of guinea pigs. There can be no pen of human guinea pigs with which religion may experiment and demonstrate. True religion cannot herd men like cattle into a special kind of social flock.

So, the record of religion is spotty. It is a story of ups and downs. As in the case of science, what religion did not know, it guessed at. Religious ignorance, like the ignorance of infant science, had an answer for everything—just as religious ignorance has today, no odds how far beyond the reach of human understanding the subject may lie. So, the record of religion is marred by dogmas and superstitions and theological speculations and other nonsense. In its absurdities, the record of religion in one age almost matches the record of infant science.

The record of religion, particularly in the Dark Ages, is a demonstration of what happens when either science or religion plays the part of a lone wolf; when either tries to make good without joining hands with the other. The terrible suffering of the world today is a demonstration of what happens when *physical* science tries to get along without the company of *moral* science. There is no chance for either religion or science to win the game of life as long as it plays a lone hand. And that is one of the reasons the record of religion is quite as bad as the record of science.

But even with little more than no help from science, religion has done some demonstrating. I have in mind, particularly, the community-building enterprise of Israel under the leadership of Moses and Samuel. The achievements of that people under its religious leadership, everyone should know. No people, in so short a time, with so poor a start, under such unfavorable circumstances, ever attained to such comparatively lofty heights. And that is only a beginning of what religion could have done if its ideas, its philosophy of social life, had been in good hands; if Moses, like Jesus and the modern prophet, had not had a people who "would not."

WHEN YOU are judging religion's performance, do not overlook that "How oft would I have gathered you . . . but ye would not." When you view the desolution of modern Israel's house, like ancient Israel's, do not charge that failure to the account of the genius of true religion.

The truths of physical science will work as well in devilish hands as in angelic hands. The truths of moral science will not. Take, for example, the scientific formula for the hatching of chicks. Must a man have a holy spirit to make that work? No. But try to make the social formula of true *religion* work in dirty hands, and there is quite a different story

to tell. In that fact you have the explanation of religion's record of performance.

Monogamy, for example is part of the social formula of the Christian religion. Will it work in unvirtuous as well as virtuous hands? Will it work in quarrelsome as well as in agreeable hands? You know it will not. And that is the reason the present-day record of religion is not so good as the record of present-day science—if, indeed, it really is not as good.

I wish everyone knew what happened in the life of the people of the modern prophet. If they did, they would know what happened in the life of Israel under Moses, and of Judah under Jesus. When the modern prophet said: "Were it not for the transgressions of my people . . . they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands"; when he said that as persons they were "full of all manner of evils," and as a people they would not organize their social life, particularly their economic life, "according to the union required" to promote the business of the kingdom; when the modern prophet said that, he gave the explanation of religion's record of performance, from beginning to end.

A teacher in a denominational college—a doctor of philosophy—once said to me, after I had conversed with him about the social philosophy of the modern prophet, "What I can't understand is how a people can have such a belief as that and do nothing more about it than your people do." Well, I can; and I am not supposed to know half as much about social philosophy as he.

If anyone wants to know why Latter Day Saints don't make a better demonstration of the social philosophy of the modern prophet, let him answer this question: Why does there not exist today one nation—one *Christian* nation—which does not seek to attain its objects through compulsion rather than love? For

the answer to the latter question is the answer to the former.

The trouble with the Christian Church is the same as the trouble with the Christian nation. One, like the other, has geniuses whose philosophies of social life do not carry over to the people. One like the other has "dead flies" in its social ointment. And the resultant smell is not at all pleasant. In defiance of Samuel, the people put a dead horsefly in its social ointment when it said: "Give us a king." You know what that fly did to the ointment of Moses? Then you should know why part of the record of religion smells so bad.

The social philosophy of the genius of true religion has never worked so well because there never was a people that would work it. To this day, throughout Christendom, in our church as in all others, there are men who are determined to make "the wisdom of their wise men," which has perished from beginning to end, a substitute for the true philosophy of social life. That is the reason for religion's record of performance.

Only let a religious house that is not divided against itself once be built; only let one truly Christian people be formed selectively for the specific purpose of honoring the genius of true religion, or of implementing its social philosophy in a city or community of its own building, and we shall have a new record of religious performance.

The River Jordan

By Nelson Glueck

For those who read this book the river, its valley, the ancient cities along its course, and the events of sacred history will become vividly real. This is an illustrated account of the earth's most storied river. \$3.50
Herald Publishing House Advertisement.

Like to Improve Yourself?

Don't be Book-Shy, Because

It's Fun to Study!

Says Thelona D. Stevens

OFTEN we overlook the actual fun which grows out of doing things together, more especially when attended by the divine influence of God's Spirit. Especially this seems true of studying, for the aspects of the work involved loom big, whereas perhaps too little is said about the actual joy that attends such efforts. King Benjamin tried to tell something of this when he spoke of how God "doth immediately bless you" when keeping his commandments (Mosiah 1:58). God commands us to study. It is so definitely a commandment to learn and to qualify for the work which we are to do that seldom does God speak that he does not include this as part of the admonition. It is also definitely true that individuals or groups who honestly and sincerely give themselves over to delving into the Scriptures, know there is no other joy quite equal to the thrill of enlightenment and understanding that comes. When groups study under the influence of this spirit, the comment is quite typical, "Where did the time go?" and there is usually reluctance to leave the place of study. Some groups have followed an evening of study with a short social period. Sometimes refreshments are served, but this is not always necessary, and indeed sometimes is not even advisable, but the *fun* of being together in close bonds of study and sociable conversation is a sacred privilege. Ask any member who has once known such joys and then has become isolated from them.

Some few weeks ago Brother

John Rogers, of the Eastern Michigan district, sent us a report of a very splendid accomplishment by two classes who learned something of the fun of studying together. Previously he had registered these two classes, one consisting of twenty-five members (in the southern part of the district) and one of twenty-six members (in the northern part of the district). In due time he sent us the names and grades of those who had completed their work—twelve in the southern part and eighteen in the northern portion of the district had qualified for credit. When making this report, Brother Rogers commented:

Both of these classes finished their work with written suggestions for improving our leadership, enlisting leadership, improving services, etc., in our district . . . making suggestions primarily for small congregations. We intend to compile the best of these in pamphlet form and print a supply of them.

Because the report of Brother Rogers had some unusual aspects, we wrote to him for particulars as to how these two classes had been conducted, and he graciously explained. His letter is quoted almost in full:

The northern part of the district had a class which included three branches—Bay Port, Caseville and Owendale. We held six two-hour meetings. These were combined classes held first in one branch and then in another. Therefore, each branch entertained the class twice.

This same plan was carried out to some extent in the southern part of the district but as more branches were represented and some branches were more centrally located, the meetings were held more in the central part of the area

covered. Meetings were held in Cash, McGregor, Sandusky and one meeting in Shabbona. Both classes met once each week, weather permitting.

John Booth drove to the northern part of the district to assist with instruction here and I drove to the southern part of the district to assist there. Brother Booth taught one hour and I taught the other.

The Saints of Shabbona surprised us with a delicious lunch after our class session there and the Caseville Saints also surprised us with a fine lunch and social hour.

No words of mine can express to you the feeling of brotherhood that was evident each time we met. Our people are deeply concerned and this feeling was expressed at every meeting in very definite terms.

We find that by combining our small branches many take work that they would not attempt locally. There is evidence of more enthusiasm when the people unite into larger classes. Perhaps the fact that the instructors are not of their local group helps.

We took an expression in both classes and found the students in favor of doing this kind of studying again next winter. Not only were they willing to study together again, but many said they would attempt to convert others of their branches to this kind of study. So we look forward to larger and better classes next winter.

In addition to the thirty students who received course cards as a result of this effort, three other classes "graduated" approximately thirty students. Since the first of the year, course cards for completed work have been issued for eighty-one units of credit in this district.

We are sincerely hoping that this district renews their efforts with the opening of another church school year the 1st of October, and that many other branches throughout the church will follow their example and learn for themselves that it *is* fun to study together, and that the blessings of God far surpass the efforts expended.

This is the time of year when classes are being organized. Why not organize for credit study? Won't you let us in the Department of Religious Education help you get started? Just address us at The Auditorium, Independence, Missouri.

News Briefs

Guelph, Ontario

On July 31 the church school held its annual picnic, which this year took the form of a wiener roast. Volleyball, softball, and races were enjoyed by the group; following the recreational period, three gifts were presented to members of the church school. One was given Lloyd Swackhammer and his fiancée, Evelyn Rennie; another was for Mr. and Mrs. Nephi Phillips, who left soon afterwards for Lamoni, Iowa; the third was presented to the Arthur Dunn family, now of Fergus. Elder Dunn served as branch president for two years. Evangelist John Worth of London, England, recently spent a week in Guelph, preaching two sermons during his stay. He was the guest of Mr. and Mrs. John Hockaday, also from England. Fred Furness of Kansas City, a former member of Guelph Branch, was another recent visitor.

—Mrs. Ernest Hall, reporter.

Idaho Reunion

The thirty-third annual reunion of the Idaho district began on August 10 with a banquet sponsored by the Hagerman Zion's League. A brief history of the district was given at the banquet, tracing the growth of the organization from its humble beginning in 1895 to its present status. There are now three branches and three missions, with a total of 480 Saints, and 750 "scattered" members in the district.

Apostle C. R. Hield, Evangelist Ray Whiting, and Seventy Phillip Moore represented the general church. They inspired those in attendance with ideas of kingdom-building, and brought with them the theme for the reunion, "Being Profitable to God."

Free meals were served in the district-owned dining hall; collections paid the expenses of these meals and left an additional \$100 for other uses. The district was put on a budget system for the first time in its history; there is to be a turnover of \$1,050 in the next year. Plans are being made for the erection of a storage building on the reunion grounds at Hagerman.

The average attendance numbered one hundred, with members from Utah, Arizona, and Nebraska joining the local group. Incoming members stayed in the homes of the Hagerman Saints, and in tents pitched on the reunion ground. Those present enjoyed classwork under the able di-

rection of the visiting ministers; other activities included afternoon recreation, preaching services, and evensong. "Graceland Night" was a special feature held in one evening, with 250 in attendance.

A mimeograph was purchased by a fund appropriated at the business session, and nearly \$70 was raised by subscription to start a monthly district paper, the *Idaho Herald*. The publication is to be used to assist in missionary endeavor and contact the inactive and scattered members. It will be sent to the home of every member in the district.

—Rich Price, reporter.

Vancouver, British Columbia

Gordon Spargo, Denis Gregory, Clifford Denike, and Wayne Keeler were recently baptized and confirmed. Many of the Vancouver Saints attended Silver Lake reunion; Apostle Charles Hield visited the local congregation before going to Silver Lake. The women's department is sponsoring a canning program; fish and vegetables are canned each year for the group. Sister Gertie McMullen and Sister West were honored recently on the celebration of their fifty-fourth and fifty-third baptismal anniversaries. Each was presented a bouquet of flowers, and congratulated on her long period of service to the church.

—Edwin Spargo, reporter.

Eastern Colorado District Reunion

Three hundred members of the eastern Colorado district and Saints from various other branches attended the reunion held at Colorado Springs August 16 to 25. Apostle Charles Hield, Evangelist Ray Whiting, Bishop Steve Robinson, Seventy Z. Z. Renfroe, District President A. E. Stoft, and High Priest Herbert Scott were in charge. The reunion theme, "On Being Profitable to God," was presented in various progressive phases from day to day.

Howard Sheehy led the early morning devotionals, and Apostle Hield presided over the prayer services. Brother Renfroe was the speaker each evening. Classes were conducted for young people, adults, and the women's department.

On Friday afternoon, August 23, a reception was held honoring High Priest and Mrs. Stoft, who are being transferred to Salt Lake City.

Herbert Scott was elected district president at the regular conference business meeting on Saturday; Bert Reynolds and Howard Sheehy will be his counselors. Other officers elected were: Margery Lan-

phere, secretary; C. E. Graybill, treasurer; George Krahl, bishop's agent; Jeanette Hield, women's leader; Jack Wagoner, young people's leader; W. W. Hield, church school director; Mildred Sheehy, children's supervisor; LaRue Wagoner, librarian; Elsie Harper, director of music; and Malcolm Barrows, nonresident pastor.

—Mildred Sheehy, reporter.

Tucson, Arizona

Pastor, August Hartman

The Children's Day program was in charge of Sister Gysel Taylor, church school supervisor. Following the program, Bartlett Wayne, infant son of Mr. and Mrs. Robert Hield, was blessed by Pastor Hartman, after which Robert Hield was confirmed. Lee Simmons, Jr., was confirmed on June 30; his sister, Marie Lynnette, was blessed at the same service. The men of the branch sponsored the Father's Day service; Heber Colvin was the speaker. High Priest Jerry Runkle of the Graceland faculty spoke on June 17; Mrs. Runkle talked to the group about the work being done in Lamoni, by the women's department. An all-day meeting was held on June 23, with Saints coming from Phoenix and Bisbee. E. R. Davis was in charge of the first service which featured several young speakers; Apostle John W. Rushton addressed the group at 11 o'clock. Special classwork followed the basket lunch at noon, after which a meeting of the reunion committee was held. A junior League was organized July 12 with Bob Hield as leader. A nursery and preschool class, supervised by Katherine Mills and Avonelle Taylor, are held during the 11 o'clock hour, so that parents with small children may be free to attend the main service. The women's department sponsored a watermelon feed on August 9; proceeds went to buy food packages for the Saints in Holland; six boxes of clothing were also sent. Eight members from the local congregation attended the Arizona reunion held at Granite Dells near Prescott. Two of the Leaguers, Lyle Hartman and Kent Wood, are now serving in the Navy.

—Mrs. Russell Wood, reporter.

Iowa and Nebraska Youth Camp

The annual youth camp sponsored by the southwestern Iowa, southern, north-eastern, and central Nebraska districts was held at Camp Sheldon, near Columbus, Nebraska, from August 30 to September 2. Despite the polio scare, 105 young people and their leaders attended. Dr. Roy Cheville of Graceland College was the spiritual leader and teacher. He

was not long in winning his way into the hearts of the young people, who gave him the finest co-operation. Assisting Dr. Cheville were Seventy and Mrs. R. E. Davey, V. D. Ruch, Albert Livingston, and Harry Emmerson. The program contained just the right mixture of study and recreation, worship and fun. Having been inspired by the power of God, the young people left camp for their homes with a greater love for each other and a better understanding of their place in the work of the church. Plans are being made for a five-day camp next year.

Central Missouri Stake

Atherton, Missouri

Pastor, Wendell Van Tuyl

Philo Mitchell, Mrs. Dorothy Brosam, Delta and Dwain Mitchell were baptized on May 12. Two other new members, George Graybill and Gloria Snodgrass, united with the church on Children's Day; a program was presented at the morning service, significant of the day. Many of the Atherton Saints attended the Gardner's Lake retreat and the barn rally held at Warrensburg.

—Mrs. R. D. Hughes, reporter.

Pleasant Hill, Missouri

Pastor, V. S. Turney

Three converts were baptized at Lee's Summit on Sunday, June 29, following a series of meetings conducted by Seventy O. W. Okerlind of Independence. Kenneth Sevy has returned to the group after thirty-one months' service in the Marine Corps. Members of the Zion's League are making a volleyball court back of the church. The annual business meeting was held August 28, Stake President Ward Hougas presiding. Officers elected for the coming year are as follows: V. S. Turney, pastor; Leo Willsie and Rex Rowland, counselors; Lydia Swift, church school director; Mrs. J. W. Carlile, adult leader and women's supervisor; Kenneth Sevy, young people's leader; J. W. Carlile, treasurer and solicitor; Pauline Bailey, director of music; and Grace Essex, branch reporter.

—Myrtle Sevy, reporter.

Blue Springs, Missouri

Pastor, J. T. Smith

Speakers during the summer were A. G. Hougas, Joseph Friend, E. P. Darnell, J. T. Smith, Elbert Luff, Cecil Conklin, John Quick, O. W. Okerlind, and D. R. Snively. A group picnic was held on the Fourth of July at the home of Mr. and Mrs. Clive Heath; about sixty people attended. Members of the Eden Heights congregation presented the evening service on Sunday, July 7, after which the

Zion's League gave a program of music and readings. The young adults were in charge of the July 28 services. On August 21, the annual business meeting was held. The local volleyball team has competed with both the Eden Heights and East Independence groups.

—J. C. Friend, Jr., reporter.

Lee's Summit, Missouri

Pastor, Frank C. Sherwood

Seventy O. W. Okerlind conducted a series of meetings in June on "The Enduring Principles of Christianity." Jerry Yohe and Gloria Shutt were baptized and confirmed on June 23. A priesthood class has been organized to meet on Sunday evenings at 7:15; A. G. Hougas is the teacher. During July and August C. E. Martin, Charles Fry, T. A. Beck, and H. A. Higgins were visiting speakers. Lee's Summit was well represented at the Gardner's Lake reunion; a truck was provided on Sunday to take all who had no other means of transportation. On July 21 the group attended the campus service at Independence. On August 16 the young people met at the home of Pastor and Mrs. Sherwood for a discussion with Leonard Smith and Francis Anderson on the purpose of the young adult movement; a group was organized with Hubert Swain as president; Henry Butler, vice-president; and June Raglan, secretary-treasurer. Zion's League activities have included volleyball, a hayride, skating party, and watermelon feed, also a worship service at the Merton Loveland home and a prayer meeting on Sunday morning, September 1. An electric clock for the church was presented by the League at a branch lawn party in July. The annual business meeting was held August 22.

—Nellie Haas, reporter.

Marshall, Missouri

Pastor, Roe B. Vincent

A group of young adults attended the retreat held at Gardner's Lake in June. Special services were held on Father's and Children's Day. Twenty-five dollars were cleared at a rummage sale sponsored by the women's department in June. The annual branch business meeting was held August 15; Stake President Ward A. Hougas and Bishop T. A. Beck were in charge. A resumé of reunion activities was given by Dolly Dishman, Olive Vincent, and Maxine Banks at the 11 o'clock service on August 18; Violet Vincent gave a talk in the evening. Officers for the coming year were elected at the August women's meeting; the new theme is "I Want to Be a One-Hundred Per Cent Latter Day Saint."

—Bernice Tyree, reporter.

Marlette, Michigan

Pastor, Jesse Shelly

The following officers were elected at the September 6 business session: Jesse Shelly, pastor; Dan Westover, clerk; Fern Crouch, treasurer; Beatrice Volz, women's leader; Bill Brown, church school superintendent; Ella Westover, pianist; Mary Ramsey, director of music; and Esther Lambert, publicity agent. Following the election of officers, other branch business was discussed, including the grading of the church lawn to make a parking place. At present, the cars must be parked on the highway.

—Esther Lambert, reporter.

St. Louis District Conference

The annual conference of the St. Louis district was held September 15. Prayer services for both adults and juniors were conducted at 9:30 a.m., followed by Paul M. Hanson's 11 o'clock address. Junior worship was held in the lower auditorium under the leadership of Charles Johnson, Edward Joy, and Helen Counts. The business meeting convened at 1:30 in the afternoon, and the following district officers were elected for the coming year: Clarence Archibald, district president; Benjamin Clark, director of church schools; Rosaleene Smith, director of music; Eldorado Archibald, secretary; Jessie Hiller, treasurer; Russell Archibald, bishop's agent; Audrey Clark, director of women; Dorothy Joy, assistant director of women; Wayne Smith, young people's leader; and Edward Joy, director of publicity and advertising. The appointment of an auditing committee and counselors was left to the district president. The district budget was placed in the hands of the district presidency and the Apostles in charge. Charles Fletcher was recommended for ordination to the office of elder and William Hamlin to the office of priest; both were approved. Before the conference was adjourned, a vote of thanks was given to all outgoing officers.

—Edward Joy, reporter.

Greenville, Michigan

The Saints of Greenville were organized into a mission at a meeting held September 8, under the direction of District President E. R. Carter. Sigmund Spencer was appointed leader of the mission; other officers elected were Lois Bauman, secretary and treasurer; Norma Petersen, director of music; Beatrice Spencer, young people's leader; Maude Bauman, women's leader; and William Bauman, church school director. The meeting was preceded by a prayer service, in

charge of Elder J. Charles Mottashed. He was assisted by Evangelist William Fligg and Elder E. R. Carter. Services are held in the D. B. S. hall, located on the corner of Franklin and Grove Streets. Church school classes are held each Sunday at 10 a.m., followed by a preaching service at 11 o'clock.

Park of the Pines Reunion

The Park of the Pines reunion, held August 9 to 18, was an inspiration to the Saints who were privileged to attend. General church appointees present were Apostle E. J. Gleazer, and Elder John and Almer Sheehy, Harry Simons, Merle Howard, and Ben Hewitt. Recreation and classes were provided for all ages. Almer Sheehy and Merle Howard were in charge of activities for the young people; Harry Simons taught the junior high grades; Mrs. Berle Scott and Mrs. Sylvia McKeage conducted a class for the juniors; Mrs. Ella Nulph and Mrs. Margaret Miller were the primary supervisors; Margaret Laage and Mrs. Lillian Turner taught the kindergarten group. Mrs. Mary Sandell was the general director of children's activities. Classes were held for the women, and a course in leadership training was offered.

A substantial profit was made from the meals served in the dining hall, and will be applied to the reunion fund. The hall proved quite inadequate for serving the many campers, so at the annual business meeting, money was allotted for a new building; plans for the hall will be drawn up by the reunion committee.

John Sheehy led the evensong, giving stories of the hymns and telling experiences that increased the appreciation of those present for the music of the church. Mr. and Mrs. Rigby Leighton of Detroit presented a marionette show one evening. The camp paper, *Whispering Pines*, was edited by Betty Scott. The annual concert, directed by Louise Evans and John Wiley, was inspiring and beautiful. One evening was observed as college night.

The prayer services were all of a spiritual quality, and on the last Sunday of reunion, the gift of tongues and interpretation was manifest.

—Bessie Brown, reporter.

Texas Youth Retreat

The Texas youth retreat was held in Bandera on the week end of August 30-September 1. Sixty young people from Austin, Hearne, Dallas, Houston, San Antonio, Medina, Marlin, and Bandera attended full time, and 100 were present for Sunday's services. An eight-member committee composed of representatives

from the central and southwestern Texas districts worked out the plans for the retreat; the theme selected by the committee was youth-aimed: "You Gotta' Stand for Something, or You'll Fall for Anything."

Registration and the filling out of talent surveys took place on Friday afternoon; a play, "What Difference Does It Make?" was presented in the evening. The cast included young people from various parts of the state.

H. E. Winegar, camp counselor, was in charge of the Saturday morning fellowship service. Classwork was divided into three age groups: twelve to fourteen, fifteen to twenty-four, and twenty-five to thirty, with subjects of special interest to each group being used. The teaching staff was composed of District Presidents Theodore Dorow and J. E. Wilder, C. M. Mitchell, Dr. Preston Wheeler, Linden Wheeler, Mildred Holder, Elbert Wheeler, and H. E. Winegar. Group games and a trip to the museum were features of Saturday afternoon. In the evening, Brother Winegar gave the sermon, and a campfire service ended the day.

Further classwork and a dedicatory service ended the retreat on Sunday. The young people were challenged by their leaders to live lives which stood for something, after which Wayne Jackel responded for the group. The meeting closed with the serving of the emblems.

Meals for the retreat were prepared by Mr. and Mrs. Bob Trowbridge and the women of Bandera branch.

—Lillian Maxwell, reporter.

Joplin, Missouri

Pastor, Arthur Rock

The work of Elder Joy Anderson in Joplin was terminated when, on May 26, he was ordained to the office of high priest under the hands of Apostle Arthur Oakman and assigned to the Kansas City Stake. Elder Arthur Rock was sent by the general church to replace him. In connection with the evangelistic program, Brother Rock is conducting a series of radio sermons over KSWM, the local Columbia station, three days a week at 10:30 a.m.

Fifty of the Joplin Saints camped at the district reunion held in Columbus, Kansas, in July. Approximately 175 young people attended from the various groups.

The Joplin young people were hosts to their friends from Carthage, Medoc, Webb City, and Springfield on September 8. The day began with a prayer service, at which the theme, "Jesus Is at the Door," was carried out in an appropriate setting through song and testimony. Pastor Arthur Rock conducted the morning classwork, presenting some of the

ideas gained at the Appointees' Institute. Sherman Sheppard gave the 11 o'clock sermon.

Guest speakers for the last two months have been District President William Patterson, Herman Plumb, and William Shanks of Carthage.

—Macil Mink, reporter.

North-Central Nebraska District

Seventy Albert Loving held a series of missionary meetings in Inman early in the summer, going from there to Atkinson and Ainsworth, where he conducted cottage services. He also visited Bonesteel, South Dakota, and Clearwater, Nebraska, in July, baptizing eight new members and blessing one child. Mrs. Loving accompanied him to assist in introducing the gospel to nonmembers.

—Mrs. O. V. Moore.

Northern California Reunion

The Y. W. C. A. conference grounds at Asilomar, Pacific Grove, California, furnished a picturesque setting for the northern California reunion held August 21 to 29. District President Laurence MacDonald and his associates were responsible for preparing the well-organized and effective program.

The day's routine began at 7:45 a.m. with flag-raising and salute, after which Apostle John Rushton led the camp family worship. Classes were taught by Bishop C. A. Skinner, Dr. F. M. McDowell, and Mrs. Myron McConley. Children's activities were supervised by Mrs. Elizabeth Schall and a corps of helpers. Sister Schall was also in charge of the worship chapel, in which she arranged a lighted picture each day with a printed story of the picture available to each visitor. Afternoons were free for recreation, and at 5 p.m. special sessions were held for the priesthood and women's department. A vesper service at 7:30 began the evening's worship, followed by preaching. Mrs. Edna Burdick, district director of music, was responsible for the music at each of these services. The day's activities closed with a campfire or similar feature.

The annual business meeting was held on Saturday afternoon. At the election, all present officers were sustained and Elder Russell Ralston was elected director of young people. On Sunday afternoon, following the Communion, the names of twenty young men were presented for ordination approval.

In addition to the above mentioned leaders, Seventy George Njeim, Evangelist Albert Carmichael, and High Priest Alma Andrews, were also in attendance.

—Lillie Jennings, reporter.

ADVENTURES IN LATTER DAY SAINTISM

For Zion's League

Suggestions for the new year based on the considerations of the Youth Assembly of the 1946 General Conference—"How Shall We Do These Things?" by Roy A. Cheville.

Summarized by Dorothy L. Eastwood

The day is this; the time is now;
No better hour was ever here—
Who waits upon the when and how
Remains forever in the rear.
Though yesterday were wasted stuff
Your feet may still seek out the way
Tomorrow is not soon enough—
Make this the day.

These few lines of poetry so well express the thoughts in our minds. Tomorrow is not soon enough to do the great task before us. Today is the time.

For emphasis, may we repeat the same thought in a different combination of words: The Zion's League, as a part of our great church, has a great task before it that must be done today—in this age. Not tomorrow—not leaving it for some future age, but to day. To do this task, the League should plan for a Balanced Program.

In the youth assembly at General Conference, Dr. Cheville, assisted by the Gracelanders, brought forth a six-point program to work into the Zion's League To Make It Grow, to Make It Worthwhile, to Make It Do Something in the Lives of Its Members.

LEADERSHIP MUST KEEP AHEAD

The first important step is in creating an administration that looks ahead and leads. It most definitely is not a group of leaders that are always running along about a block behind, striving desperately to catch up, but never quite making it.

In order to have effective administration, it must be a co-operative affair. The officers and members of the cabinet must be willing and desirous of working, thinking, and planning together. This cabinet should plan the program far in advance, organize the personnel to carry out the plans and generate so much "oomph," vitality, enthusiasm, that every League member will catch a spark and thus make a vitally active, exciting, doing Zion's League.

How, then, can we have this thing of effective administration? First, we must have definite co-operation, sharing, planning together; Second, we must have a long-time program worked out; Third, we must organize personnel into working groups, each member doing the job he

does best; Fourth, we must generate from our cabinet a spirit of devotion and enthusiasm.

TRUE FELLOWSHIP BUILDS CONFIDENCE

Following administration in effecting a balanced program is fellowship—fellowship that develops a sense of belonging. In order to achieve real fellowship, the League must adopt a plan that gives everyone a sense of belonging. There should be jobs for everyone, so that people are working and sharing in experiences together all the time. That is true fellowship.

The idea of fellowship can be expressed in these ways: unity with diversity, membership through participation, and expansion in the frontiers of brotherhood. To do this, then, there must be a sense of belonging, and everyone should have some job to do, whatever best fits his abilities. The suggestion has been made that a personal record be kept of every member to make known his talents, desires, and general attitude.

STUDY FOR APPROVAL

Very important in the balanced program idea, and something often slighted, is study—Study With a Purpose. We do not want haphazard study—then we never really learn anything which is really basic to life.

We want to get together to discuss, debate, and think things out to their very roots, their very foundations. In our study we must have a program related to Zionic living, we must develop the art of group-thinking and cultivate the inspiration to study life that we may become equipped to help spread the gospel story intelligently and with conviction. To accomplish this, we need practice in democratic discussions, forums, panels, interviews, reports, directed reading, purposeful listening, keen observation, evaluated thinking.

RECREATION IS TO RE-CREATE

No program could be balanced without recreation, and no recreation would be balanced that did not re-create and develop. How can we do this? To

develop such a program, plans should be laid ahead of time—careful plans with a purpose in mind. The activities should be planned to relax the group, encourage fellowship, stimulate good health or thinking as an expression of joy, or to develop certain bodily graces which might arise from a good athletic event.

The social activities should be planned with an eye to the differences in individuals. For example, just because the cabinet is inclined toward being athletic, the recreational program should not overemphasize athletics. Recreation should never play on one thing. It should be varied to suit different individuals and to accomplish varied purposes.

WE TOO MUST SHARE

Definitely no program is more necessary to a balanced League than that of social service that blesses both the giver and the receiver. To institute such a program in the League, a survey should be taken to see what fields are open and what things can be done. The group should also link up with whatever social agencies that exist in the field, including working with the branch itself.

Of utmost importance is the learning of the art of giving. This is most necessary if the service is to accomplish its purpose. Many things can be done, such as adopting needy families, visiting shut-ins, cleaning yards for disabled people, caring for and beautifying the church, establishing a library, etc. There are many things that can be discovered to do if the group makes a survey to see what needs to be done.

LET US WORSHIP

And finally, a well-balanced League must have devotionals that develop rapport with God. Worship is basic—it goes through the whole program of fellowship, recreation, administration, study, and social service. Young people need God and, in order to make these other fields successful, God's Spirit must be present.

Worship comes through experience. The young people must desire to reach God; must open their hearts and minds; must pray. Christ will enter with them to the point of a beautiful worship experience.

How can we do all of these things? Pray, fast, study, work, learn, laugh, and live with Christ, for Christ, and as Christ would have us live. The rest will come as a result.

Here's Your Chance

To share your ideas with other young people throughout the church. "New Horizons" is not a "cut and dried" feature; we will welcome articles on any subject that is timely and interesting. They should be three to four pages long, double-spaced, typewritten. A picture and personality sketch of the author should accompany all contributions.

New

Our Far Eastern Frontier

By DON HIGGINS

We, as a church, can be held partly responsible for the present civil war in China. Recent editorial comment has placed a large part of the blame for the lack of unity in China upon the Christian Church and Christian nations of the world. The explanation is simple. There has been too little missionary activity in the Far East.

The lack of unity in China is, and shall be, costly to us. We need her to be the guardian of the Orient. She has the potentiality of being one of the strongest nations in the world. Her mineral resources are literally untapped. Her waterways, railroad, and road systems are almost completely undeveloped, and she has the

largest labor army in the world. Yet China is weak. Even now, she depends upon the United States and Great Britain for food and manufactured products.

In spite of this, we need China more than she needs us. We need to be able to bring our vessels and troops home. We need to use her mineral and raw materials. We need her help in maintaining peace and order in the Far East.

The unifying factor is Christianity. By teaching the Chinese our religion, they will gain our perspective; they will find their goal, and it will be the same as ours. That goal will unite the various parts of China and prepare her to be the nation worthy of the high position she must some day hold.

China is not the only country which suffers from a lack of missionary activity. I was amazed to discover how little Christian endeavor had been made throughout the Orient and islands of the Pacific. The Philippines, the only so-called Christian nation in the Far East, is *not*—according to our definition of the term—Christian. Most religious denominations have established missions in the islands, but I found not one Reorganized Church in the group. The Mormons had a branch in Manila, and soon after the city was cleared of the enemy in 1945, a Mormon chaplain saw that the church was set in order.

Since the defeat of the Spanish

fleet in Manila Bay by Admiral Dewey, the Filipino people have looked to the United States for an example in culture and economic development. However, the Spanish rule left its mark on the Philippines. The Spanish brought Christianity in the form of strict Catholicism. Therefore, the Philippines could not be placed in the category of China and Japan as being non-Christian. Nevertheless, the fact that the Catholic Church did predominate for so long had a great bearing upon the Philippine culture and development. It might be said that Spanish influence held them back as a nation; many ancient beliefs and customs, which were begun by the Spaniards, still remain. Free thinking was discouraged, and only with the invasion of the Japanese in 1942 came real freedom of thought. The Filipino people lived in fear and ignorance, lacking any concept of the future—lacking all knowledge of what the Christian concept embraces. Only now, after being torn by war for three years, do they see the real need for a government and church which can bring civilization to a higher plane. Only now are they shaking off the ashes of antiquity.

Neither the Catholic nor Protestant Churches established in the Philippines before the war could give the natives so much as a dream of a bright future. They began to see that blessing the name of Mother Mary and attending mass every morning, as was their custom, could not insure their security. Christianity had failed to show the way, and

Here Is the Writer . . .



DON HIGGINS

Don Higgins, one of Missouri's native sons, and a resident of Independence, is a graduate of William Chrisman High School. A veteran, he is now trying to gain admittance to some institution of higher learning (preferably the University of Iowa) that offers a course

in radio-journalism. Two of the three years he was with the Army were spent in the Pacific theater—hence the dissertation on Oriental conditions. Don is a member of Stone Church congregation, and a leader in young people's work. He is idealistic, ambitious, and—according to those who know him best—the sort of guy who "won't be licked."

Horizons

the church which has the truth had failed altogether. They had never heard of Zion.

While in the Far East, I had the opportunity to meet prominent men of many nations. Typical of their views is that of Dr. Elorodo Conogo, guerrilla physician and sanitation director for the Manila Public Health Department, who said: "We have long looked to America for the answer to a strong world order. Yours is a nation born in freedom and dedicated to the maintenance of freedom. Above all, your freedom in religion has made you strong. Only from such a nation can come the revolutionary ideas necessary to bring lasting peace."

Zion, the revolutionary idea which can and will bring lasting peace, has not yet been presented to the people of the Orient. The Filipinos are hungry for what we have to offer. Now, more than any other time, "the field is ripe and ready for harvest." The Philippines is an excellent place to begin.

The third major power of the Orient, which I wish to mention, is Japan. Little need be said about the conditions in the Nipponese empire. She suffered a great defeat at the hands of the nation which she had copied so closely in her industry for the past two decades. We set the pace for new discoveries and developments, and Japan followed. In her philosophy, however, she shied away from western ideas; few Japanese people even know the meaning of Christianity. The nation is predominately Buddhist and Shintoist. Those who believed that

the emperor was God are left without a belief at all; Hirohito admitted to his people that he had no divine calling.

Japan must be re-educated. Christianity must become a part of the Japanese philosophy of life and government before she can become a member of the family of nations again. We cannot dictate what religion she must accept, or what creed she must follow, but it is our duty to introduce the Christian way of life into Japan through education and missionary activity. It is imperative that this be done within the next five years. Only when all the nations of the Far East accept the same views in religion, as well as in government, can we hope to have

anything less than civil war and chaos—or another world war. Only at such a time as that will they "speak the same language" and come to any sort of agreement upon their differences.

If Christianity fails to establish a Far Eastern frontier of Christianity, Christianity may find itself doomed to bow to paganism. All of the three major nations of the Orient are potentially strong. That strength can be turned in our favor or against us.

We, of the Reorganized Church of Jesus Christ of Latter Day Saints, have the truth. We, alone, have the answer to world union. If we do not present our plan, another will be accepted, and we shall have failed again.

The Trouble-Shooter That Prayer Meeting Bogey

This Week's Question:

I HAVE OFTEN attended prayer service and felt that I should testify as others do, but when it comes to actually speaking before a group, I lose my nerve—and so I never say anything. How can I overcome this complex?

(Editor's Note: We believe this deserves more than a single answer, and have solicited three different views. The writer, in each case, requested that his name not be used.)

* * * * *

I think that "bearing one's testimony" varies with the individual and the general spiritual tone of his mental attitudes of the moment. Always I have been influenced by my degree of preparation. I think we sometimes get the idea that we must audibly participate in a prayer service, when actually our best contribution

to that particular meeting may be given silently. Occasionally I have felt that my best testimony was given through joining with the group in a song, or in quiet meditation. To me, preparation beforehand, plus a little mental house cleaning, and the actual concentration



on the suggested theme during the service have combined to "put me on my feet."

* * * * *

During the 1945 Lamoni reunion, the men in charge of the prayer services con-

tinually told the people to "have no fear of man!" Loss of nerve is a loss of security. We begin to wonder what our neighbor is going to say, whether some of our friends may chat together about the emotion that makes our voices break.

This is a common characteristic of all people. We must seek the approbation of our fellow men; we must be sure we "rate" well with them.

The biggest reason we lose our nerve when we wish to testify during prayer services is not because we fear God but because we fear men—what they will say or think or judge. Therefore, the best remedy seems to be seeking the approval of God and ceasing to worry about our neighbor's thoughts. The same quiet peace, strength, and uplift can be had talking to God or about God in a gathering of church people as it can in the privacy of our own rooms. All we need do—so simple and yet so difficult—is to offer ourselves completely, humbly, to God.

* * * * *

It's always easier to do something when you have a friend near by to lend support—especially in this matter of bearing a testimony. I didn't used to attend prayer service, because I couldn't seem to contribute anything, nor would I allow myself to gain any real benefit from the meeting. While at Graceland, I experienced this same feeling toward Wednesday evening fellowship until I made a close friend who felt much the same way as I did. We got by all right in campus life, but we found we had personal problems that were a little too much for us to handle alone. One Wednesday night we decided to give fellowship a try. We went once, twice, and by the third time we felt as if it were our turn to give something instead of taking each time, so we both got up. The meeting closed, and I knew we had not only won personal battles of our own, but we had also helped each other. From then on we went to fellowship because we wanted to, and we sat together because of the strength it gave us. Try taking a friend—it will do you both good.

(This space for Address Label.)

Donald E Harvey
1368 E 13th St
Des Moines Iowa
h

6/24

Southern Ohio District Conference

The southern Ohio district conference will convene on October 20 at Pleasant Valley branch in Lucasville. Apostles E. J. Gleazer and Blair Jensen, and Evangelist Ray Whiting are to be in attendance. Statistical reports and names of delegates should be sent to E. H. Caldwell, R. F. D. No. 1, Lancaster, Ohio, not later than October 1. Officers' reports are to be mailed to F. T. Rockwell, 4515 Catalpa Drive, Dayton 5, Ohio, by October 6.

ELMER H. CALDWELL,
District Secretary.

Change of Address

L. W. Kohlman
1150 North Elwood
Tulsa 6, Oklahoma

WEDDINGS

Sheehy-Jones

Ruth Mae Jones, daughter of Mr. and Mrs. John C. Jones of Sharon, Pennsylvania, became the bride of David J. Sheehy, son of Mr. and Mrs. John W. Sheehy of Toronto, Canada, at the Reorganized Church in Sharon on July 12. The ceremony was performed by the groom's brother, Almer W. Sheehy, pastor of the London, Ontario, branch.

Clark-Benner

Beverly Mae Benner, daughter of Mr. and Mrs. Adron Benner of Independence, Missouri, and Floyd Clark, son of Mrs. Lora Clark of Hugo, Colorado, exchanged marriage vows in the home of the bride's parents on Sunday, August 25. Jay E. Keck, lifelong acquaintance of the bride, performed the double-ring ceremony. Mr. and Mrs. Clark are making their home in Englewood near Independence.

Milbern-Hurman

Norma Jean Hurman and Alfred Milbern of Sandwich, Illinois, were united in marriage on August 16 in the Reorganized Church in Sandwich. Elder Marion M. Blakely performed the double-ring ceremony.

Upton-Crum

Jane Crum, daughter of Major and Mrs. C. M. Crum of Ft. Omaha, and William Upton, son of Mr. and Mrs. Paul W. Upton of Independence, Missouri, were married at the Pearl Memorial Methodist church. After a brief honeymoon, they will make their home in Columbia, Missouri, where Mr. Upton will attend the University.

Acheson-Taylor

Muriel M. Taylor, daughter of Mr. and Mrs. John H. Taylor of Grand Valley, Ontario, became the bride of Arthur F. Acheson of Toronto, Ontario, on September 7 at Grand Valley. Elder John F. Sheehy was the officiating minister.

Holmes-Oliver

Lila Doreen Oliver, daughter of Mr. and Mrs. George Oliver of Hamilton, Ontario, and Lorne Arnold Holmes of Burlington, Ontario, were united in marriage by Elder E. M. Kennedy in Hamilton on September 6.

Haden-Compton

Lucy Jane Compton, daughter of Mr. and Mrs. Louis Compton, and Roger L. Haden, son of Mr. and Mrs. LeRoy E. Haden, both of Independence, Missouri, were united in marriage at the First Baptist Church on August 25, the Reverend Harold Hunt officiating. They will make their home in Kansas City, Missouri.

Price-Anderson

Maurine Anderson and Robert Price were married August 18 at the Reorganized Church in Pleasant Hill, Missouri; Bishop T. A. Beck performed the double-ring ceremony. The Prices will attend Graceland College this fall.

Smith-Coumerilh

Rosalene Coumerilh, daughter of Mr. and Mrs. B. J. Coumerilh of St. Louis, Missouri, and G. Wayne Smith, son of Mr. and Mrs.

George Smith of Knoxville, Iowa, were married August 4 at the Reorganized Church in St. Louis. Pastor Frank McDonald read the double-ring ceremony. The bride is a graduate of Graceland.

Births

Mr. and Mrs. Paul S. Jaques of Chicago, Illinois, announce the birth of a son, Paul Douglas. Mrs. Jaques was formerly Anabel Traxler of Lamoni, Iowa. Both parents were students of Graceland College.

A daughter, Carolyn Sue, was born July 31 to Mr. and Mrs. Forrest Golding of Vallejo, California.

Mr. and Mrs. Gerald Tift of Eden Park, Rhode Island, announce the birth of a daughter, Marsha Ellen, born August 31. Mrs. Tift is the former Marian Rogerson of Fall River, Massachusetts, and a graduate of Graceland College.

A daughter, Lynda Clara, was born to Mr. and Mrs. Charles Skelding of London, Ontario, on July 31.

Mr. and Mrs. Harry Bicknell of London, Ontario, announce the birth of a son, James Mark, born August 13.

A daughter, Susana Marie, was born to Hadley and Lillian Marshall of London, Ontario, on August 14.

Mr. and Mrs. Theodore Van Horn of Fort Worth, Texas, announce the birth of a daughter, which they have named Patricia.

Mr. and Mrs. R. M. Kunkle of Phoenix, Arizona, announce the birth of a son, Richard Marlin, born July 7. Mrs. Kunkle was formerly Charlotte Pratt of Milwaukee.

Mr. and Mrs. Ivan Bird of Nashua, Missouri, announce the birth of a son, Robert Bradshaw, born July 31. Mrs. Bird is the former Merva Bradshaw.

A son, Clinton Leroy, was born to Mr. and Mrs. Darrel Felker of Audubon, Minnesota, on February 22.

Mr. and Mrs. Archie Peterson of Audubon, Minnesota, announce the birth of a son, Ellis William, born April 20.

A son, Richard Edwin, was born on July 10 to Mr. and Mrs. L. W. Kohlman of Tulsa, Oklahoma. Mrs. Kohlman is the former Aarona Booker.

Mr. and Mrs. Stanley Walker of Calgary, Alberta, announce the birth of a daughter, Susan Elaine, born August 23.

A son, Richard Royal, was born on August 11 to Mr. and Mrs. Donald E. Anderson of Lamoni, Iowa.

A daughter, Linda Rae, was born August 18 to Mr. and Mrs. Orlen Moore of Clearwater, Nebraska.

Our Departed Ones

McGUIRE.—Mary E., passed away at her home in Mobile, Alabama, on August 29. She is survived by her husband, James T. McGuire; two sons: James T., Jr., and Russell E.; and one grandson, Russell E., Jr., all of Mobile. Funeral services were conducted by Elders R. L. Booker and Franklin Steiner in the Reorganized Church in Mobile. Burial was in the Pine Crest Cemetery.

BENNETT.—Pearl Marie, daughter of Mr. and Mrs. Wallace Bennett, was born October 9, 1936, at Dahinda, Illinois, and passed away September 9, 1946, after a critical illness. Funeral services were conducted by Elder J. O. Dutton of Galva, Illinois. She is survived by her parents, two sisters, and two brothers.

SHIPPY.—George Edwin, son of Joseph and Julia Shippy, was born January 4, 1869, near Blenheim, Ontario, and died July 21, 1945, at his home in the Jordan River district in Saskatchewan, following a long illness. He joined the Reorganized Church when he was twelve years old, and at the time of his death, held the office of elder. He lived an honorable life, and was ever ready to help his fellow men when called to do so. He was married to Sophronia Shippy on October 31, 1894; six children were born to this union, four of whom preceded him in death.

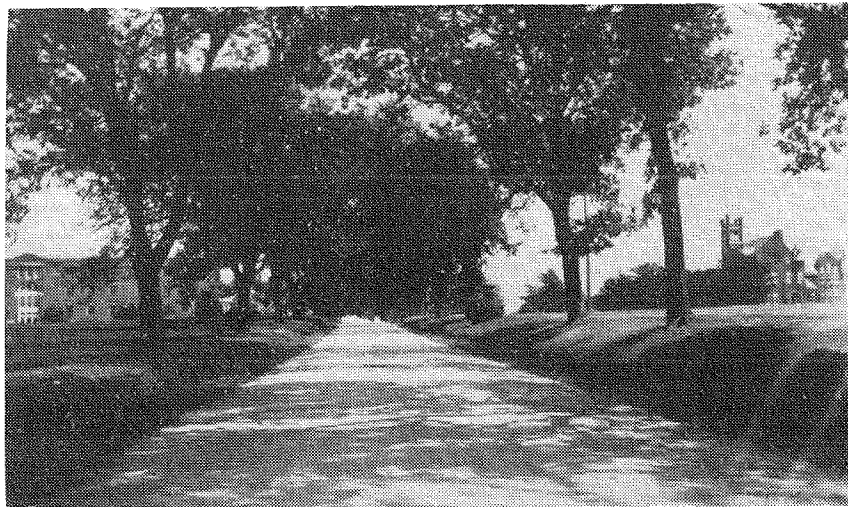
He is survived by his wife; two sons: William Edwin and Joseph Wayne of Jordan River, and a granddaughter, Enid Marie. His funeral was conducted by W. J. Cornish at Arbonfield. Interment was in the Tisdale Cemetery.

The Saints' Herald

Volume 93

October 5, 1946

Number 40



*The Path of Youth . . . Up the Hill and
Across the Horizons of the World.*

300 Young People

Couldn't Get Into Graceland!

The Modern Social Problem
in the Making

By J. A. Koehler

Children Aren't Amusing!

By Katherine Keck Bear

*Special Announcements for Graceland College Day in This Issue
Important to All Graceland Friends, and Alumni*

The Saints' Herald

P. S.

Volume 93

October 5, 1946

Number 40

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The First Presidency

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F. Henry Edwards

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The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at The Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

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All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day and The Independence Sanitarium and Hospital.

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Challenge

BY LOUISE SCOTT WRIGLEY

What lies beyond the hill, Youth?
Come, let us climb and see.
Does this road lead to Christ, Youth?
On to Eternity?

Keep thinking as you climb, Youth,
Keep hope alive and strong,
Keep singing as you go, Youth,
Tho' the tortuous trail be long.

For when the summit's gained, Youth,
Then Christ will smile and say
That you climbed well and bravely,
Never faltering all the way!

* DON'T WORRY too much about your condition. You haven't enough time for that. Get out and do something, and your condition will improve. Nobody is ever in good enough condition to do what God calls him to do. But he can never be any better by standing in one spot and straining his mind. Let him find a task and work at it, and the condition begins to improve from that moment.

* NO LIFE can be a vacuum. If you want to drop some bad habits, substitute good ones, and there will be no room for the bad.

* FICTION. Church publications in the future will need help in the field of fiction. We need new books of the type of "The Call at Evening," "In the Shelter of the Little Brown Cottage," "Joe Pine," and other fine works that everybody has read. People want new ones to read and to lend to friends. Many conversions have been made by the right kind of storybooks. Periodicals also need good short stories. We could make immediate use of one-page stories of high quality (1,000 to 1,200 words).

Writing good fiction is difficult, and requires some native ability and thorough, careful training. It even requires power to survive the disappointment of early failures. The reward is great in the amount of good that can be done.

* FRESH PAINT. A new paint job in the shop presented the usual temptation to sceptics to put their fingers on it to see if it was dry. This always results in telltale fingerprints and smudges on the smooth surface of the paint. Lee Green, a new staff artist here, found an original preventive for Maintenance Engineer Herman Fultz. Upon the traditional "Fresh Paint" warning sign, they left space for a big daub of the paint, with an invitation, "Test Here!" This caught the fingerprints and was thrown away, leaving a clear, clean surface on the paint job.

* WRITERS. May we call your attention to an editorial item on another page of this issue? It is important to us that you should see it, and we hope you may find the time to do so.

* EARNEST A. WEBBE, of Kirtland, Ohio, had published in the "Mentor Monitor" of that state, August 29 issue, page 1, a good article on church history and the "Book of Mormon." This will reach many people of that area who are not correctly informed about the church. The article is entitled "Our Kirtland Latter Day Saint Neighbors." Brother Webbe has done an effective piece of work for the church in this contribution.

* IT IS FUNNY how easily a night-club operator can get twenty dollars from an average American, and with what great difficulty the preacher gets twenty cents from him.

* YOU MAY HAVE NOTICED that it costs a lot more to pay for the Devil's services than it does for the Lord's. Yet foolish people still prefer to trade in the most expensive market.

EDITORIAL

Let's Face a Few Facts on

Graceland College Day

Sunday, October 20

On this day an appeal for the extraordinary needs of Graceland College should be presented in every one of our churches, and should be considered in every home of our faith. Parents of young people, Graceland Alumni and friends, should see their pastors to make sure that the church program will give opportunity for adequate presentation of the needs of Graceland now and in the future.

You are disappointed, church and college authorities are disappointed, and three hundred church young people are disappointed because there was no room for them at Lamoni this year.

It is time for us to face a few facts. We are not primarily interested in statistics, but we are interested in the people—the individuals—represented by them. Out of the facts emerge a number of considerations that seem worthy and indeed imperative to be taken up.

The Impossible Task

It is very clear that your sons and daughters have asked Graceland College to perform a greater task this year than it is equipped to do. Apparently, you parents and friends are back of their requests. You have had a part in the choice so many have made.

Three hundred church young people turned away for lack of space! How that arouses reflections upon another time when the housing situation was acute, when there was "No Room at the Inn," and Mary gave birth to her Son in a stable.

That has its modern counterpart today, when a veteran shelters his family in a converted pig-brooder at the University of Missouri, according to a newspaper account. It is emphasized when an Independence mother buys a chicken house from a mail-order department store for herself and child.

This situation is not Graceland's fault. It is what happens when nobody can get materials and supplies, when people have not been able to build anything for years, and when the Government turns incredible numbers of ex-service people over to educational institutions.

Everywhere, colleges and universities are facing an impossible task. Graceland College cannot escape the general situation.

Why They Chose Graceland

Why are conditions more crowded at Graceland College, according to its size, than at other institutions? Why have such unprecedented numbers of parents and young people chosen Graceland?

The implied, if not always expressed, answer is plain—Graceland has something, does something for young people, that you value very highly. It is something in which you believe. It is something you have persuaded your young people they need and want. It is something that, having seen its results, they want for themselves.

What Graceland has is not simply related to the impartation of knowledge, the arrangement and distribution of facts. It has to do with purposes, attitudes, philosophy, and

a way of life. The curriculum may be in many respects the same, but the effects are different. We are looking for results. Those results make all the difference in the world to us. For fifty years, Graceland College has been producing results in our lives. We believe in these results.

This is why the young people have chosen Graceland.

What Shall We Do?

One thing is apparent to all of us. We cannot permanently accept this situation. We do not submit. Nobody likes it. Something must be done about it.

Looking forward, and anticipating this situation (so far as it could be anticipated), the church officers through the action of General Conference, have outlined a program of action.

On the next page, the First Presidency have approved a statement, based on General Conference action, for the next specific moves in the building program at Graceland. This includes the building of a greatly needed men's dormitory, from funds specially provided, and will be started as soon as supplies of materials are available on any reasonable basis.

Future Needs

This is what could be expected, but it is not enough. There is something for the people of the church to do, and that is to be done on Graceland College Day, October 20.

Provision has also been made for an opportunity to meet other pressing needs. This has been indicated in the editorial approved by the Presidency, and elaborated in the article by Brother R. Edwin Browne of the Graceland College staff. It concerns the raising of funds, through the College Day offering, for the erection of a student center building.

People may wonder what a
(Continued on page 6.)

Graceland College Day October 20

OCTOBER 20 has been designated officially as Graceland College Day to be observed in our churches throughout the world.

Traditionally, Graceland College Day offerings have been used primarily for the purpose of providing loan scholarships for worthy students. However, in recent times the need for such scholarships has diminished, and other needs have become more apparent. Among these is the need for a men's dormitory. Funds have been allocated by the General Conference for the erection of such a building. Construction will begin as soon as such action seems advisable in relation to problems of securing labor and materials. A student center building will be provided under the plan approved at the last General Conference of the church which authorized the use of funds obtained from the Graceland College Day offering for such purpose.

This year, with the enrollment at the college increased beyond all previous years, and with many desirable and worthy students unable to attend because of crowded facilities, the need for these new structures at the college becomes increasingly evident.

Therefore, with Graceland College Day approaching, the First Presidency takes this opportunity to commend to the church the needs of her college and to recommend strong financial support in offerings received on that day.

To our pastors, the Presidency further suggests that services on Graceland College Day be more strongly keyed than ever before to the needs of our educational institution. Program folders will be available to interested pastors, and special envelopes will be supplied to all groups by the Presiding Bishopric to simplify the process of contributing, and to remind our people of the need. It is recommended

that the envelopes be distributed in our churches on the Sunday preceding the college day observance, thereby enabling our people to prepare appropriate contributions at home during the week in anticipation of the services on October 20.

Our pastors are further reminded that the Student Center will be dedicated as a memorial to all the youth of the church who served in the war, and this further emphasizes the appropriateness of more than the usual financial contribution from our members.

A Call to Writers

We have found it good in the past to do something that few other publications have had the boldness to do: to discuss our problems frankly and freely with our readers and contributors. In all times they have responded generously and intelligently. We feel a complete trust in our people now.

There will be an opportunity to use more articles during the remaining months of this year. This is made possible by information from the management that our stock of paper has accumulated an increase, and a few more thirty-two page issues can be published. This will be good news to the readers, as well as to our staff.

To writers, this announcement will mean an appeal for more help. We have numbers of articles on hand, some good, some of modest merit, some needing more work and reconstruction than we can give. Our greatest need is still for high quality leading articles. Each issue of the *Herald*, we believe, should contain one article of excellent quality that can be read with satisfaction by the highest type of reader. Such articles are difficult to produce, difficult to obtain. They require in the writer a high quality of intelligence and originality, with considerable knowledge of the field in which he is writing. We have many people in the church capable of writing such articles, but being busy with many duties in their work and at home, and often excess modesty, are factors that deter them. We need their help, and we need it very much.

Not all of our readers appreciate these heavier articles. There are many who need something on the more ordinary levels of life—the short articles, the testimonies, news, and other items. So we have a constant need of a wide variety of contribution.

Keep in mind that we are in competition for reader attention with the best magazines of the world. They can pay for articles, and have great supplies; we can't pay, and must get along the best we can. The very important literary work of the church, like most other departments, must depend largely on the sincere, dedicated, able volunteer. Hundreds of good people give their time during every year to make the *Herald*.

Remember that the writer has a stronger voice than the preacher. A preacher is happy to reach from a hundred to a thousand people at a time. A writer for the *Herald* reaches about fourteen thousand homes, and possibly forty thousand readers.

The Editor's task is not an easy one. Among thousands of manuscripts received in a year, there is hardly one that does not have some good thought, some inspiration in it. It is hard to set them aside and not use them. But many of them, too, have other qualities that hinder their use: inadequate organization, faulty form, inaccurate information, unacceptable ideas. It is often impossible to disentangle the good from the less good and the bad. Many times we exclaim, "If this writer only had a chance for more training, he could do much good!" Articles are set aside in the hope that some means of revision may occur; sometimes it comes, sometimes not.

We give sincere thanks to all who have helped and sustained our publications. They have tasted of the rich rewards that come to all who serve unselfishly. And we invite others who are qualified to lend assistance in the work to be done.

THE EDITORS.

One day a certain old rich man of a miserly disposition visited a rabbi, who took the rich man by the hand and led him to a window, and told him to look out and tell him what he saw. "I see men, women, and little children," replied the rich man. Again the rabbi took him by the hand and this time led him to a mirror. "What do you see now?" "Now I see myself," the rich man replied. Then the rabbi said, "Behold, in the window there is glass, and in the mirror there is glass. But the glass of the mirror is covered with a little silver and no sooner is silver added than you cease to see others but can see only yourself!"
—*Moody Monthly*.

Have YOU considered the

300 Young People

Who were turned away from Graceland College for lack of room? Read what the church plans to do so that this shall never happen again

By R. Edwin Browne

Director of Public Relations

Graceland College opened its classrooms and its laboratories to 600 students this fall—largest number in the history of the school to seek higher education at the church institution. More than 300 students—many of whom had planned throughout their lifetimes to attend Graceland—were not admitted, owing to the crowded conditions of housing and educational facilities.

This section of this week's *Herald* is a report to the people of the church on conditions which prevail at the church college, and a primer on how the people of the church may help their college to meet the present emergency.

Need number one is housing. Having foreseen the demand that would be placed on the institution by returning war veterans seeking an education and by other students in keeping with the general trend toward increased interest in higher learning, the church has approved in General Conference the allocation of funds amounting to \$250,000.00 for the erection of a men's dormitory on the campus of Graceland College.

Architects' plans for this dormitory have been submitted and are being studied by college officials. Construction will await a more advantageous time from the standpoint of availability of labor and materials.

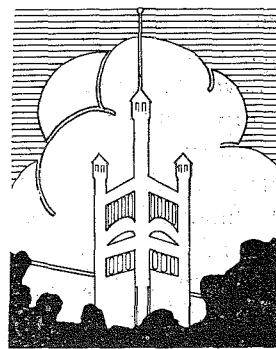
Need number two is for expanded educational facilities. Since it has been more difficult to

predict exact needs of this nature, owing to the change in interest on the part of students during the war, and for other reasons, studies looking toward recommendations for the expansion of the educational plant are now under way at the college, as it enters its first postwar year.

Need number three is for an adequate structure to provide facilities for the everyday needs of students. Such a structure would keep the student on the campus for recreation, would provide space for all-school convocations, chapel services, plays, and recitals, would enable establishment of an adequate bookstore for the distribution of textbooks and other student supplies, would give student organizations a headquarters for self-government, publishing of the student newspaper and yearbook, dinners, club meetings, hobbies, would enable the establishment of an adequate student Post Office sub-station, would provide space for between-meal snacks and refreshments, and in general would provide a place for students to meet each other—to work, to play, and to worship together.

Similar in function to the Student Union building located on many college campuses throughout the nation, this all-student building at Graceland would be versatile enough to meet almost every out-of-classroom student need.

To provide for such a structure,



the General Church has authorized the use of funds derived from Graceland College Day for the construction of a Student Center on the Graceland College campus. Present plans call for an expenditure of \$60,000.00 to be used for this purpose, that sum to be obtained from Graceland College Day offerings.

It has been deemed fitting by the church that the Student Center be named as a memorial to the youth of the church who fought in the war. It would be a living monument to their service and one which would never die as oncoming generations of students find in their Memorial Center a meeting ground for minds and activities which leads to the establishment of the abundant life and the ways of peace.

The establishment of this Memorial Student Center depends on the contributions obtained from the people of the church on Graceland College Day, October 20.

It is the hope of the church and of the college that with the successful completion of plans enumerated above, some of the most pressing needs in regard to the physical plant at Graceland College will be met. But there are and will be other demands placed upon the college as more and more students desire to continue their educations in the church-supported school. Certainly, neither the church nor the college desires to deny admittance to worthy students.

Therefore, in view of these problems, and particularly in light of the new emphasis on a closer relationship between the church and its institutions, the people of the church are urged to give their support, financial and otherwise, to the needs of the college, to assure its continued success in making available to our young people educational opportunities which may not be duplicated anywhere else in the world.

Graceland College Day (Continued from page 3.)

student center building is and why it is needed. This is a type of building that every college and university is finding highly desirable and a very important part of the student life. It will provide a proper place for a cafeteria, and take it out of the women's dormitory, where it should not be. It will give adequate housing for a store handling student supplies, books, and ordinary necessities. It will serve in many ways for committees, worship, social functions, rest, health, recreation, refreshment, and other needs. It will reduce the necessity for students leaving the campus, particularly in cold weather, when discomfort and illness sometimes result from trips away. It will help to provide upon the campus a more complete meeting of all student needs, for the protection of students, and for economies in their budgets.

The College Day Offering will be used toward this purpose.

Accept the Challenge

This year presents the church people with a challenge. Will we accept it? Will we do something about it? If our past record is an indication of our interest and determination, we will not disappoint our young people this time.

L. J. L.

Reader Response to "The Challenge"

The publication of "The Challenge" by Elbert Dempsey, Jr., in the *Herald* of September 14, has aroused more discussion than any other article we have published in a year. Many readers, young and old, have expressed appreciation. A number cannot agree with some parts of it. A few are frankly critical. The reading public is not often unanimous in its opinions.

An able and vigorous presentation of a viewpoint like "The Challenge," which enters a controversial field, was bound to have its critics. An editor dislikes to have his contributors misunderstood, discouraged, or attacked. When he knows that an article, however good it may be, is likely to bring a storm of trouble booming up over the horizon, it is habitual for him to raise a shield or explanation and defense. Sometimes people dislike the article, sometimes they dislike the defense. If the editorial that was meant to fend off the blows failed in its purpose, it is just one more good intention that went wrong.

Most of the comment was verbal. A few took the trouble to write, and they were favorable. We are printing three below. We may get other articles either in reply to, or defense of the viewpoint of the article.—L. L.

Our young brother, Elbert Dempsey, Jr., can be congratulated and complimented for his straightforward attitude toward the church. His article has caused a lot of comment in this locality; all of it has been to his credit. It has been a long time since any one thing in the *Herald* has brought so much enthusiasm and encouragement as this young man's thinking. Can we have more of the same from others?

A *Herald* Reader,
Minneapolis, Minnesota.

I offer a vote of appreciation for extending to us the work of Elbert Dempsey, Jr., and Ruth Midgorden. They truly express the thought of many of us who are young. Their presentation is spirited, but not without thought. I hope that you shall see fit to encourage their efforts.

Capt. John C. Blumenschein,
AAF Station Hospital,
Marsh Field, California.

I wish to congratulate you upon printing the excellent article, "The Challenge," by Elbert Dempsey in a recent issue of the *Herald*. Not only do I feel most of his criticisms justified, but more important, they are positive criticisms. More articles like his are needed to prevent the church from becoming just another, not too Christian organization.

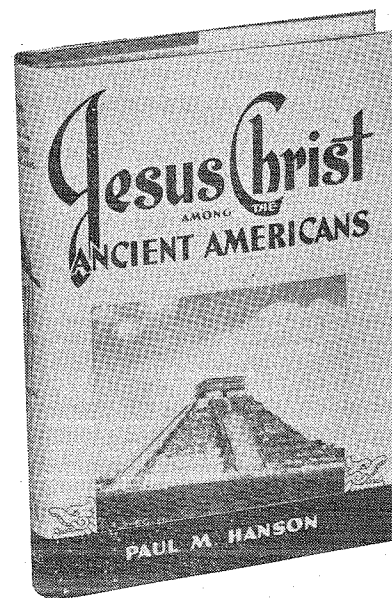
I only regret that you felt it necessary to temper the article in your editorial comments. I do not wish to be unfair, for it may be that your comments were designed to put some people in a more receptive frame of mind. Still and all,

a statement such as "It is necessary to be kind and patient with the young as they try out their powers" smacks of condescension. And, of course, it was a coincidence that the same issue carried Voltaire's quip, "Ideas are like beards: men do not have them until they grow up." I sincerely doubt the latter, but should it be true, it is comforting to recall that in recent years the heaviest beards have usually adorned the faces of young servicemen.

Robert L. Brackenbury,
6046 South Dorchester,
Chicago 37, Illinois.

There is no way in which men can do good to others with so little expense and trouble as by kindness in conversation. We should think that kind words would be very common, they are so cheap; but there are many persons who draw on their kindness with more reluctance than on their purses. The habit of using kind words will at length conform our feelings to our language. We shall become kind not only in speech but in our manners and in our hearts.—Elihu Burritt.

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Expanding Our Mental Horizons

By Casimir Nickel

The author is one of our General Conference appointees, now located in Kirtland district. This article is the substance of a message given to the youth convention at Kirtland.

THE THEME for this youth convention is appropriate. "Take Me on the Quest," is a natural expression of young people. Youth does not live in the past, but rather looks toward the future. Youth dreams of the achievements to come, for there are no great accomplishments behind it. A child wants to be a fireman, a lad aspires to become an engineer or explorer, and a young man dreams of a future as a statesman.

The natural disposition of young people is also evident in us as a race of people. From time immemorial, we have been seeking the pot of gold at the end of the rainbow. "Shangri-La" has been the dream of humanity as well as a lovely theme for a book. We have hoped for ages that the finding of the Holy Grail would bring happiness, security, and freedom from war.

In the realm of reality, we have been on the quest as zealously as in the realm of fancy and dreams. The cave-man sitting at the entrance of his cliff dwelling peered across the valley and wondered what was on the opposite peak. It was this curiosity that led men across valleys to new ranges and larger horizons, from neighboring mountains, across deserts, and to other new horizons, and finally the seashore—a youthful dream of spanning the ocean on the assumption that the world was round, and a further pushing back of existing horizons. It is such a quest we should pursue—the quest of reality whereby we expand our

horizons rather than the quest of fancy with the pot of gold at the end of the rainbow.

OUR MANY MANSIONS

We must pursue a quest that will not only expand our geographical horizons, but our industrial, social, and cultural horizons as well. It is the realm which has made man more at home in the air than the birds who are the natural inhabitants of our troposphere. Man today is not only able to outfly the bird in altitude by traversing the stratosphere, but he is also able to circumnavigate the globe, which no bird would dream of doing. In the ocean, with submarines, man, outdistances the natural inhabitants of the water. With radar man explores depths which fish do not know exist. Engineering genius has made man master of the swamp by steel spans like the Golden Gate Bridge or the causeways of the Florida Keys.

This realm of which I wish to speak is responsible for streamliners which skirt across the desert; it is also responsible for the tunnels which reduce impassable mountains into punctured molehills. This realm which has pushed back all our horizons should be the quest for us to pursue. It is the realm which will eventually result in the major objective, Zion.

The acme of our many mansions is individual mental development. It is the mind which has created our world of realities. Mental development is not the by-product of other activities, rather the process is in

reverse order. The wise man certainly spoke the truth when he said, "as a man thinketh so is he."

Permit me to read the following which illustrates so aptly my thought in this regard:

There is an old legend of the Middle Ages that is very instructive. It seems that a citizen was arrested by one of the Barons and shut up in a dungeon in the castle. He was taken down dark stairs, down, down, by a ferocious looking jailer who carried a great key a foot long. The door of a cell was opened, and he was thrust into a dark hole. The door shut with a bang, and there he was.

He lay in that dark dungeon for twenty years. Each day the jailer would come, the big door would be opened with a great creaking and groaning, a pitcher of water and a loaf of bread would be thrust in and the door closed again.

After twenty years, the prisoner decided that he could not endure it any longer. He wanted to die but he did not want to commit suicide, so he decided that the next day when the jailer came he would attack him. The jailer would then kill him in self-defense, and thus his misery would be at an end. He thought he would examine the door carefully so as to be ready for the morrow, and going over he caught the handle and turned it. To his amazement the door opened, and upon investigation he found that there was no lock upon it and never had been, and that for all those twenty years he had *not* been locked in, except in his mind.

At any time in that period he could have opened the door if only he had known it. He thought it was locked, but it was not. He groped along the corridor and felt his way upstairs. At the top of the stairs two soldiers were chatting, and they made no attempt to stop him. He crossed the great yard without attracting attention. There was an armed guard on the drawbridge, but they gave him no thought, and he walked out a free man.

That is what I mean in stating that our mind has been the realm from which spring the many mansions in our land of magic. We are free men by the way we think. It has been true in a number of instances that our mental disorder and confusion have contributed to the tribulations of Zion itself. To be sure, "Israel doth not know," therefore Zion languishes and waits. The

challenge of our quest is to develop the mind.

HOW SHALL WE THINK?

When a person speaks of mental development, it is assumed at once that education is the thing. We all should train for our chosen professions. We cannot become doctors, teachers, or engineers, without education. To be sure, higher education is almost imperative in this age of learning. To me, however, mental development is not a by-product of education, but rather education is the brain child of the age-long process of mental development.

Our mental development should expand our horizons. Some think that to be educated is to acquire a mass of facts, which is similar to the finding of a pot of gold at the end of the rainbow. Such an approach does not exploit the full capacity of the mind. Such thinking is rather quantitative instead of qualitative. It is not what we shall think but how we shall think, which should challenge us in our quest.

Interestingly enough, there are evidences in several areas that we are expanding our horizons. In our church, particularly, has this been true. President F. Henry Edwards' statement, during the last General Conference, that administrative work and missionary work are not two independent jobs, but rather they are two sides of the same picture, has been an indication of expanded mental horizons. We have known the facts pertaining to pastoral ministry for a long time. In the Restoration Movement, we have known about the pastoral work for over a century. Christ's statement of the Great Commission has long been recognized as the cardinal declaration of Christian missionary work. The facts of missionary work as well as pastoral work have been known for an indefinite time, it is however this connecting of the two together in such a unique illustration as used by President Edwards that strikes back the old horizons into new positions.

Our Presiding Bishop contributed another illustration of expanded mental horizons. He said that in the gathering it is not only important as to what happens in Zion when a family gathers, but also what happens in the branch from which the Saints move away. This is interesting to me because of the tremendous loss of members during the past year in a large branch I know, but it is more interesting to note that the horizons of the gathering have been expanded to include some 750 branches scattered throughout the wide world, which is in distinct contrast to the earlier approach to the gathering, that of amassing persons in a highly concentrated and already congested area. The facts of the gathering have been with us since the inception of the Restoration, and even before that, but today we find that with expanded horizons, we are able to see these facts as one looking from a new mountain peak. Our horizons have been again pushed back to new positions.

Then again, the reference made to missions by the Apostolic Quorum in their report to the last General Conference, as "missions abroad" instead of "foreign missions" is a striking illustration of some qualitative thinking. It is such a common thing to hear various organizations speak of their "foreign missions" that hardly anyone gives second thought to the implications. It is interesting to note also that these selfsame organizations emphasize the popular theme of "one world or none." We all know that there is only one world. There is no denial of such an obvious fact. The important thing is whether we shall think in global terms or cosmical terms. "Missions abroad" is indicative of expanded horizons. Certainly this is a natural and spontaneous admission that God as father of all mankind is our God, and that his world is our eternal habitation, and that the limited horizons of one valley have expanded until the universe is our dwelling place. We are no more strangers; for in the mind of Christ there is neither black nor

white, neither Jew nor Gentile, neither native nor foreigner.

DEVELOPING THE EXPANDING OUTLOOK

To expand our mental horizons, it is necessary to do more than merely acquire facts. Such thinking comes through trial and tribulation. Such thinking calls not only for curious investigation and acquisition of knowledge through study, but it also calls for employment of the laws of worship; such as prayer, self-discipline, and practice of graces and beatitudes which in reality are not bigoted doctrines of religious cranks, but they are as much laws of the universe as the principles of thermodynamics and electronics.

The late Dr. George Matheson who wrote "O Love That Wilt Not Let Me Go" (which is hymn No. 285 in our *Hymnal*) tells of his experience in such a way that it illustrates my thought very well. He said:

Something had happened to me, which was known only to myself, and which caused me the most severe mental suffering. The hymn was the quickest bit of work I ever did in my life. I had the impression rather of having it dictated to me by some inward voice than working it out myself.*

MacInnis, relating the conversation of Lord Kelvin and Principal Lindsay, tells that

He [Lord Kelvin] never reasoned quite up to any one of his great discoveries. He brooded over all the facts which seemed to him relevant to his problem until there came a moment when his mind took a life-or-death leap away out into the unknown. He felt in the very marrow of his being the conviction that the solution lay just there. He was never able to put-in the intervening steppingstones of demonstration between his old position and the new to which his life-and-death spring had brought him. Before publishing his discoveries, he usually got his two friends, Tait and Clark Maxwell, to work out the missing deductions.**

This type of thinking which Dr. Matheson and Lord Kelvin had experienced is certainly not in the realm of fancy. It is a reality which

all of us can experience. You all know the Restoration belief in the gift of the Holy Ghost. You also know that one of the gifts of the Holy Spirit is wisdom and knowledge. It is commonly accepted now that the slightest particle of inanimate matter, such as the atoms of the floor show evidences of thought processes. Knowing therefore that the universe is shot through with the element of intelligence, and knowing that with our brain capable of transmitting thought, it is not too much to believe that our minds can be developed from inward resources as well as from pouring facts into them. My own experience has taught me that such is the case.

Twelve years ago, long before my academic training had been accomplished; as an inexperienced boy, unlearned in theology and unacquainted with principles of speech preparation or the refinements of public oratory, it fell my lot to preach for one of our largest congregations in the church. To be more specific the membership of this particular branch at that time was in the neighborhood of one thousand members. The situation became doubly difficult, because I was well known in the town, my social standing was that of an insignificant hospital janitor, and it had been well advertised that I would be the preacher. Even tonight the experience stands vividly before me as my viewing of the congregation revealed several snickering nurses from the institution at which I worked. Fear and lack of previous preparation had paralyzed my mind. I was literally perspiring great drops of life. The picture changed very quickly once I began to preach. Suddenly my mind was quickened. The faculty of being able to preach and at the same time observe myself and wonder, not only at the thinking which was outside my ability under normal circumstances but even at the language and ease of gesticulation, had been granted to me. It became clearly evident to me that a strange experience of transcendent thought by the working of God's

Spirit was occurring. It was in a daze that I bid over two hundred persons good night at the door, knowing all the while that God had visited them, but from their profuse compliments it was evident they knew it not. They merely saw the boy and marveled at his ability of thought and expression.

At another time while attending the Youth Convention at Lamoni, a similar experience had been granted to me. In a sudden spurt of mind, thoughts had presented themselves which were thoroughly new to me. At the time these thoughts had revealed such a new world to me that it left me stupefied not fully realizing the import of the experience. Several years later while at the university, I found these thoughts in textbooks. They were considered as precious gems. They were the fruits of painstaking research over centuries of human experience. Then there occurred to me the great possibilities if the mind is exploited to its fullest. But such mental development can come only as a result of direct obedience to what are considered by some as bigoted doctrine and religious phantasies. To experience the expansion of our mental horizons, we must submit ourselves to forces greater than we are and to forces outside of ourselves. These forces operate fully when we have first obeyed the principles of Christian behavior; which includes doctrine, prayer, study of religious literature, church attendance, adherence to economic principles of stewardship, and practice of such ideals as indicated in the beatitudes.

Let us summarize. As young people we are on the quest. A myriad of choices present themselves for us to pursue. In our quest, let us not chase rainbows or seek for the holy grail. Let us live in the world of reality and expand our horizons. Let us be free by the way we think and not about what we think. Let us strive for a higher quality of thought. We can do so by keeping in rapport with Deity. Let us strive for that most precious jewel of all

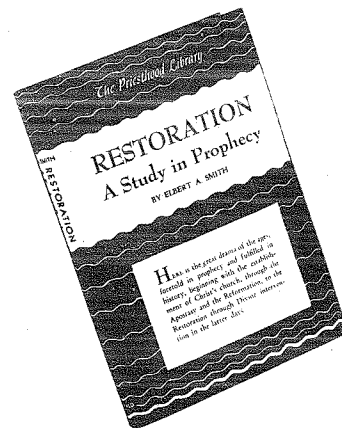
which is aptly expressed by the Hebrew sages in the following reading:

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her. The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. For there is a spirit in man; and the inspiration of the Almighty giveth them understanding.***

*Peter the Fisherman-Philosopher, by J. M. MacInnis, page 88.

**Ibid., page 89.

***Proverbs 3: 13-20; 4: 7; Job 32:8.



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BOOKS

Towards Christian Democracy, by Sir Stafford Cripps. The Philosophical Library, N. Y. 1946. 101 pages. \$2.

This book is not a message for a year, but to a century—the century that lies between us and A.D. 2050. It was written in the last months of the great military conflict that ended last year; but it was also written in the very middle of the political and economic war that is still being waged with unremitting intensity and ferocity.

The author is president of Great Britain's Board of Trade, but he is also a liberal leader, a statesman, and, in his own field, a philosopher. He will be remembered for having advanced, through his proposals made when he was on a mission representing the Crown, the progress of improved relations between the Empire and the turbulent millions of India. If India still has troubles, they are of her own creation, rather largely.

The book deals with the practical application of Christian principles to the great world problem, which is the task of peoples getting along with themselves and their neighbors. No one—least of all the author—would claim that this condensed little work contains the full solution; but it does point the way. It is another straw in the wind now blowing through the universe, pointing to the end, either of the present world order, or of the human race. We can take our choice.

Sociology of the American Indians, by S. M. Barrett. Burton Publishing Co., 1946. Illustrated. 142 pages. \$2.00.

The author of this compact volume was born at an Indian trading post, the son of a white trader. He has spent many years at various trading posts and reservations, much of the time under arrangement with the Federal government. His information has been acquired by firsthand experience. He is the author of ten other published works, which are arranged for use in the schools as texts or supplemental reading. Those who wish to add to their knowledge of the Indians and their ways of life will find this book interesting and useful.

Preaching Without Notes, by Clarence E. Macartney. Abingdon-Cokesbury, 1946. 186 pages. \$1.75.

A popular preacher and religious

writer reveals the secrets of his power and success in this volume. The reader may expect no detailed plan or devices by which to preach effectively without notes. But he will find here the in-

centives and means for so filling his mind with the contents of a message that when he goes into the pulpit he will not need notes. Many experiences and illustrations are included.



Zion-Wide Women's Institute

OCTOBER 16, 17 and 18

Stone Church

THEME: "As for Me and My House, We Will Serve the Lord."—Joshua 24: 15.

Wednesday, October 16

- 10:00 a.m. Prayer meeting under the direction of Apostle Arthur Oakman, assisted by Patriarch R. V. Hopkins, and Pastor in Zion, Elder Charles Graham.
- 11:00 a.m. Lecture: "I Shall Save My House to the Lord Through Personal Conviction and Testimony," by Elder Wm. Patterson.
- 12:00 noon Lunch
- 1:00-2:30 p.m. Classwork: "The Church in My Home, and My Home in the Church," Sister V. D. Ruch, of Council Bluffs, Iowa, widely known for many years as a women's leader, and has served in this capacity in foreign countries.

Thursday, October 17

- 10:00 a.m. Prayer meeting under the same leadership.
- 11:00 a.m. Lecture: "I Shall Save My House to the Lord Through Systematic Study and Worship," by Elder John R. Darling.
- 12:00 noon Lunch
- 1:00-2:30 p.m. Classwork: "Into a Mountain Apart to Pray, Two or Three Gathered in My Name," Sister Ruch.

Friday, October 18

- 10:00 a.m. Prayer meeting under the same leadership.
- 11:00 a.m. Lecture: "I Shall Save My House to the Lord Through Fellowship in Home and Church," by Elder Charles Graham.
- 12:00 noon Lunch
- 1:00-2:30 p.m. Classwork: "Our Homes We Dedicate to Thee," Sister Ruch.

Sunday, October 20

- 4:00-7:00 p.m. Open House at Women's Center Building, also reception for our new Zion-wide Pastor and his wife, Brother and Sister Charles Graham.

We urge all women and particularly mothers to attend and help attain higher planes of spirituality and unity of purpose than ever before.

A nursery for children from 2 to 6 will be provided by the women of the Stone Church. A fee of 15c per child or 10c where there is more than one in a family will be charged. The children, just as their mothers, should bring their own lunch.

MRS. JAY MCCORMICK,

Supervisor of Women in Zion.

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Don't laugh if their questions sound funny to you,
says this mother, because

Children Aren't Amusing

By Katherine Keck Bear

IF YOUR CHILD has a hard time sorting out the truth from a mass of indigestible adult impressions he gets, and as a consequence, makes a funny comment about it, you laugh. If it's funny enough, it's worth \$5.00 and will be printed in a magazine for other adults to laugh at.

We see children again and again puzzled, and sometimes tragically hurt, in their effort to get help from an adult on a perplexing problem. Because the basis of their tottering logic is so inadequate, and the logic itself so illogical, they are laughed at and left with the question unanswered, their methods of learning unimproved.

I KNOW A MAN who takes pains not be amused. He answers children with the same courtesy he would give an adult, and after those who laughed are gone, explains that probably they didn't understand what was said. He is an outstanding Junior Church Pastor. His sermonette each Sunday morning is delivered to a quiet audience of around thirty youngsters from the age of twelve, clear down to babies barely able to walk. His language is suited to every age. His ideas are comprehensible to all. The flow of his assured and purposeful reasoning is a pleasure for any visiting adult to hear.

He is an honest man. He never tries to build himself in the presence of others. He never feels the necessity of impressing other adults. He knows the children of the church need him, and he is content to devote himself to them. And out of the association he has with them, brings to his other priesthood duties, the deepest kind of discernment. He knows humanity at its very roots—the little children.

A WOMAN recently was talking about her mother. What she said was this: "Mother taught me in twenty years enough to last a lifetime. Her example at fifty is just as good as it was when she was teaching me to walk. I'm still guiding my decisions by her principles, even though I haven't seen her for years."

It's true that the impressions caught by fresh memories and eager intellects, are impressions that last. The mind and heart of a little child is just as tender as his baby hands, and a minute or two of terror is never forgotten. The day mother laughed at the tragedy of a mud-soaked and shivering kitten. Or when dad chopped off the head of a pet hen. A child is due consideration and an explanation of these things. His feelings are more instinctively noble than your neighbor, and you wouldn't think of being rude to him.

"He's gotta learn reality." It's so. It has to be learned, because there are adults who live real and callous lives, and children have to live among them. So, let's teach them one thing at a time. The kitten can be cleaned up and warmed and fed. The hen will die some day because she's too old and weak to live, so we're putting her to sleep while she still enjoys life. Ten minutes' time to teach reality, at a time when a child is yearning for an explanation, is worth more than a college course in social relationships, after the interest in them is gone.

IF THERE IS TIME to wash his face and comb his hair, there is time to groom his mental processes. If time is short, probably he'd be better in the end with jam on his face, and

(Continued on page 14.)

HOME COLUMN

This department is conducted for the benefit of homemakers and those interested in women's work by the General Women's Council of the church. Communications may be addressed to the chairman Mrs. Shankland Arnon, The Department of Women, The Auditorium, Independence, Missouri. For individual replies, please send postage. Report of work, comments, and articles will be gladly received.

Music in the Home

From a talk given to the Women's Class, at Brush Creek, Illinois, Reunion

By Beatrice Deaver Darling

A DEFINITION of music seems cold and lifeless when we consider how music defies descriptive words. We must keep in mind that music is both an art and a science of the rhythmic combination of tones embracing melody and harmony.

No one knows just when primitive man began to sing at his work, but when he began to sing, to twang strings, to blow on pipes, or to beat out rhythms on drums, he felt that music was a very serious and essential thing in life. Naturally, music became a part of his work. It was not something distinct and apart from his existence, but what might be called a kind of spiritual lubrication for his job. We have untold hundreds of work songs which have stimulated the lives of millions of people down through the centuries, oftentimes when man's labor was desperately cruel and oppressive. We are all acquainted with "The Volga Boatman, as an outstanding example.

It would be most interesting to know just when man began to sing. We do know that he began long before there was a need for conducting music, and our first manner of directing music was very crude. In the history of conducting, the story is told of the first leader who responded to the urge within himself, when he sensed the need for directing group singing: As the group was singing this great leader realized how much more beautiful the singing would be if each singer could *feel* the rhythm in their choral singing. He looked around for something with which to emphasize the pulsating rhythm of the crowd, and finding only a long piece of iron pipe which was several inches longer than he was tall he began to direct their singing by allowing the pipe to fall rhythmically to the ground. Possibly we might not have had the recording of this story had it not ended so tragically, for we are told that one day while the leader was directing, the pipe accidentally hit his big toe, blood poison set in and the poor fellow

died. However tragically the end, it is always interesting to know the story of the beginning.

We realize that man is an instrument of music, an instrument with a mind, and possessing a vocal organ with unfathomed potentialities for music. Psychologists tell us that people must have a means of free expression for their emotions—that we should sing; if we can't sing, hum; and if we can't hum, whistle.

Had you ever stopped to think how music affects you? We are all very individualistic in the way in which music affects us, but I like the way Dr. Charles Eliot, the renowned president of Harvard University, explained his reaction to music. He said: "Music has a very peculiar effect upon me. It seems to build something up within me. It gives me faith in life, faith in myself, and faith in the Almighty." Isn't that a beautiful explanation? Plato once said: "The man who has music in his soul will be most in love with the loveliest."

THE VOICE—OUR FOUNDATION

When we think of music in the home do we consider what a part one's speaking voice plays? The voice is the outer expression of the inner self, whether we realize it or not. It is a mirror of all that we are—physically, mentally, and spiritually. A mirror which reflects clearly the real self. Disraeli once said, "There is no index of character so pure as the voice." A person's charm often lies in the quality of his voice. In that case, we have something more to build for—that the best part of us may be reflected in our voice, for we all have a desire to be natural, sincere, and convincing.

Then our voice may represent the first cornerstone to the *foundation* of our music in the home. Now, let us think together how we may further this building program which we have at hand. I am sure that most of us have experienced visits in noisy homes, where the mother talks rather loudly, and we often find a state of confusion as the result. If we enter a modern kindergarten room there is a very pleasant experience in store for

us, for a good kindergarten instructor talks in very subdued tones, teaching the children good work habits with the minimum of confusion. How harmoniously they all work together!

I have always thought what a wonderful thing it would be if there could be classes available for young married couples, that they might learn *together* the art of building happy homes, and the responsibility which rests upon both the father and mother to see that each day gets off to a happy start. The tasks of the entire day reflect the radiance from a happy home.

If you will allow me, I would like to tell you of a personal instance which explains my point very well. My husband was head of the English department in a high school during an early part of our married life, and we were often entertained at different homes of the faculty members. At a party at the superintendent's home one evening the superintendent paused in the evening's conversation to ask me how I charmed my husband that he always came to school in such a happy mood each morning. I could not help but explain that it was a combination of my husband's happy disposition and my philosophy in life that the least I could do toward the progress of his work was to see that the morning always got off to a happy start.

My thoughts rather automatically turn to the words of a song which our beloved Brother Elbert Smith wrote entitled, "My Wife Always Sings While She Works." The words of the first verse were:

My wife always sings while she works,
Tho' sunny or stormy the day.
And the song that she sings
Brings me courage it seems.
Thank God for a wife who can sing!

We can all appreciate, at least to some extent, what music meant to that home.

Now that we have a foundation for our happy home, we should give careful thought to those things which will promote a richer background for the lives of our children. Most of us have experienced the effects of lullabies upon youngsters. The songs are written from different viewpoints: the melody is very simple and conducive to relaxation, while the story of the song is within the child's sphere of comprehension. Possibly many of you have noticed the reaction of youngsters who have been sung to during their baby days—soon they begin singing or humming little tunes as an accompaniment to their play. After all, what child doesn't love to sing?

This brings us to another point: Have we ever stopped to think what effect the training in our home has upon the homes throughout the neighborhood? This was brought home so forcefully to me when I began giving our son piano lessons. Soon

many mothers throughout the neighborhood who knew that I played called to inquire if I would consider giving their children lessons. The spirit of imitation is great in youngsters, and it is at this readiness period that parents should grasp the opportunity to encourage the children in developing such worthy activities. It makes me sad to see some children run and play all day long, for there are always many little things that might be done at intervals throughout the day which will help to enrich their cultural background.

We hear so often about the increasing rate of delinquency, and I have wondered if a more careful guidance and supervision in children's recreational activities would not eliminate a large percentage of this difficulty. If you will notice, I am referring to piano-playing as a recreational activity in this instance, for oftentimes it results in largely just that. We notice that when we, as a family, are preparing to go somewhere, if our young son gets ready first he goes to the piano and serenades us with some of his lovely little numbers until we are ready to go. Think how worth-while such an activity becomes in their lives! The youngsters find themselves well repaid for their efforts, for the methods of teaching piano are very fascinating, and practicing only an hour a day they are soon able to master several little compositions. The progress on the piano is usually quite rapid.

During the early life of the child the mother sings songs which are within his comprehension, for his appreciation. As the child grows she is building a miniature repertoire, adding songs according to the child's growth and understanding. And it is at this stage that we should begin to realize how important it is for us to have good music in the home.

How I wish every child with the least musical inclination could have the opportunity of taking at least two or three years of piano. I said "two or three years" for it usually requires about that period of time for the average child to attain a note-reading efficiency which will satisfy his desires even to sight-read hymns and simple compositions. If only every mother could appreciate the benefits to be derived from those first few years of training! It is during this training period that the child develops the desire to continue with music, and builds a background for greater appreciation of other musical instruments, or he satisfies the parents in the knowledge that his talents lie in other fields. However, let us not question for a moment the value received from this training period. Percy Grainger once said: "If a man plays a bit himself he better appreciates what the musician is trying to do. But just as making

music sharpens out wits, so listening to fine music feeds and stimulates our musicianship." Some mothers are not aware of the child's talent until the child is given an opportunity for free expression along some artistic line.

Many mothers ask about the age of the child in considering the time for beginning his musical training. Usually we enroll our youngsters in the kindergarten at the age of five, realizing that the average child reaches what they call a "reading readiness" at five or six years of age. Isn't it just as natural for a youngster to reach a "piano readiness"? However, the range for the years of "piano readiness" is great, depending upon the individual, his background, and his environment. Often the "piano readiness" is noted among six or seven year olds. I started one little fellow at the age of two and one-half years of age (and I heard some of you catch your breath on that one), but may I add that he was a child of real talent, and at the present time is a student at the Chicago Conservatory of Music.

The question was asked just the other day if youngsters should be allowed to take piano lessons from persons who are also vocal teachers. Many high school music teachers are qualified to teach both vocal and instrumental, so why should there be any cut and dried rule against it? We realize that it is very advantageous for the vocalist to be able to play her own accompaniments. Have we forgotten that Galli-Curci was a concert pianist before she began her operatic career?

We have anticipated this training stage for our youngsters, now we might stop to consider what measures we have taken to develop and stimulate their musical inclinations:

1. There are lovely songs written for all ages.

2. Good movies are a great stimulus.

3. Recordings are made, interweaving music with interesting stories for the various ages. And what wonderful recreation this is for the youngsters! Usually, on rainy days there is a large group of neighborhood youngsters grouped around our radio-phonograph listening to Johnny's recordings. This is good for the entire group, for psychologically certain things are taking place:

- a. There is an interest in the story at hand.

- b. They are all experiencing common fellowship.

- c. An appreciation is being developed for the music as an appropriate accompaniment to the story. We must never lose sight of the fact that it is through musical experiences that we develop such an appreciation.

4. In our day and age we are most

fortunate in having the opportunity of attending concerts. We want our children to appreciate what the artist (or artists) has to offer, and in order to do this he must have at least a partial understanding of what it is all about. Think of the days, years, and oftentimes the greater portion of a lifetime which the artist practices in order to bring us such enjoyment.

If our youngsters are taught the value of good music I don't believe that we need worry about their taste in the musical line. The late stage of "boogie wogie" worried many mothers. There is a place for that type of music (if we may call it that), and children should understand where and when that place is, and keep it in its place. The part which we have to play in such a picture is to be tolerant concerning these different stages, for these fads and their popularity never last many years, while our lovely classical music lives on.

We build for higher standards in living—why can't we begin to grow in the more cultured aspect, making use of our leisure time? I cannot help but wonder what is happening to the families where there is no concerted planning for evening activities. We talk of family devotions, which are very important; but *band in hand* with this more serious phase of our living should be plans for family laughter and fun, retaining a close fellowship and respect for each other's interests. One mother said, "But my fourteen-year-old Bobby is not interested in the activities of nine-year-old Judy." In that case, are we falling down in our lessons of respect for others' rights, and individual participation in activities? Surely we must not lose sight of the fact that a great amount of inspiration comes from sharing with others, and having an interest in others, for we realize that our homes of tomorrow are being conditioned for creative living by beauty and harmony, which instinctively calls for concerted action by the entire family.

MUSIC, AN ACCOMPANIMENT TO WORK

I am wondering how many women have found the value of working to music—possibly many of you do work to the accompaniment of your radio. Have you noticed how efficient you can perform certain duties to certain music? I find that I can do my best work to the accompaniment of a concerto. If you have not tried it, do so sometime and see for yourself. Noted scientists have proved that music has been found to have very definite psychological effects:

1. The right sounds can increase or decrease pulse rates.

2. The right sounds may create muscular energy.

3. The right sounds can increase the threshold of sensory perception.

4. The right sounds can increase energy and delay fatigue.

The knowledge that carefully planned music is actually a kind of panacea for fatigue is one of the great discoveries of modern times. We learn of the "Muzak" installations in many of the large industrial establishments, with such carefully planned programs so as not to compel attention from the work at hand, but the music remains as a kind of psychological background. The fatigue curves are easily determined in any industry, and it has been definitely observed that music alleviates these difficult periods for the worker in the morning and afternoon. If music can do this for workers in factories, think of the possibilities for growth and enrichment in our homes. When I think of the opportunities which are open to us and to our young people, I experience a burning desire to see every individual have a chance for his rightful heritage in the fields of music, art, and literature. It is only by taking advantage of our every opportunity that we will be able to raise our cultural standards.

God has been good to us and to our church. We have at the head of the various departments of our church specialized leaders in their respective fields. Leaders to whom we may turn for advice and counsel at any time. We also have, at our fingertips, untold resources of information which are ours for the seeking. "Why sit we idle, dumb?" Let us not forget that we need His guidance in all of our study. We are aware that the more we build for our children, the richer their lives will be, and the more they in turn will be able to offer their children.

Children Aren't Amusing

(Continued from page 11.)

the time spent in a rocking chair with a loved grown-up, learning that the world is a good place to live. That realities are stern but clean. That friendships are made of communion and not clowning. That any problem, attacked backward, is just another game to play.

There's light, and laughter, and love of fine things in the little children. Their blunderings toward effectual adulthood are engaging. But they have the right to engage love and co-operation from the adults they are using for patterns.

Young People of Friesland, Holland, Send Greetings



Brother L. Steringa, Kollumerzwaag 119, Province of Friesland, Holland, writes a letter of greeting which is co-signed by Jacob Henstra from which we take the following: "We, the young people of the Friesland branch, would like very much to send greetings to the Saints of America and Canada." They also include a photograph of the group of twenty-six, taken apparently in a park or woodland on the occasion of some outdoor gathering. It would be a friendly return for young church groups in the U. S. and Canada to write to them.

"By the Waters of Babylon We Wept"

By a strange quirk of fate, England appears to be "out of character." For centuries, save for a time, England, supposedly modern Ephraim, has always been the friend of the Jews. The world generally has raised its hand against them, but they could always find haven among those who are alleged to be the descendants of the "House of Israel."

But now, the Jews are complaining of the way England is conducting her mandate over Palestine. We quote in its entirety a plea of the Cleveland Zionist Emergency Council in a Cleveland, Ohio, paper, under the heading, "By the Waters of Cyprus We Wept":

Today . . . exactly one year after President Truman asked that 100,000 homeless Jews be admitted to Palestine *immediately*, an old Bible story is being acted out again.

The Book of Psalms tells how 2,500 years ago refugees who had been driven from Palestine sat by the waters of Babylon and wept, remembering Zion . . .

Today, Jews weep again . . . on the shores of Cyprus. *Only this time the oppressor is England, not Babylon.* And what of the honor of England?

At least Babylon did not break her pledged word.

ENGLAND HAS.

When granted the mandate for Palestine, England solemnly promised—

"To facilitate Jewish immigration . . .

"To encourage close settlement by Jews on the land.

"To be responsible for conditions as will secure the establishment of the Jewish National Home."

England has broken each of these promises. The illegal deportation of homeless refugees is merely her latest breach of faith.

At least Babylon did not betray her Allies.

ENGLAND HAS.

The Jews of Palestine fought an all-out war against the Axis, helping to beat Rommel back from the gates of the Suez . . .

The Arabs sat on the sidelines while the British lifeline was in mortal danger, waiting to welcome the Nazis if they broke into the Holy Land. The Arab Mufti did not sit on the sidelines . . . He sat with Hitler.

Yet the Jewish allies are now being treated like enemies . . . while the Arabs are being courted.

It is the old story of appeasement . . . a British policy that goes back to Munich.

But oppressors never last.

Babylonian imperialism perished, and the homeless returned to Palestine.

British imperialism will be no more successful . . . no matter how many Nazi tricks England continues to use in Palestine—mass arrests, beatings, concentration camps, suspension of civil rights.

For those homeless ones who weep on Cyprus and throughout Europe . . . they, too, will return to Zion.

ISRAEL A. SMITH.

There is no use talking of the power of a religion that does nothing.—Rufus M. Jones.

The Modern Social Problem in the Making

By J. A. Koehler

Number 5 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

THE MODERN PROPHET told his people that they must study the history of the past if they are to fit themselves for the task of the present. He said that his people must know the story of the development of social institutions, of the march of civilization, if they are to know what to do to fulfill their special mission.

The reason? It is simply that the evils of the past are the roots of the problem of the present. It is that the moral disease of modern society cannot be cured without destroying those roots. It is the kind of grapes our fathers did eat that set our teeth on edge.

Over and over again, the prophets of the coming kingdom warned their peoples that the choices of today are sure to bear fruit tomorrow.

But "because sentence against an evil work is not executed speedily"—because the reaping is so remote from the sowing—"therefore, the heart of the sons of men is fully set in them to do evil." And the preacher was speaking of his own people. The hearts of men of the church as well as men of the world are set, seemingly, to do evil—that is to say, to do that which is not good. It is because both the church and the world did evil in the past that we reap a social problem, a moral problem, a very distinctive problem, in the present. Our ancestors and forefathers sowed the seeds of a moral crisis, and we are doing the reaping.

WHAT DID the ancients do that made a social problem for the moderns? Many things. I shall

mention only those which, in the opinion of many, were most fateful.

Firstly, our ancestors were land-grabbers. We too are greedy grabbers of power sites and other things. We play the old games of royalty and empire as certainly as our ancestors did, even though we may use the pen sometimes instead of the sword. We cannot exclude American land-grabbing in treating of the causes of our social problem. I assume that you know the rough outlines of that story.

I do not say that our remote ancestors should not have explored the earth and, when they located them, took possession of the best lands that were to be had. I say only that ancient land-grabbing is one of the roots of our modern social problem.

For when the replenishing of the earth was well under way and one people began to say to another, "Move on, brother; this is where we stop," or "Hands up! for we intend to take what you have," as the emigrants from Europe said to the Indians of America—when land-grabbing took on that tone, it became one of the roots of the modern-world social problem; which (let us not lose sight of the fact) is an ethical problem.

There have been, as there still are, two kinds of land-grabbing; the one by peoples and the other by persons. In ancient times land-grabbing by "peoples" may have been only a small evil. But as time marched on and it became also an individual or a private affair, it took on the proportions of a *great* evil. For with the turns of human events,

powers which only "peoples" have moral right to exercise came to be exercised by individuals. Powers which ought to be exercised only publicly, came to be exercised privately. And that is the second thing that was done yesterday to make the problem of today.

The genius of Bible religion had said in the very beginning of the business of subduing the earth that each man should satisfy his own wants through the labor of his own hands. It said: "In the sweat of *thy* face shalt thou eat bread." But, thirdly, there were (whatever you choose to call them) those who would reap what *other* hands had sown; they would eat by the sweat of *other* men's faces. In truth that is one of royalty's reasons for land-grabbing. In time there came to be many Solomons and Russian axemen, and other categories of overlords, whose appetites for the bread produced by other men's sweat was, as it still is, insatiable. And that overlordship—which has contrived new ways of masking itself—is the fourth evil-doing which gave us the modern-world moral problem.

Fifthly, with the development of trade and commerce, and the mass production made possible by the advancement of science and the practical arts, financial devices were invented for the purpose of increasing the powers of overlords through the amassing of capital, and many other things. As time marched on, and economic life became more and more complex, and people more and more dependent on these financial devices for the attainment of their objects (both their public and private objects), and as the tangle of human relations arising from such causes became almost indissoluble, the moral problem took on its distinctively modern characteristic. With the possible exception of imperial government, financial institutions and monetary practices became the most troublesome elements in the modern social problem.

IN EVALUATING these factors, please take notice of the truth that certain functions which peoples may properly perform may not be performed by persons without disastrous consequences. Nor may functions, which only persons may properly perform, be taken over by peoples without creating a social problem. Remember, too, that when peoples do not conduct their business as they should, there may be good reasons why persons should perform functions which peoples neglect to perform. As peoples conduct affairs, privately operated insurance, for instance, is almost an absolute necessity, notwithstanding it is one of the elements of our social problem.

The next thing which happened to give the social problem the aspect of a moral crisis was the leaguering of government with private finance. Governments, such as we have, need more and more money. Their appetites for revenue, in the form of taxes, etc., are insatiable. There is no way to keep them from growing. Then government shaped itself so that moneyed people would have a stake in the conduct of its affairs, so that there would always be sources of revenue upon which to draw. That should revive our recollections of John Law and Alexander Hamilton, *et al.*

When government did that, as when it did other things, it institutionalized evils. It wove those evils into the social fabric. And when it did that, as we intimated before, it made the modern social tangle almost indissoluble.

In the early stages of industry, business, finance, and some of the forms of property which work evil to us did not reveal their true character. The evils which they would work in time were not so evident. They could not, at least they did not, do the harm that they do today. They did not have the aspect of such deep undercurrents that they have today. They looked comparatively innocent at the time they were relatively innocuous. Moreover, they

could be reckoned with more effectively when the life struggle was more of a man to man affair, when both peoples and persons were on more of an equal footing.

In the days of our ancestors, any David with a sling shot might be a match for any Goliath with a sword. Moreover, when it was necessary to do so, as in feudal times, for instance, a people could withdraw itself into its own social shell until a social cyclone passed by.

But neither peoples nor persons can do that in modern times. Now they must face the storm. And they must do it sometimes under impossible handicaps. Today when a people is faced by a national highwayman like Hitler, it must drive the best bargain it can. Persons must do the same when they meet highwaymen of other characters. And it often happens that, no matter how good the bargain appears to be at the beginning, in the end it is bad. Now that is really a problem, is it not?

In early times, as a general rule, peoples knew who their foes were. They knew, therefore, at what points to make their attacks. The cards were not stacked against them as they are today. They were laid on the table, face up, so that each people had some idea of how it should play its own hand. In those days it was not an open and shut case of "Heads I win. Tails you lose."

But who knows the lay of the political, business, industrial, and financial ground today? Only a few—a very few. For one reason, among others, the scene is undergoing almost daily changes. What is worse, those who do know the lay of the ground best are those to whom that state of affairs is advantageous.

As for the rest of mankind, it makes their heads swim to try to envisage the workings of even the forces which have proper places in economic life; and to envisage the workings of other business and financial and political forces with a

view to doing something effectual about them, for the average citizen—is impossible. The social problem is, therefore, a very, very difficult problem. It is baffling.

The genius of true religion, which from the beginning saw the problem in the making, thinks it knows the answer. It thinks its philosophy of social life is the true pattern by which to order human relationships. And it contends that it has the effectual way of applying its social philosophy to the solution of the problem of social life. That social philosophy and that practical plan of social action is the essence of the message of the modern prophet.

The Devil's Best Tool

It was once announced that the Devil was going out of business and would offer all his tools for sale to anyone who would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless-looking, wedge-shaped tool, much worn and priced higher than any of them.

Someone asked the Devil what it was. "That's discouragement," was the reply. "Well, why do you price it so highly?" "Because," replied the Devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others, and when once inside, I can use him whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the Devil's price for discouragement was so high that it was never sold. He still owns it, and is still using it.—*Australian Baptist.*

ADVENTURES IN LATTER DAY SAINTISM

Suggestions for Improving Your Zion's League Program This Year

By Mary B. Hill

Note: The author, an active Zion's League leader at Hamilton, Ontario, has been asked to prepare various materials for supplementary use in connection with the book, "Does It Make Any Difference?" Program helps will appear from time to time in the pages of the "Herald."—The Department of Religious Education.

THERE ARE VERY FEW of us who, when we assume a responsibility, do not want to carry it out to the best of our ability. Considering the great work that is ours as leaders of young people, it is well that we feel that way, as the future of many lives is at stake as well as that of the church. Very often, however, we desire to improve our leadership, and now just at the beginning of a new year in League work would be a good time to take stock. Let us all ask ourselves the question, "Is there any way I can better the League?" Let us carefully evaluate past efforts, note whether attendance, interest, and worth-while programs have been all that could be desired, and, if not, decide to take those steps which are needed.

The following suggestions are made in accordance with the *Zion's League Handbook*, and have been found to be successful in increasing attendance, interest, and creating better quality programs.

1. The League of sixteen or more members may be divided into four groups, each under a committee chairman. Each group would be in charge of one meeting per month, and the chairman of the group would be in complete charge of the program, arranging rehearsals, etc. A certain definite routine should be established so that each group would know which week they would occupy monthly.

2. (a) Appoint a recreational leader who would look after games and recreation apart from the social chairman who would mainly be in charge of lunches, decorations, etc.

(b) In conjunction with the musical director of the branch, appoint a League musical officer who would co-operate with the committee chairmen in rehearsals of quartets, solos, etc.

(c) Appoint an editor who would look after a monthly news letter or paper and act as League reporter to branch.

(d) All above officers are to be included in the groups and will take their part in programs as part of the group to which they belong. Only the president is exempted from any group participation.

3. *Plan your program.* Before beginning the year's activities, call the execu-

tives together and plan the program for at least three months in advance. Decide definitely which committee will present what program. Then meet monthly in group committee meetings, and each group will then decide exactly what shall be done, and who shall do it. The group will decide this a month in advance of each meeting they present, and outline *in detail* what shall be done.

4. Have the secretary keep a membership file, in which all members will be listed, their interests, abilities, experience, etc. This will be more valuable in large Leagues where all members are not well acquainted.

5. Although keeping to a theme, meetings should be varied. There is no excuse for deadly monotony in weekly Zion's League meetings. Young people will certainly go where things are more lively. It usually is not advisable to carry on the "Quarterly Lesson Study" type of meeting. Leaders who are resorting to this system, or a weekly round of "socials," should examine their program carefully to effect a well-balanced program.

6. (a) To create activity and interest in the League, other activities may be introduced. The musical officer should explore the musical talent of the League and organize a League choir, orchestra, quartet, etc., and work in harmony with the program committee on all music. Music should be a growing part of the League life.

(b) If the League has a qualified dramatic leader, she should be in charge of the preparation of at least all public presentations of League plays and may co-operate with the program committee on weekly programs involving dramatics. She may also explore for dramatic talent and form a dramatic group in the League, perfecting it for participation in drama festivals, public performances, etc.

(c) The recreation leader may arrange tournaments within the League group and with outside teams in volleyball, basketball, tennis, etc. He should be in charge of all recreation, both on "social" evenings and other occasions. He (or she) should take his business *seriously* (not be elected for popularity), attending

Y. M. C. A. classes in recreational leadership and developing himself as a specialist in this field.

7. (a) Advertise your meetings on the church bulletin board with posters and use your artists in simple scene-painting for weekly programs where necessary.

(b) Electricians and other technical staff may be used in all drama work. In other words try to use *everybody* in some phase of League work. A great part of the work of the four committee chairmen will be to explore the talent in each group and set each to work where best fitted.

8. To encourage interest and participation, points may be awarded to each group for attendance, new members, visitors, and number in group participating each evening. Work out your own points according to your own League requirements. Winning group may be rewarded with a banquet, etc.

9. Many Leagues find it hard to get "warmed-up" in their meetings, and the evening is half over before interest is aroused. Leagues could help overcome this by having those who can meet an hour or so early. A regular schedule could be followed, e. g.,

(a) First meeting of month preceded by a supper.

(b) Second meeting of month preceded by a tournament or ordinary game of volleyball, etc.

(c) Third meeting of month preceded by music, singsong, stunts, etc.

(d) Fourth meeting of month preceded by reading of paper.

This should terminate at least ten minutes before the meeting, and soft music would help everyone "settle down" before start of the service. Nonmembers may be introduced in this way and more easily become acquainted with group.

10. Executives should plan and launch projects fairly regularly, but the weekly meeting must not suffer as a consequence. The weekly meeting is the most important, and is the thermometer of youth activities in the branch, and all the thought, energy, and initiative available should be put into these. However, when a project is launched, as many members as possible should participate. A supper, a play, Sunday evening service, musical evening, and many other events may be participated in with the branch.

11. All leaders and members should be constantly on the alert for new and interesting material to be used in League meetings—programs which might be adaptable to our church which you have

seen used elsewhere, ideas of other Leagues, ideas picked up at conferences, etc.

Do not throw away program material which is printed in the *Herald*. These are printed for your help, and if it is not possible to use it at the time, save in a folder for future use.

All leaders should be learning through every channel available to them, ways of better leadership.

Note: Leagues with less than sixteen members may do one of the following:

(a) Have at least four members on each group.

(b) Small League with twelve members may have three groups of four, and cabinet may double for fourth meeting, or the president and young people's supervisor may take that evening.

(c) League with eight members may have two groups, meet only twice monthly, each group operating alternately; or meet weekly, with alternate weeks taken by the president and young people's supervisor.

(d) The fifth evening in a month is a "social" evening.

Although it may be impossible for all Leagues to do all that is suggested above, the group work, planning, and co-operation suggested are within the range of all. Let us remember this, although each League has its own problems which have to be met in their own way, *they must be met and solved* as satisfactorily as possible to the group.

Let us remember that *now* is the day of salvation for League groups as well as for ourselves.

Asks Prayers for Friend

Will the Saints please pray for a friend of mine, that she may be comforted in her hour of sorrow. She is in ill health, and recently lost her husband. Also pray that she may accept the gospel and spend the rest of her life in rejoicing and serving God.

MRS. GRACE HENDLEY,
Mason, Michigan

Grateful for Prayers

Elder John Petterson of Chicago, Illinois, is grateful for the prayers of the Saints and the many letters he has received. His health is much improved, but he asks to be remembered in future prayers that he may fully recover.

Marks of Apostasy

The Case for Meat Eating, Based on Scripture

By Blanche Bayless

Editorial Note: In a recent issue we presented the vegetarian viewpoint, and we think it fair to present the other side of the question. This article was not written as an answer to the other in any sense. It was contributed by the writer with no knowledge that other material was being submitted. To avoid any possibility of misunderstanding, it should be understood that this article does not represent an official viewpoint of the church, but rests upon the author's responsibility.—L. J. L.

APOSTASY means the abandonment of principles or the desertion of one's faith. In Christ's church, the teaching must not be contradictory, for God is unchangeable. "He that is sent of God speaketh the word of God," said Jesus, and "rightly dividing the word of truth" (II Timothy 2: 15). Paul, in Galatians 1: 8, 9, says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," and in Romans 16: 17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Verse 18 states, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Forbidding the use of meat for food was one of the things Paul foresaw as a mark of apostasy. Many church members consider total abstinence from the eating of meat as a proof of virtue. They seem to think if it is pleasing to God to abstain from meat in hot weather, it is more pleasing to abstain the year around.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—I Timothy 4: 1-6.

To be a good minister, one must preach the things Paul revealed by the spirit of revelation. It is sad but true that in the latter times some shall depart from the faith. It makes no difference who they are, nor where they live, if they give heed to doctrines of devils, they depart from the faith.

People should be careful, for if they

give ear to seducing spirits on one truth, they are apt to be led completely astray from all truth.

The teachings of prophets in all ages must be in harmony. In Genesis 18 we read that Abraham entertained three angels, and in verses 5-7, "Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man, and he hastened to dress it. And he took butter and milk, and the calf which he had dressed, and set them before them under the tree; and they did eat."

Verse 1 of Chapter 18 leads us to believe it was warm weather because it states, "And he sat in the tent door in the heat of the day." Also in verse 7, "and he stood by them under the tree, and they did eat." It would not be reasonable to stand under a tree to eat except in warm climates.

No doubt on these plains of Mamre there was a shortage of vegetables, and in those days of limited transportation facilities, no shipments could come in. Thus there was a famine of herbs in the land which reminds us of Section 86 of the *Doctrine and Covenants*: "and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine."

The early history of this church tells us that a number of Shakers were baptized, but continued to practice their former doctrine, urging that Christian people should abstain from the use of meat. God had to deal with these people, hence the advice in Section 49: 3 is not only in harmony with the Bible (I Timothy 4: 1-6), but was timely and necessary in 1831. "And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God; for, behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and woe be unto man that sheddeth

blood or that wasteth flesh and hath no need."

Another revelation is given in Section 59: 4 on how to live and what to eat: "the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which cometh of the earth, whether for food or for raiment, or for houses or for barns, or for orchards, or for gardens, or for vineyards; yea, all things which cometh of the earth, in the season thereof, are made for the benefit and the use of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to enliven the soul." In paragraph 5, God says, "wherefore trouble me no more concerning this matter."

We have game laws to protect the beasts of the field and fowls of the air from hunters who delight in killing.

Read carefully the statement of Jesus in Mark 7: 15, 16, "Therefore is nothing from without, that entering into a man, can defile him, which is food, but the things which come out of him; those are they that defile the man, that proceedeth forth out of the heart. If any have ears to hear, let him hear." Meat is food, and food does not defile the man.

Referring again to the Word of Wisdom, in some parts of the world it is cold enough to eat meat the year around. It is cold enough to eat it in the winter season almost anywhere. In many localities, it is cold enough in late spring and early fall.

It would be well for us to remember the millenium is not the celestial glory. In Isaiah 65: 25, reference is made to the 1,000 years reign, and we do not know what we shall eat in celestial glory. God gave the Word of Wisdom for a time, and it is a revelation, not a commandment, showing the order and will of God in the temporal salvation of all Saints in the last days. "Temporal" has to do with time, not eternity; it pertains to the present.

Meat is food, created by God, not to be wasted, but used sparingly and with judgment, and it defiles not the man. To abstain from using meat is a mark of apostasy, or doctrine of devils. "Sparingly" means in small amounts or sparingly, frugally, carefully, economically, and temperately.

The following facts explain themselves: If meat were not eaten by anyone, there would be a tremendous loss of food for human consumption. When a horse becomes old, he is usually slaughtered and the carcass buried or burned. Can you accurately estimate and analyze the economic problems and difficulties which would arise if such a procedure

Anachronisms, Et Cetera

Ever since the martyrdom at Carthage in 1844, there have been occasional reports concerning the men who made up the mob, though at the time of the trial

were carried out for the disposal of all farm animals? There would be an enormously increased cost of what might be termed "by-products" of meat-raising. Milk would be much higher in price, because the dairyman derives considerable income from the sale of calves and unprofitable cows for meat. The sheep raiser adds materially to his income from the sale of wool and the sale of his animals for mutton. The price of eggs would be even higher if part of the flock could not be sold for food.

We must have cattle for milk and sheep for wool and, so far, no mechanical means has been devised for producing eggs without poultry.

The use of by-products of the meat industry in medicine is quite important. Diabetics are dependent upon insulin, which is taken from the pancreas of slaughtered animals. Persons with anemia must eat liver to maintain their health. Abnormal thyroid conditions can be treated only by using certain animal extracts and substances. The cost of producing these health aids synthetically would make the treatment too expensive for many sufferers to afford.

Some people argue that they do not eat meat because of the suffering of animals when killed. When Jesus fed the multitude with the loaves and fishes, he knew they were flesh and had been slaughtered by someone. In Luke 24: 40-42, we read that Jesus asked the disciples, "Have ye here any meat? And they gave him a piece of a broiled fish, and a honey comb. And he took it and did eat before them." Then we read that, after his resurrection (see John 21: 9-13), Jesus broiled fish for the disciples. He may have taken them with his very own hands.

We are told also in Proverbs, "It is not good to eat much honey." Some people serve it the year around, and can fruits in honey instead of using sugar. Do they use too much? What is sparingly and much? I shall be my own judge, and with thanksgiving eat what God has so graciously provided for my use.

This is not an argument for excessive consumption of meat, but meat was created by God, and meat is food. Paul says in Romans 16: 17, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

Come, let us reason together. God is the same, yesterday, today, and forever.

of the murderers there appeared to be a great dearth of evidence; we have always understood there was a gross miscarriage of justice.

Quite a number of years ago one of our elders brought to General Conference and presented to the late president a Colt's revolver which someone had produced and which it was alleged was the very pistol with which Prophet Joseph was killed. It was an interesting and thrilling moment when the weapon was presented during a session of the Conference. Alas for its historicity however, the son of one of our members being conversant with firearms, raised the question, and when an inquiry was forwarded to the Colt Company, with number on the pistol, etc., information came back that the model was made some years after 1844.

We now have another item which we think may be authentic. Sister Paul E. Mader, Mobile, Alabama, was in our offices recently and gave us a newspaper clipping, taken from a Mobile paper about 1928 or 1929, the exact date not known, which is as follows:

AGED MURDER IS BROUGHT TO LIFE
SHELBY, N. C., Feb. 18.—Purported deathbed confession of one of the alleged slayers of Joseph Smith, founder of the Mormon church and former presidential candidate in 1844, was revealed to International News Service here today by Dr. H. K. Boyer, pastor of the First Methodist church here.

The minister said that the deathbed confession was made by Corporal Benton, 85, formerly of Illinois, in 1898, at Mount Airy, N. C. Reverend Boyer was pastor of the Central Methodist church at Mount Airy at the time.

The minister said that he had never divulged the deathbed confession until today. "If Benton gave me the names of the other three men who took part in the murder, I do not remember them now," the preacher declared.

The four men, according to the minister, broke into the Carthage, Ill., jail and as the Mormon leader leaped out of a window, riddled his body with bullets.

Corporal Benton was not named as one of the murderers, according to our church history, but he may have been implicated, as the mob consisted of some scores of persons.

An interesting sidelight of this trial was that Oliver H. Browning, Quincy, who had been attorney for Joseph Smith, and to whom Joseph appealed by letter from Carthage jail on the day of his death, appeared at the hearing as one of the several defense council who were quite successful in securing an acquittal. Browning later became prominent politically and was a member of President Grant's cabinet.

ISRAEL A. SMITH.

September 16, 1946

If You

spend good cash on fortunetellers, believe in luck, swallow "hook, line and sinker," pick up all booby traps, and look for world reform by white magic, be sure to read

Cure-Alls

By Norma Anne Kirkendall

RECENTLY I found a small card in my mailbox, and I curiously read these words:

Reader Adviser—You will find me superior to any other reader you have ever consulted. I do not only tell your troubles to you, but I will help you out of them. I give names, dates, and will tell you actual facts. In fact, I will tell you many things you never dreamed of. It is wise to consult a reader who can give sound and important advice on all affairs of life. Consult this great reader and have your mind put at ease. Whatever may be your hope, fear, or ambition, I can help you. I will lift you out of sorrow and trouble and start you on the path of happiness and prosperity. All readings are private and strictly confidential.

Well, I hope so. Any person who can see all and know all about me that way, certainly better be quiet about it. Well, this sounds good. I have problems; those problems need a solution; I'm earnestly seeking that solution, so I turn the card over and read this:

Without asking any questions, I will tell you just what you want to know about friends, enemies, or rivals. I give never-failing advice upon all matters of life, such as health, courtship, love, marriage, divorce, and business transactions of all kinds. I never fail to reunite the separated, cause speedy and happy marriages. There is no heart so sad or home so dreary that I cannot bring sunshine to. I can remove evil influences and bad luck of all kinds. I will tell you of any or all changes you should or should not make. Good or bad, I will tell you the truth.

That sounds better yet. All of my problems fit into some such a category as one of these. Where is the wizard, where is this person who can control the powers of good and evil? The address was given in a trailer in a very poor and somewhat trashy section of town.

THERE ARE MANY such individuals and organizations and movements in the world today. Each has

the solution to all the problems of the world, if their followers just faithfully obey and believe blindly in the power. There have always been panaceas offered for every ill of the world. But I think in most cases that it is like searching for an antidote to a poison, when you didn't need to take the poison in the first place.

The drugstores are full of patent medicines whose claims are spectacular. "One bottle of this marvelous and potent potion, and you'll never have an ache or pain again." Yet, people come back again and again for another bottle, sold not to the medicine and its powers, but to the advertising on the outside of the bottle. We have an antiseptic on our medicine shelves that is quite excellent, and I often recommend it for use for sore muscles, diluted as a throat wash, and a few drops in the bath water does wonders to relax tired bodies. It is several times stronger than carbolic acid and yet does not harm the interior or exterior of the body when used as full strength. I am certain that it has done wonderful things for me, and I fully recommend it. But it's after I get the cold that I have to use the nose-drops, and it's after I've worn a blister on my heel that I want to use an antiseptic. This excellent concoction can never take the place of good health.

DOCTORS AND the general public have been quite astounded recently by the rapid advances in the discovery of the power of certain drugs to cure illnesses formerly thought to be incurable. Radium

treatments now eliminate a large percentage of the early cases of malignant cancers and other growths of similar nature. The recently publicized fungus medicine, penicillin, has done wonders to retard infection and cause the most vicious wounds to heal without further growth of bacteria. The many forms of sulfa drugs have become household bywords of efficient and rapid healing. Each of these is a cure for a different thing, and a certain help in the time of illness and disease. Yet, even these wonderful drugs can never take the place of good health.

AFTER the First World War and its period of reconstruction, a group of well-meaning men gathered together to plan a world organization by which the world might be so governed that there would never be war again. Wilson, Clemenceau, and those others really wanted peace, but they were men, and they used men's means to try to create a world order out of chaos. Today in Geneva a huge building stands desolate, a silent monument to one more failure to reform man by a panacea instead of a cure. Nor am I persuaded that all of the conferences which go on today will come to any better end, for the same forces are under consideration again. Once more the leaders feel that force and power of great nations will be the only thing to keep the world from war. The atom bomb might have caused a great struggle to cease for a time, but the world knows only too well that the power of an atomic bomb cannot change man's desire to wage war and to rule others.

Yes, it would be pretty fine if there would come along some person who could "remove evil" from both individual lives and national characters.

There are many approaches to major problems and their solutions. One rather popular organization of today believes that evil does not exist except in the mind of an individual. In this "pink-colored-glasses" approach, they ignore the

fact that every day men die, every minute there is someone in this world who is starving from actual lack of food, and that constantly there are people who suffer from all manner of forms of evil. Such an attitude may do much to relieve the anxiety and worry of one person, for I firmly believe that many personal problems are a matter of upset mind, but that attitude of ignoring reality will never cure a nation's ills.

Another rather popular approach to the world's ills is that of the large organization which says, "The world is a vile spot, and man must constantly struggle to lift himself above the morass." I've heard sermons and read articles about this attitude that made this good earth seem a barren wilderness. When one says that all is bad, he has as wrong an attitude as when he says that evil does not exist.

THE ONLY SANE approach to the whole problem of whether civilization is to continue in peace or war is to come to a realization that a great problem exists, but that man has within his own powers (with help of a greater power, God) the cure for the great problem.

A recent book had the startling title, *One World or None*, and it created quite a stir and following. Yet that's exactly what our church has been saying for years. The real question is not what kind of a world we desire, for we do not have the power to erase the past and begin over again. The real fact lies in the truth that we must accomplish our future in the world we have.

In America we have always had an almost childlike faith in education, and the advancements we have made in a short span of time have been impressive. During the war, men and women imbued with new hopes and new ideas went to every part of the world. They have found that we must deal more intimately with other nations, cultures, and political systems. We must not only understand ourselves, but we must also understand our widely dispersed neighbors with different in-

stitutions and ways of life. These better understandings of human nature and human relation, however, will not come from the market places, the factories, the universities, the political parties, the countless isms or sects.

Nor will it come from any one person or any one group. No person or group knows enough about humanity to solve this problem completely.

Harsh? Yes, but true. Nor am I excluding the church from this list. The sooner we see this, the sooner we, as a church, will begin to grow. It is quite true that we hold in our hands the key, but so far only that. Even our church *in its present condition*, could not solve the world's problem. Yet we have within our power and reach the individual perfection which would lead to final and perfect peace.

SOME WRITER has said that "To build a sound family of nations, we must first build a nation of sound families." To paraphrase, "To build a Christian world, we must build a world of Christians."

Now all these high-sounding phrases and trite statements mean only one thing. Every individual has within his own power the chance so to build his life, along with others of his kind, that the perfect peace could be established. There is no such thing as a cure-all, and my friend who dispenses wise words (at least that is what the advertisement says) from her trailer home, or a million people like her, could do little to establish the perfect world. There is *only one way*, God's way, as shown by his Son, Jesus Christ, to become perfect and thus live in a perfect world. And when all boiled down to the lowest terms, every deed, every act, every sermon attended, every church school class, every testimony given, is for only one thing: The perfection of the individual, so that perfect individuals may become a perfect whole. "Thy kingdom come on earth, as it is in heaven," but not as a cure-all.

The Shiny Side Out

The small boy had a new belted overcoat, the belt of which was stiffened with a facing of patent leather. When the youngster appeared ready for school, the patent leather was in evidence.

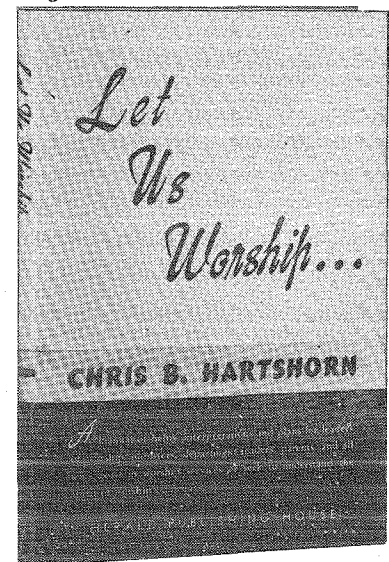
"Why, son, is your belt on right?" asked the father doubtfully. "I think it is intended to go the other way, isn't it?"

"Oh, I like it with the shiny side out!" replied the boy, making his departure promptly to escape further criticism.

"The idea!" exclaimed the mother, entering just in time to catch the sentence and witness the departure. She made a movement toward the door, but her husband detained her.

"Don't," he laughed. "His principle is all right, whatever may be said of the effect on his coat. Turning the shiny side out is the way to put things. It is what the old world needs; long may the boy stick to it."—Kate W. Hamilton.

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Young People's Camp Program, 1946

A summary of activities and achievements of the youth camping projects, by the Department of Religious Education

This past season 570 boys and girls participated in the activities of the eight camps held under general church supervision. Of this number of campers, 264 (or almost one half) attended the church owned camp at Gardner Lake, Excelsior Springs, Missouri; and the other 306 campers attended camps in various locations. The chart below summarizes camping activities this past summer:

Camp Location	Name	Date	Campers	Staff	Total
<i>Youth Camps:</i>					
Pawnee, Oklahoma	"Yokoma"	June 16-22	32	10	42
Nauvoo, Illinois	"Nauvoo"	June 30-July 7	61	13	74
Nauvoo, Illinois	"Nauvoo"	July 7-14	38	11	49
Excelsior Springs, Mo.	"Yopeca"	July 7-14	68	16	84
Brewton, Alabama	"Liahona"	August 17-25	70	13	83
Columbus, Nebraska		August 30-Sept. 2	105	12	117
<i>Girls' Camps:</i>					
Excelsior Springs, Mo.	"Loleachi"	June 18-19	106	31	137
Excelsior Springs, Mo.	"Oececa"	June 20-30	90	21	111
Totals			570	127	697

In addition, various other week-end or similar camps were held in individual branches, and several youth conventions or institutes were held. These, while not being classified as camps, utilized some of the program features of regular camp life.

Pawnee, Oklahoma.

Pawnee, Oklahoma, held its first camp this year. A name was chosen, "Camp Yokoma" (Youth Camp of Oklahoma). F. M. McDowell acted as director. Many rich experiences were enjoyed in the sharing of fellowship and other camp activities. The boys' work project of the camp was the erection of a fifteen-foot rustic signal tower.

All campers reported a fine experience, and look forward to next year's camp.

Nauvoo, Illinois.

To accommodate those desiring to attend, two camps were held at Nauvoo this year, both directed by Roy Cheville. Features included visits to the Iowa State Penitentiary, to a Catholic church, a pilgrimage to Carthage, a fellowship, and a Communion service. Of the latter, we

quote from the camp log: "Campers and staff met on the bank of the river around a campfire and altar to participate in the service of the Lord's Supper. Hymns, the firelight, words of love and fellowship, the moonlight on the river, friends, memories of a week spent happily together bound each camp to those around him and to his God." One of the high points of the camp was the

ordination of one of the campers to the office of priest.

Excelsior Springs, Missouri.

Many of the Yopeca campers went home reporting this was the "best camp ever." "A Journey with the Church" was the theme of the morning classes, and campers had their choice of participating in drama, music, art, and handcraft, or visual aids portraying this story. F. M. McDowell acted as camp director.

As a work project, the boys and the men of the staff labored hard and diligently to double the length of the beach and the size of the swimming area. Soil was removed from the lake shore, and many loads of gravel and sand were added to the beach. The bottom of the lake in the new area was smoothed, rocks removed, and sand added to make a smooth bottom.

Brewton, Alabama.

The youth camp at Brewton completed its second season. This year the name, "Liahona Youth Camp," was chosen. Lucille Garrett acted as camp director. The usual camping activities were enjoyed. One of the daily classes covered topics of particular interest and need to young people. The international theme was

carried out during the week, climaxed by an "International Banquet."

Columbus, Nebraska.

The camp site at Columbus could be obtained only for the Labor Day week end, so the camping period included from the afternoon of Friday, August 30, to the afternoon of Monday, September 2. However, this camp had the largest enrollment of any of the youth camps—105. Brother R. E. Davey directed the camp, assisted by Brethren V. D. Ruch, Roy Cheville, and others. An interesting and worth-while camping experience was enjoyed again this second season, and plans are being made for a week's camp next year.

Blue Bird Girls' Camp, Excelsior Springs, Missouri.

For the first time, the Blue Bird girls had an overnight camp and separate from the Oriole girls. In previous years, the Blue Bird girls were guests of the Oriole girls for an afternoon and evening. One hundred and six girls attended the two days, making this the largest church camp. A full schedule of activities was enjoyed, including swimming, archery, nature, handcraft, games, drama, songs, worship, and campfire.

Oriole Girls' Camp, Excelsior Springs, Missouri.

The Oriole girls completed their eighth season of camping. This year, the camping period was increased to ten days. Ninety girls, under the supervision of Clara Thomas, director, participated in nature study, handcraft, swimming, boating, archery, drama, and other activities. This year's theme was "Nonstop flight toward Christlike lives." One period each morning was devoted to a religion class, "Keeping on the Beam." One of the high points of the camp was the candlelighting fellowship service during which the candles (representing beacon lights to guide others) were set afloat on the lake. Other features included the campfire services each evening, a tree naming ceremony in which ten trees were permanently marked with copper identification plates, and the annual Oececa Patteran service.

A man with a dearth of individuality endeavors by alcohol to make himself feel like a superman. But this is a false feeling, artificially produced. Only the phantom of a superman comes from alcohol.—Prof. Thomas Masaryk, when President of Czechoslovakia.

LETTERS

I Want to Thank God Before Men

By Wilbur R. Smith

For once in my life I would like to thank God in testimony before men. I thank him privately twice daily at regular times and as often during each day as I feel his hand on me, but this, I believe, is the first time I have even mentioned *that* to anyone but my wife.

I have one blessing from him, however, so great that I cannot refrain from telling others about it. It was once a secret but others have discovered it and mentioned it. Some have expressed the desire to obtain the same blessing. If I state in my own simple words what this great blessing is and how I came by it, perhaps others will be helped to obtain it.

July 2, 1946, was our "Silver Wedding Anniversary"—my wife and I had been married twenty-five years. Of more importance to both of us, however, it was the twenty-fifth anniversary of a prayer.

To be as brief as I can, we took a trip after we were married. Maggie wanted to visit some of the Civil War battlefields where her father fought, and I wanted to see Washington, D. C., again, Mount Vernon, etc.

In Washington, we took the usual sight-seeing tours to Alexandria, Mount Vernon, Arlington, etc., and then I said there was one more place I wanted to visit—the Temple of the 33rd Southern Jurisdiction Scottish Rite Masonry. We hailed a taxi.

The Scottish Rite building is beautiful and impressive, inside and out. We found no one in the building but some secretary or attendant. We identified ourselves to him and he told us to go through the building at our leisure and stop at his office before leaving. Our own foot-steps were the only sounds as we walked around. The interior with symbolism worked into furniture and furnishings would have its effect on anyone, especially one familiar with that symbolism.

As we looked into the main auditorium or council room, I said to Maggie, "We have been through all of the preliminaries now. We got a license and had a minister marry us in due form, but our married life begins right here and now. You can do what you like, but I am going to have a little talk with God on my knees before that altar."

"I am with you in everything from now on," she answered, and we both knelt before the altar.

I prayed—not aloud; I never did except with my bedroom door closed. If

I prayed in prayer meeting, I imagine the small boys would giggle and their elders be shocked, but I remember what I prayed for. I have received all that I asked for, but there were two things that I asked for that I want to mention now. I said to Him, "If such a thing is possible, please let Maggie and me live together without a cross word, and let us and help us have a home where the Spirit of the resurrected Christ will feel like coming in and being with us."

The answer: Twenty-five years without a cross, harsh, unkind word passing between us. We have only one point of contention, we both claim to have the sweetest sweetheart in the world (she is still wrong).

Friends who come into our home think at first that it is a "Front" and that we fight in private. We do not.

The reason for it is that both of my requests were granted. They are reciprocal and interdependent. Christ in our home makes that condition possible. That condition invites Christ.

The place where I prayed was inspiring and prompted me to do it at that particular time but had no weight with God in answering my prayer.

Some need to think of pearly gates, jasper walls, golden pavements, and harps, but I know heaven can be right now, and eternity means to just move across the creek with the "Heaven" or "Zion" which you have created *within you—with him*.

If I did not want to thank God from the housetop I would be a base ingrate or what is vulgarly called a "heel."

Of course, a couple maintaining that kind of home have to do their part, but if the spirit of the Carpenter is with them he will prompt them day by day. His first lesson is unselfishness. Any couple starting out with the intention of "meeting each other half way" will fail. That 50-50 line becomes the battle line. There can be no "Give and Take." They must both try to do all the giving.

We humbly thank God.
2126 Kennedy Street
Philadelphia 24, Pennsylvania

Services in Battle Creek?

A young member in the service, T/5 Thelma S. Perry A-713561, 109 WAC Hospital Co., Percy Jones General Hospital, Battle Creek, Michigan, writes that she sought the address given in the church directory to attend services, but found a "For Sale" sign at the address. If meetings are being held anywhere in the city or vicinity, will our people please write to Miss Perry and invite her? Also please write to us and send the new address so that we can correct the directory.—EDITORS.

Inspired Sermons

I was made very happy as I read, and reread several times, Brother J. D. Anderson's article on creative preaching in the August 3 *Herald*. Too many times our people go to church and are given a stone when they have asked for bread. I have come away so many times with a gnawing hunger in my soul. Not long ago a friend of mine said she knew her nonmember husband had been bored many times as he sat in our services because those who attempted to deliver the sermon were merely "pulpit-fillers."

This would not be so if our ministers would observe Section 42, paragraph 5, of the *Doctrine and Covenants*, "and if ye receive not the Spirit ye shall not teach." Has pride made men afraid to state the above to the congregation and then be seated? I heard an Apostle say it once, and I honored him for it. It seemed to be given to the presiding officer as to whom he should call upon to replace the Apostle as speaker. The man selected was blessed, and his strength was made equal to his task.

I sincerely believe that if we adhere to the instructions given in the *Doctrine and Covenants*, we will have more of God's Spirit in our services. Then we won't need to go out and beg people to come to our meetings. Our churches will be filled, and so will the souls of those who attend. MRS. WARREN HILL, Stewartsville, Missouri

J. W. McKnights Wed Fifty-Five Years

Elder J. W. McKnight, pastor of the Galien, Michigan, branch, and Mrs. McKnight, were hosts to eighty guests at an open house held September 7 in observance of their fifty-fifth wedding anniversary. Friends from surrounding towns, Indiana, and Chicago were present for the celebration.

The McKnight home was decorated with baskets of gladioli, and at 7 o'clock in the evening, Elder and Mrs. McKnight reaffirmed their marriage vows in a ceremony that high lighted the celebration. Elder Foster Myers of Mishawaka performed the wedding, with Mr. and Mrs. Jack Swain of Buchanan serving as attendants. "Let Me Call You Sweetheart," "In the Shade of the Old Apple Tree," and "Bicycle Built for Two" were sung preceding the ceremony. At the close of the evening, an anniversary cake, presented by the Zion's League, and ice cream were served to the guests. The McKnights were given a purse of money and several other gifts.

News Briefs

Chicago, Illinois

First Chicago Branch

Pastor, Lyman Jones

The theme for August, "Think on These Things," was carried out in the Communion service; Pastor Lyman Jones presided, with D. M. Wiesen giving the sacramental address. Other speakers for the month were H. T. McCaig and A. O. Skinner. Special music for the services was provided by Donald Mee, Sally Anderson, and Margaret Mason. A musical reading was given by Ruby L. Henson. Savitamae, infant daughter of Mr. and Mrs. Nat Muzumdar, was blessed on August 11 by Lyman Jones and D. M. Wiesen. Prayer and testimony meetings are held each Wednesday evening at the church. Apostle Paul M. Hanson recently worshiped with the Saints at one of the midweek services. The study class met, during August, at the homes of Hans Behnke and Velva Castins. The Ssenippah Guild sponsored a picnic on August 3 at Eugene Field Park, and a beach party on August 27 on the shore of Lake Michigan. Harry M. Passman, recently released from military service, will attend the University of Illinois this fall.

—Velva E. Castins, reporter.

Wellsburg, West Virginia

The West Virginia district conference was held in Wellsburg on September 14 and 15. A variety program, presented on Saturday evening by the young people, featured the dramatization of the hymn, "Blest Be the Tie that Binds." Sunday's activities included an 8 o'clock priesthood meeting, followed by a social service in charge of R. E. Rodgers, S. A. Martin, and S. M. Zonker; preaching at 11, with special music by the Wellsburg choir; lunch, served by the women's department, at noon; and a 2 o'clock business session. The following officers were elected: R. E. Rodgers, district president; S. A. Martin and S. M. Zonker, counselors; Ottis Forrester, church school director; Blanche Martin, women's leader; John Treiber, young people's leader; Lenora Nixon, chorister; May Griffin, secretary-treasurer, nonresident supervisor and historian; and Leona Hanes, correspondent. The nonresident supervisor is in charge of sending tracts and sermonettes to the isolated Saints. The names of Elmer Freeze and Eugene Chadwell were approved for ordination to the office of teacher; Roy Hanes was approved for ordination to the

office of deacon. It was voted that a centrally-located building, in which future conferences could be held, should be obtained, so Saints in either part of the district might attend. Pastor S. M. Zonker was the speaker at 7:30.

Regular council meetings are held for all officers. As a result of this splendid co-operation between leaders, the services have been more interesting and beautiful. Church school attendance is on the increase.

Louis Zonker was recently ordained as an elder by Seventy L. G. Holloway. New members are Beverly and Carl Chadwell, Betty Yoder, Jerry Hanes, and Edward Schupbach. Babies blessed were Gordon Yost and Larry Chadwell.

A branch-sponsored farewell party was given for Betty Yoder, June Zonker, Clarence Lannum, and Roy Hanes, who will attend Graceland this fall. Each honoree was presented a gift at the end of the evening.

—Leona Hanes, reporter.

St. Louis, Missouri

Pastor, Frank McDonald

Many from the local congregation attended the Brush Creek reunion held in August. On Friday, September 5, the annual business meeting was held for the election of officers to serve the coming year. Gloria Jeane, infant daughter of Mr. and Mrs. William Overhauser; Sharon Ruth, daughter of Mr. and Mrs. Jack Delany; and Donna Sue, daughter of Mr. and Mrs. Orville Hatch, were blessed recently. Members of the women's department are studying F. Henry Edward's *God Our Help*; they will hold the first meeting of their new year in October. Attendance at prayer service has reached 115.

—Opal Nelson, reporter.

Gary Indiana

Pastor, D. H. Smith

The theme for the month of July was "Peace." Hattie Bell, district director of religious education, and Elder R. W. Smith of the district presidency were guest speakers on July 14. Alma Darter was appointed director of religious education for the local congregation on July 21; David Evans, who formerly held the office, resigned. Elder E. L. Hamilton of Hammond, Indiana, gave the evening sermon. Pastor D. H. Smith and Lamont Mair of Hammond were the speakers on the following Sunday. It was decided at the July women's meeting that two sessions should be held each month instead of one. A new method for raising church funds was approved also.

The theme for August was "The Kingdom of God on Earth." District Presi-

dent J. E. Baldwin was the evening speaker on Sunday, August 4. Elder Terrell Cochran of Chicago spoke the following week. Other speakers for the month were Elder A. H. Tomlinson and Brother Morris of Chicago. Special music was provided by Dorothy Smith, Mary Jo Andrews, Pauline Sanders, Vida Rhodes, and Ruby Angus.

—Thelma Conrad, reporter.

Enfield, England

Pastor, D. A. Oakman

Under the leadership of Pastor D. A. Oakman and his counselor, Elder F. W. Judd, an early-morning priesthood prayer service is held the first Sunday of each month. Mission President F. O. Davies gave the Easter address this year; a Communion service was held in the afternoon, with a separate service for the children. In the evening, a play, *Simon, the Cross-Bearer*, and a monologue, *Mary, the Mother of Jesus*, were presented under the direction of Sister V. Worth, director of religious education. An original song by John Judd, Jr., and Sister M. Maloney, was sung by a quartet.

Dover Judd, musical director, arranged a service of sacred music for Sunday evening, May 26. The Forum, now held on Sunday afternoons at 5 o'clock, continues to provide an opportunity for public expression; members of the congregation, as well as the priesthood, are given a chance to participate.

Merle North and Alice Folkes of Enfield will attend Graceland College this fall.

An unexpected and welcome visitor during July was Elder Lawrence Brockway of Ann Arbor, Michigan, who flew from Canada in the short space of twelve hours. In addition to his morning address on July 14, he spoke on the proceedings of General Conference in the evening.

Geoffrey and Brian Judd, sons of Dover Judd, were baptized in July by their father. E. Elmes and Albert Worth have returned from service, and are again joining in the branch activities.

Members of the Zion's League continue to hold interesting and varied programs on Thursday evenings. They assisted in making ready the church building for the mission reunion held recently.

The women's department made a new venture in May by holding a class in the evening, so that those who were unable to come to the usual afternoon meeting might attend. The devotional was presented by Sister Violet Worth, after which refreshments were served. Two plays, given by the senior Oriole girls, and a brief piano recital by Nellie Wicks completed the evening's entertainment.

—Lily Oakman, reporter.

Brush Creek Reunion

The Brush Creek reunion, held August 9 to 18, had as its theme, "Share Christ's Gospel and Keep the Law." There were approximately four hundred campers in attendance.

The daily program included a 6:45 devotional led by John Darling; breakfast at 7; classwork from 8:45 to 9:30; prayer service from 9:45 to 10:45; a general class, taught by Apostle Paul Hanson, from 11 to 12; "shoes-off" and recreation in the afternoon; song service and preaching in the evening. Blanche Green was in charge of the children's work, with Mrs. Joseph Baldwin, Mrs. Irene Hamilton, Glenna Jackson, and Mrs. John Darling assisting. Pauline Arnson conducted the class for women, which was the largest of all. John Darling and Wayne Updike were the young people's leaders. The men's class, in which everyday problems of pastors and their congregations were discussed, was taught by Joseph Baldwin. Apostle Hanson was the 11 o'clock speaker both Sundays. Wayne Updike gave the evening sermons through the week.

The children presented a play on Friday night, demonstrating the value of the training they had received at reunion.

A substantial reunion fund has been established, and will be used in the building of a dining hall and dormitories for boys and girls.

—W. E. Phillips, reporter.

Inglewood, California

Lennox Branch

Pastor, Herbert R. Blakeman

At the annual business meeting, September 11, the following officers were elected to serve for the coming year: Herbert R. Blakeman, pastor; Ray S. Webb and Glen E. Holmes, associate pastors; Henrietta Root, secretary; Millie Rounds, women's leader; Perry L. Woods, director of religious education; Ruth Barrett, director of music; Glen E. Holmes, young people's supervisor; Mayme Blakeman, children's supervisor; Ralph W. Root, financial clerk; Alvie Barrett, bishop's solicitor; Henrietta Root, historian; Janette Reeves, librarian and book steward; Alvie Barrett, building custodian; and Finley Smith, custodian of the grounds.

The women's department held its business meeting at the church on September 12, and elected the following officers for the new year: Harriet Glaze, assistant leader; Elizabeth Vhos, secretary-treasurer; Jessie Menzies, program chairman; Ruth Barrett, ways and means chairman; and Edith Jacks, foods chairman.

—Harriet Glaze, reporter.

From A Report on Liahona Youth Camp

It was the last campfire service of the week. At the close of fellowship, each camper was given a lighted candle mounted on a paper plate, which he took to the water's edge and set afloat on the stream. As these candles drifted silently along, the watchers noticed that one flickered dimly, fell over, and went out. A candle burning brightly beside it floated closer and caught on the edge of the plate, carrying it swiftly downstream. The onlookers walked away, realizing, perhaps more than ever before, how important it is for those who are able to help the fallen along the way that leads to God.

—Melgwin Miller.

Myrtle Point, Oregon

Pastor, J. S. Giberson

The following officers were elected on September 8: J. S. Giberson, pastor; Myrtle McCracken, church school director; Anna Craven, secretary and director of music; Charles McCracken, treasurer; Grace Rylander, auditor; Ruby Giberson, publicity agent and solicitor; Florence Schmidt, women's leader; and O. B. Finch, adult teacher. Elder Giberson was selected by the ministerial association of Coos County to represent the church on the KOOS broadcast every three months.

Four church school picnics were held during the summer; attendance in the children's division is increasing. The women of the branch sponsored a pie social on September 5 at the Legion Hall to raise money for the building fund.

All servicemen from Myrtle Point congregation have returned.

—Ruby Giberson, reporter.

Owendale, Michigan

Pastor, Silas Parker

District President John Booth gave a resumé of General Conference activities on May 7; he also showed moving pictures which he took at the conference. Beatrice Sternberg and Ardis Gemmill were in charge of the Children's Day exercises. Special services were held June 16. The day began with a prayer meeting at 9:30, after which Carl Muir of Port Huron gave the morning address. Following the basket lunch at noon, Elders John Booth and John Rogers conducted a presentation service, awarding certificates of merit to all who had completed the study course in leadership. Saints from Bay Port, Caseville, and Sandusky were present. Peter Severn was baptized on August 8. Two ice-cream

socials were sponsored by members of the choir during the summer to raise money for new chairs for the choir loft. Guest speakers have been Myron Carr of Jeddo, Clarence Severn of Detroit, Archie Harder of Bay Port, Audrey Murray of Valley Center, Frank Sheufelt of Detroit, and Adam Hunter of Saginaw.

Victoria, British Columbia

Apostles D. T. Williams and C. R. Hield visited in Victoria recently. Eleven members of the local congregation attended the Silver Lake reunion. A farewell party was given for the Philip and Jamieson families before they moved to Vancouver. Viola Piedt and Mary Jewett have united with the church. Visiting ministers have been District President Clark, and Priests Kirkpatrick, Chester Taylor, Bert Embleton, and Murry Stoughtenburg. Evangelist Curtis will hold a week's series of meeting from September 16 to 21.

—E. E. A. Irwin, reporter.

Owen Sound, Ontario

Mabel Turner and Daisie Houghton were baptized by Evangelist Benson Belrose on June 9. Members of the Zion's League held a lawn social at the home of Mr. and Mrs. Charles Turner on July 31. The annual church school picnic on August 15 was shared with the Saints of Port Elgin and Wiarton. The women sponsored a bazaar and garden party at the Benson Belrose home on August 16. The September social activity for the League was a corn roast.

—Helen Belrose, reporter.

Jay, Florida

Alafloa Branch

Members of the group volunteered their help during the summer to repair and paint the church; further improvements are being planned for next year. On September 8 the following officers were elected: E. N. McCall, pastor; Deyrl McCall, church school director; M. L. Wyatt, secretary; Genelee Casidy, treasurer; Mildred Thompson, women's leader; Sam Dixon, Zion's League supervisor; Alvin Wyatt, pianist; and Wilagene Thompson, chorister.

—M. L. Wyatt, reporter.

Joanne Cecilia, infant daughter of Mr. and Mrs. Joe Steck of Independence, Missouri, was blessed Sunday, July 7, at Malvern Hill Church. Elders H. R. Higdon and D. W. France were the officiating ministers.

Lincoln, Nebraska

Pastor, Francis Schrunck

The annual business meeting was held Wednesday, September 11. Pastor Francis Schrunck and his associates, C. D. Williams and E. P. Oehring, were elected to serve for another year. H. E. Niehaus and Lawrence Rife were approved for ordination to the office of elder, Wayne Smith to the office of priest, Devere Collins and John Weller to the office of deacon. Church attendance has been augmented by the young Latter Day Saints attending Nebraska University. Recent guest speakers have been Apostle Arthur Oakman, Seventy Roscoe Davey, and Elders Charles Fry and Albert Loving. A vacation Bible school was held in August under the direction of Mrs. Edith Niehaus; approximately forty children attended. Although Lincoln congregation needs a new church home, necessary repair work will be done to the present building to keep it looking attractive. Such fixtures as can be moved to another church are being installed. An improvement and building fund committee has been appointed to handle these matters.

Madison, Wisconsin

The young people held an early morning prayer service at Tenney Park on Sunday, August 25; the theme of the meeting was "Living for Jesus." In the evening, they met at the Miller farm for a corn roast, followed by the regular Zion's League service. The Leaguers honored Donna Miller with a farewell party on September 2; Donna will attend Graceland College this year. Other social events included a bridal shower given for Darlene Lafferty on August 22, and a branch-sponsored surprise party for Mr. and Mrs. Lyle Shedd who are leaving soon for Lamoni, Iowa.

San Leandro, California

Pastor, William Hall

Recent guest speakers at the San Leandro mission have been Elders Dunagan and Russell Ralston of San Francisco, High Priest H. W. Savage and Jerry Runkle of Berkeley, District President Laurence MacDonald and Patriarch W. H. Dawson of Sacramento. The children have just completed a paper drive to raise money. Various members of the congregation are working evenings and pooling their earnings to add to the building fund. The women's department contributed by sponsoring a watermelon feast, at which a free-will offering was taken.

A reception was held recently at the MacDougall home when Mrs. Mark MacDougall arrived from Scotland to join her husband. They were married while Mark was serving with the Canadian forces in England. The gathering also served as a farewell party for Barbara MacDougall, who will attend Graceland this fall.

The women have resumed their weekly study classes, after spending the summer sewing for the bazaar. They are using Thelona Stevens' *Bible Studies* as their text.

Bayou La Batre, Alabama

Pastor, O. O. Tillman

Elder Henry Hough was the speaker on Sunday, June 9. Elder Franklin Steiner of Mobile was present on June 23 to officiate at the blessing of Hulda Ann, infant daughter of Mr. and Mrs. Harvey Nelson, Jr.; he also gave a talk on "What We Should Teach Our Children."

The women sponsored a potluck supper on June 26, clearing approximately \$75. Many of the local Saints attended the Gulf States reunion held in Brewton, July 12-21. Donald Tillman was baptized at reunion, and confirmed in the home branch.

Vivian Juanita, daughter of Mr. and Mrs. Cecil Schmette, was blessed by Pastor O. O. Tillman on September 8. Officers elected at the annual business meeting are Irma Tillman, church school director; Alma Tillman, secretary; Robert Pendarvis, treasurer; and Audrey Tillman, women's leader.

A supper and bazaar will be held October 10 at the pastor's home to raise money for the building fund.

—Leona Tillman, reporter.

LaCrosse, Wisconsin

Pastor, Miles Lenox

The business meeting was held on September 13 at the church. Miles Lenox was appointed pastor by Seventy E. Y. Hunker; other officers were elected by the group. They are: Frank Fitzsimons, church school director; A. H. McCormac, treasurer; Idelle Fitzsimons, church school secretary; Zelphia Anderson, general secretary; Miles Lenox, adult teacher; Esther Ortleb, women's and young people's leader; Jean Golnik, director of music; and Isabel Scafe, reporter. The building committee is the same as last year. Church school is held every Sunday morning at 10 o'clock, followed by a worship service at 11. The women's department meets every two weeks.

—Isabel Scafe, reporter.

Marlette, Michigan

The women held their annual business meeting in the church on Thursday, September 19. Officers elected for the coming year are Beatrice Volz, supervisor; Lottie Shelly and Ella Westover, assistant supervisors; Fern Crouch, secretary-treasurer; Esther Lambert, social visitor; Alta Webster, pianist; Evalyne and Ella Westover, social directors; Nina Burmeister and Mary Woods, ways and means committee; Esther Lambert, Rose Messacar, Alta Webster, and Mrs. Cargill, work committee. The young people held a meeting on September 18 to reorganize the Zion's League. Floyd Lambert was selected president, and Mary Ramsy leader, by the pastor. The group elected Lottie Volz, vice-president; and Patty Ramsy, secretary-treasurer. No League activities were held during the war years.

—Esther Lambert, reporter.

Soldier's Grove, Wisconsin

A baptismal service was held August 11 at 10 o'clock. Those baptized were Charles Salmon, Larry Davenport, Cecil Buck, Janice Harland, and Cecil Maybee, June Rosemire, Fredrick and Mary Vance, Jimmie, Florence, and Michael Capus, Charlotte Orick, Mae and Burl Sopher, Verna Sheffield, and Lois Adams. They were confirmed at 11:30 by Elders Milton Broadfoot, James Daugherty, Philip Davenport, and Brother Kimball.

Mansfield, Tennessee

Dickson Grove Congregation

Brother Ed Dickson conducted a week's series of meetings at Dickson Grove, beginning September 1. Attendance was good, and the sermons were greatly appreciated. On September 15, the Saints held their annual business meeting for the election of officers.

Priesthood Journals Wanted

A young church appointee to Kirtland Temple, John Conway, is anxious to obtain copies of the *Priesthood Journal*, Volumes I and II, either in the bound volume or in single copies. The numbers and dates of the issues in those volumes are as follows: Volume I, July, 1934, No. 1; October, 1934, No. 2; January, 1935, No. 3; Volume II, July, 1935, No. 1; October, 1935, No. 2; January, 1936, No. 3; April, 1936, No. 4.

The issues will be paid for at the regular price, if desired. Write to John Conway, care the Local Office, The Auditorium, Independence, Missouri.

BULLETIN BOARD

Northeastern Illinois Women's Institute

The women of the northeastern Illinois district will hold an institute on October 12 and 13; Mrs. C. C. Peterson, women's leader of Kansas City Stake, is to be the guest speaker. Saturday's activities (at the Sandwich Church) will include classwork beginning at 2 p.m., and a banquet in the evening. Sunday's services (at the Plano Church) will begin with a prayer meeting in charge of District President Dwight Davis at 8:30 a.m. Reservations for the banquet should be made with Ruth Wildermuth, 704 South Center Avenue, Plano, Illinois.

Invitation to Dayton Series

Members of the Dayton, Ohio, branch are looking forward to the effective ministry of Evangelist Ray Whiting in a week's series of meetings beginning October 6. To neighboring congregations not so fortunate, Dayton Saints extend a cordial invitation to come and worship with them.

Tenth Anniversary of Washington Branch

The tenth anniversary and homecoming of the Washington, D. C., branch will be celebrated on November 9 and 10. A banquet is to be held on Saturday evening, and special services on Sunday. President Israel A. Smith and Apostle George Lewis will be present. Those who formerly lived in the district and worshiped with the Washington Saints are urged to attend. (Knights of Pythias Hall, 1012 9th Street, N.W.; Phone: Franklin 0841.)

VIRGINIA LAMBERT,
Publicity Agent.

Pittsburgh, Pennsylvania, District Conference

The annual Fall conference of the Pittsburgh, Pennsylvania, district will be held October 12 and 13 at Fayette City. Elder John Banks of Kirtland will be the guest speaker. Saturday's activities will include a meeting of the women's department at 3 p.m., and a short business session at 7:30, followed by a district League program. Sunday will begin with a prayer service at 9:30; Elder Banks will give the 11 o'clock address. The Leaguers will serve lunch at noon in the cafeteria; those preferring to bring a basket lunch may do so. Closing features of the conference will be a departmental round table at 2 p.m., and an ordination service at 3.

HENRY WINSHIP,
District President.

Northern Wisconsin District Conference

The northern Wisconsin district conference will be held at Porcupine (Frankfort branch) on Sunday, October 13. The day's activities will include a worship service at 9:30 a.m., followed by classwork at 10, preaching at 11, and a business meeting at 1:30 p.m. for the election of district officers. Basket lunches will be shared at noon in the church basement.

Missionary James Daugherty is to be present, and will address the young people, as well as delivering the morning sermon.

Porcupine is eight miles west of Durand.
E. Y. HUNKER,
District President.

Northern Indiana District Conference

The annual northern Indiana district conference will be held in Buchanan, Michigan, on October 27. Delegates to General Conference will be elected. An officers' and pastors' meeting will be held on Saturday afternoon at 4 o'clock, and Apostle D. Blair Jensen will speak in the evening. Sunday's activities include a prayer meeting at 9 a.m., preaching at 10:45, and a business meeting at 2 p.m.

F. E. MYERS,
District President.

Southern Nebraska District Conference

The annual southern Nebraska district conference will be held in Grand Island, 411 East Eighth Street, on October 12 and 13. The business session will convene Sunday at 2:45. Apostles Paul N. Hanson and Arthur Oakman are to be in attendance.

MRS. A. L. HATHAWAY,
District Secretary.

Toronto District Conference

The annual Toronto district conference will convene at the Toronto church, 1443 Bathurst Street, on November 9 and 10.

W. J. BAVINGTON,
District President.

Maine District Conference

The annual business conference of the Maine district will convene in Jonesport on October 19 and 20. The business session is scheduled for Saturday evening at 7:30.

An all-day meeting will be held in Stonington on Sunday, October 27, with Apostle George L. Lewis as speaker.

NEWMAN WILSON,
District President.

Portland District Conference

The annual Portland district conference (for the state of Oregon and southwestern Washington) will be held in Portland at the Red Men Hall on Southeast Ninth and Hawthorne Boulevard, November 8, 9, and 10. The theme: "My Church and I." The first meeting is scheduled for 7:30 Friday night; classes and services will be held on Saturday and Sunday, with the business session taking place at 2 p.m. Saturday. President John Garver and Apostle D. T. Williams will be present throughout the entire conference.

J. L. VERHEI,
District President.

Northwestern Kansas District Conference

The northwestern Kansas district conference will be held in the schoolhouse at the highway junction, four miles north of Osborne, Kansas, on October 5 and 6. Either Apostle Paul Hanson or Arthur Oakman will be present.

MRS. ROY WILSON,
District Secretary.

Priesthood Journals Wanted

Donald E. Harvey, Yarrington Apartments, Lamoni, Iowa, would like to purchase the following copies of the *Priesthood Journal*: 1942—April and October; 1941—October; 1938—January and April; 1937—October; 1936—January and April; 1935—January and July.

Request for Prayers

Mrs. James Drader of Bantry, North Dakota, requests the prayers of the Saints for her son, Andrew, and his wife, who are ill in the hospital. Their home is in Kingsford Heights, Indiana.

Sarah Scott, Box 493, Duncan, Oklahoma, asks the prayers of the Saints that she may be healed of the affliction which is causing her to lose her hearing.

Prayers are requested for Mrs. A. R. Tallman of Lakefield, Minnesota, that she may recover from the effects of an operation she underwent several months ago. She is the mother of ten children.

Prayers are requested for Mrs. Mattie McGehee of Springerton, Illinois, who is in the hospital for treatment of cancer.

Mrs. Sylvia Crossan of Divide, Wyoming, asks the prayers of the Saints for a nonmember friend, Mrs. Effie Crozier of Casper, Wyoming, that she may be relieved of the intense pain she is suffering.

ENGAGEMENT

Carr-Henderson

Mr. and Mrs. Melvin S. Henderson of Washington, D. C., announce the engagement of their daughter, Lillian May, to Robert A. Carr, son of Mr. and Mrs. Thomas M. Carr of Elkton, Maryland.

WEDDINGS

Hinderks-Hampton

Velva Hampton, daughter of Mr. and Mrs. Robert P. Hampton of Hamilton, Missouri, and Norman C. Hinderks, son of Mr. and Mrs. Elias O. Hinderks of Stewartsville, Missouri, were married on September 1 at the Reorganized Church in Stewartsville, Evangelist Milo Burnett officiating. Mr. and Mrs. Hinderks are making their home in Stewartsville.

Broadfoot-Geeves

Margaret Irene Geeves, daughter of Mr. and Mrs. William Geeves of Toronto, Ontario, became the bride of Raymond Broadfoot on September 14. Pastor John F. Sheehy performed the ceremony.

Winship-Heeter

The marriage of Blanche Heeter of Baltimore, Maryland, to Jesse B. Winship of Wheeling, West Virginia, was solemnized in Baltimore on July 24. Elder A. H. D. Edwards, Sr., was the officiating minister.

Lepsa-Edstrom

Roberta Edstrom, daughter of Mr. and Mrs. Eric Edstrom of Berwyn, Illinois, and John Lepsa, also of Berwyn, were united in marriage on June 29 at the rectory of St. Mary of Celle Church.

Robinson-Rush

Martha Ann Rush, daughter of Mr. and Mrs. Allan Rush of Kansas City, Missouri, and William C. Robinson, son of Mr. and Mrs. Randall Robinson of Lamoni, Iowa, were married August 11 at Central Church in Kansas City. Bishop Walter Johnson read the double-ring ceremony. The couple are at home in Mitchellville, Iowa, where Mr. Robinson is a member of the high school faculty.

Anderson-Burwell

Lois Jean Burwell, daughter of Mr. and Mrs. H. W. Burwell of Louisville, Kentucky, became the bride of William E. Anderson, son of Mrs. Francis Smiley of Craig, Missouri, on September 1 at Floyd'sburg Duncan Memorial Chapel, the bride's father officiating. At present, the Andersons are making their home in Louisville.

Crownover-McDowell

Maxine McDowell, daughter of Dr. and Mrs. Floyd McDowell of Independence, Missouri, and Hulin Lee Crownover, son of Mr. and Mrs. Arthur Crownover of Richland, Washington, were married September 10 at the Stone Church in Independence. Apostle M. A. McConley performed the double-ring ceremony. Both Mr. and Mrs. Crownover attended Graceland College, and will be students at Missouri University this year.

(Continued on page 31.)

What Do You Think . . .

About world conditions? atomic bombs? race relations? religion? You have a right to speak your mind in these columns—don't pass it up!

Views

One World . . . With Christ

By JOHN G. WIGHT

THE MAJOR CONCERN of every thinking individual today has to do with the safety of his situation from future world wars. He reads about contention in the talks and discussions held by the emissaries of the Big Four, or the Big Three, or the Big Five. Which Big One it is depends upon the paper he happens to be reading at the moment.

Of one thing we can be certain. Whichever paper he does read, he gets a diet of disconcerting news on the state of the union, on the state of affairs of the nations. The unrest produced by his reading about the lack of unity among the nations is intensified greatly by the reports about strikes, lack of sufficient housing, curtailed production, and many other items. He sees with his own eyes the empty meat counters, the scarcity of soap, the dearth of new cars. Yes, he sees with his own eyes something of the total situation.

Among these thinking people, there are those who find it easier to moan and groan about everything. They drop their heads in their hands and cry big tears of agony over the mess into which the "other fellow" has got us. They would have us believe that there is no hope, no solution—that we must take what comes. After all, it is only "fate" working. Listen to them, and we die!

The other thinking people sense something of what can be done to prevent such a catastrophe. They see a philosophy of life, a way of gov-

ernment presented by Him who gave his life, not for one small group, but for the *world*. They envision a world with lasting peace, a world operated according to the plan presented by this Savior of men.

Yes, they see a **WORLD**, not just one nation nor one small group of people, run that way. Too bad the world hasn't caught that vision yet. But it will someday, for "God so loved the world, that he gave his only Begotten Son, that whosoever believeth on him should not perish; but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

For a moment, imagine yourself in God's place, looking down upon the earth—at *all* nations. Do your best to examine the philosophy and

Here Is the Writer . . .

John G. Wight—better known as "Jack" among his contemporaries—is the son of Les and Lydia Wright. He has recently returned from seventeen months of overseas duty as a chaplain's assistant. In January of 1945 he was married to Leola Jane Brady, a member of the 1946 graduating class of the Nurses' Training School at the Sanitarium. Their future is Chicago and school.



JOHN G. WIGHT

government of each nation upon which your imagining eye falls. Then sit back and ponder for a moment. Do you comprehend the fact that in every nation upon which you gazed the people were striving for the thing which, according to their knowledge and understanding, appeared to be the most soul-satisfying thing there is? Did you see them in their daily existence striving for the attribute or the material possession which appeared to them to satisfy the soul? Or did you see a world in which nations were at one with the other? If you saw the latter, your imagination ran away with you into the future.

Let's look at facts now. In every nation, regardless of philosophy, the one universal struggle is that for continuing existence. In France, in England, in Denmark, in Hawaii, in the Philippine Islands, in Australia, in every nation of the world, men work to obtain bread, to shelter themselves, to clothe themselves. The differences between the nations lie in the types of work, the styles of architecture, the modes of dress. And yet, in spite of existing differences, all nations are on the same planet. One earth, but not one world—*yet!*

Some months ago I was privileged to visit the Saints in Denmark. That visit opened my eyes to a most interesting and intriguing fact. In spite of the differences in language, in national philosophies, in modes of life, there permeated through that visit a spirit of "at oneness" with the other—a spirit of kinship in the family of God that overcame *any* and *all* differences. It is this spirit of kinship, this sense of "belonging

Horizons

to" the kingdom of God which is the basis upon which world unity must be builded.

In the science of arithmetic, it is necessary to find a common denominator before one can combine fractions by addition, and before one can separate them by subtraction. Whether it be addition or subtraction it is still the same common denominator for the same group of fractions. Just so in the science of building the kingdom of God. Be-

fore the various nations can be added together, before their "at oneness" can be increased, these nations must discover and *use* the Great Common Denominator, Jesus Christ. Interestingly, the use of the same common denominator subtracts from the total situation those ills, those contentions, those barriers which prevent the building of God's kingdom. Yes, in the science of kingdom-building, the addition of good and the subtraction of bad is pos-

sible only when the Great Common Denominator is used.

I can hear someone say, "Oh, yes, it sounds rosy, but *how* do we go about it?" There is but one answer. *Without exception* every oak tree which stands massive against the sky had the very tiny beginning of an acorn, and that little acorn, *without exception*, began as a tiny cell. Just so in building a world peace. No nation will ever have kingdom at-

(Continued on page 30.)

Just Like a Woman

(Having answered all questions thus far submitted to the Trouble-Shooter, we deviate from the usual problematical feature to bring you a delightful bit of humor. If you like this type of article, let us know and we'll use it more often.—The Editors.)

PITY the poor civilian. He has no "ruptured duck" to open doors for him, no service record, no battle stars. When the veteran wants to buy something, he flashes his discharge papers and is given a priority—well, most of the time. Especially is this true of students.

When I went down to Columbia to enroll in Missouri University, the first question they asked me was, "Are you a veteran?"

Even as I shook my head, their eyes glassed over, and they mumbled something about not admitting many more civilians. It soon developed that if I could find a place to live, I could enroll in the school. That sounded reasonable, I thought, so I presented myself before the director of housing.

"Are you a veteran?" she asked in her best receptionist voice.

"No, I'm not, but—"

"Sorry," she said briskly, "I have no rooms listed for civilian girls. I'm afraid you'll have to find one alone."

How do you like that! Veterans came to M. U. and couldn't find rooms, so the

university postponed school for two weeks while they built them some, and right on the campus, too. How's that for drag?

Oh, well, the Chamber of Commerce could help me. "We have an organization in town," said the man behind the desk, "to aid veterans in finding rooms, but since you are a civilian—"

After trying the police station, fire station, Junior Chamber of Commerce, and the Baptist student center, I resorted to addresses given me by passers-by on the street.

"Are you a veteran?" asked the lady in the three-story brownstone house.

"Well," I replied, "I did try on a Wave's jacket once." Even coming that close to having served my country didn't impress her.

On my second day of room-hunting, I resorted to the method made famous by the Fuller Brush man—the house to house canvas, up one street and down another.

"Are you a veteran?" asked the lady of the house.

"No, I'm just nineteen," I answered lamely, trying to look as pathetic as possible. All it got me was an invitation to sit down and rest my feet.

Late that afternoon, when I had lost all hope of a higher education and had about decided to get married instead, a cab driver gave me the address of a house out on the edge of town. With gallons



of gas burned behind me, I found the place. From the front it looked like the movie set for a murder mystery. The rambling house (I later found that it was 125 years old) was set back from the road amid gaunt trees and a three-foot stand of weeds. The gate had an authentic squeak when I forced it open. I stated my needs to the thin woman who stood crushing out her cigarette against the doorjam, and then braced myself for the inevitable question. Instead she staggered me by asking if I was a baby-sitter; help must have been

as hard to find as houses. Well, I had never minded a baby in my life, but I was desperate, so I agreed to watch babies in return for a room.

Tired but triumphant, I drove home that night feeling as though I had won the Battle of the Bulge singlehanded. In spite of being handicapped by being a civilian, I had found a room in roomless, khaki-crazy Columbia. Now there is only one flaw in the happy ending: I've about decided that I don't like Missouri University after all. I think I'll go to Kansas.

—B. W.

One World . . . With Christ

(Continued from page 29.)

tributes until the people within that nation have those attributes grounded firmly within themselves. The place to start is with the cell unit of civilization—the individual, and that individual need search no further than the admonition of Paul to find the approach to a lasting peace. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." And in another instance he says, "Though I speak with the tongues of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal." Paul's further statements in this 13th chapter of First Corinthians serve only to emphasize that charity is the basic attribute that each must have.

One might also refer to Peter's admonition as a sound guide toward building kingdom lives. "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And need I suggest more than that all nations must come to a

fruitful knowledge of Jesus Christ before they can establish a lasting peace?

One World?—Yes, eventually, with Jesus Christ, the Great Common Denominator!

Things Not to Do When Visiting the Sick

By one who has probably done them, but has learned better.

1. Don't go too soon. Most patients will appreciate a visit much more during the period of convalescence, than at the peak of their illness, or immediately following an operation.

2. Don't stay too long. A brief and cheerful two to five minutes is better than a half-hour . . . and easier on the patient.

3. Don't kick or bump the bed, or lean against it, or lay hats, handbags, or parcels on it. It is the patient's domain—small enough at best. Respect it, and have mercy on his nerves.

4. Don't try to entertain the sick with weighty or argumentative discussions about politics, religion, or philosophy, or your current opinions on what is wrong with the church, the nation, and the world.

5. Don't tell lugubrious tales about your Aunt Emma or Cousin Hector, who had exactly the same complaint as the patient, and "didn't make it."

6. Don't say or do anything to undermine the confidence the patient has in his doctor. Doctors are human, and they make mistakes, but it doesn't help a sick man to have them rehearsed.

7. Don't prescribe for the patient—even if your favorite remedy did once snatch somebody from the jaws of death. A good doctor diagnoses a case and prescribes treatment only after careful observation and study of the patient, case history, laboratory tests, X rays, and the factors of heredity, environment, occupation, temperament, etc. For example, there are more than thirty known causes of hoarseness, including cancer of the larynx. The medicine which cured Aunt Miranda's cough back in 1889 might not be effective for cancer.

8. Don't spread wild, inaccurate, unfounded rumors about the patient's condition, which may get back to him to cause unnecessary worry or concern.

9. Especially if the patient is in a hospital, don't expect him to receive you with open arms during the hours

customarily devoted to bathing, treatment, eating, or other necessary hospital routine.

10. Don't get sloppy sentimental, or morbidly sympathetic. A sick person is often quite childish in his lack of emotional control, and upsets in emotional equilibrium do him no good.

11. Don't talk too loudly, or laugh boisterously, but remember—it's just as bad to whisper outside the sick-room door.

12. If others are already in the room, don't make the company a crowd.

13. If a sign on the door says, "No visitors," don't take it as a personal insult, and try to crash the gate anyway. In special cases you can usually obtain permission from the supervisor or nurse in charge.

14. Don't stand or sit out of the patient's normal and comfortable range of vision. He may not have strength enough to twist around and look at you.

15. Don't be too nosy about the patient's ailment. It might be embarrassing to him and to you to go into too great detail. If he wants you to know, nothing can stop him from telling you.

16. Before you send fruit, candy, or other edibles, find out whether the patient's diet includes them, and whether hospital rules permit the keeping of foodstuffs in the room.

17. Don't forget that a visit which leaves the patient feeling worse than you found him is hardly a fulfillment of your Christian obligation to visit the sick.

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BULLETIN BOARD

(Continued from page 27.)

White-Johnson

Elinor Anne Johnston and Francis Perry White were united in marriage on August 31 at Owen Sound, Ontario. Elder Lorne White, assisted by Reverend Vaughn, performed the ceremony.

MacGuire-Dickson

Denise Dickson (A.T.S.) of Manchester, England, and Donald MacGuire of Canada were united in marriage on April 20 in Enfield, England. Elder F. O. Davies performed the ceremony.

Maloney-Tadgell

Joyce Tadgell and Philip Maloney of Enfield, England, were married in May, Elder Frank W. Judd officiating.

Shaw-Willison

Garnet Willison and Richard Shaw were united in marriage on June 29 in Beloit, Wisconsin. Following the wedding, a reception was held at the home of the bride's parents.

Hannawell-Forebert

Mary Forebert and Cpl. Doran Hannawell were married August 17 at Beloit, Wisconsin. Corporal Hannawell, who is home on a ninety-day leave, will report for duty at Orlando, Florida, on October 1 for two more years' service.

Edge-Maybee

Irene Maybee, daughter of Mr. and Mrs. Archie Maybee, and Allen Edge, son of Mr. and Mrs. Roy Edge, were married July 14 at Soldiers Grove, Wisconsin.

Andrews-Adams

Helen Adams and Harley Andrews were married August 4 at the Presbyterian Church in Bad Axe, Michigan. They will make their home in Bad Axe.

Births

Mr. and Mrs. Lloyd Belrose of Owen Sound, Ontario, announce the birth of a daughter, Bonnie Heather, born August 18.

A son, Arthur Watkins, was born to Mr. and Mrs. R. W. Pederson of Sioux City, Iowa, on June 24.

Mr. and Mrs. Lewis Folkes, Jr., of Enfield, England, announce the birth of a second son. He has been named Michael Robert.

Mr. and Mrs. P. E. Padberg of Independence, Missouri, announce the birth of a daughter, Berthada Lee, born August 23 at the Independence Sanitarium. Mrs. Padberg is the former Rebecca Wilcox of Seattle, Washington.

A son, Harold Graham, was born on July 8 to Mr. and Mrs. Harold Hawley of Kansas City, Kansas.

Mr. and Mrs. Jay Hatton of Columbia, Missouri, announce the birth of a son, John Tilden, born February 23. Mrs. Hatton is the former Anna Lynn Vanskike.

A son, Paul Bradford, was born September 1 to Mr. and Mrs. Elwood Clark of Toledo, Ohio, at St. Vincent's Hospital.

Mr. and Mrs. Jasper D. Streeter of Salem, Oregon, are the parents of a daughter, Helen Elaine, born September 19. Mrs. Streeter was formerly Connie Swain of Glendale, California.

Mr. and Mrs. Ernest E. Lawson, Jr., of Dallas, Texas, announce the birth of twin sons, Paul Ernest and John Ernest, born September 14, at the Methodist Hospital in Dallas. Mrs. Lawson is the former Eula Hacker.

Mr. and Mrs. Ronald Johnson are the parents of a son, Norman Terry, born July 29 at the Beloit Municipal Hospital in Beloit, Wisconsin.

A daughter, Donna Jean, was born August 11 to Mr. and Mrs. Robert Pike of Beloit, Wisconsin.

Our Departed Ones

RUCH.—William Charles, oldest son of Jacob and Rebecca Ruch, was born in Renick, Missouri, on April 1, 1860, and passed away at the home of his daughter in Missouri City, Missouri, on September 3, 1946. He was married to Naomi David at Bevier on July 20, 1887; four children were born to this union. Mrs. Ruch preceded her husband in death on January 15, 1937. He was a member of the Reorganized Church, being baptized during the Easter season in 1939 when he was seventy-nine years old. He was also affiliated with the Odd Fellows and Knights of Pythias fraternal orders for many years.

He is survived by three daughters: Mrs. F. C. Newton of Missouri City; Mrs. J. S. Merrill of Memphis, Tennessee; and Mrs. Lawrence Newlin of Lombard, Illinois; one son: V. D. Ruch of Council Bluffs, Iowa; a sister: Mrs. Annie Snead Crist of Huntsville, Missouri; a brother, Alfred Ruch of Butte, Montana; and two grandchildren. Services were conducted in the Bevier church by Elder F. T. Mussell.

ULRICH.—Everette L., son of Ephraim and Minnie Ulrich, was born September 11, 1886, at North East, Pennsylvania, and died at his home in Toledo, Ohio, on August 30, 1946, after a long illness. He was baptized a member of the Reorganized Church when he was fourteen years old, and served in the mission field several years.

He is survived by his wife, Olive; three sons: Herbert P., Everette J., and Wayne C. of Toledo; two sisters: Mrs. Meda Morris Swanton, Ohio; and Mrs. Pearl Johnson, Stillwater, Oklahoma; two brothers: Charles R., Jacksonville, Illinois; and Willard J., Pampa, Texas; and four grandchildren. Services were held at the Walter Funeral Home, Elder Walter Wirebaugh officiating. Burial was in the Toledo Memorial Park Cemetery.

McMICKLE.—Mrs. Amelia A., daughter of Henry and Elizabeth Koontz, was born July 26, 1857, and died in Ottumwa, Iowa, on August 21, 1946, at the St. Joseph Hospital. She had been a resident of Ottumwa for the past forty years, and a member of the Reorganized Church since 1921. She was preceded in death by her husband and two daughters.

Surviving are four sons: George of Des Moines; Lawrence of Cedar Rapids; L. R. of Anamosa; and Glen A. of Ottumwa; one daughter, Mrs. I. C. Warner of Des Moines; ten grandchildren, and nine great-grandchildren. She also leaves two sisters: Mrs. John Foster of Hedrick, and Mrs. Alvira McMickle of Ottumwa. Services were held at the Lester Jay Funeral Home, Elder Myron LaPointe officiating. Burial was in the Brooks Cemetery near Hedrick.

VON DIECK.—Arthur, was born February 15, 1875, in London, England, and passed away on July 27, 1946, at Gary, Indiana. He was baptized a member of the Reorganized Church on July 14, 1940, and remained faithful to its teachings until his death.

He leaves to mourn three sisters: Mrs. Matilda Wiebers and Mrs. Maude Horne of Chicago, Illinois; and Mrs. John Sibert of Gary, with whom he made his home after the death of his wife. Services were held at the Giesens Funeral Chapel, Elders D. H. Smith and A. H. Tomlinson officiating. Interment was in the Walkerton, Indiana, cemetery.

GLENN.—Richard, son of Adam and Sarah Glenn, was born January 23, 1872, near Derby, Indiana, and passed away September 7, 1946, in Tell City, Indiana. He was married to Julia Harding on December 7, 1898; five children were born to this union. A son, Alma, and a daughter, Ruth, died in infancy. He was a member of the Reorganized Church for many years, remaining ever faithful to its teachings.

Surviving are his wife; two sons: Harding of Evansville, Indiana, and Leslie of Tell City; a daughter, Mrs. Jewelle Fisher, also of Tell City; his stepmother, Mrs. Mary Glenn; a sister, Addie Belle; a half sister, Houston Glenn; three half brothers: Weaver, Alma, and John Glenn; and four grandchildren. Services were conducted at the Finch Funeral Home in Tell City, Elder E. F. Robertson officiating. Interment was in the Harding Cemetery near Gerald, Indiana.

MAPES.—Franklin Alva, son of Frank and Zelpha Mapes, was born November 4, 1904, at Clearwater, Nebraska, and passed away on August 14 in Clearwater. On November 26, 1926, he was united in marriage to Sarah L. Smith; three daughters were born to this union. On August 5, 1946, he was baptized a member of the Reorganized Church, and helped in rebuilding the church home in Clearwater.

He is survived by his wife; three daughters:

Zelpha Mae, Shirley Lou, and Virginia Lee; his father, and stepmother. Funeral services were held in the school auditorium, Seventy Albert Loving officiating.

BEATY.—John William, was born October 17, 1880, in Kentucky, and passed away August 9, 1946, at Portland, Oregon. He was baptized into the Reorganized Church many years ago, and remained a faithful member throughout his life.

He is survived by his four daughters: Ora Freed and Myra Snively of Portland; Minnie of Medford, Oregon; and Gladys of Rawlins, Wyoming; one son, Roy Kinder of Colorado; three sisters: Mrs. Ora Kinder and Mrs. Nannie Yeoman of Missouri, and Mrs. Dora Hawkins of California; one brother, Nelby, of Missouri; and thirteen grandchildren. Funeral services were held August 13 in Portland. He was laid to rest beside his wife, who passed away in 1941.

OUTHOUSE.—Lovina Anettie, daughter of Mr. and Mrs. J. A. Smith, was born November 11, 1877, and died August 9, 1946. She was baptized a member of the Reorganized Church in 1897. The following year she became the bride of Francis Outhouse; nine children were born to this marriage. Mr. Outhouse and two daughters preceded her in death.

Left to mourn are two sons: Fred P., Southgate, California; and Levi H., Vancouver, Washington; five daughters: Mrs. Ortha Wills, Seattle, Washington; Mrs. Grace Davis, Vancouver, Washington; Mrs. Alice Stiener, Columbus, Ohio; Mrs. Dorothy Mapes, International Falls, Minnesota; and Mrs. Joyce Holm, San Bernardino, California. She also leaves ten grandchildren.

WALKER.—Nada, was born April 3, 1910, at Greenville, Michigan, and passed away September 7, 1946. She was a member of the Reorganized Church for many years, and was one of the leaders in the women's department of Belding branch at the time of her death.

She is survived by a daughter, Emily; her mother, Mrs. Bertie Guild; and two brothers, Robert and Hurley, all of Belding, Michigan. Services were held in the Belding church, with Evangelist William I. Fligg officiating. Burial was in the River Ridge Cemetery.

SELLERS.—Sallie Viola, daughter of Frank and Elizabeth Jones, was born September 3, 1893, near McKenzie, Alabama, and died at her home in McKenzie on the morning of September 14, 1946. She became a member of the Reorganized Church on August 26, 1906, and on February 15, 1913, was married to R. E. Sellers; two children were born to this marriage. For many years she suffered from arthritis, but despite the pain, she remained patient and cheerful, making her life a challenge to those who knew her.

She is survived by her husband; a son, Mahlen Douglas, of McKenzie; a daughter, Mrs. Avis Moore of Georgiana, Alabama; her mother, Mrs. E. A. Jones, and a brother, W. A. Jones, both of McKenzie; two sisters: Mrs. Pearl Brown, Owassa, Alabama, and Mrs. Lois Davis, Andalusia, Alabama. Funeral services were held at Pleasant Hill Church, Elder A. D. McCall officiating. Interment was in the Pleasant Hill Cemetery.

YAHNIG.—Henry Max, was born in Port Huron, Michigan, on November 9, 1879, and died of pneumonia on September 11, 1946, at the Veterans' Hospital in Wadsworth, Kansas. During the Spanish American War he volunteered to serve his country, and was with the Army thirty-three months. In 1910, he married Cora Woodall; one son was born to this marriage. Mrs. Yahnig preceded him in death in 1913. Three years later he was married to Florence Hall; three of the nine children born to this union have passed away. Mr. Yahnig was baptized into the Reorganized Church in 1920, remaining a faithful and devoted member for the duration of his life.

He is survived by his wife; five daughters: Mrs. Lillie Sutton, Palmyra, Missouri; Manon Yahnig, Carson City, Nevada; Mrs. Maxine Evans and Clara Yahnig, Independence, Missouri; and Dorothy Yahnig of the home; two sons: Luther, Carson City, Nevada; and David, Stewartville, Missouri; two sisters: Freda Placke, Somerset, Kentucky, and Olga Baese, Allardt, Tennessee; four brothers: Paul and Joseph of Somerset; Bruno and Albert of Allardt, Tennessee. He also leaves three grandchildren. Services were held at the Lyon's Funeral Home, Elder Orman Salisbury officiating. Interment was in the New Stewartville Cemetery.

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The Saints' Herald

Volume 93

October 12, 1946

Number 41



NIAGARA FALLS CHURCH CELEBRATES FORTIETH ANNIVERSARY
WITH PRESIDENT ISRAEL A. SMITH

THE MODERN CRISIS

By J. A. Koehler

New Horizons

Tourist's Eye Over Mexico - *By Bilaine Whiting*

The Saints Herald

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P. S.

* COVER PICTURE features the celebration of the fortieth anniversary of the church at Niagara Falls, New York, with President Israel A. Smith in the pulpit. President Smith wrote an account of this event, which was published in our issue of August 17, page 6. A photographer was engaged to make a picture, which came out very well, and identifying many persons prominent in the history of the branch.

* A WRISTWATCH purchased years ago offered, as one of its selling points, a dial with luminous hands and figures, "so you can see the time at night," said the salesman. He must have judged the buyer to be a kind of owl. Anyway, it seemed like a good idea and would make it unnecessary to carry matches. One expected the glow to last a year or two at most.

Today, nineteen years later, those tiny figures still glow in the dark—dimmer than they once did—and the hands can be seen in the positions, indicating time on blackest nights. What potent fuel in those little spots of paint, still burning slowly after all these years! What mysterious power to preserve its radiance so long! It is almost like faith—you can't see what sustains it, but must admit its power.

* SINCE Uncle Joe relinquished some of his molars to the dentist, he is despondent. "My main trouble used to be to get food. Now I also have trouble eating it. My front teeth are always biting off more than my back ones can chew." Much as he used to like them, he has had to give up popcorn and peanut brittle entirely.

* THE CRYSTAL BALL complex has taken possession of so many of the news review magazines as to render them almost useless as a record of events. They are so much more concerned with guessing what will happen in the future than with what has happened in the immediate past that they neglect the facts in favor of predictions. For information as to the facts, one must rely upon newspapers and radio. But radio messages cannot be stored for future reference, and newspapers are too bulky. The weekly magazines could perform a useful service here if they would. But they are so arranged that you cannot find a date connected with events. They so casually flip off the phrase, "last week,"—and what good will that be to the reader who wants to follow things? What we need is a good current history weekly that will throw the crystal ball and all its devotees into the trash basket—that will give dates and places. Such a magazine could be filed and consulted with satisfaction.

* SO MANY OF US can think of many ways to spend money, but of few ways to save or make it. There are thousands of faucets on the waterlines that empty the city reservoir, but only one channel to fill it.

Graceland Attendance

The Student Selection Committee of Graceland College has had a most difficult situation this year. This committee, made up of faculty members, was forced to postpone applications of about three hundred who sought enrollment, notwithstanding the total registration shows over a hundred more than ever before. Naturally, a number of factors were considered, no one of which was controlling, nor, on the other hand, a matter of caprice.

The tremendous surge of ex-servicemen toward institutions of higher education has taxed every college and university in America. In this significant movement, the National Government is the generous benefactor. The cost to the taxpayer will be felt for a generation at least, but the dividends in enriched citizenship will in the end amply repay the general public.

Thus we show our appreciation for the services rendered by these thousands of "GIs." And Graceland has its full quota of returned military heroes.

ISRAEL A. SMITH

EDITORIAL

The Key to the Peace

Russia

It has been said by prominent persons that Russia is the key to the peace. A few notes as to why this is so, and about Russia, may be of interest at this time.

Russian history is rather legendary until the ninth century. The central lands were occupied largely by Slavonic peoples, who had no central government, with Finns to the north, Greeks and Scythians around the Black Sea, Turks to the southeast, Lithuanians to the west, and a few others. Legend tells us that the Vikings—the fighter-warrior-explorers of the time—were adventuring along the rivers of Russia in search of trade and tribute in the ninth century. In 862, the people of Novgorod invited Rurik, a Scandinavian, to help govern them, as they felt incapable of organizing themselves. Rurik's brothers were delegated to rule other parts. Russia was developed as a trade route from the Volkhov River to the north, the Dnieper south to the Black Sea, and to Constantinople. Russia's ruling families were thus of Scandinavian origin. Olga, widow of Igor, was the first woman to rule Russia and was a very capable administrator; she was the first of the family of Rurik to become a Christian, and was baptized at Constantinople in 957. Christianity, however, did not become the dominant religion of Russia until Vladimir I, a grandson of Olga, came to the throne at Kiev; he became a Christian in 989. From that time, Russia was a conservator of the great Byzantine civilization, contributing many of her own qualities to it. This was very important because of the fall of Rome to the barbarians in 476. The Renaissance of culture

and learning in the fourteenth century was to find some of its best resources in what the Byzantine traditions had preserved.

Tragedy for Russia and for all Europe came in 1453 when the Turks captured Constantinople, shutting off the flow of trade and communication. The Dardanelles are the great natural outlet of Russia to the world. Since that year, the mordant hand of the Turk has lain across the throat of Russia, and it has been the dream of every Russian ruler to remove it. What Stalin wants is what Russia has always wanted, basically. He has been aggressive enough, it is true, to add some requests of his own.

The British Empire

Because modern empires depend so much upon trade, and because the Mediterranean Sea is the principal route linking Britain with the oriental possessions and sources of supply, the Dardanelles are very important to the British Empire. Should the present Russian government take possession and fortify the Straits, it would be a serious military threat to Britain. While the Russian people are friendly, their government has given the rest of the world a great deal of cause for apprehension and concern. Britain has found it a source of protection to keep the decadent Turkish power in possession of Constantinople, and to resist all Russian efforts to take over.

Russia has plenty of power and resources now. Possession of the Dardanelles would make her stronger. She has 180,000,000 people, now becoming industrialized. Such a power could overcome all other powers in the world. And, indeed, that has always been the frankly announced purpose of

Communism, reiterated by the present leadership.

The United States

We, as another of the three great world powers, are also vitally concerned in this situation. When our power is linked with that of the British Empire, we are about equal to the Russian power. Together, we can match the Russian strength, and check any tendency toward domination. If Russia should manage to break British power, the threat to ourselves is obvious.

It is said that the Russian people do not want war, which is unquestionably true, but not important in the situation. They will not be able to decide on war or peace. That will be decided for them by propaganda and other controls. The German people did not want war, and believed to the last they could avoid it while getting what they wanted. This is the common illusion.

The United States also has an interest in Palestine, in Iranian oil, and in prevention of Russian expansion into Mongolia, China, India, and the Near East.

Is Peace Possible?

These are the economic and political problems that block the road to peace. We do not gain much by blaming one nation or another for its interest in the problems. After all, national security and destiny are involved. When their safety is involved, peoples and nations will fight. Pacifism, of the Chinese and Hindu type, offers no solution to these problems. Most pacifism ignores them. The movement toward peace does not seem to be well served by most pacifistic endeavors. Emotional pacifism is impractical and impotent here.

Yet we must recognize that peace is both possible and desirable. It will not be easily attained. A Christian peace is the only kind
(Continued on page 16.)

Membership Statistics

THE CHURCH STATISTICIAN, Elder C. L. Olson, has addressed to the First Presidency his report of the baptismal increases in the various apostolic fields for the first eight months of 1946, set against the record for the same period in each of the four preceding years. It is very encouraging to note that in four of the seven apostolic fields we have better baptismal records this year than in any of the past five years, in two others we have the second best record in five years, and in the remaining field we have the third best record in five years. The baptismal gains in any area depend on many factors, and a graph of these gains usually shows considerable fluctuation. But it is a matter for congratulation when such uniform increases are reported, and when it is noted that the total gains for the domestic field show an increase of 20.5 per cent over the same period for 1945, and 4.9 per cent over the same period for the second best year since 1940. If every branch will see to it that missionary testimony is kept to the fore in the branch program and in the lives of the Saints, we can make this a banner year for missionary gains.

Many enthusiastic reports concerning the recent Institute held for the younger appointees are now coming to the office from these brethren as they return to their several fields. The Institute was indeed a heartening experience to which everyone who participated brought his distinctive contribution. But it was also a costly affair. One of the major costs was that the men of the ministry who were present at the Institute were not out on the firing line, extending the work. Of course, the Institute should result in more and better baptisms later on. But for the moment there will be a recession, except as those who think that our ministry ought to be trained for their work make a little

special effort to carry their share of the missionary load. F. H. E.

Human Life to Perish?

Sir James Jeans, the famous English Astronomer who died within recent days, was the author of *The Mysterious Universe* which was published in 1930. In a chapter called "The Dying Sun" the significant statement below was made.—Israel A. Smith.

Life of the kind we know can only exist under suitable conditions of light and heat; we only exist ourselves because the earth receives exactly the right amount of radiation from the sun; upset the balance in either direction, of excess or deficit, and life must disappear from the earth. And the essence of the situation is that the balance is very easily upset.

Primitive man, living in the temperate zone of the earth, must have watched the ice-age descending on his homes with something like terror; each year the glaciers came further down into the valleys; each winter the sun seemed less able to provide the warmth needed for life. To him, as to us, the universe must have seemed hostile to life.

We of these later days, living in the narrow temperate zone surrounding our sun and peering into the far future, see an ice-age of a different kind threatening us. Just as Tantalus, standing in a lake so deep that he only just escaped drowning, was yet destined to die of thirst, so it is the tragedy of our race that it is probably destined to die of cold, while the greater part of the substance of the universe still remains too hot for life to obtain a footing. The sun, having no extraneous supply of heat, must necessarily emit ever less and less of its life-giving radiation, and, as it does so, the temperate zone of space, within which alone life can exist, must close in around it. To remain a possible abode of life, our earth would need to move in ever nearer and nearer to the dying sun. Yet science tells us that, so far from its moving inwards, inexorable dynamical laws are even now driving it ever further away from the sun into the outer cold and darkness. And, so far as we can see, they must continue to do so until life is frozen off the earth, unless indeed some celestial collision or cataclysm intervenes to destroy life even earlier by a more speedy death. This prospective fate is not peculiar to our earth; other suns must die like our own, and any life there may be on other planets must meet the same inglorious end.

Across the Desk

FROM ELDER WILLIAM SCHOEPKE, of Hannover, Germany, we have a letter of recent date in which he says:

Please greet all members of the Presidency and above all the Apostle for Europe. Do you the church in America progress? I am leader of the branch at Gross Raeschen, a place which is situated in the Russian occupation realm. Our branch made progress also during the last terrible war. Many souls—around thirty—were baptized in the past five years. I regret that some young brothers who served in the German Army are in prison. Please send news of the last General Conference.

I. A. S.

OFFICIAL

Appointment of Bishop's Agent Northern Saskatchewan District

Notice is hereby given of the appointment of Brother E. W. B. Baker, 1117 Avenue A North, Saskatoon, Saskatchewan, as Bishop's Agent of the Northern Saskatchewan District succeeding Sister Grace Beckman, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Baker at the above address.

We take this opportunity of expressing our appreciation to Sister Beckman for the service that she has rendered in this office.

We have also appreciated the support given by the Saints to Sister Beckman during this period of her service and take this opportunity of commending Brother Baker to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,

By G. L. DELAPP.

Approved
THE FIRST PRESIDENCY
By ISRAEL A. SMITH

Success as Shakespeare and Sophocles understood it is the persistence of man's potential nobility in the teeth of circumstance, and up to tragedy and beyond it.—Henry Seidel Canby.

Blue Pencil

Notes

Commotion and Confusion

"All things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."—*Doctrine and Covenants* 85:25.

A VOICE FROM THE HEART OF EUROPE

Daily the press and almost hourly the radio brings us reports of commotion and confusion at home and abroad. For various reasons two such reports linger in mind. First, is an extract from a speech made by Winston Churchill at the University of Zurich, Switzerland, rather recently. Churchill has lost none of his talents for vivid and powerful description. Speaking of the present situation in Europe, he said: "I wish to speak to you today about the tragedy of Europe. This noble continent, comprising on the whole the fairest and the most cultivated regions of the earth, enjoying a temperate and equable climate, is the home of all the great parent races of the western world. It is the foundation of Christian faith and Christian ethics. It is the origin of most of the culture, art, philosophy and science, both of ancient and modern times." Against this background of past glory and achievement, Churchill then went on to paint the present picture of "a vast, quivering mass of tormented, hungry, careworn, and bewildered human beings, gazing at the ruins of their cities and scanning the dark horizon for the approach of some new peril, tyranny, or terror."

A VOICE FROM THE "HEART OF AMERICA"

The second item from the press referred to in the beginning of these

notes is from the *Independence Examiner*, September 11, editorial department. The *Examiner* is published in the region that is often spoken of as the "Heart of America," and in the home town of the President of the United States. The editor, Mr. William Southern, Jr., speaks of himself as a "Kentucky born Democrat." He has come to look at things realistically, without too much regard for party policies. To some degree he may be able to speak authoritatively about the confusion in the heart and mind of America. We quote:

It is no wonder the people of the country are bewildered and wondering what is going to happen next and how.

We go to the market and discover the meat shelves bare. We have the money to put up a new building which is needed and discover that we cannot get the materials and run up against the government at every corner . . . We want somebody to do something and are willing to pay and then have to go out and do it ourselves. We hear about strikes and ultimatums and are amazed to be told that a few men have the power to stop the orderly processes of living. We are held up at the point of a gun and our money taken away, and the public is held up at the point of a gun and told to do this or that or else we will have no public transportation, no ships to carry freight, no railways to operate. We are told to pay whatever is asked and like it. No wonder we are bewildered.

Then, as in Missouri yesterday, the leaders of the Democrats and the Republicans meet in the same building on the same floor and pass what they call political platforms. The Democrats endorse everything which has been done for twelve years at Washington and in Missouri, and the Republicans condemn everything that has been done by the Democrats. . . .

We are unable to give the answer. We go along quite helpless and are not certain what we should or could do about the matter. This paper would like to be able to tell you, but we know very well you would not agree, and we also know that we might be wrong. We are going somewhere, and we do not know where or when.

Meantime the usual activities in the big cities are threatened, ships are at the docks loaded and unloaded, no meat on the shelves, officials asking "please do not do" this to us and shirk a fight. Agreeing to outrageous demands and paying.

Plenty of money everywhere and more being printed every day.

What are we going to do about it? We do not know and it would be useless to tell you if we did.

A VERY SICK WORLD

During or shortly after the First World War, Sir Philip Gibbs said, "The world is very sick, and it may be a sickness unto death." Today the infection, the fever, the delirium, the insanity of two world wars have left the world all but bankrupt physically, spiritually, morally.

A present-time view or a short look ahead might well leave people hopelessly pessimistic, as many are just now. The long-time look ahead brings hope to those who believe in God and Christ, in the gospel, and in the final triumph of righteousness. The world is sick. A prophet one time said, "Is there no balm in Gilead; is there no physician there?" A Physician did visit humanity, bringing a health program. He has promised to come again "with healing in his wings."

Those who believe in the Great Physician may themselves escape spiritual confusion and find sanity and a degree of serenity. In the midst of the violence and hate and fear and greed that trouble humanity, abroad and at home, they may work for peace and righteousness. The Great Physician has left some instructions and promise to aid us while we wait for him to come:

"Let not your heart be troubled ye believe in God, believe also in me . . . I will come again . . . I will not leave you comfortless . . . Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid."—John 14.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21: 28.

ELBERT A. SMITH.

Must It Always Require Adversity

To make us answer the call of duty in

Leadership Training?

Thelona D. Stevens

offers the service of the Department of Religious Education to help local congregations meet this perennial problem.

When our nation was forced to enter the recent world-wide conflict, and many of our local and district leaders and workers were called to the colors, it was easy to see that usually there were not other leaders immediately available. All too often it was apparent we would have to "grow" replacements.

In that first year of war, the Department of Religious Education offered what was termed "An Emergency Leadership Training Program." Registrations poured in. The country was at war. The country was taking our leaders and teachers to war. We, at home, had to rally to the cause of the gospel, or there would be catastrophe on the church front! And rally our members did. Hundreds of them took over new duties and enrolled in "emergency" training courses to help them perform these duties creditably. The immediate emergency was met bravely; adjustments were made, and the work carried on, albeit in many instances under difficulties.

IT IS STILL AVAILABLE

The Department of Religious Education followed this "emergency" training with the present more stable LEADERSHIP TRAINING CURRICULUM plan, designed to round out and amplify the training of all those who participate in church activities. As the war continued, hundreds continued to prove their desires to grow in knowledge by their faithful development through study. Our files contain many stories of how this development came through almost superhuman effort, despite the burdensome demands of those war years.

Our files tell stories, too, of some of our young people who, being uprooted from home and church ties, felt keenly their lack of a "firm foundation," and who set about correcting their lack of knowledge through correspondence study. One such was Brother Eldon B. Hart,

who kindly wrote something of his experiences in this respect, which was published in the *Saints' Herald* of June 22, this year. His experiences and reactions prompted the following letter from Brother Jac. M. de Wild, of Rotterdam, Holland:

Dear Friends:

With much interest I read the articles in the *Saints' Herald* concerning Leadership Training. Being the youngest elder in the Rotterdam branch and for several years the youngest member of the priesthood, I have very often felt that many troubles would never have come if the priesthood had been instructed in a better way. Therefore, my request is to send me study material to become an inspired leader and to open the way for our branch to the green pastures.

Brother Eldon B. Hart wrote that a war was necessary for him to realize what a great and wonderful church this is. I had the same experience when I was forced to labor during two years in Danzig, Germany. There I felt the worth of the church and a great desire came, when the Lord granted it to me to serve more and better than I did before.

But though the church in Holland is the same as in Independence, and other places, there is much difference. We never have priesthood training classes. We never had a reunion or a youth conference. I don't want to write about all we don't have. We have the same gospel, and when the general church is going on in every field of education, we will find plenty of work to do. I'm convinced our boys and girls are willing. All members of the church are willing. We don't look at what we don't have, but are looking at what can be done. We need instruction, and as long as we don't have a (general) church leader among us, we want to train ourselves. May you understand what we are needing and help where possible.

May the church go onward with a fine group of devoted people who are prepared for their life task, is my desire and daily prayer.

Sincerely yours,

JAC. M. DE WILD.

Millinxstraat 63a
Rotterdam - Zuid
Holland

War did impress upon many of our young people the value of the "pearl of great price" which had been so lightly carried by many before that experience, and a number of those so impressed made

resolutions that they would do more about it when released from military service. Indeed, some of them while yet in the service (some of them of the priesthood) became keenly aware that the postwar demands would in many respects be greater than those of the war years, so far as the church was concerned, and so utilized available hours for preparation for their part in the church in a world engaged in peaceful pursuits.

ARE WE READY?

We are not at war now. Some have relaxed, but not those with the real vision and mission of this church, for our goal has not been reached, Zion has not yet been built, the peoples of all the earth have not yet heard the story of Jesus. Many longed during the war for a time of peace when the gospel might be taken to far away nations. That time is here. Peoples of the world are hungering for Christ's message, and we could take it—if we were sufficiently well prepared. An unprepared people can't do it. A people uneducated in the history, doctrine, philosophy of this church can't do it. A people uneducated in the Scriptures as contained in the Three Standard Books of the church can't do it. We must *know* the gospel—through study, application, and personal testimony—before we can effectively pass it on to others.

It is often very revealing to stop and take inventory. Who is carrying on the local work in all its phases? Where do I fit in? Am I doing my best? Am I studying and preparing to do better? Because of my efforts will the church be the better prepared to take the gospel to "all nations, kindreds, tongues, and peoples"?

HOW SHALL WE RESPOND?

In this choicest of lands, richly favored of God, our opportunities are boundless, chiefly those of the gospel. Our Holland brethren and others in far distant lands, are carrying on bravely with, oh, so much less than we enjoy. But let us remember God has not favored us with these rich blessings without responsibility to him commensurate with our talents and opportunities. He gives us talents and the chances to develop them, not only to work out our own salvation, but to assist him in showing others how to work out their salvation also.

Our experiences during the summer just past have been rich in reunions, youth conferences and camps, priesthood training classes, retreats, institutes, etc. What are we going to do now? Shall we call ourselves *finished products*, or shall we avail ourselves of yet added

The Character of the MODERN CRISIS

By J. A. Koehler

Number 6 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

THE YEAR 1946 is not the first time man has had a burden of troubles. When one single epidemic took a toll of nearly 50,000,000 lives, as the Black Death did in the fourteenth century, and nothing could be done about it, man had more than enough trouble on his hands. When famine stalked the peoples of almost every land, and people gave up the fight for existence in despair, man had more than enough trouble. Our forefathers did not need to make trouble for themselves as we do, for troubles not of their own making continually plagued them.

That means that some things which troubled man in the past do not trouble him in the present. When normal women are about to become mothers today, they do not make rendezvous with death. A single season of famine need give us no worry at all. For we are not the victims of blind forces, as were our forefathers. Louis Pasteur, Michael Faraday, James Hargreaves,

opportunities for improvement and development for greater service? There opens now to us a new church school year, a new winter season, a new opportunity of study individually, a new chance to interest friends in class study—a new chance to prove to ourselves and to God that we need not be driven by war and adversity to grasp the opportunities which are again ours to be "workmen unashamed."

The Department of Religious Education, The Auditorium, Independence, Missouri, awaits your inquiry, problem, or request for direction and helps for mapping out a study program.

and many other geniuses have shown us what to do about it.

BUT paradoxical as it might seem, the more light natural science shed on one category of earthly problems, the more difficult another category of problems became. I speak, of course, of social problems not of social techniques, but of the ethics of human living together.

When we ask why the problem of life in society has become more acute as the power to live has increased, the answer which comes to us from every quarter is: because we are either indisposed or unable to make the moral or ethical adjustments required by the changes that have taken place in economic life as science and the practical arts advanced. Our social world masteries—which are at bottom moral improvements—have not kept pace with our physical world conquests.

In some places, in respect to personal morality, we have lost ground; and for the very reason that, as industrial affairs developed, as peoples, we did not gain moral ground. If you have ever lived in New York City, you should know what I mean.

In truth, the state of personal morality is such that one can hardly be a church man and escape the admonition of its preachers and teachers to "live closer to God" whatever that may mean to different people. Surely it must mean that even religion in the modern world faces a difficult problem. Indeed

religion in the modern world seems to be facing its own crisis.

WHAT IS THE CHARACTER of that crisis? If the emergence of the social gospel within the century has meaning, it is a social world, and, specifically, a moral world crisis. For the teacher of religion himself, the teacher of a men's Bible class, for instance, dares not, and he cannot open up, of his own free moral will, the picket line he has helped to form, to let his brother pass through, so that, by his own industry, he may provide his children with bread.

IN Jesus' day a person was really free to give a stranger a "lift" on the highway of life. Are you really free to do that today? Not so long as the stranger may be a gunman who will leave you lying dead in the ditch out of which you would lift him. At almost every turn in the road of life there are highwaymen who are obstacles to "a closer walk with God."

I may be mistaken, but I believe there are many businessmen, as well as politicians and others, whose circumstances make it next to impossible for them to walk "closer to God." In an acquisitive society, in a society where everyone is out to get what you have in your pocketbook, in an every-man-for-himself society, the businessman could not fulfill his duty to his dependents to secure them against times of want, much less could he survive the vicissitudes of business life, if he did not play the game of money-getting. If he paid out for labor as much as he could hope to receive from the sale of its products, one day he would have no money with which to hire labor; not in the kind of society in which we live. And that means, does it not, that in character the modern crisis is distinctively moral?

THERE ARE MANY CIRCUMSTANCES which witness that the crisis of

the modern world is moral. The prevalence of marital infidelity, of juvenile delinquency, of idling, of crime, of law evasions, of political graft, of betrayals of relatives and friends, of degrading entertainment, of deceptive advertising, of loneliness and politics and unfair play even in religious circles—a hundred facts bespeak a modern-world moral crisis.

But let us give attention to the moral crisis as distinctively institutional, communal, social. Call it civil, if you wish, for it is certainly a crisis in civil government.

Government is the only means which peoples can employ to promote their peace, their prosperity, and their happiness; it is the only means of preserving public order, of promoting communal efficiency, and of administering economic justice. And to do that, government itself must be orderly, efficient, and just; it must be ethical.

THE MOST BASIC or fundamental of all moral rights which pure government is designed to honor are (1) the right of every people to real freedom to conduct its own internal affairs, each in ways of its own free choosing; and (2) the right of all persons—or should we say the right of all citizens, to possess each his own soul: the right of real personal moral freedom; the right of each individual to be as free as all other individuals (which means to be *really* free) to put the impress of his personality upon the life of his people; the right of equality of economic opportunity (which is a right to the means of exercising that right); the right to be assured that the common heritages of all shall not fall into the hands or come under the control of some; and the right of each to reap in the full measure of his sowing—call that sowing his industry, thrift, ingenuity, etc., if you wish.

In previous articles I have mentioned the misbehavior of the peoples of the past, which made the

moral problem for the peoples of the present. We call that problem a moral crisis for two principal reasons:

(1) Because governments (if they were *pure* governments, we would say “peoples”) cannot take away from persons even the things which belong to peoples by moral right, but which persons have come to possess by legal right and, for the most part, by honorable means, without being immoral, unethical, or unjust, itself.

(2) Because government (which may never be more highly moral than the people themselves) does not have a moral will to “redeem the land” (as the modern prophet put it), to restore to the people the savings of their social industry, and to honor the common moral rights of all peoples and persons.

In other words, peoples themselves are unfit to make the ethical turns in the highway of life, or to make the moral decisions, that would save them from social disaster, or, as religion puts it, from spiritual death; which means that the moral crisis is distinctively institutional; It is communal; It is governmental.

One of the reasons the moral crisis is distinctively communal is this: the evils in which men from beginning to end have indulged have come to be the warp and woof of the social fabric; they have come to be the essence of our economy; they have come to be institutionalized. And it is a real crisis for one of three reasons of which we should never lose sight: because (1) the people are unable to make the necessary ethical changes in the social constitution, which would involve them in the task of setting themselves free from the domination of their political masters; or, (2) they are unable to hold the moral gains they make from time to time, and are unable to keep a new family of incompetent functionaries from taking the place of the old; or (3) there is no communal moral consensus and, therefore, no moral will

to make the necessary ethical changes in the social constitution. All of which adds up to what we have already said, which is that the moral crisis is communal.

It is a real crisis because it is dangerous to attain social objects through force in this stage of physical world progress, yet, at the same time, there seems to be no other way of attaining them.

Every American should know of the labor-displacing effects of technology in our American economy. In our way of life, technology is an immediate cause of wholesale unemployment, because it produces more goods than our way of life will permit the persons who need those goods to purchase. And out of that simple fact arises our recurrent business or industrial crises.

What can we do about it? Well, the conclusion reached by a whole galaxy of brain-trusters, is this: to compensate for the labor-displacing effects of technology in our economy, it is necessary to use labor to make preparation for and to carry on warfare. In that way only—unless we wish to plunge ourselves into even greater evils—can employment for all be provided. If that is true, as it seems to be, do we not face a real moral crisis which is distinctively institutional, communal, governmental?

It seems that peoples had sold their birthrights to persons for messes of pottage, the eating of which is the cause of other troubles.

More than a century ago the modern prophet said what the ancient prophets had said over twenty centuries earlier, which is that the whole family of nations was headed with dead certainty for just such a crisis of human relations, or a crisis of government. What to do about it? To reveal what the modern prophet says to do about it is the purpose of this series of articles.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain; and only faith can do it.—J. G. Holland.

Worship Suggestions for November

By Leola Sheppard

(These worship suggestions were submitted by Sister Leola Sheppard, who volunteered to write them, in spite of the fact that she is hospitalized in Pittsburg, Kansas, suffering from an incurable disease. Doctors tell her that she probably will not live until the first of the year. Yet, she is writing the worship suggestions also for the month of December. The use of her waning strength in doing something for the Master is an example to all.)

Sister Sheppard is in her early twenties, and is the mother of three small children. Those using these services might well offer a prayer in her behalf.)

Theme for the Month: LESSONS IN GRATITUDE

November 3, 1946

Theme: GRATITUDE FOR PIONEERS

Call to Worship:

O God, beneath thy guiding hand,
Our exiled fathers crossed the sea;
And when they crossed the wintry strand,
With prayer and psalm they worshipped thee.

Thou heardest, well pleased, the song, the prayer.

Thy blessing came, and still its power
Shall onward, through all ages, bear
The memory of that sacred hour.

—Leonard Bacon.

Hymn: "Faith of Our Fathers," *Saints Hymnal*, 291.

Prayer of Gratitude.

Hymn: "God of Our Fathers," *Saints' Hymnal*, 426.

Talk:

When we speak of pioneers, especially in the month of November, our minds go to those early pioneers who crossed the waters to come to America, that they might have the religious freedom they desired. Soon, in the history of America, we find other pioneers, those who pushed westward with their families and settled the frontiers, helping America grow. A pioneer is one who goes before and prepares the way. In church history, we have our pioneers. They have things in common with the others. A desire for a better way of life and the faith, the courage, and the perseverance to gain it.

Our people feel pride and gratitude when we think of the early pioneers of the church. (At this point tell the story of someone—or group—who pioneered. *The Story of the Church*, by Inez Smith Davis, chapters 10-16, is an excellent source from which to choose a story of this character.)

Poem Prayer:

Dear Father, our gratitude goes out
To those many brave pioneers
Who braved the hardships, prepared the way
In our country's earliest years.

For the early saints who led the way;
We follow still the paths they made.
Our heartfelt love and gratitude
On memory's beam are humbly laid.

Dear Father, help us to worthy be
Of the heritage freely given,
That we may greet these pioneers
And proudly mingle up in heaven.
—Leola Sheppard.

Theme: GRATITUDE FOR COUNTRY AND PEACE

Call to Worship:

"Our help is in the name of the Lord, who made heaven and earth. . . . O come, let us worship and bow down; let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

Scripture:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof."—Deuteronomy 33: 13-16.

Hymn: "For the Beauty of the Earth," *Saints' Hymnal*, 18.

Prayer:

Let us give thanks that we still know
A free and tranquil sky,
That we have food to last this day
Enough to satisfy.

Let us give thanks that we have yet
Earth's clear serenity,
That we have men who lived and died
For us and liberty.

Let us give thanks that we do live
Where freedom reigns and right,
That children play and sleep unharmed
Throughout the day and night.

Let us give thanks that we may pray
In your way or in mine,
That we may talk to God each day
And know his love divine.

Let us give thanks that we have time
For sun, and stars, and dew,
And know if we have faith in God
Peace surely will shine through.
—Claire E. Britt.

Hymn: "O Beautiful for Spacious Skies," *Saints' Hymnal*, 418.

Talk:

Americans have always been thankful that they live in America. The Puritans left a comfortable way of life to come to America. They were strangers in a strange land. They had many adjustments to make. They fought disease and starvation. The poorest family in your town enjoys things the Pilgrims never knew. Still they reveled in their freedom, and gave thanks. Down through the years, even during years of war and depression and war again, we have always been glad we lived in America. Each year, during November, we are reminded to give thanks for our many blessings and always we give thanks for our country. This year we also give thanks that our American boys are not fighting. Though many are still away from home, the danger is not great. We look forward to the day when all Americans can return home.

Lord, while for all mankind we pray,
Of every clime and coast,
Oh, hear us for our native land,
The land we love the most.

Oh, guard our shores from every foe;
With peace our borders bless;
With prosperous times our cities crown,
Our fields with plenteousness.

Lord of the nations, thus to thee
Our country we commend.
Be thou her refuge and her trust,
Her everlasting friend.

—John Wreford.

November 17, 1946

Theme: GRATITUDE FOR OUR OPPORTUNITIES

Call to Worship:

Look to this day
For it is life, the very life of life.
In its brief course lies all the varieties and realities of your existence;
The bliss of growth; the glory of action; the splendor of beauty;
For yesterday is already a dream, and tomorrow is only a vision;
But today well lived, makes every yesterday a vision of hope.

Look well, therefore, to this day!
Such is the salutation of the dawn!

—From the Sanskrit.

Hymn: "Hark! the Voice of Jesus Calling," *Saints' Hymnal*, 344.

Prayer (for recognition of the opportunities of the day, and for diligence to the cause of Christ.)

Scripture:

"O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at that last day; therefore, if ye have desires to serve God, ye are called to the work, for behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."—*Doctrine and Covenants* 4: 1.

Talk:

They are wrong who say that opportunity knocks but once. Opportunity is all about us. It is our fault alone if we do not do something worth-while each day. The opportunities to do good that we ignore or cast aside are often picked up by another who is thankful for the chance to do what we might have done ourselves.

BEGIN TODAY

Dream not too much of what you'll do tomorrow;
How well you'll work perhaps another year;
Tomorrow's chance you do not need to borrow—
Today's is here.

—Author Unknown.

Inspirational Poems:

This I beheld, or dreamed it in a dream—
There spread a cloud of dust along a plain;
And underneath the cloud, or in it raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A Prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—"

News Briefs

Rich Hill District Conference

The Rich Hill, Missouri, district conference was held September 21 and 22, with District President William Patterson in charge, assisted by Elder John Deller. Apostle Paul M. Hanson represented the general church, and was the speaker at both the Saturday evening and 11 o'clock Sunday services. A fifteen-minute devotional, presented by several violinists from Butler, preceded the Sunday morning classwork. At 9:15 a prayer service was held with Apostle Hanson and Elders William Patterson, John Deller, and C. C. Martin in charge. Lunch was served at noon in the church annex. The Butler Orchestra gave a brief concert in the afternoon, followed by the 2 o'clock business session. After the reports were read and approved, plans were discussed for raising the remaining \$1,000 necessary to equip the new reunion grounds. An offering of \$118.64 was taken, and the rest will be provided by the individual branches. Delegates to the 1947 General Conference were appointed. The names of Delbert Smith and Robert Simmons were approved for ordination to the office of priest. New officers elected for the coming year are Mildred Ingram, director of religious education; Dale Crown, secretary-treasurer; and Leroy Beckham, young people's leader. An ordination service was held immediately after the adjournment of the business meeting.

—Berdine McCollam, reporter.

Los Angeles, California

Central Los Angeles Congregation

Pastor, Garland E. Tickemyer

It was with genuine regret that Central Los Angeles branch bid good-by to Pastor and Mrs. John Blackmore. The Blackmores had been at Central for over six years, and had won the love and respect of the congregation. Elder Blackmore will be remembered for the beautiful worship service he developed, for the quietness and reverence of the meetings, for the inspiring sermons and stimulating forums which he conducted. Most of all, he will be remembered for his kindness to those in need, to the sick and sorrowing, for his tolerance and good judgment, and his patient understanding toward those who disagreed with him. Sister Blackmore will be remembered as a loyal church worker and devoted wife. To show their gratitude, the members of Central congregation held a reception for the Blackmores before they left. At the close of the program, Cyril Wight read a letter of appreciation from the

www.LatterDayTruth.org

That blue blade that the King's son bears—
but this
Blunt thing—" he snapped, and flung it from
his hand,
And lowering crept away and left the field.
Then came the King's son, wounded, sore
bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it and with battle shout
Lifted afresh, he hewed his enemy down,
And saved a great cause that heroic day.
—Edward Rowland Sill.

Like the star
That shines afar
Without haste
And without rest,
Let each man wheel with steady sway
Round the task that rules the day,
And do his best!
—Johann Wolfgang von Goethe.

Hymn: "Lord, for Tomorrow and Its Needs,"
Saints' Hymnal, 276.

November 24, 1946

Theme: LET US SHOW OUR GRATITUDE

Call to Worship:

GRATITUDE

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day,
Who sent us stronger on our way,
For friends who shared the year's long road,
And bore with us the common load,
For hours that levied heavy tolls,
But brought us nearer to our goals,
For insights won through toil and tears,
We thank the Keeper of our years.
—Clyde McGee.

Hymn: "Come, Ye Thankful People, Come,"
Saints' Hymnal, 428.

Prayer.

Scripture:

"Behold, this is a choice land, and whatsoever nation shall possess it, shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ."—Ether 1: 35.

Talk:

We have talked of gratitude this month. We are grateful for the early pioneers of our land and our church. We are grateful for the country in which we live and the peace we enjoy within its borders. We are grateful for the opportunities our way of life affords us. God expects us to show our gratitude. His promises are dependent upon "if's." "If they will but serve the God of the land, who is Jesus Christ." When we count our many blessings, we feel a desire to show our gratitude through service, in word and deed.

YOUR MISSION

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready to command;
If you cannot toward the needy,
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple
Sitting at the Savior's feet.

If you cannot be the watchman
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties
You can do what heaven demands,
You can be like faithful Aaron,
Holding up the prophet's hands.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

—G. M. Grannis.

Hymn: "Rise Up, Oh, Men of God," *Saints' Hymnal*, 210.

STANDARDS FOR A STEWARD

The purpose of this four-page outline is to assist church members to qualify as stewards with the vision and the ability to achieve the great goal of Zion. It sets forth the solid foundations upon which we may develop as stewards.

It is hoped that this tract will be used for individual study, sermon material, and organized class study. The scriptural references are merely suggestive and may be greatly expanded by anyone who is desirous of doing so.

These standards have been prepared prayerfully and studiously over a considerable period of time. They have been given careful consideration in meetings of the Order of Bishops and are published with the approval of the Presiding Bishopric. The price: 10 for 25c; 25 for 60c; 50 for \$1; 100 for \$1.75.—Herald Publishing House. Advertisement.

The River Jordan

By Nelson Glueck

For those who read this book the river, its valley, the ancient cities along its course, and the events of sacred history will become vividly real. This is an illustrated account of the earth's most storied river. \$3.50 Herald Publishing House Advertisement.

congregation, and presented them with a purse of money. When they left for their new home and pastorate in Omaha, Nebraska, a group of Saints were at the train to wish them Godspeed.

A similar group welcomed the new pastor, Garland Tickemyer, his wife, Hazel, and their two sons, when they arrived from Independence, Missouri. A reception will be held for them on the evening of October 1.

Seven young people from Central Los Angeles congregation will attend Grace-land this year; they are Roland and Robert Inlow, Bob Michener, Bob Sheetz, Betty Ballard, Marilyn Benton, and Jo-
anne Gray.

Portland, Oregon

Southeast Portland Branch

Pastor, B. J. Peters

The branch business meeting was held on September 20 under the supervision of District President J. L. Verhei. Elder Ben J. Peters was reinstated as pastor, and Lillian Livingston as church school instructor.

The women of the three Portland churches have been supervising a father and son banquet each month; Southeast Church will entertain the group in October.

Howard Decious has returned to his home in Portland after serving with the armed forces in Japan. Members of the branch were saddened by the loss of two faithful workers, John M. Beaty, who passed away August 9, and Lysle E. Kinni, who died September 8.

—Myra Snively, reporter.

Independence, Missouri

East Independence Congregation

Pastor, Wynne Jones

Speakers during August and September were Anthony Black, Victor, Van, and Cecil Talcott, Eugene Theys, Orlin Crownover, Alma Andrews, Wynne Jones, Lyndon Wagener, and Thomas Thatcher, Sr.

On July 12 the League sponsored a party at the Gaulter home. Admission was a penny for each inch around the attendee's waist; \$20 was taken in. Another \$25 was raised at an ice cream social on the evening of August 27. The proceeds from both projects were applied to the building fund.

The annual business meeting was held August 15 with the following officers being elected for the coming year: Max Thorne, custodian; Victor Talcott, church school director; Naomi Gaulter, young people's leader and publicity agent; Katie Hale, women's leader; Eunice Estes and

Ollie Smith, counselors; Vida Heide, Blue Bird supervisor; Virleen Carver, young matron's leader; Elsie Sutterfield, director of music; Rena Friend, historian and librarian; and Doris Clements, secretary. The building committee consists of Bob Moran, Jim Stowell, Lyndon Wagener, Ralph Crabb, Lloyd Pyper, Harry Friend, J. M. Wagener, Frank Minton, Tom Thatcher, Jr., Katie Hale, and Virleen Carver. At a preceding business session, Wynne Jones was appointed pastor to succeed Iven Clothier, who had served for the past two years. Elders T. W. Thatcher and Van Talcott were selected as counselors, and Lyndon Wagener as bishop's agent.

The women's department gave a basket supper on the church lawn for Pastors Clothier and Jones; Alpha Bickle was in charge of the program. The young matrons and older women have planned a full year's work and will make year-books for each group.

—Naomi Gaulter, reporter.

Lamoni Stake

Riley Center Mission

Pastor, Albert Haynes

Riley Center Mission was organized a year ago in a rural schoolhouse. Since then, the membership has increased from fifteen to twenty, including two elders and two priests. Not numbered in the present membership are eighteen children of the pre-baptismal age.

Funds to improve and furnish the building have been raised by various methods. One family sold excess garden produce and contributed the money to the church; the men of the group put up hay on shares, which will be sold to help finance the project.

A 4-H club, church-sponsored, and women's department have been organized. Special activities for the children and young people, including a hayride, ice-cream social, Halloween and hard-time parties, have been held.

Missionary Don Harvey conducted a series of missionary meetings last fall, and also visited in the homes of both members and nonmembers. Many of these families have attended church services since.

—Ruth M. Haynes, reporter.

Des Moines, Iowa

A series of priesthood meetings have been conducted recently by District President Frank A. Fry. The high point in this training program was the institute held in Des Moines on September 21 with Apostle Arthur Oakman and Bishop H. L. Livingston conducting classes in the morning and evening. A priesthood

prayer service was held September 22; Apostle Oakman gave the 11 o'clock address. The annual business meeting and district conference were held in the afternoon. Elder Frank Fry was re-elected district president, with Elders Ralph Wicker and Harold Cackler as counselors. Twelve men have been ordained in the district during the past year. Missionary services have been held recently by Sev-enties Roscoe Davey and Don Harvey.

—Cora Wildey, reporter.

Indianapolis, Indiana

Pastor, Lloyd Cleveland

Following the southern Indiana re-union, which was held at Riverdale Park in Mitchell, Indiana, Patriarch F. A. Smith and Elder E. F. Robertson visited Indianapolis branch. Only a few changes were made in the roster of officers this year. Aaron Coonce and Carl Humphrey are now associates to Pastor Lloyd Cleve-land. Charles Nolan is the rural pastor. Marjorie Coonce was chosen women's leader, and Hazel Pace, head of the junior church school. At the district conference held in Byrnsville on September 21 and 22, three Indianapolis men were ordained to the priesthood. They are Aaron Coonce, elder; Lucien Holland, deacon; and Vernus Collins, of Center-ton group, priest. John Thompson, formerly of Evansville, is to be ordained a teacher in the near future.

Indianapolis branch again conducted a concession at the Indiana State Fair and cleared \$2,000. Manda Thompson of New Albany and Mrs. Ockley Davis of Fredericksburg assisted in managing the project.

Arthur Gage, Jr., who is in the tuber-cular hospital, is showing a marked im-provement. For those wishing to write him, the address is Sunnyside Sanitarium, Indianapolis, Indiana.

—Rebecca Nolan, reporter.

Hearne, Texas

Pastor, Merrill Mitchell

The church building, which is in the process of being remodeled, is nearing completion. The entrance to the main auditorium is finished, with the excep-tion of placing the two stained-glass win-dows; the church school rooms have yet to be finished inside. A show, sponsored by the Bryan group, was given recently to raise funds; readings and spirituals were an important part of the program, with prizes being awarded for the best per-formances. H. E. Winegar recently con-ducted a series of meetings; on both Sun-days a basket lunch was served. Brother Winegar is from San Antonio.

—Aline Dotson, reporter.



We're Watching . . .

the mail for comments. If you like what has been printed in "New Horizons," we want to know about it. If you don't like it, hmmm—write us anyway. A penny postcard will do it.

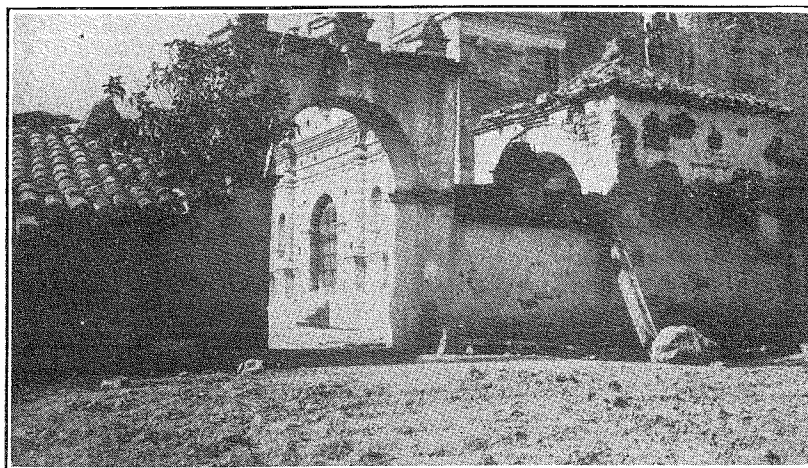
New

Tourist-Eye View of Mexican Catholicism

By *BILOINE WHITING*

After visiting the bullfight and Xochimilco, churches are next on the Mexican tourist's itinerary. Some visitors go to worship, others to admire the miles of paintings, but the multitudes go out of pure curiosity. That was our motivating force, I'm afraid, but we hadn't been in Mexico long before we found the church to be one of the most difficult of all south-of-the-border puzzles for our rational northern minds to solve.

Essentially all of the churches were Catholic, yet American Catholics wouldn't recognize some of the ordinances performed in Mexican churches. Nationalism was so



strong in religion that one devout Catholic from the United States was forcibly ejected from mass.

Every hamlet, no matter how isolated, has several churches. An extreme example of this is Cholula, a small village of adobe houses and carefully tended fields. Cholula boasts a church for every day of the year and all of them different, with one even approaching cathedral dimensions.

According to the history books, many of the churches were built under compulsion by slave labor, yet, far from being driven to religion, the Mexicans showed a devotion unparalleled in any country. The hold of the church on the Indian is so powerful that he can neither be born, nor die, nor live—now or forevermore—without its sanction and ordinances.

One explanation for this is that the Indians are not a reasonable people; they are spiritual and emotional. Their ancient worship of

idols has been neatly shifted to the person of Christ, the Blessed Virgin, and their own local saint. Often the transfer has been made with only a slight change in ceremony. In the heart of the Indian, his own village virgin is best; he tells enormous tales of her prowess and engages in fierce competition with other villages in the beauty of his churches.

Our visits to the churches gave us contradictory pictures that wouldn't come into focus. As, for instance, the beautiful church we visited at Guadalupe—by far the most sacred shrine in Mexico. Guadalupe is to the Mexicans what Mecca is to the Mohammedans or Jerusalem to Jews and Christians. Here in this palace of gold leaf knelt penniless beggars and undernourished children, who rose from their knees to place their last pittance in the rich coffer of the

Here Is the Writer . . .



Biloine Whiting

Biloine Whiting, who affectionately refers to her evangelist father, Ray Whiting, as "Papa" and "Reverend," is a class of '46 Graceland student. Now enrolled in journalism at the Univer-

sity of Kansas, she has indulged in such unusual pastimes as touring the South on a bicycle, spending an evening at the lava base of Mexico's famous Paracutin, photographing "Book of Mormon" ruins, and—writing poetry. Her ambition is to assist in the publication of church literature. By the way, her name is pronounced like "Halloween," only you have to substitute "Bi" for "Hal."

Horizons

church. Barefooted and gaunt, a whole family came in, haggled with the priest over the price of certain prayers, and sank to their knees before the altar, audibly voicing their supplications to God.

As I watched the Indians in worship, trying self-consciously to hide myself in the shadow of a statue, I felt that in spite of the benevolent tyranny of the church, it still repre-

sented the one beautiful thing in the Indian's life. Though he be a beggar in rags, the church is his palace; he is a shareholder in its beauty. In Mexico there are over a million poor souls barely existing in the lowest levels of poverty, yet they, too, can take the Eucharist from a paten of gold.

Among the most famous of all the churches and monasteries that

we visited was the Hidden Convent at Puebla. The nuns supposedly had disappeared in 1857, when such orders were abolished by the government. For years the authorities had been suspicious of this house that used an unprecedented amount of groceries, but as the town was almost wholly Catholic, no effective action was ever taken. The secret was discovered May 20, 1934, when a federal investigator from Mexico City visited the house, touched an innocent appearing button on the wall, and a cupboard opened up to reveal a secret passageway and a strict abbess peering through from the other end.

The jig was up right then; the owners of the property were imprisoned, and fifty-six nuns were arrested. However, the local police were a bit slow getting on the job, (the police station was directly across the street) so almost all of the nuns escaped and were secretly harbored in Catholic homes.

Eleven years later, after paying an extra peso for an English-speaking guide, we stepped through the cupboard into the abbess' office, a thick-walled room with one window, a row of religious books, a board for a mattress, a crown of thorns for penitence, and a black habit and rosary hanging just where she left them in her flight. After her room, we passed rows of bleak cells, each a smaller replica of the abbess' room.

At the end of the hall was a blank wall with a crowned virgin on a pedestal. Part of the pedestal lifted away to disclose a dark hole less than three feet square, the only opening into the convent proper. Through this the nuns crawled at

The Trouble-Shooter

Do You Have a Utah Complex?

QUESTION:

Recently I heard one of our people telling a nonmember friend about our church. He gave a fine analysis of our doctrine but ended with a sermon on the evils of Mormonism. It seems to me we would do well to forget the Mormons and turn our attention to Zion-building. Is there any way of "toning down" the sharp tongues of these anti-Brighamites?

ANSWER:

By Dan Sorden

The "friend" referred to above certainly used poor tactics. He also used poor teaching methods and poor psychology. Regarding the Utah Mormon Church, I certainly think that all of our people should be informed concerning the essential differences between it and our own church. But those differences should not be trotted out every time the name Latter Day Saint is mentioned.

If the issue arises, some definite distinctions between the two organizations should be stressed, but *only* if the issue arises.

The word of the Lord is that we should "contend against no church, save the church of the Devil." Unless we specifically list this one church as the church of the Devil, this command of the Lord would certainly be applicable to us here. And then there is always an advantage in being lenient, in the use of tolerance, in being magnanimous and generous. To criticize another without cause at once identifies us as little, mean, and carping. It also indicates an inferiority complex. It shows that we are not too sure of our own position. Altogether, it is just not the thing to do. Let us be on the side of the gallant and courteous. Let us be constructive. We do not expect to build ourselves by tearing down another.

So, may we suggest that we be quick to defend, but slow to attack.



least twice a day, no matter how old and feeble they became. Our guide led the way, so on hands and knees we followed suit.

Straightening the kinks from our backs, we found ourselves in a long narrow chapel. Along the walls was a bench for each nun, and behind the benches were black wooden crosses with crowns of thorns and knotted rope lashes hanging on them. The lashes were used in flogging one another as they moved on their knees toward the altar of Penitence, carrying the heavy crosses and crowns of thorns pressed cruelly over their brows.

The altar was ornamented with the shriveled heart of Bishop Fernandez Santa Cruz. Under the grisly token was the inscription, "Dear daughters, pray to God for him who gave you his heart." Behind the altar was another secret door admitting us to the sacristy. Beneath the tapestry in the corner was an opening where each nun, in turn, went into a black pit to change her habit, as it was a sin for them to see each other naked. We descended a rickety ladder into the pit, illuminated by a flickering candle that made the pale statues startlingly lifelike.

Descending another ladder, we entered the catacombs where the nuns were ensepulchered. Each tomb was marked with an inscription, for example, No. 28. "Here lies the corpse of Maria Teresia Sn Blas, whose life was found complete after 72 years, having died 21st of March 1756 R.Y.P." Up to the time of its discovery, every nun who had ever entered the convent was buried here.

Every year hundreds of tourists troop through the convent (to the horror of Mexican Catholics) and carry home lurid tales of the abnormalities of the Mexican's religion. Far from being able to draw any conclusions, I can only chronicle what we saw, and pass on the puzzle of the Mexican's religion for someone wiser to solve.

BULLETIN BOARD

Central Nebraska District Conference

The central Nebraska district conference will be held at Inman, Nebraska, on November 2 and 3. Arthur Oakman and Albert Loving are to be in attendance. Services will begin at 3:30 p.m. Saturday, with Apostle Oakman speaking in the evening. Sunday will begin with classwork at 9:30 in the morning, followed by various meetings throughout the day. Local Saints will be hosts to out-of-town visitors on Saturday night.

MRS. J. O. BALLANTYNE,
District Secretary.

Flint-Port Huron District Conference

The annual conference of the Flint-Port Huron district will be held at Clio, Michigan, on November 9 and 10. A priesthood institute is scheduled for 1:30 p.m. Saturday; individual classes will be conducted for the wives of ministers. Services will be held Saturday evening and Sunday morning. The business session is to take place in the afternoon. A housing committee of Flint and Clio Saints will see that visiting members are cared for Saturday night.

WILLIAM MCGRUE,
District Secretary.

Southern Wisconsin District Conference

The southern Wisconsin district conference will be held at Madison, 221 Jackson Street, on October 19 and 20. The first service on Saturday will begin at 9:30 a.m. The first meeting on Sunday will be a fellowship service at 8:30 a.m. Apostle Paul Hanson, Seventy E. Y. Hunker, and Missionary James Daugherty are expected to be present.

Priesthood reports should be sent to Ormond A. Kimball, 805 21st Avenue, Monroe, Wisconsin. Branch clerks and department heads should send their reports to Leda Colbert, 313 North Mills Street, Madison 5, Wisconsin.

A picnic lunch will be served Saturday noon in the church basement; the women of Madison branch will serve dinner on Sunday.

LEDA COLBERT,
District Clerk.

Nauvoo District Conference

The Nauvoo district conference will convene in Fort Madison, Iowa, on Sunday, October 20. There will be the annual election of officers, and delegates to General Conference, and the transaction of other district business. Apostle Arthur Oakman is to be in attendance.

W. H. GUNN,
District Secretary.

New York District Convention

The following is a program of the New York district convention to be held in Rochester, 333 Driving Park Avenue, on Sunday, October 13.

9:30 a.m.—Prayer and Testimony, F. C. Mesle.

10:00 a.m.—Church School-Religious Education, E. V. Wagner.

11:00 a.m.—Sermon, Bishop D. O. Chesworth.

Noon—Lunch in Hall

1:45 p.m.—Business Session.

2:00 p.m.—Youth Meeting, Forrest Landes.

2:30 p.m.—Women's Meeting, Florence Kennedy.

3:00 p.m.—Class, Bishop D. O. Chesworth.

4:00 p.m.—Vesper Service.

W. S. SHEA,
Pastor, Rochester Branch.

Change of Address

Arthur E. Stoft
336 South 4th East
Salt Lake City, Utah

WEDDINGS

Ledsworth-Timm

LaDora Timm, daughter of Mr. and Mrs. Howard Timm of Independence, Missouri, and Seventy Ernest A. Ledsworth, son of Mr. and Mrs. A. E. Ledsworth of Port Huron, Michigan, were married September 13 at the Stone Church in Independence. Evangelist Milo Burnett, grandfather of the bride, read the double-ring ceremony. The couple will make their home in Seattle, Washington, the field to which Mr. Ledsworth was appointed.

White-Johnston

Eleanor Ann Johnston, daughter of Mrs. and the late Reverend Wesley Johnston, and Perry White, son of Mr. and Mrs. Cecil White, both of Owen Sound, Ontario, were united in marriage in the Division Street United Church in Owen Sound. The ceremony was performed by Elder Lorne F. White, brother of the groom, assisted by Reverend Harold Vaughn.

Births

A son, David Anders, was born August 6 to Mr. and Mrs. Dwight Teeters of Portland, Oregon. He was blessed on September 15.

Our Departed Ones

HOBART.—Carl Houston, son of George and Melissa Hobart, was born February 17, 1881, at Oskaloosa, Iowa. As a small child he moved with his parents to Webb City, Missouri, where he passed away on July 4, 1946, as the result of a cerebral hemorrhage. He was baptized a member of the Reorganized Church at the age of seventeen, and was later ordained a priest. He was always active in church work, giving freely of his time, talents, and resources. For over forty years he had been an employee of the Frisco Railroad; during the war, and until his retirement on March 1, he served as an escort on troop and prisoner trains.

He is survived by his wife, Susie V.; three daughters: Neva Trimble of Webb City; Mary Rauh and Ruth Lotz, both of Independence, Missouri; two sons: C. Houston Hobart, Jr., of Seattle, Washington; and Gail D. Hobart of the home; one brother, J. Evan Hobart, Aruba, Dutch West Indies; three sisters: Mrs. Thad Baker, Youngstown, Ohio; Mrs. Gail Wilson and Mrs. Oscar Bessmer, Independence, Missouri; and nine grandchildren. Services were held July 8 at the Hedge-Lewis Funeral Home, Elder James Daugherty officiating, assisted by Elder Arthur Rock. Interment was in Mount Hope Cemetery.

SHIPPY.—Hyrum Emanuel, son of Joseph and Julia Shippy, was born January 21, 1863, near Blenheim, Ontario, and died June 29, 1946, in the Tisdale Hospital after a brief illness. He was baptized a member of the Reorganized Church when a boy.

He is survived by one son, Edson, of Grand Rapids, Michigan; and a daughter, Mrs. Vivian Brown. Interment was in the Tisdale cemetery.

DROWN.—Cora Bell, daughter of Mr. and Mrs. Benjamin J. Farrow, was born January 12, 1879, at Sidney, Iowa, and died August 22, 1946, near Higginsville, Missouri, at the home of her sister, Mrs. T. M. Cook. She was baptized into the Reorganized Church in 1896, and was a pioneer member of the Brick Church in Independence.

Funeral services were held at the George Carson's Funeral Home in Independence, Elder Perry Hiles officiating. Burial was in the Mound Grove Cemetery.

BRANSON.—John Porter, was born December 25, 1880, at Conway, Arkansas, and died August 15, 1946, at McAlester, Oklahoma. On January 1, 1902, he was married to Mae Cochran; eleven children were born to this union, five of whom preceded him in death.

He is survived by three daughters: Mrs. Pearl Williams, Mrs. Catherine Yaunt, and Mrs. Hellen Hubbard of McAlester; three sons: Tommy of Fanshawe, Garland and Roy of McAlester; one sister, Mrs. Ollie Oliver of Seminole; and two brothers: Bryant and Ed of Fanshawe. He also leaves fifteen grandchildren. Funeral services were held in the Reorganized Church in Fanshawe on August 17. Elders T. E. Fitzwater and B. F. Pollard were the officiating ministers.

ADVENTURES IN LATTER DAY SAINTISM

Programs Suggested for Zion's League

Note: This is another in the series of supplementary program helps prepared for use with the book, "Does It Make Any Difference?" The author is Zion's League leader at Hamilton, Ontario.

The following are for use in connection with the first section, "Does It Make Any Difference What Church I Belong To?"

1. Start off the year with presentation of the problem, by presenting the drama, "Does It Make Any Difference?" (pages 85-98). Advertise this among the young people of your branch and their friends, and endeavor to have all available young people present.

In the presentation of this drama, use few properties. In the absence of street scenery, use a few ferns and flowers as a background. Full lighting may be used from the beginning, down to the entrance of the four girls, then a spotlight or center-lighting of some kind would be best till the exit of the four girls on Iris's speech, "What difference does it make?" Lights again are turned up for the finale. Conclude with hymn No. 298, *Saints' Hymnal*.

2. A visit with non-Christians may be made. Obtain back numbers of *National Geographic* and *Life Magazines*, etc., from secondhand bookstores, library, etc. Place these pictures by countries against the wall, and have individuals lecture from these pictures, emphasizing the religious beliefs and how these affect the lives and thinking of the people and nation. Former members of the armed services may help in this. (Countries may be China, Japan, Korea, India, Turkey, Egypt, etc.) Stereopticon slides, if available, would be splendid here.

3. Interview suggested on page 17 may be conducted as a "radio" interview. Have some mechanically minded League members set up an imitation microphone, and an "on-the-air" sign, and conduct your whole program as a radio broadcast, complete with announcer, call letters, etc.

4. Oral reports, page 16, may be conducted by one group acting as a school class with the group leader as "teacher." Have reports made as homework assignments, examination questions, orally, as regular class routine. Some humor may be interjected into this, but must not be allowed to eclipse the purpose of the meeting.

5. Program on beliefs of the church, and the event of their taking place (Jo-

seph's revelation, etc.) may be conducted with one member dressed and acting as grandparent to the rest of the group of young people, reading a scrapbook, passing it around, and commenting on it.

6. Panel discussions, and discussions written in play form may be presented by groups.

7. Stereopticon lecture may be given, showing those phases of church history which have a special bearing on the beliefs of the church (coming forth of the *Book of Mormon*, etc.).

Note: In using this booklet, let us recognize that it is a compact, present-day, extremely helpful summary of the problems of youth today, arising as a direct result of the young people of the church gathered to consider these questions. In that case it contains material of vital importance and interest to all the youth of the church, and deserves their careful study. Zion's Leagues, if possible, should use this and try to carry out their study of it along the lines suggested.

You will notice that each section has two divisions, marked "Why Not Try This," and "Report of the Youth Conference." When preparing programs from these sections, study carefully the report of the Youth Conference, obtain and study what you can of the bibliography listed under "Why Not Try This?" In addition to the suggestions under this heading, other suggestions and plays, discussions, etc., will appear in the *Herald*. Decide which types of programs and what ideas will best suit the needs of your group, then plan your programs accordingly.

Those using the "Zion-Building Program" outlined at General Conference may adapt these programs for use in their committees as they may best fit the scope of each group.

Additional questions for discussion and development:

1. What should be the function of a church?

2. Why be a Christian? (as apart from non-Christian.)

3. What is the significance of:

(a) Renaissance to the Reformation?

(b) Present scientific age to the Restoration?

4. Why, since Christianity is the dominant world religion, have we not reached liberty, equality, and fraternity?

5. Does it make any difference if I participate in the services of other churches?

Additional Bibliography:

By the City of the Long Sand, by Alice Tisdale Hobart.

Oil for the Lamps of China, by Alice Tisdale Hobart.

Yang and Yin, by Alice Tisdale Hobart.

The Story of Oriental Philosophy, by Lily Adam Beck.

India and Her People, by Swami Abhedananda.

Hindu Manners, Customs and Ceremonies, by Abbe J. Antonine Dubois.

India and Its Faiths, by James Bissett Pratt.

The Manners and Customs of the Modern Egyptians, by Ed. William Lane.

Religions of Japan, by W. E. Griffis.

The Civilization of Japan, by John T. Ingram Bryan.

Methodism and Anglicanism in the Light of Scripture and History, by Thos. Grange Williams (W. Briggs Publishing House, Toronto).

Why I Am, and Why I Am Not a Roman Catholic, by Hilaire Belloc and others (MacMillan Company, New York).

Faith of Our Fathers, by James Cardinal Gibbons (National Headquarters Holy Name Society, New York City).

Presbyterianism, Its Origin and Principles, by Robert William Dickie (Presbyterian Association, Montreal).

Our New Religion (Christian Science), by Herbert A. L. Fisher, (E. Benn Ltd, London, England).

The Why of Our Faith (Baptist), by Henry Cook, M.A. (Kingsgate Press, London, England).

Celebrate Golden Wedding

Mr. and Mrs. J. A. Mellinger of Layton, Pennsylvania, celebrated their fiftieth wedding anniversary on September 22. They were married in Smithton, Pennsylvania, in 1896. Five sons and eight daughters were born to them, ten of whom are still living. All of their children are married.

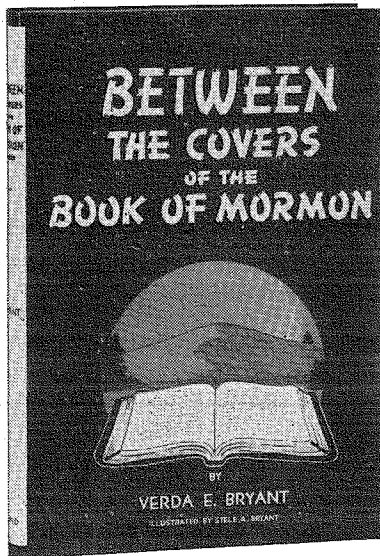
EDITORIAL

(Continued from page 3.)

that will work, because it will be founded upon justice rather than force, it will recognize the rights of all nations, and impose restraints upon aggressive sovereignty. Christianity can attain peace because it will want the things that lead to peace, as well as the great benefit—peace itself.

L. J. L.

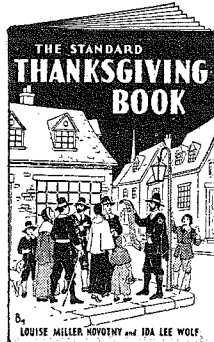
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The Saints' Herald

Volume 93

October 19, 1946

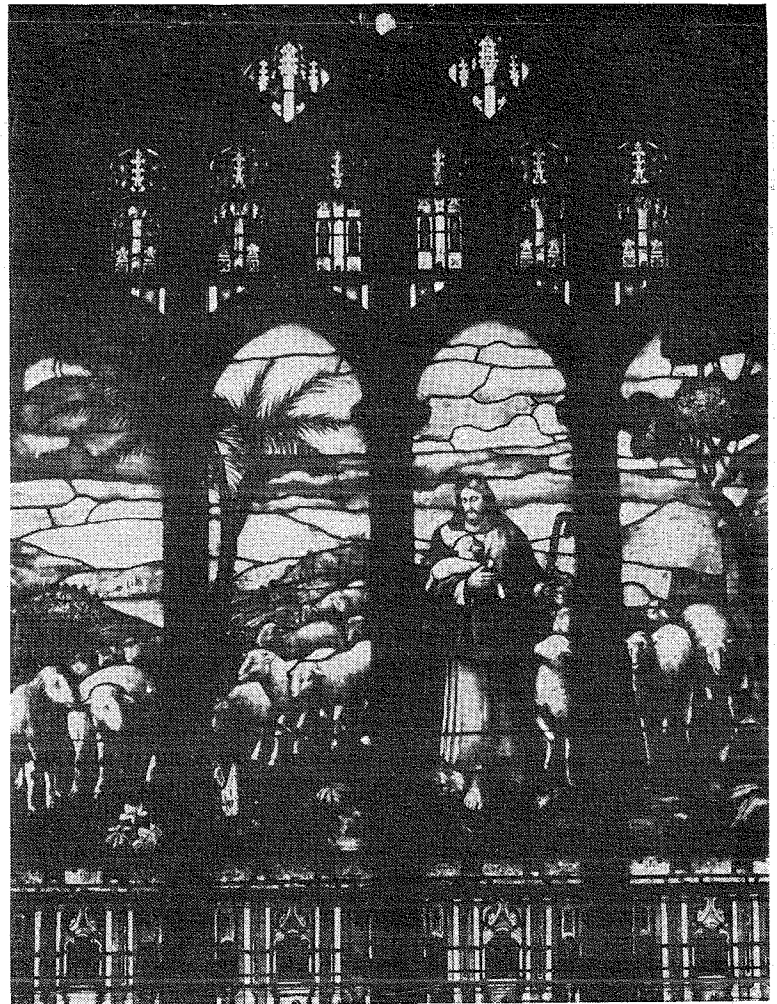
Number 42

Has

AMERICA

Gone Pagan?

By C. B. Hartshorn



Photograph by Harold M. Lambert

*The Age of
Social Philosophy*

By J. A. Koehler

"The Lord Is My Shepherd"

The Saints Herald

Volume 93

October 19, 1946

Number 42

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day, and The Independence Sanitarium and Hospital.

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Be Easy to Live With

I like brides. I like them so much that I'd enjoy being a fairy godmother privileged to attend every wedding. I'd give each bride a gift—a recipe to make life pleasant and happy for her and her husband, all their days.

The gift would be a word of advice—a priceless bit of wisdom that I have gleaned through many years of working with and advising people.

Here, briefly, is what I would say: "Be easy to live with. Be young husband's comfortable, cheerful appreciative mate."

There, Bride, is all the advice you need to be "happy ever after." Given even average intelligence and average health, your marriage will be a complete success if you follow this advice. It simply cannot fail—in those few words is the complete recipe for marital success. But, I adjure you, if you would be happy, leave out not a single ingredient in that recipe.

Follow the formula carefully, and it will matter very little when beauty fades and the ravages of the years overtake you. You will still be one man's adored and best beloved.—Priscilla Wayne.

P. S.

*** HINT TO MOM AND DAD**

If they are normal, those six hundred copies of Buddy, Jr., and Little Sister, are going to be very busy at Graceland College this year, and may not find time to write as often as you would like. Besides, they may not be very good reporters, and may forget to tell you some rather important pieces of Campus news. The "Graceland Tower" offers you a solution, so that you can check up on the youngsters (who will be asking for checks anyway) and keep in touch. "Graceland Tower" is published every week, and costs \$3 a year. Address Don Benton, Business Manager, Graceland Tower, Lamoni, Iowa.

*** AMEN!**

You have sometimes wondered at hearing some ministers concluding their prayers with the "amen" pronounced "ay-men," and others saying "ah-men." Which is correct? The dictionary gives the preference to "ay-men" for speech, and second place to "ah-men," so both are correct. For singing, however, it is always "ah-men" because this is pronounced as a pure vowel and therefore more easily sung. Long "a" in American speech is not really a pure vowel, but a diphthong, and hard to sing in a sustained tone.

Still, you notice the struggle between choir and pulpit. The minister concludes his pastoral prayer with an "ay-men," and the choir immediately counters with an "ah-men"—sometimes there are as many as three of them, and sometimes seven. This gives the choir not only the last word, but several of them. It takes a hardy minister to stand up against the insistent multiple iteration of so many people. Who will win? We think the choir will, because they can overwhelm the minister with sheer force of numbers. Almost any year now, the dictionary may come out with the preference for "ah-men."

*** OFFICE SECRETARY**

One man found a good solution of the office secretary problem. When his last one resigned to be married, he tried in vain to find another competent worker. Then he remembered that his wife had been a secretary before he married her. He asked her to help, and she proved to be so satisfactory that they decided to make the arrangement permanent, or at least until conditions improve.

They have found the plan advantageous in many ways. He takes her out to lunch, and there is no scandal. When he tells her he must work late at the office, she knows it is true. But better than all else, when he arrives home in the evening, tired and wanting rest, she is tired too, and very willing to stay home. She does not complain that she has been shut up in the house all day, and that she wants to get out. Going to work makes a wife very contented with her home.

* THE WORLD is very old, but it is all new to those who are young. The baby playing on the floor is another Columbus setting out on voyages of discovery across the rug, and will find a new land on the other side. The puppy frolicking on the lawn neither knows nor cares that millions of predecessors have done the same thing—it is a fresh, original adventure to him.

As we grow older, our eyes and ears grow dull, we live in a constricted world of reverie, and lose the keenness and fun of living. How many of us die years and years before the undertaker gets us!

EDITORIAL

God's Lieutenants

You may not always be able to recognize them, because there are no uniforms, no gold or silver bars, in the Army of the Lord. But He has his lieutenants, just the same.

In the regular army, the lieutenant is the commissioned officer closest to the ranks. As a representative of authority he is not always loved, sometimes not even liked. People rarely like the person who tells them what to do, even though nothing would be done, and an army could be lost, if he didn't. No matter what general, major, or captain gives the order, he goes on his way; it is the lieutenant who has to remain and see that the order is obeyed.

God's lieutenants cannot give orders. The Army of the Lord is volunteer, and people do not have to obey. But the lieutenant is under obligation to get things done. He cannot push his authority very far; he has a far greater power—love. And if he loves the people and tries to serve them, he can often, with their aid, accomplish wonderful works. He puts himself in places of trouble and danger for their sake.

Not all of God's lieutenants are wise; they are not free from mistakes. Even when they are trying to do their best, they may be misunderstood, or criticized. They may find enemies when they were only looking for friends. Human frailty catches them.

If you are hurt or grieved by something the lieutenants have done, do not leave your post, nor let the Lord's work fall down. Remember that your responsibility is given to you by God himself. Do not quit. The lieutenants

are not the most important officers. Christ, your general, is depending on You!

L. J. L.

Blue Pencil Notes

Strange Story of a Very Famous Dog

That was a very interesting story in the *Saturday Evening Post*: Michael O. Reilly's story, "I Guarded F. D. R.," as told to William J. Slocum, in five parts, ending in the October 5 number. My mind was intrigued by the very closing paragraph of the story: a dog's last farewell to his master who up to a moment before had been President of the United States. Thousands had laughed and many had scoffed at the dog Fala, but this was nothing to laugh about.

It is a strange fellowship that has existed between dog and master down the ages, and the dog has not been the less understanding and loyal of the two. He has been with his master in thousands of savage camps, long ago. In this age he has dwelt in the mansions of the wealthy and even in the White House—more often in cottages and lonely ranch houses—a nuisance to the neighbors, a personality to the family.

No one can fully appreciate this fellowship who has not had a dog for his companion in youth. Not one of those caricatures of dogs that modern breeding has perpetrated: but a real dog, a country dog who has work to do around the place and his own recreations chasing rabbits or killing skunks; an intelligent, dignified, capable dog.

I had such a dog. We were puppies together—at least he was a puppy and I was of the same age, comparatively, in respect to our spans of life. As I grew up into the teen age, he matured and so far as in his power was my inseparable companion. We were companions on many a long ride—that is I rode, and he ran—herding cattle or on other errands. When I took to hunting, he became a very capable bird dog. He would fight for me against any odds. To him I was the most remarkable person in the universe. I could bring heaven down to him with a word or two of praise. I could plunge him into purgatory by censure, and he would get down on his knees and pray for forgiveness of his sins. Remission being granted, he would testify in frantic and noisy ways that he was again "in grace."

This dog was sober and hard working and respectable by day, but he led a double life—perhaps a split personality. At times by night he would wander away on adventures of his own and would come back in the morning weary, dirty, battle-scarred, and repentant. He would swear in dog language never to do the like again, but, like humans, his memory was short. At last from one such adventure he came home with one leg and shoulder hopelessly shattered by gunshot wounds. There were no dog hospitals in those days. We had no chloroform. When blood poisoning was far advanced there seemed only one merciful thing to do. No one else would do it, so I took my dog and my gun and went into a secluded place in a grove of trees. I came back a badly shaken lad.

But back to the story of the President's dog. President Roosevelt was stricken and died suddenly in the "Little White House" at Warm Springs, Georgia, April 12,

1945. His dog Fala had gone with him on many a journey by land and sea and was in the room at the time. The secret servicemen called him "The Informer." No matter how secretly they might conduct a journey, Fala was pretty sure to make a break and advertise to all and sundry that the President was somewhere about. Now the President was going on a journey that his dog could not share with him. The secret serviceman, Reilly, tells about the dog's strange reactions. I have read and heard of many similar incidents, but this is one of the most authentic: to quote from the *Saturday Evening Post*, October 5, page 60:

From a corner came a sudden and terrifying howl. It was Fala. Forgotten for hours, the Informer had lain there quietly. Now he was barking madly as we all stared at him. Still screaming, the little black Scotty took off in full run, crashed head-on into a screen door and smashed it open. Out he went, running and barking hysterically until he reached the top of a near-by hill. He stiffened his legs and stood there, yowling until he was exhausted. Then he hauled himself quietly back into the house.

Animals are not supposed to reason. By what institution had the President's dog sized up the situation. Do these "lesser" animals have some sixth sense that we know not of, that enabled him to perceive the passing of the spirit of his master, and which impelled him to follow that spirit to some high point there to howl forth his requiem and his farewell as the first of the mourners? Truly did Hamlet say to Horatio:

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

ELBERT A. SMITH

Faith ever says, "If Thou wilt," not, "If Thou canst."—Martin Luther.

Graceland College Homecoming

October 25, 26, 27

Graceland College Homecoming this year will break free of the burden and restrictions of the war. Old students and alumni will be cordially welcomed, and assured of the happy times enjoyed in former years, so far as space and supplies make this possible. Newcomers and prospective students will have their welcome on other occasions this year. Homecoming is primarily for the old-timers. But if Son or Daughter, Niece or Nephew can come only at this time, bring them along. Tell them, however, that it will be crowded.

Some Homecomers will be entertained at dormitories. Please bring bedding if you drive; it will be needed. Some rooms can be had in town at reasonable rates. Write to

Homecoming Housing Committee.

Tickets for the play, the game, and dinners may be secured after reaching the campus. Two dinners will be served in Zimmermann Hall, one in the Coliseum.

Program: Friday, October 25: 3:30, Alumni Council meet; 8 p.m. play, "The Man Who Came to Dinner," Zimmermann Hall; 10:15 Homecoming social hour, Zimmermann and Briggs Halls.

Saturday: 9:30 Jubilee Assembly, Zimmermann Hall; 11 a.m. Alumni meet; 2:30 Game, Graceland vs. Burlington Jr. College; 6 p.m. Assembly for dinners; 9:30 social groups.

Sunday: 9:30 Gold Star memorial service, Zimmermann Hall; 10:45 Homecoming service, sermon by E. J. Gleazer, Jr.

This is Jubilee Homecoming, the first big reunion since Graceland men and women came out of military service. It will be festive, friendly, and forward-looking.

OFFICIAL

Appointments

The following appointments have been made by the Joint Council of First Presidency, Twelve, and Presiding Bishopric:

Harry Engle, transferred from Chatham District to Southern Michigan and Northern Indiana Districts.

Jack Pray, transferred from Port Huron to Chatham District, Chatham objective.

Earl Elwood Smith, Flint-Port Huron District, Port Huron objective.

John Booth, transferred from Eastern Michigan District to Southern Ohio District, Columbus objective.

Donald V. Lents, transferred from Southern Ohio District to Independence, Missouri, Walnut Park objective.

James C. Phillips, Eastern Michigan District.

Donald E. Harvey, transferred from Des Moines District to Kirtland, Northwest Ohio and New York Districts.

John L. Nutgrass, transferred from Des Moines and Nauvoo Districts to Nauvoo District, Burlington objective.

John T. Conway, transferred from Kirtland District to Des Moines and Nauvoo Districts.

Glaude A. Smith, transferred from Walnut Park to Stone Church, Independence, Missouri.

C. Houston Hobart, transferred from Seattle District to Eastern Colorado District.

Herbert M. Scott, Eastern Colorado District, Denver objective.

Paul Wellington, Seattle District, Seattle objective.

John W. Banks, Kirtland District, Kirtland objective.

John Blackstock, Lamoni Stake.

For the Joint Council,

ISRAEL A. SMITH,

President.

Appointment of Bishop's Agent Alberta District

Notice is hereby given of the appointment of Brother Cecil O. Diaper, 1101 7th Avenue West, Calgary, Alberta, as Bishop's Agent of the Alberta District, succeeding Brother Lee Roy Allen, whose resignation has been received. Solicitors are hereby notified to send their reports for the month of October and each succeeding month thereafter to Brother Diaper at the above address.

We take this opportunity of expressing our appreciation to Brother Allen for the years of service that he has rendered in this office.

We have also appreciated the support given by the Saints to Brother Allen during the period of his service and take this opportunity of commending Brother Diaper to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,

By W. N. JOHNSON.

Approved

THE FIRST PRESIDENCY

By ISRAEL A. SMITH

C. B. Hartshorn

examines the question,

Has AMERICA Gone Pagan?

Based on a series of articles in "The Christian Century" which will appear in book form about January 1. Permission to quote has been granted by the Editors of "The Christian Century."



THE TREASURY still has dollars minted bearing the "In God We Trust" motto. And that motto still is affirmed in our national anthem. Deity receives pious reference in political oratory as in days of old. However, thoughtful men—artisans, statesmen, or churchmen—are seriously worried about the future of Christianity, particularly Protestantism, in America.

My interest in this subject has been deepened by a series of articles which recently appeared in *The Christian Century*. Charles Clayton Morrison, the editor, writes under the title, "Can Protestantism Win America?" Perhaps few *Herald* readers will scan the thirteen articles, yet each one is filled with challenging ideas of interest to all of us.

The contest for supremacy in America's battle for souls lies in the struggle being waged by Catholicism, Protestantism, and Secularism. For the moment, the greatest of these three is Secularism. This statement does not overlook the menacing system which has spread its network into every state to influence the public and cultural life of America for Catholicism, Secularism, meaning "of this world" has struck at the foundations of the church by its outright negation, or by its indifference to Christianity.

"On its good side, Secularism expresses itself in many positive forms of ethical activity," declares Dr. Morrison, "in social service and welfare work under a humanitarian motivation that operates in detachment from both Protestant and Catholic church organizations

... It either denies or has no interest in affirming that human life has any meaning beyond the immediate experience of its events."

Three reasons are given for the large gains of Secularism at the expense of the churches:

1. Our secularized system of education
2. Our preoccupation with science
3. Our organized and commercialized entertainment

Latter Day Saints recognize these as formidable foes to which we have lost ground in common with other churches. We also should recognize that in any effective frontal attack we will need the help of powerful allies.

WHERE DOES THE PUBLIC SCHOOL STAND?

In the early days, America's education was a function of the church. Our "founding fathers" realized that government could not safely be entrusted to the hands of the *demos*, or common people, unless that people be enlightened by an adequate system of education. Similarly, in the sixteenth century the people were taught to read the Bible so that the Reformation would succeed. There came a time when secular America felt the need of a broader educational base than that provided by the church system, and tax supported public schools began. Protestants welcomed relief from this burden, but the Catholics who were more experienced and far-seeing churchmen, kept their parochial schools.

There is nothing in our theory

of education which excludes religion from the public school. On the contrary, educational science today says that the curriculum should include experience from every interest and concern of the child. In theory the school is a replica of the common life—science, art, economics, politics, history, literature, even business. Why not religion? This means that every major interest is represented save one, and that is religion. Dr. Morrison points out,

Religion is thus discounted in the eyes of youth. It does not seem to be important. It lacks social and cultural significance. The public school gives back to Protestantism a generation of youth whose minds have been cast in a secularist mold, and the churches under desultory conditions take one hour a week to recast these minds in a religious mold. *It cannot be done.*

There seem to be only two ways out of this impasse. One is for the public school to open its curriculum to the teaching of religion. The other is for Protestants to withdraw their children from the public schools and put them in schools which will parallel the parochial schools maintained by the Catholics.

The latter course is less desirable and less practical. Parochialism is undemocratic. It smacks of provincialism on the one hand and paternalism on the other. Should a successful attempt be made to establish such schools for all Protestant children, it would bring a

sickness to the public school system which might prove fatal to it.

DENOMINATIONAL JEALOUSY

The more desirable course then is to open the schools to the teaching of fully accredited courses in religion. The main difficulty in this plan lies in the fears and jealousies of sectarian groups, rather than in educational or administrative problems. Says Dr. Morrison,

Obviously, no one has the right to demand that the schools be used to indoctrinate their pupils in his sectarian beliefs. But this principle applies also to politics and economics and history and many other subjects. Yet the schools do not exclude political science because the community is divided into Republicans, Socialists, Communists, and the rest. Nor does it exclude economics because there are both rugged individualists and New Dealers in the community. If these subjects can be taught without doing violence to partisan prejudices, religion can also be taught without doing violence to the prejudices of Protestants, Catholics, and Jews.

Some may ask about the constitutionality of such a plan. The first amendment simply says, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." But religion could be taught in an objective way just as art and economics are taught. The pupils of grade school, high school, or at the college level can be taught the facts about religion, and to appreciate its Scripture as literature. No one should undertake this, however, who does not have the same training qualifications for teaching religion which are required for the teaching of art or economics.

Desirable as this may be in overcoming religious illiteracy in our land, nothing will happen unless an awakened America wills it so. Catholicism is not likely to give any aid, nor can we expect anything but opposition from Secularism. To get anything like a united front from non-Catholic Christians and Jews, it must be made clear that

there is a distinct difference between teaching religion and teaching sectarian dogmas or indoctrination. A religious vacuum has developed in the present educational system. Into it will pour in steadily increasing volume the chloroform of Secularism, or the darkened waters of Roman Catholic institutionalism. Current history shows little else from which to make our choice.

WORSHIPERS OF SCIENCE

Another of the insidious seducers of the church is the movement within the group of scientists which is intolerant, egotistic, and scornful of religion. Many college textbooks as well as instructors by statement or inference convey the concept that science has freed men's minds from slavery and is the one and only Savior of the world. Dr. Morrison declares,

The messianic imaginings in which science freely indulged have been dimmed by the use to which science has been put in the two world wars. On a scale never known before, these wars were conflicts *within science itself*. All the vast implementation of the struggle, on both sides, was the contribution of science. Few, if any, scientists were proud of this fact. But after the atomic bomb was dropped on Hiroshima, a shudder ran through the whole fraternity of science as it contemplated its own supreme achievement. Scientists suddenly became something else than scientists—they became statesmen and evangelists. Leaving their laboratories, they went out wherever men and women were gathered and preached the ancient gospel of damnation unless men would repent.

It is true that theology has been changed by the impact of scientific facts. The idea of plenary inspiration of the Bible "from cover to cover" has yielded to "every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness."—II Timothy 3:16, American Revised Version. This vindicate the prophet, Joseph Smith, who expressed the same view seventy years earlier in his Inspired Version. Certain ridiculous interpretations from figurative language,

such as "the four corners of the earth" and the six days of the first chapter of Genesis, have been set aside. But that does not justify a supercilious attitude on the part of scientists. Religion's claims to man's loyalty never was predicated on such a narrow foundation as infallibility of human interpretation of the Scriptures.

VALUES AND FACTS

Most all spokesmen for religion will agree with Dr. Morrison's statement,

Religion moves in the realm of values, as science in the realm of fact. This distinction may be difficult to grasp because facts and values are not separate objects, but inseparable aspects of all objects. We should not think of the realm of values as a super-realm existing by itself above the realm of fact. . . . They are always attached to some object or person or event, that is, to some fact.

Science invaded this field of values in human relations and called it sociology. Peace of mind and integration of personality is of superlative value. The study of how to achieve it, amid the confusion and uncertainties of life, science calls psychology. Yet these specialists are readily apt to admit that religion is their most powerful ally. They appeal to it for help in their cases of extremity. These sciences have profited by experience. Both were treated as stepchildren by the older sciences until they grew up and vindicated their worth. Everything which man touches has the human imprint on it. It is well for science also to be reminded of its humble origin. Dr. Morrison reminds us,

The most fundamental concept in Christian belief is represented by the affirmation that Christianity is a *historical* religion. That is to say, it affirms that God reveals himself in history. Specifically and definitely he revealed himself in the historical events centering in Jesus of Nazareth—his life, his teaching, his death on a cross, and his resurrection, including also *the faith of the first disciples of Jesus* who saw in these events the revelation of God's nature and character and of the nature and destiny of man. This is historical fact. Here science and Christian faith intersect.

The supreme value of life is the one true and living God. The revelation of his love and wisdom is the supreme good. The most notable and worthy of human achievements have been motivated from this source. These are historic facts. If the claims of Christianity are ever invalidated, it will not be by the facts of science but by the events of history. When a community emerges in response to a higher order of values that shows its superiority to Christianity, history will announce the verdict. As we search the philosophies of men of science and the world's living religions, we see no challenger in the immediate future. However, Christians should conceive of it as a possibility, though a remote one.

THE INFLUENCE OF COMMERCIALIZED ENTERTAINMENT

Perhaps we have not done justice to either of the subjects discussed, the educational system nor the attitude of science, but space does not permit of more extended presentation. We come now to the third of the major powers alienating potential strength from the fold of Christ.

It shall not be our purpose here to turn backward the clock of social development. There were some sturdy virtues in the process, born of necessity, to create our own entertainment. But glorifying "the good old days" only antagonizes the present without commensurate benefits. Churches, schools, Scouts, and similar groups have been conscious of the values of creative leisure-time activity and are doing a good work. Under the impetus of the leadership which these groups have provided, city playground and recreation commissions have been established over wide areas of the nation to keep youths under wholesome supervision. But this is not enough. The situation is growing worse in spite of them. Social morons, greedy for profits, have undone the good they have begun with an alarming crescendo.

There are those spokesmen who have developed great tolerance toward this commercialized, ready-to-wear entertainment with all of its vulgarity and profanity. They will tell you there is no moral issue involved. With an occasional exception they take it all—from moving picture to comic strip, and from jazz to crime thrillers. Yet there is another side to this picture. "This incessant bombardment of the mind with sensuous stimuli has subtly, but profoundly, changed the quality of the mentality of our generation," declares the Christian Century's editor. This indictment is not directed against the youth alone. The adult mind also has settled back in easy chairs for sensations. It has no desire or intention to indulge in profound reflections. Creative thinking is done only at contract rates. Young and old, we are fast becoming a generation of "escapists," seeking to run away from the realities of life. We want relaxation, change, fun, excitement. Magic words, those!

The purveyors of mass entertainment are put to it to invent new plots and scenes for a public that has already "seen everything." Goaded by this necessity, they inch their way into the sacred areas of morality and religion in search of fresh stimuli for their public. Here two opposite motifs are utilized. One is intended to shock the moral and religious sensibilities with subtle and sophisticated "digs" at the established conventions which express and sustain morality and religion. A public whose taste has been perverted to the point of seeking after shocks for the sheer thrill of being shocked, actually takes this sort of profanation with gusto.

The other motif discussed is that of the religious play in a cheap, distorted glamour and with the context so synthetic and meretricious as to profane the subject.

FROM SUBJECT MATTER TO TECHNIQUE

With consummate skill, Dr. Morrison takes us backstage and points out how the "public mind" works.

"We have been conditioned to

like the smart thing, the quick retort, the wisecrack, the cryptic *double entendre*, and disregard the subject matter in which this cleverness is purveyed to us." In a country which rates "success" in dollars earned, it will be extremely difficult to get a proper balance between content and technique. Radio comedians and masters of ceremony, being great money-getters, set the style in spite of morals, reason, or decency.

In a *Weekly Bulletin* which passed over my desk today, I noted this revealing quip: "Once in a while Bob tells a smutty story, but when he does, he graciously apologizes for the telling but heartily laughs at the smut." Some men seem to think that all they need is a clever line to get away with anything that pops into their perverted minds without deference to men, women, or children in the audience.

The following paragraph from Dr. Morrison's article is appropos:

However, the active function of the mind has not been altogether suppressed; it has been deflected. Its power to react critically to subject matter has been transferred to an abnormal interest in technique. The *way* the thing is done and the originality displayed in the doing engage critical attention in compensation for the mind's inability to form a judgment on the thing done. That is to say, subject matter is subordinated to technique. This, of course, is a complete inversion of aesthetic values and moral standards. It also represents cultural decadence. A good subject matter presented with sincerity and simplicity, but with an amateur technique, will be more highly appraised by a healthy-minded society than a bad subject matter presented with technical brilliance and originality. Increasingly, our society has become incapable of reacting in this way.

THE VIRTUE OF HATING

Solomon once said, "The fear of the Lord is to hate evil." There is a degree of manliness (virtue) in hating things indecent. It is unthinkable that one generation should bowl over the conventions and dig-

nities which previous generations have built up for their own preservation and welfare over hundreds of years of experience.

The Catholics have been less tolerant of this trend than have the Protestants. At least their censorship of certain movie films has brought results. But because of their philosophy towards social indulgences and the confessional, if for no other reason, it is unwise to leave the correction of commercialized entertainment to them. It is time the Christians of all faiths stood up to be counted. Whose side are we going to be on in this battle against moral degeneracy?

"THE PROTESTANT TASK"

If we are to take the editor of *The Christian Century* as an authoritative spokesman for Protestantism, which he is not, the task is to compete with Catholics, the world, and the Devil for the souls of Americans. As of now, we Latter Day Saints are allowed no part in this conflict. The Federal Council of Churches and the International Council of Religious Education are not sure if we are for or against them. The latter group recently inquired if we believed in Christ. While they were reading the words, "Reorganized Church of Jesus Christ . . ." their minds must have been wandering towards Salt Lake valley, and all they saw was "Mormons."

According to Morrison's admission, "Protestantism has not learned to live in the modern world. It has carried over from the era of Individualism its structures of organization and its simple procedures that seemed appropriate and adequate then, but are so no longer . . . The American mind is now predominantly collectivist in its structure."

He points out that the Protestants number 43,000,000 as compared to the 23,000,000 Roman Catholics in America. This looks big, but talks

weak. Protestantism has not a voice but the babel of 256 or more individualistic units called churches. In a conflict for religious supremacy with Catholicism he realizes that "we must all hang together or we will hang separately."

It is possible to bring about a militant group of allies by recruiting on an anti-Catholic platform, but the results would not be worthy. It might survive in body, but it would surely die spiritually. It forgets entirely the real foe, Secularism, which has numerical strength equal to that of Protestants and Catholics combined.

In the face of this realization, Dr. Morrison calls again and again for one, universal church—an ecumenical church he likes to call it—which will have both power and prestige to measure up to its responsibilities. From the place where we sit, as a world organization, we see so few important differences among them that it should be easy for them to proceed in that direction at once. Our own chances of enjoying a continuation of religious liberty would be better under an ecumenical Protestantism than it will be a few years from now if the present trend continues. If we cannot aid them directly, at least we can join the cheering section along the sidelines of the arena.

PROTESTANT MISUSE OF THE BIBLE

The church of Christ existed many years without the authority of the New Testament as the arbiter of differences. John's Gospel, his Epistles, and Revelation were not even written until after A.D. 90. The first New Testament, in the Latin *Vulgate*, appeared in the fourth century.

When the Reformation took roots, it substituted the authority of the Bible for that of the church as voiced by the pope. Printing with movable type had just been invented, and the common people were taught to read. The Bible was their textbook. In some communities it became the civil law

statutes. The direct result of this transition from the authority of the apostles and prophets to that of the Bible was the establishment of many denominations.

Dr. Morrison points out the dangers and results of private interpretations of the Scriptures. Without the pope to speak *ex-Cathedra*, it was natural that strong men should insist on their views of particular doctrines until they were excommunicated for heresy. The natural response was to take a following into a new denomination. Note this paragraph:

But no apologist for any denomination may throw a stone of criticism at any of these "queer" interpretations. For he, too, lives in a glass house. The list of vagaries and trivialities is not by any means exhausted by what we find on the margins. It runs through the whole body of protestantism and takes in every one of its denominations, even the most respectable. It includes their sectarian creeds, their divergent politics, their conflicting views of ministry, of baptism, and the Lord's Supper. It includes episcopalianism versus presbyterianism versus congregationalism versus quakerism and versus many shadings and modifications of these typical forms of church order and government. These all rest on scriptural authority! They reflect in the most enlightened areas of Protestantism the vitiating and divisive consequences of the unscriptural use of the Scriptures.

Dr. Morrison's remedy for this unhappy situation is use the Word as a witness in which Christ is revealed rather than as a final authority. He quotes Luther's dictum, "I urge [insist upon] Christ, the Lord, who is Lord [*rex*] also of the Scriptures."

However, as we follow his logic on this transition, our minds remain unconvinced of the practicality of this new emphasis. He is right in his main contention, but how can Christ come to the rescue of religious bodies who deny him any effectual voice? Perhaps all of the churches including our own, have used the literal Word too much as a lame man uses a crutch. Without comprehending the meaning or spirit of the language, all have insisted,

"This is what God said, and this is what he means."

Dr. Morrison thinks we have had enough of slogans. "Not church union, but Christian unity," he brands as weasel words. "Christian unity we already have: all Christians are already one—united in Christ who is the living head of us all."

This paragraph in his final article is significant:

There will always be diversity of opinion, of creed, of practice, of taste, of fellowship affinities in the church of Christ. Such diversities are not evil; they are good; they represent growth, and contribute to the spiritual and theological enrichment of the whole church. The sin of sectarianism is that these diversities have been used to multiply "churches" based upon them, under the illusion that, by walling off their peculiar diversity within a separate and exclusive "church," the particular tenet of such a "church" could be both cherished and propagated.

THE LATTER DAY SAINT ATTITUDE

Sooner or later the clear logic of Dr. Morrison's claims for an ecumenical Protestantism will bear fruitage. It may take a long time, but the beginning has been made. Many of their original emphases on "divisive doctrines" have been thrown into discard. The fundamentalist influence within the denominations, which keeps alive the supernatural element in Christian faith, is losing ground. Perhaps this is in the direction of progress towards their objectives when ultimate values are weighed.

Our church, established on the sure foundation of apostles and prophets, has avoided many of the stumbling blocks of Protestantism. We have facilitated the leadership of Christ through our faith in divine revelation. Our chief apostle, the "prophet, seer and revelator," has functioned for over a century as the channel through which Christ has direct contact with his body, the church. Honesty, however, should cause us to admit that the forces—the flesh, the world, and the Devil—at certain times have prevailed for a season.

The human element through

which God must work in all institutions makes them susceptible to ulterior forces. Neither the church nor its leadership has ever claimed infallibility. A consciousness of our own failures, notwithstanding the divine element which has been with us since 1820 to the present, should cause us to avoid any flippant answers to the present perplexities of Christianity. Our vindication will always be found in our results or fruitage.

To the degree that this ecumenical movement succeeds, to that same degree will our own church stand out in isolationism. To accept hands in union at the expense of our Restoration claims is unthinkable. Our root stocks must be examined more carefully than we have ever done before. Those among us who lose faith in the supernatural events of our history will be unable to stand up under the pressure of Protestant unity. Without faith in our historical claims of angelic administration, we become just another of the 256 denominations.

The more tolerant and Christian-minded of the Protestant leaders will be slow to deny us our faith in the peculiar claims of divine favor. They will ask, and should ask, us to show forth the power of the gospel in our lives and corporate experience. Acting under the conviction that there is divine compulsion behind our movement, we are set apart, a peculiar people, with the eyes of the world upon us. We must measure up to the trust which God has imposed in us.

Spiritual Gifts at Reunion

The Northwestern Iowa Reunion, held in the city park at Woodbine, Iowa, August 4 to 11, was an event long to be remembered by those who attended. There were forty-five tents on the grounds, and many visitors occupied room in the town; others drove in each day. The average attendance at the adult classes was 300.

The theme for the reunion was "Winning a Soul for Christ."

Representatives of the general church assisting in the reunion work were Apostle Arthur Oakman, Evangelist John R. Grice, Bishop Lewis Landsberg, and Missionaries Roscoe Davies and V. D. Ruch. Mrs. Ruch had charge of the women's group. Mrs. Walter Weldon and her assistants supervised the children's activities and classes; average attendance was eighty. L. D. Weldon was the young people's leader. Several "young people vs. priesthood" ball games were played. Grace Kellogg and her assistants ably cared for the physical needs of the Saints. Reunion expenses were adequately met by the Sunday offerings. Profits from the dining hall amounted to \$678.89.

The prayer services were outstanding for their spirituality. On Monday morning Apostle Oakman suggested that all come fasting and praying to the next service, as the Heavenly Father had a blessing for the Saints, but they were not prepared to receive it, and would not be without much preparation. No breakfasts were served at the dining hall after Monday morning. Each day brought a greater abundance of the spirit in all services. The gifts of prophecy and discernment were manifest frequently. On Saturday morning the tent was filled; soon after the opening of the service the Spirit of God came in great power. The gift of tongues was exercised through Evangelist Grice. Some of the Saints were spoken to individually, and the entire assembly was given counsel. All in attendance were told their sins were forgiven, and they could begin anew with a clean page. Apostle Oakman interpreted two of the prophecies. Seventy Roscoe Davies, seated on the platform with the ministry, observed the vanishing of the top of the tent and a beautiful cloud hovering over the congregation. The Saints were told that angels were in their midst, and, had they made more complete preparation, would have been visible to many. The service lasted two and one-half hours. Under the influence of the spirit, little children arose and testified. As many as eleven were on their feet at once, waiting to bear their testimonies of the goodness of God.

The experience was comparable to the memorable dedication of Kirtland Temple. It was a spiritual feast that will always remain with those who shared in it.

—Ruby Adams

The Age of Social Philosophy

By J. A. Koehler

Number 7 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

SUPPOSE YOUR community were stricken with disease. Suppose also that no one knew what to do about it. Would not someone try to discover a remedy? And if he believed he had succeeded, would he not try to persuade his people to adopt it? And if others believed they had discovered better remedies, would there not be a time of vocal theorizing?

When people are painfully conscious of a need of something, they seek a way to provide it. Man's necessities lead to invention. So the need of cures for diseases a few centuries ago, and the need of food and clothing, led to science and to the advancement of the practical arts.

Previously I said that, in his endeavors to solve his bread-and-butter problem, modern man made a bag full of troubles for himself. He created a need of a new philosophy of social life. That need set the minds of some men a whirling; it stimulated their thought; it gave birth to new ideas of how society should be constituted; it ushered in the age of social philosophy.

Do not overlook that fact, for it is significant. "The Age of Social Philosophy" followed on the heels of "The Age of Science and Invention." It was ushered in almost concurrently with machine production. As soon as those affairs got under way, they made company for themselves; and that company is social philosophy.

BUT BEFORE SCIENCE, there was a mental awakening; and before the mental awakening, there was a great need—a need of religion that could ameliorate man. In other words each forward surge of civilization gave rise to new problems which, sooner or later, led to new human endeavors.

Latter Day Saints in particular may need to be reminded that their religious movement has its roots in a preceding religious awakening. But for the Reformation—which was a demand for religious improvements—there might have been no Restoration, which is the name of our religious movement.

Moreover, because of the present state of affairs of Restoration itself—in the circumstances of its failure to "bring forth and establish the cause of Zion," the new community, the kingdom of God—there is almost sure to be another development, perhaps within the church itself.

Do not lose sight of that fact of a succession of historic events, as when the age of social philosophy followed on the heels of science and invention. For it reveals the truth that developments in human affairs lead to problems which lead to other developments. It explains why we have an age of religious social philosophy, which was preceded by an age of economic doctrines.

THERE IS NO CALL to begin with the physiocrats and to name all the economic doctrines of that generation. If you are a reader in that field, you already know about them.

If you are not, it would do little good to enumerate them in this talk. I need say only enough to indicate the occasion for the arrival of the modern prophet.

If any one of the economic doctrines of the eighteenth century had been the answer to the problem which arose with scientific discovery, invention, and the Industrial Revolution, and if there had been a competent agency of effectual implementation of that doctrine, there would have been no occasion for the appearance of the modern prophet.

But if Mercantilism, the most popular economic theory at the beginning of the eighteenth century, could have been the answer to man's economic problem, nature would have been opposed to itself. It would have been a contradiction. For the essence of Mercantilism is the idea that the way for one nation to enrich itself is to impoverish others. It is the idea that the way to increase its wealth is to exploit neighbors and colonists. And we know positively that any kind of exploitation is a breeder of trouble.

The truth is that Mercantilism like other economic theories, was a money-maker for certain classes of society only. It was, therefore, no contribution whatever to the solution of the modern world problem. It helped only to make that problem more difficult of solution.

The economic theories of the eighteenth century pertained largely to so-called "laws" of rent and population and diminishing returns and such. They treated all peoples somewhat as a dairyman thinks of his cattle, or a poultryman of his flock of chickens. In other words, they were ideas of how dairymen could fill milk cans, and poultrymen egg cases. They were not ways of promoting distinctively human or moral or social values.

Ricardo, for instance, said "the natural price of labor is that price [that amount of money] which is necessary to enable the laborers one with another to *subsist* and to perpetuate their race without either increase or diminution." Now that is

a social philosophy for you, isn't it? Think of it as an answer to a problem that has some of its principal roots in the moral awakening.

My Dream

By Evelyn Austin Williams

A STUDY of the social remedies proposed by the political theorists at the time of the arrival of the modern prophet is most interesting. The confusion of ideas of rights of property and of persons is alarming. Those theorists regarded man, not as religion regards him—as having a soul which cannot be cultivated without cultivating the soil aright—but as little more than an animal whose body it is profitable to feed and keep alive.

But here and there, at the time of the arrival of the modern prophet, were economists who were shifting the emphasis to "human" or spiritual values. Some economists saw that some practical ways of getting good things done were morally bad. They perceived that to get the best out of a workman, it was necessary to treat him somewhat as if he truly had a soul. A few economists were saying proportionately more about personality and less about property.

Some went so far as to say that to promote the welfare of the state it was necessary to promote the welfare of the individual; and, conversely, that to promote the welfare of the individual, we must have a care about the manner of conduct of the affairs of the state.

That doctrine involved the question of how much liberty the individual should have, or, obversely, how much the state should control his life. And that is a vital question to which no economic doctrine, that was put to the test, proved to be the answer.

Do not forget, when you are judging social philosophies, that one "dead fly" may spoil the whole ointment. When a chemist, for illustration, combines too much carbon with too little oxygen—and so produces carbon monoxide instead of carbon dioxide, he makes a life-killer instead of a life-saver. He does something comparable to what some of our

Last night I dreamed that I
Had crossed the great divide,
And you came unto my bier
Heartbrokenly, and cried.

Your every thought I read,
Your grief was sad to see,
Because you were remembering
The mortal part of me.

You did recall my every smile,
My hopes, my plans, my fears,
Not aware, as I, of course,
Futility of mortal tears.

I would that I could place my hand
Upon your grief-bowed head
And tell you of the place I've found
Upon this plane—instead

I know, in time, you too will learn
And fully understand
The reason for my happiness
Within this perfect land.

And you will know our earthly flesh
Is a robe that's cast aside
When we have learned the lessons here
And crossed the great divide.

How mortal tears and petty griefs,
All struggle and all strife,
Are but the lessons we must learn
To gain eternal life.

(The above poem was written more than a year before its author died on August 23. Her final illness had not begun. Her message of hope and reassurance will be appreciated by all readers.—Editors.)



twentieth century so-called social philosophers have done.

ONE MORE interesting thing. When the modern prophet arrived, the only authoritative economic pronouncements of the church could be interpreted to mean almost anything. They were full of ambiguities. They were ingenuous or adroit.

But the church had gathered into its bosom a family of children that were as unlike as could be. Their interests were in sharp conflict. So

the church had to speak cryptically to keep from alienating the affections of the children who were its principal financial support. Its principal pronouncement is designated a doctrine of "welfare capitalism." Whose welfare? You may be the judge.

Moral enlightenment made great headway under the pressure of the problems that arose with the industrial revolution. The sense of social justice (which is at once a sense of personal justice) became more alive and more discriminating. And in that development is the explanation of the contributions to social theory of such men as Walter Rauschenbush and Harry F. Ward, who are numbered with the more recent religious advocates of social philosophies.

Throughout the last two centuries there was, as there still is in the twentieth century, much of what we may call groping for the true philosophy of social life. But there was much clearing up of ideas too. I especially recommend the reading of *Elements of Social Justice* by L. T. Hobhouse, to anyone who wishes to make a critical study of the social philosophy of the modern prophet. It is a masterful, philosophical justification of the principle of property involved in that social philosophy.

The intelligentsia of Christendom have been aroused to action by the age of social philosophy. The social gospel, which it has come to advocate within the century, is an outgrowth, in part, of that agitation. To make an intelligible representation of the reaction of the modern prophet to the total situation is the aim of this group of talks.

To believe is to be happy; to doubt is to be wretched. To believe is to be strong. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully, or do anything that is worth doing.—F. W. Robertson.

Confidentially . . .

We'd like to know if you read these two pages all the way through, or just look at the pictures and then turn to the "Bulletin Board." Won't you give us your opinion? We are anxious to determine the I. Q. (interest quotient) of "New Horizons."

New

600 Fairway Village — Comments on life in a university trailerville

By **FRED YOUNG**

It was Thursday, January 31—just two days before I was to leave for the University of Missouri. We had given up our apartment, and our trailer-home-to-be still wasn't ready. For days the housing officials had promised that we could move in—in plenty of time—but now, only seventy-two hours before entrance examinations were scheduled to be held, no one seemed to know anything about a trailer. Lucy and I sat down in the middle of our packing to talk over the situation. We didn't like the idea of being separated, even for a short while, but there was no alternative. She "went home to mother," and I caught a bus for Columbia.

I arrived in the middle of the afternoon, still with no idea of where I was going to stay, but my morale was pretty high. I smiled as I walked down Ninth Street—here was good old M. U. and I was almost a student. A little thing like a room couldn't stop me! Later in the day I began to wonder.

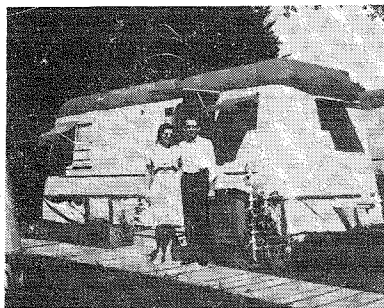
The student housing office couldn't help me; the hotels and tourist camps were filled; I saw a real estate agent downtown who, in turn, sent me to see other real estate agents. This went on until my feet ached. I finally settled for a bed in a large, unfinished building that was being built

by the university as an emergency housing unit.

Thus situated, I turned my attention to studying. Tuesday was the first day of classes. At the end of the week I found my German grade

Meet the Youngs . . .

Fred and Lucy are both graduates of the Independence William Chrisman High School. They were married in March, 1941—two months after Fred was inducted into the Army. He saw three and a half years' service in the Pacific theater as staff sergeant with a corps of engineers. Lucy, in the mean-



time, was a supervisor in the inspection department of the Lake City Ordnance Plant.

Returning to the States soon after V-J Day, Fred received his discharge on October 17, 1945, and immediately got his name on the list of eligibles at M. U. He had decided to be a concert pianist when, at seventeen, he came home from the state finals with a gold medal, but—men, as well as women, change their minds. Today he's the man behind the typewriter, with all good intentions of becoming a journalist.

too near the "F" margin, so I began spending four and five hours a day "cramming"—and offered numerous prayers in-between times. Eventually the grade went up.

After what seemed like months of waiting (actually eleven days) I was notified that our trailer was ready. I found the nearest phone booth and relayed the glad news to Lucy. She came to my rescue on Friday, February 15—the day all the trailer doors were frozen shut with sleet and had to be "chipped" open. Fairway Village wasn't much to look at then; the trailers were all painted o. d. and stood in an ocean of knee-deep mud, but it was home to us. Lucy went to work on Number 600 immediately and soon had it looking like a palace.

The settlement grew rapidly. By early spring there were eighty trailers and more coming in each day. We held a village meeting to elect a mayor, secretary, treasurer, and council. After drawing up a constitution, we turned our thoughts to making the place more livable. Among other things, we solved the laundry problem. It had been taking the laundries at least two weeks to get the job done, and the cost was more than most of our budgets would allow. Each family was assessed one dollar a month to buy machines, and the university appropriated money for a "washhouse."

Lucy and I worked out a budget that saw us through the first few months on the \$90 government allotment provided for veterans. Everything was fine until the Federal Housing Administration raised the rent and made us pay our own fuel

Horizons

bill. Then the price of food began to climb, and we've had to break into our saving account ever since.

Of the hundreds of veterans who enrolled at Missouri University, very few have quit because they couldn't keep up with their studies. Those who slid along before are finding that they can't get away with it any more. Actually, the veterans are raising the scholastic standards of the school. Some are even taking extra courses so they can finish sooner. They have given Fairway

Village a new face too. Shrubbery, flowers, grass, and board walks now surround the trailers. What was originally an eye-sore has been transformed into one of Columbia's beauty spots.

Lucy is making the most of my being in school too. She is attending the cooking classes for veterans' wives, supervised by the Home Economics Department of the University and plans to sign up for sewing classes this fall.

As for social life, the village fre-

quently sponsors picnics during the warm season, and on winter evenings we go to "Night Out" at Reed Hall—the student activity center. Here we play games, make friends, and are entertained by "volunteered" programs. A special service, student-sponsored, is maintained for couples with children; if Mr. and Mrs. want an evening out, a girl from the university will take care of the youngsters for them.

We hadn't been in Columbia long
(Continued on page 14.)

Girls! If a Missionary Asks YOU the Question . . .

Should You Say "YES"?

When I was a young girl, the last thing in my mind was the thought that I would ever become the wife of a missionary. To lead such a drab, colorless life when there were so many more interesting things to do was beyond reason. Strangely enough, however, while the idea of becoming "Mrs. Missionary"—or even "Mrs." for that matter—was not included in my immediate plans, I found myself slowly but surely falling for one Maurice Draper, a most enthusiastic church worker. He was a member of the priesthood at the time and was later to become one of the Quorum of Seventy. As I became more and more interested in him, my former ideas of the make-peace-with-the-choir role of a missionary's wife began to fade. In fact, I even began thinking it might prove quite a happy experience.

Whatever I may have thought didn't matter much, because I soon had promised to become his wife, even though it meant waiting an indefinite period of time for the all-important wedding day.

Being engaged to a minister natu-

rally turned my thoughts—when I wasn't thinking of him—to the church. I found that there was no time for idleness—no time to sit and wonder, "What shall I do now?" Immediately I began to busy myself with Zion's League work and to attend regularly all church activities. This, I found, was as much a "thrill" as a young person could ever want. Many of the friends with whom I had associated earlier asked me how I entertained myself and what I did to have a good time. I don't know whether or not I ever convinced them that I was happier and busier doing the really worth-while things than I had ever been before, but I was! It seemed that the more I did, the more opportunity there was for service. Fortunately, the way opened for my attendance at Graceland. This, too, was an experience which led to still new paths of church service.

After three long years and eight interminable months of waiting, Maurice and I were married. By this time I was peering into my new role as Mrs. Missionary with eager anticipation of the experiences ahead. Now I

look on the intervening years as being all I could have wanted them to be, as a result of the life I chose.

(Continued on page 14.)

The Lady Said "Yes" . . .



Mrs. Maurice Draper

Ruth Willis spent the early part of her life in Colorado, later moving to San Bernardino, California, where she attended high school. She was graduated in 1938, and she enrolled as a student at Graceland that fall. The following year, she she took a business course at San Bernardino Valley Junior College. It was spring, 1940, when the Draper-Willis wedding took place, and from then on the General Church decided where home was. At present the Drapers—that includes Mr. and Mrs., five-year-old David, four-year-old Eddie, and eight-month-old Janette, are living on the reunion grounds at Brewton, Alabama . . . a very handy place, inasmuch as Father Draper is in charge of the Gulf States district.

Should You Say "Yes"?

(Continued from page 13.)

Naturally, it hasn't all been rose-colored and lovely . . . but has there ever been a life that was? The long periods of separation, when Maurice was traveling, were not always happy ones; no wife with a perfectly wonderful husband likes living alone. There was plenty to do, however, and loneliness never licks the person who keeps busy.

Then came the children. I haven't had to worry about "time on my hands" since our first son arrived. Now we have three youngsters—and never a dull moment. Many married couples resign from all social activity when they acquire a family. I think this most unfortunate, because they need to have an outside interest to keep homelife from becoming monotonous. We have worked out a system of taking turns in caring for the children so that each of us has some free time.

There are compensations for every sacrifice. Being the wife of a missionary is probably the most satisfying life you could choose; you are constantly aware of the need for service to your church, and the very fact that you have a part in promoting the work brings untold personal satisfaction.

If you're debating whether or not it's worth-while—take my advice and say "Yes" before Mr. Missionary changes his mind. There are plenty of other girls in the field waiting for someone like him to come their way.

600 Fairway Village

(Continued from page 13.)

before other young Latter Day Saints discovered us and asked us to attend their study class at the Bible College. This group is made up almost entirely of veterans and their wives—a good example of the value ex-GI's are placing on religion. The classes are the most interesting I have ever been privileged to attend.

There are some, probably, who don't think the advantages gained by skipping in order to go to school are worth-while. They may be right, but somehow I believe the sacrifice we are making now will pay for itself in the future. Above all, our service to God and our fellow men will be greater because we've made the effort to get a higher education.

News Briefs

Seattle, Washington

Pastor, C. Houston Hobart

The annual business meeting was held September 25. Officers elected for the coming year are: C. Houston Hobart, pastor; Granville Swenson and Clark Coleman, counselors; Granville Swenson, church school director; Gertrude Clark, women's supervisor; Mr. and Mrs. J. E. Chappell, young people's leaders; Clark Coleman, adult supervisor; Mary Johnson, branch clerk; Russel Anderson, treasurer; Jean Davis, auditor; and Mary Coleman, historian. The junior supervisor and director of music will be elected at a later date.

The women of the branch are making preparations for the annual bazaar to be held November 8. Mrs. Myron McConley was their guest speaker at the September meeting. Members of the Zion's League meet every Thursday night; Shirley Johnson has been elected president. A newcomer to the League is Ross Swift, who was baptized at the Silver Lake reunion. Attendance at the midweek prayer services is increasing.

—Mary Coleman, reporter.

Kirtland Reunion

Kirtland reunion, as usual, attracted Saints from many sections of the United States and Canada. Under the effective ministry of Apostle Blair Jensen and President John Garver, the week proved inspirational and helpful to all in attendance. Other leaders contributing to the success of the reunion were Don Lents and John Conway, supervisors of all recreational activities; John Banks, in charge of the commissary and general accommodations; Casimir Nikel, pastor of junior church; Kenneth Graham, representative of the Herald Publishing House; Clarence Winship and Carolyn Davidson, directly in charge of all accommodations; Clyde Ebeling, director of music; Merle Guthrie, class instructor; Richard Baldwin, patriarch; Eitelka White, supervisor of children's activities; and Mrs. Enoch Swanson, women's leader. A substantial profit was made from the meals served at reunion; for which credit goes to Hubert Hurroon, the cook.

One of the major postwar improvements made to the grounds was the installation of permanent wiring to provide electricity to all tents; there were ninety-five this year, the largest number of tents ever recorded for a Kirtland reunion. Another innova-

tion which won widespread appreciation was the playing of hymns and sacred music each morning before prayer service, and each evening after the day's activities were over. The music was broadcast from a public address system installed in the Temple tower; T. Evan Thomas was the organist.

The cantata, "Olivet de Calvary," by Maunder was presented by the reunion choir under the direction of Clyde Ebeling. Accompanists were Addie Clough and Grace Ebeling. Amy Axelson, Ruth Lyman, Lorna Howard, William Davies, and Balmer Liston were the soloists.

The reunion theme, "God's Expanding Light For Us," was well developed throughout the week.

—John W. Banks, reporter.

Xenia, Illinois

Poplar Creek Congregation

Pastor, Brad Henson

A baptismal service was held at Henson Lake on Sunday, September 22; five children, John Atcheson, Jerry Burkett, Doris Slover, Shelby Slover, and Laura Waller, were baptized by Otto Henson and Pastor Brad Henson. They were confirmed by Halleck Millner and Bud Brown. The branch business meeting was held September 22. Brad Henson was sustained as pastor, and Eben Slover was elected church school director. Opal Slover was selected leader of Zion's League.

Improvements to church property include the construction of new steps and a walk. Further improvements will be made in the future.

—Blanche Henson, reporter.

Lamoni Stake

Oland Congregation

Pastor, Roy Kopp

The Oland homecoming was held Sunday, September 22. A devotional, prepared by Mrs. Bernice Kopp, preceded the church school hour. Several took part in the service, telling of their experiences in the church. At 11 o'clock, Stake President Robert Farnham spoke; Bishop Lewis Landsberg was the afternoon speaker. Special musical numbers were given by the choir and a quartet composed of Kathryn Tabor, Mrs. F. J. Sharp, Roy Kopp, and Ray Blair. Later in the afternoon, funeral services were held at the church for Mrs. Charles Haskins, a former Oland member.

The annual business meeting was

held September 28, with Willard Moon in charge. Roy Kopp was sustained as pastor; Mrs. Will Johnson will continue as music director, and Russel Keen as young people's leader. Ray Blair was elected church school superintendent, with Eugene Tabor as his assistant. On Monday evening several members of the group met at the church to mow the lawn, after which they had a picnic supper. Different people have shared this task during the summer, keeping the grounds in shape and enjoying the fellowship of working together.

—Vera Blair, reporter.

Independence, Missouri

Liberty Street Church

Pastor, Howard C. Timm

There were 220 present at the Communion service on October 6, the beginning of the new church year. Howard Timm, who has served the Liberty Street congregation for the past two years, has been retained as pastor. The lot at the corner of White Oak and Main Street has been purchased for the new building site. The widening of Van Horn Road is expected to begin soon, and plans are being considered for moving the present building onto the back of the new lot, and a new church will be built later.

Thirty weeks ago the primary and junior departments began a drive to raise money for the new church, setting their goal at \$250. A special service was held September 22 at the end of the drive; the collection of pennies and other coins, when counted, totaled \$285.11. The children expect to continue raising money for this purpose.

The Zion's League installation service was held at 6 o'clock Sunday evening, September 29. Mary Lou Pratt is the new president; Carl and Mabel Holsworth will continue as leaders in directing the young people's activities.

—Ethel Hart, reporter.

San Jose, California

Pastor, Lewis H. Adams

Many of the San Jose Saints attended the reunion held at Asilimar, Pacific Grove, in August. On September 1 Albert Carmichael was present to officiate at the ordination of Elbert Guilbert and Lloyd Cline to the office of elder, Harold Cline to the office of priest, and Kenneth Cline to the office of deacon.

—Beulah Cline, reporter.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Officers elected to serve the coming year are A. N. Barnes, pastor; Hildred Thomas, church school director; Dorothy Martin, secretary; J. L. Barlow, treasurer; Irene Williams, women's department leader; Gordon Gibson, young people's leader; Mildred Thomas, children's supervisor and reporter; C. K. Thomas and J. L. Barlow, auditing committee; Ray Williams, custodian; June Sherman, pianist; J. L. Barlow and Bruno Rodgers, building committee; and Freda Rogers, branch clerk. Nineteen new members have been baptized during the past year.

On September 22 the Leaguers were in charge of the evening service. Special numbers were given by the choir; Pastor Barnes was the speaker. The Zion's League social activity for September was a fish fry at the beach. A city-wide fellowship service, including the Baptist, Methodist, and Latter Day Saint congregations, was held at the Methodist Church on September 20. The next service will be at the Reorganized Church on December 31.

—Mildred Thomas, reporter.

Tampa, Florida

Pastor, A. J. Chevalier

The Tampa Saints held their semi-annual business meeting on October 2; reports were made on various activities, and new officers were elected. This ever-growing group extends an invitation to all who visit or live in Tampa to take part in the services held regularly on Sundays at 10 and 11 a.m., and 7 p.m.; prayer service begins at 8 p.m. on Wednesdays. All meetings are held at the Civic Club, Highland and Fern Avenues.

—Mrs. Lois Morgan, reporter.

Coalville, Iowa

Pastor, Harold E. Mann

The following officers were elected at the annual business meeting held September 15: Harold Mann, branch president; Alice Mann, secretary; W. C. Jordison, treasurer; Clarence Jordison, custodian; Mrs. W. C. Jordison, women's supervisor; Anne Anderson, church school director; Frances Fawkes, director of music; Elvin Anderson, young people's director; Donna Brooks, publicity agent; and Dolores Gaffey, church school secretary.

—Donna Brooks, reporter.

BULLETIN BOARD

Southwestern Texas District Conference

The semi-annual Southwestern Texas District Conference will convene at Bandera on Saturday, October 19, and continue over Sunday. Apostle M. A. McConley and Missionary J. Charles May will be in attendance. The business session is scheduled for 3 p.m., Saturday, at which time district officers will be elected. Apostle McConley is to be the evening speaker. Sunday's activities will include a prayer service at 9 a.m., church school at 10, and preaching at 11. Lunch will be served on the grounds.

Ministerial reports should be sent to District President Theo Dorow, 215 Congress Avenue, San Antonio; all departmental and other reports to Mrs. Carl Dorow, 219 East Mayfield Boulevard, San Antonio.

THEO DOROW,
District President.

British Columbia District Conference

The British Columbia District Conference will be held November 22, 23, and 24 in the New Westminster Church, Tenth and London. President John Garver and Apostle D. T. Williams are to be present. Delegates to General Conference will be elected at this time.

ISABEL DUCKWORTH,
District Secretary.

Northeastern Nebraska District Conference

The annual northeastern Nebraska district conference will be held in Omaha, Nebraska, on October 13, for the election of officers and delegates to General Conference. All reports are to be sent to Albert Livingston, district president, 4742 Capitol Avenue, Omaha, Nebraska, or Carl Self, district secretary, 2582 Whitmore Street, Omaha.

CARL SELF, *Secretary.*

Utah District Conference

The Utah District Conference will convene at Salt Lake City, 336 South Fourth East Street, October 26 and 27. Apostle D. T. Williams is to be present. The first conference session will be held at 7:30 Saturday evening; those planning to attend should notify Arthur E. Stoft at the above address. District officers' reports are to be submitted for the business meeting Sunday afternoon, October 27.

Changes in Address

James Denis
Kansas State College
Box 86, or Campus Courts No. 12
Manhattan, Kansas

Wendell O. Kelley
Kansas State College
Box 318, or Campus Courts No. 6
Manhattan, Kansas

Request for Prayers

Mr. and Mrs. Ed Boyd of Rock Island, Illinois, request prayers for their infant son, Danny, who is ill with polio.

☆ Gold Star Column

Pte. Earl Leroy Land

Pte. Earl L. Land, son of Mr. and Mrs. Roy Land, was born April 9, 1924, at Herschel, Saskatchewan. He was baptized a member of the Reorganized Church, and received most of his education in Shellbrook, Saskatchewan. In 1942 he joined the Canadian Army and was sent to Camrose, Alberta, for his basic training, and from there he went overseas with the Lake Superior Motor Regiment. He was killed in Belgium on September 25, 1944, at Leopold Canal.

He is survived by his parents; five brothers: Charles, W. Lloyd, Clyde, Ellis, and Howard; and a sister, Elva, all of Shellbrook, Saskatchewan; and his maternal grandparents, Mr. and Mrs. George W. Martin of Independence, Missouri.

A memorial service was held on Sunday, June 17, in Hengelo, Holland, for all the men in the Lake Superior Regiment who had lost their lives. Lt. B. I. Black, in the memorial address, said Pte. Land's courage was a source of inspiration to the rest in his platoon. He was buried in the Canadian Military Cemetery, Adegem, Belgium.

Major Melvin G. Pfund

Major Melvin G. Pfund was born October 25, 1916, at Norfolk, Nebraska, and died of wounds received February 16, 1945, when the bomber he was piloting was shot down over Germany. He was baptized a member of the Reorganized Church on June 11, 1933.

He is survived by his parents, Mr. and Mrs. J. G. Pfund; two brothers, Gerald and Billy, all of Norfolk; his paternal grandmother, Mrs. J. G. Pfund, Sr.; his maternal grandparents, Mr. and Mrs. O. A. Gamet of Lamoni, Iowa; and his great-grandfather, Levi Gamet, of Kansas City, Kansas.

THE SAINTS' HYMNALS

are temporarily out of print. Notice will appear in the HERALD when they are again in print.

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The Saints' Herald

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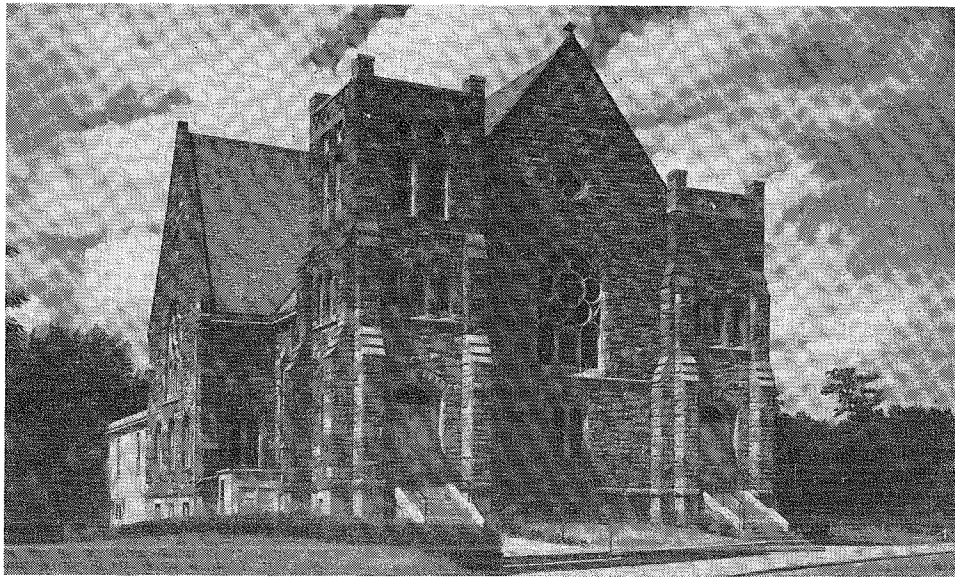


Photo by Marvin McDole.

HISTORIC STONE CHURCH, INDEPENDENCE, MISSOURI,
WILL RECEIVE A NEW VOICE

Stop -- Look -- Listen !

By Eugene A. Theys

Kingdom Righteousness

By J. A. Koehler

New Horizons

The Saints' Herald

Volume 93

October 26, 1946

Number 43

P. S.

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day, and The Independence Sanitarium and Hospital.

Anniversary Prayer

Today I thank you, God,
Because you've let me have this happy
year
With him.

I do not like to think of all
The empty days that might have been
. . . Had You not willed it so.

You have let me know love
As all I dreamed it would be
. . . Tender, sweet, and passionate . . .
I could not ask for more
Except . . . another year,
A lifetime, if I may, in which
To prove my gratitude
To you . . . and him.

—Nomie

*** STONE CHURCH**

On Sunday, October 13, the congregation of Stone Church was told that the old organ, which has served so many years, would be heard for the last time. It was expected that in the days following workmen would arrive to remove it and install the more modern organ which has been purchased. Knowing the habits of workmen and the character of their promises in these days, we assume an attitude of skeptical patience. Anyway, it is presumed that the old organ will not be used again in public worship at this place.

The old organ has been a trial to the musicians in recent years: to those who had to operate it, and to those who sang to it. But, to the congregation that fills the seats so many times every Sunday, it has been a loved and beautiful voice. They appreciate the sacrifices of those who worked and paid for it. They appreciate the faithful people who have used it all these years. The old voice of the church may show its age, but it bears the affection of the people.

The new voice, we have no doubt, will be enjoyed and appreciated, too. In time our ears will become adjusted to it. When the novelty has worn off, and we know by heart just how it sounds in all registers, we shall love it, too.

Significantly, in this same week, Glaude A. Smith, lately pastor of the Walnut Park Church, will be received as the new pastor of Stone Church. It is a heavy post, and Brother Smith is welcomed with all best wishes and good hopes.

*** MYSTIFIED.**

Sir Pompous does not know what he has done to deserve it, but is delighted to discover that he is in good favor with Lady Gracious. Temporarily—it may even last for several days—he is a hero of small stature (but nevertheless a hero) at home. For what obscure act of kindness or generosity on his part this has occurred, he does not know. It may even have been quite accidental. Whenever he does anything right, it is almost sure to be accidental. Now he trembles a little, apprehending the inevitable occasion when he will slip back, and things will return to normal. "Being a hero, however small, is delectable," he says. "But years of experience make you certain it cannot last long, and there is some discomfort in it."

*** CAPITALIZATION.**

You may think that this capitalization business is easy, especially on a typewriter. All you have to do is push the shift key, and strike the letter. But for editors and proofreaders it is much harder. The "Manual of Style" has 48 rules for capitalization alone, many of them with several subdivisions, exceptions, footnotes, and eccentricities. Then we have quite a number of special practices of our own. There are also the border-line cases, in which it would take a Solomon to decide whether they should be "Up" or "down." And after a decision is made, along comes a new case that makes it look wrong. Editors struggle for years with these problems, annoyed and discomfited, and never able to reach satisfactory conclusions. They grow tired, and resign or die, having gained no headway. New editors, fresh, eager, and confident come to take over the struggle. For a while they seem to gain on it. We watch them with envy and hope. Maybe they can succeed where we failed. It is brave of them to try. But this proposition has thrown us so often that we can never be sure of what will happen to others.

EDITORIAL

Joint Council Visions Long-Time Program

The Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric in session at Independence, September 17 to 24 inclusive, was marked by harmony and a forward-looking attitude, with a view to well-laid plans for strengthening of the church towards a fuller and more effectual ministry and administration of its work.

Note was taken of the spirit of fraternity shared among the men of the Council, of the uniformly good reports from the reunions of the past summer, and of the success attending the Appointee Institute, held at Independence, August 27 to September 13; the latter, it was felt, pointing the way to further and perhaps more or less regular like activities in development of men serving in the general ministry of the church.

The attention of the Council was called to the need for planning the whole of the work of the church well in advance; for setting up of immediate and long-time programs for branches, districts, and stakes; for adequate housing of our branches; for the training and supervision of local leaders, and for intrusting them with the work in their given areas, so as to free general church officers for the ministry of teaching, preaching, and personal guidance to the administrative and teaching ministry of the church; for giving departmental work distinctively Latter Day Saint significance, and integrating it with the programs of branch, district, stake, and general church; for the direction, functioning, and growth of our institutions so that they shall show the church in action on a high level of

service; for the promotion and administration of local as well as general church finances in such a way as to advance the spiritual purposes of the church; for providing literature and visual aids adequate to the work of the church; for seeking out and ministering to the poor in the spirit of mutual helpfulness; for advancing the gathering by the selective process of wisdom and restraint, so as to benefit those participating, and to retain at points distant from the "Center Place" ministers and Saints whose service is necessary to maintaining and development of such centers as should be maintained; for pursuing the missionary work of the church in domestic fields with devotion and vigor and in harmony with branch, district, and stake programs to be adopted; for strengthening and stabilizing mission work abroad; and for major and continuous concern in the selection, appointment, training, and supervision of ministers who can lead in achieving the foregoing.

Then there was conceived and endorsed programs of ministry for Australasia, Hawaii, and the Society Islands. And plans are under consideration for the European Mission. And for the near future, plans were adopted by the Council for the next inter-conference period beginning with April, 1947, as shall appear later.

In addition to the above, the local responsibility of the Apostles in their various fields was recognized and clarified, and these men go forward in their work with assurances of support on the part of the Presidency, and with a continuance of the fine

support that has been given them by the Bishopric.

It is recognized that here are goals requiring a long-time, well-planned and executed endeavor for their attainment. It is, however, regarded as essential that the church see the way in which it should go and plan well ahead each and every part of its program for attainment of the ends perceived as desirable. It was with this in view, the attention of the Council has been called to needs of the church in the fields indicated. And it is to be expected that plans adequate to these interests shall be worked out in detail and put in operation as means and personnel may allow.

Fraternity characterized the sessions of the Council throughout, and the association of the men between the meetings as well. The vision of the occasion bodes well for the cause. And the challenge of interests pressing for attention should stimulate one and all to renewed diligence and a more consistent effort for achievement of the goals of the church.

J. F. GARVER.

Across the Desk

While on my recent visit to Plano, I was approached by an alert youngster, Terry Blakely, son of Brother Marion Blakely, who lives at Plano and who is pastor of the Sandwich Branch, and was handed the following letter. Terry is eight years old and in the fourth grade, and a careful reading of this letter does not indicate that Terry made any mistakes, either in composition, spelling, or punctuation. The letter is given to *Herald* readers exactly as it was written:

Plano, Ill.

Dear Pres. Smith:—

I was one of the many people to attend this year's conference at Independence. I was truly happy as I sat in the 2nd row of chairs from the front and saw you ordained Pres. of the Church of Jesus Christ of Latter Day Saints. Three months after conference I was baptized. I wished I had had it done sooner. Then I could have taken communion at conference. I am sending you a picture I drew for you of the auditorium. I hope you like it. I have started 4th grade now and I have a very nice teacher. I guess you are very busy most of the time so I will not make my letter too long. I was very glad to hear you preach today. Sincerely yours,

TERRY BLAKELY.
I. A. S.

Whose Freedom?

Catholicism Should Consider

We do not want to say much more about the political notions of the Vatican, but feel our readers ought to know some items sent from Rome recently by Associated Press correspondents: the Catholic Church sees itself entering upon a "dangerous period," and designates the United States as the strongest pillar in the threatened structure of human liberty, while Russia constitutes the chief threat to that structure. The news continues: "Primarily, the church is concerned with freedom of religion, but like the democracies is also concerned with the freedom of thought and speech and the freedom of the press."

One religious periodical adds: "concerned but not in favor, except freedom of Catholic thought, speech, press, and religion," and quotes Leo XIII, as follows: "Men have a right freely and prudently to propagate throughout the state what things soever are true and honorable, but lying opinions should be diligently repressed by public authority. The excesses of unbridled intellect are no less rightly controlled by the authority of the law than are the injuries inflicted by violence upon the weak."

The present pope recently was quoted as saying the freedom of the press does not allow a man to print what is wrong or what "is calculated to undermine and destroy the moral and religious fiber of individuals."

Time, July 22, last, quotes the chief Catholic prelate in Portugal as abolishing "free thought, subordinating the individual to the state." A "bill of rights" there was suppressed, and the secret police made the principal arm of the government.

—Israel A. Smith.

Courage is fear that has prayed.
—Chaplin Henry Darlington.

*Your heart will fill up on
these good thoughts about*

The Home

By B. S. Lambkin

I have never seen in the *Herald* anything on the home from the angle that I have in mind. I think it is worthy of consideration by people at the age when homemaking affects the children most.

Love is a strange thing, it is not bestowed alone on living things, or on things which can return love, but to a rather large extent upon things, the memory of which stirs our emotions. Who is there that does not love something that belonged to a friend who is absent?

Home should be a *place* as well as a condition. A place does not become a home in the best sense until many things have happened there over the years: births, birthdays, Christmas trees with their anticipation and surprises, healings under the hands of godly men, priest's visits when the Spirit of the Master was upon us, the family altar, and a thousand other things all tied together by one thing, a place called home. No wonder that people who have had a real home get homesick when away from it.

It seems to me that God intended that home should be a place. All the wild things have a home, a place to which they flee when in danger, a place where they live for a long time. Our idea of the gathering and having an inheritance seems to agree with the idea of a permanent location for the home. The same idea seems to carry over into the millenium: "They shall build houses, and inhabit them." "They shall not build, and another inhabit." "Bring up a child in the way he should go, and when he is old he will not depart from it," may be most truthfully said of a child who has lived in a good home

so long that when he is old and thinks of "the old place," there comes to him such a flood of memories he will be overwhelmed with them.

There is one more thing to consider. Lasting beauty can hardly be imparted to a place we only possess for a short time. Trees are among the finest things God ever made, but God takes years to make a tree, many years to make some of the best ones. One of my earliest memories is of a giant elm, as straight as an arrow and fifty feet at least to the first limb, and moss on the north side. I still think I never saw a more beautiful thing. Landscaping our homes is another thing that takes time; fruit is another. And don't think that a person will ever forget the fruit trees on "the old home place."

It sums up to this: prepare; gather; get your inheritance and stay there. When you are old, you will be glad you did.

The Reverend John Newton one day called to visit a Christian family that had suffered the loss by fire of all they possessed. He found the pious mistress and said, "I give you joy, madam." Surprised, and ready to be offended, she exclaimed: "What! joy that all my property is consumed?" "Oh, no," he answered, "but joy that you have so much property that fire cannot touch."—D. L. Moody.

Courage is grace under pressure.
—Ernest Hemingway.

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Stop--Look--Listen!

ARE YOU READY FOR A MISSIONARY SERIES?

By Eugene A. Theys

A LITTLE OVER a hundred years ago the railroads were getting numerous complaints from the citizens of this country, saying that the trains were causing their horses to run away with them. Quite often as the trains would approach a bend in the road where a crossing had been made, a horse and buggy would be passing by; the horse would become frightened and would run away, tearing up the buggy and oft-times killing the occupants. This problem continued to increase until one day an engineer got the idea to put a sign at every crossing to prevent such accidents. This sign was put at every crossing, and read "Stop—Look—Listen!" This brought surprising results.

We need to put up a few signs along the crossroads in our evangelistic efforts which ought to read STOP—LOOK—LISTEN! Too often we find runaways and missionary accidents when we start a series of meetings in our branches. A few good signs may help to prevent some of the runaways and create results which are brought about only by good planning on the part of everyone involved. Quite often the results obtained from a series of meetings are only by the grace of God rather than by the well-planned efforts of the Saints. No missionary effort should be attempted on a half-hearted or ill-planned basis. God does not work this way, so why should we? In these days when we are trying to cut down our operating expense, we should be taking a good look at the high cost of our low increase in membership. In 1945 we hardly baptized enough people to meet our death rate and those who were dropped from the membership of our church. One general church official a few years ago cited a few

interesting figures on our previous evangelistic efforts as a church. He said, "it is costing us as a church \$1,000.00 for every person that we baptize into the church, and over a certain period of time we have been buying and distributing tracts at the rate of one-hundred members per tract." What a great effort we have put forth as the Church of Christ. This great disparity will remain, unless we do something about it as individual members of this church. It is time that we consider our methods and do something before we ask a missionary to come into our branch to hold a series of missionary meetings. It doesn't cost any more to plan a series of meetings or any other missionary endeavor than to make no preparation at all. Your investments will be greater, and the results will be productive when everyone has seen the need of getting ready for your series. *Every missionary and apostle has a right to expect the pastor, priesthood, and membership to do some thinking and planning before any missionary comes into your branch for a two-week series of services.* We can hardly expect any results from our labors until we do something. Let us stop some of these "runaways" in our evangelistic efforts. Here are a few suggestions that will help you in getting ready for your series.

THE PASTOR SHOULD HOLD A MEETING WITH THE PRIESTHOOD several weeks before the series begins and discuss with them the general program involved. Suggestions should be made by every man, and considerable thought and prayer should be given. The priesthood should meet at least once or twice a week from here on out to see that everything is in readiness for the series. Special prayers

among the men should be offered, and each man should carry this meeting on his heart along with the pastor. They should be made to feel personally responsible for this meeting and not expect the pastor to carry the whole load; neither should the pastor expect to do everything himself. Here is a place where the priesthood can perform a real ministry.

THE PROGRAM SHOULD BE BROUGHT BEFORE THE DEPARTMENT HEADS for refinement after the priesthood has discussed it thoroughly. At this meeting a complete organization should be set up with committees appointed and delegated with responsibility for getting the program under way. These committees should report back to the pastor at least once a week for such meetings as this. Special prayers should be offered by these committee members along with the priesthood. Every department must be functioning to its utmost to see that the plans given to them are carried out both by letter and spirit.

THE FINANCING OF YOUR SERIES SHOULD BE DISCUSSED WELL IN ADVANCE OF YOUR MEETINGS. Some branches even go so far as to raise all the money necessary to meet the expenses of their meetings long before the services begin. Offerings at the services should not be discouraged, but by all means they should never become a part of the major emphasis. All reference to the missionary and his expenses should be excluded from your offertory remarks. No one should be embarrassed even to the one who wants to give his little mite.

MIDWEEK PRAYER SERVICES SHOULD HAVE THE SERIES AS ITS THEME, for unless this meeting receives the prayers and attention of the membership, one cannot hope for any degree of success. Well-chosen themes built around the series are helpful. A good prayer meeting always has an objective to reach, and every series of meetings has its objectives; therefore, the

prayer meeting can help to accentuate the series objectives by bringing them to the attention of the Saints at the midweek prayer meetings through the themes presented.

THE SAINTS SHOULD PRAY AND FAST THROUGHOUT THE SERIES. A certain time each day should be set apart by every member, for prayer and fasting should be done whenever possible. In one branch the Saints were seen to come and go to the church every day for prayer. There was someone in the church almost every hour of the day, praying and meditating. Many of the men and women stopped by the church for prayer before starting their day's work. This group was so earnest in this that they saw fifteen of the best citizens of that community baptized at the close of their meetings. They had been praying for these very people. Prayer not only helps the individual but everyone else for whom we pray. If you and your branch really want to win some of the good people in your community, do this very thing that has been tried and found to work in this particular branch. Greater blessings are in store for all of us if only we would pray more often.

EACH DEPARTMENT SHOULD PARTICIPATE IN THE SERIES. Everyone in the branch should be given something to do during your missionary meetings. Quite often the work of a series can be divided among the different departments of the church. One branch held a series of meetings recently and invited all the children in the community who played instruments to bring them each evening; and a half hour before every service, they were allowed to take part. You will be surprised at the response you can get from non-member children and the attendance of their parents at this type of endeavor. Several new members were baptized from this one activity because the Saints had shown an interest in their children. Several new families started attending, as well as their children, thus the old adage

holds true, "the way to a mother's heart is through her children." Ushering at all the services is another part where each department can participate in the series—cleaning the church each day is another. A clean church tells a lot of things about the kind of people who worship there.

A NUMBER OF GOOD TRACTS SHOULD BE SECURED. You may want some help in making a selection of these; feel free to write your missionary in advance of these meetings, and he will be happy to suggest a list of excellent tracts for your use along with the subjects he has selected. If tracts are used at the services, they should not be used haphazardly but with considerable thought. The missionary will want to suggest the order in which they should be given out each evening at the door. The tract passed out each evening should be on the sermon just preached unless you are giving a tract on a previous sermon.

An excellent method to use in your house-to-house tracting is to begin at least a month in advance of your series. When using this method of tracting, start in the area around your church, not just here and there around town. We like to convert people who live near the church. Also, we should encourage the Saints to live as close to the church as possible; if they do not want to do this, then it is a pretty good indication that the church is in the wrong neighborhood and should be moved to a better location.

You should start your tracting with a good introductory tract such as, *Faith of Our Fathers*, by Elbert A. Smith or *What Latter Day Saints Believe*, by A. B. Phillips. Each tract should be left at each door with a promise to return a week from that date to pick up the tract and to leave another. When you tract in this manner, you are soon able to weed out the disinterested ones and concentrate your time on those who are more apt to follow through in your tracting program. If people know that you are coming back, they are either likely to refuse the tract or read it, thinking you will be asking

them about their attitude toward it. A good time to tract is the most convenient time for the majority, unless you divide the neighborhood into sections, and each section has a different day during the week to tract. Keep going back in your tracting each week, and above all keep your promise to return. Your word should be as good as your bond in tracting as anything else that you do. Keep this method of tracting going even after your series of meetings is over. No branch can hope to outgrow its present building unless a concerted effort is put forth in a missionary way and backed up with a good program to assimilate those who are converted.

SECURE A LIST OF SERMONS THE MISSIONARY WILL BE PREACHING during the series of meetings, also get his cut or picture. If possible, have all your publicity in the hands of the public at least a week in advance of your services. Handbills postcards, friendly letters, and invitational folders are a few of the many methods that can be used to excellent advantage. Improved methods in publicity will be forthcoming at our next General Conference in April; in the meantime do all you can to follow the suggestions of your missionary in your publicity drive. The Zion's League will want to take this project upon themselves to see that the materials reaches the public.

AFTER THE PUBLICITY MATERIAL IS PRINTED, organize visiting teams and canvass the community, and give the nonmembers a personal invitation to attend the services as you give them this publicity. After the first week of the series, call back on the community and give them another invitation, and encourage them to attend; this often gets better results than your first visit. The missionary will call on those who have been attending the meetings.

THE NEWSPAPERS SHOULD BE WELL INFORMED. Some newspapers will be glad to print an announcement of your series, and some have even printed a synopsis of

each sermon day by day. When such courtesy as this is extended by your newspapers, you should at least run a paid advertisement in their paper. You most certainly should take advantage of the opportunity to keep your weekly activities printed in the column reserved for church news and their activities.

A COMPLETE LIST OF NON-MEMBER PROSPECTS SHOULD BE DEVELOPED with the most favorable ones listed as preferable. Give as much information as possible about each prospect such as attitude, hobbies, occupation, activity in local worship, books that have been read, or tracts that they have received, and the nearest member of their family who belongs to the church. Be sure that you do not confuse the missionary with a list of "suspects" rather than "prospects." It is much easier for him to concentrate his time on the "prospects" than it is to work on everyone that you would like to see come into the church. Your previous efforts are the means of getting your friends ready for the prospect list. Best results from a series is always obtained when you have a good list of prospects prepared. "A prospect is not one until that person has shown enough interest to attend some of the services or at least shows a friendly attitude toward our work. They should be willing to attend the services at least part time, if not all the time and read some of our church literature." "A suspect is anyone that you would like to see a member of the church but has never manifested any interest in the church whatsoever, they could be your best friend or any name taken from the telephone book."

A DECORATION COMMITTEE SHOULD BE APPOINTED. This committee should be responsible for flowers at each service, arranging pictures for devotional services, and keeping the lawn well kept. This committee should see that the church is kept "spic and span" at all times. The church should be unlocked throughout the services as far as it is possible, in order to give everyone

free access to worship. Fresh flowers arranged appropriately are conducive to worship.

A RECEPTION COMMITTEE SHOULD BE APPOINTED with both men and women on it. Those who are selected should be people who can meet others easily, and they should be at all the doors both before the service and at the close. This committee should arrive at least a half-hour before the service to greet everyone who attends. The Saints should refrain from getting into "little circles" to visit while some nonmember stands back and feels that we are either clannish or impolite; but the truth is we are sometimes just poor hosts and are driving people away rather than helping them into our church. Thank God these places are few and far between, or are they? People who attend our church should be made welcome, and this can never be overdone unless we are not sincere in our greetings. This committee should secure the name and address of all visitors; this makes it possible for the missionary to call back at their homes. A guest book is an excellent means of securing this information. Quite often the missionary will bring his own guest book to use.

ARRANGE A CONVENIENT PLACE FOR THE MISSIONARY TO STAY. A home should be provided for the missionary somewhere near the church, with freedom to come and go as he chooses. He should have a key to the house if possible, so that he can return at any time during his day's work. The family that keeps the missionary should consider him as one of the family and should not go to a lot of trouble trying to entertain him. A light breakfast is his usual diet due to the fact that his other engagements require heavier eating. The family should keep their regular schedule such as getting up in the mornings, bathroom rushes, meals, and retiring. He will find it easier to fit your schedule rather than for you to reshift yours to fit him, so why try when he doesn't expect it?

URGE EACH MEMBER TO

PERSONALLY CONTACT AND TO INVITE HIS FRIENDS. All members should be urged to bring their friends to the services; this means that you may have to start a half-hour earlier than you usually do, but drop around early enough so that your friends can get ready and go with you. Why not tell them that you are coming by at such and such a time? After you arrive at church with them be sure to sit with them, and see that they meet as many of the members as possible before you leave. Tell them that you will call back for them the next evening, and continue to do this until they express the desire to come in their own car or to help you pick up others to take to church. One member did this type of work recently, and after he had taken one carload of friends to church with his wife, he left and returned with another load. He did this until he had made at least three trips in one evening. This meant that he had to start at least a half-hour to forty-five minutes before services. You cannot expect to do this type of missionary work and start to church ten minutes before the service is expected to begin. When others in this congregation saw that this good brother was making two and three trips to church with his friends, the others got on the job and started doing the same thing, and the results were that this brother saw five of his friends baptized at the close of this series of meetings. This branch had been dead before that, but by the efforts of this man and his wife plus the efforts of the others, the branch was brought to life again, and now it is one of the most active branches in that district. Your branch can have the same experience if you get on the job and use this method. You can do this type of work long after your missionary has gone, try it and see what happens.

SPECIAL MUSIC SHOULD BE ARRANGED FOR EACH SERVICE. Plan your special numbers well in advance of your meetings, and al-

ways keep the sermon topics near at hand when you select the specials or even the congregational songs. Do not wait to select the closing hymn after the sermon; this often causes confusion, and visitors stamp your service as being disorganized; this leaves a bad impression. Invite musicians from other churches to take part in your music worship. There are many talented singers and musicians in your community who will be happy to help in your services. Many a talented person has been converted to our message by the fine efforts of our music department.

MAKE ARRANGEMENTS FOR THE MISSIONARY TO CONTACT ALL PREFERABLE NONMEMBERS PERSONALLY. This can best be done through social gatherings, inviting your nonmember friends and missionary to your home for a meal, or some other gathering. Cottage and family meetings are excellent methods in getting the missionary and nonmembers together. Some branches holding meetings have had a social hour after the Friday evening service, and everyone is encouraged to stay; this affords the members an excellent opportunity to introduce their friends to the missionary. A light refreshment is usually served, and a short program is arranged. People like to know your missionary and to learn that he is a regular fellow like anyone else. Many a person has been won by a glass of punch and a few friendly hand shakes. You may even want to invite the missionary and your friend home with you some Sunday for dinner and spend part of the day getting acquainted or talking about the gospel. Never put your friend or even your husband on the spot, if he is a nonmember, by your leading the discussion. Let the missionary take the lead; he has had more experience in this type of approach, and you might make it difficult for him to do much on such a visit. If your presence embarrasses your husband or friend, then

find something to do in another room and give them a chance to talk.

Cottage and family meetings are excellent methods of getting our message before the prospects. Only a select few should attend this meeting; the fewer the better. Too often people feel that you are coming to their home to put pressure on them, and if the missionary or one of the priesthood goes along, this problem does not arise.

These suggestions are all made only for the benefit of your group. Perhaps some of these methods will not work in your branch, while others may be a great help. Whatever your situation may be, we urge you to use your best judgment and also your imagination toward stimulating your congregation to a greater missionary fervor. Consult your pastor and priesthood before attempting any of these suggestions; it is also well to plan your series with the aid of your district president and the apostle in your field, but there is one thing that you should do and that is to plan months in advance of your next series, and see the result that it will bring. No series of services in your branch need to go disorganized. Pray over your evangelistic efforts, then **STOP—LOOK—LISTEN!**

The Church School

Have you ever dreamed of entering a deserted city from which the inhabitants had all mysteriously disappeared, leaving their homes and possessions as they had always been? You walk through the city, tread its silent streets, and unmolested take your choice of the wealth from the empty houses. An interesting dream indeed, but it is also a literal fact. The world is that city; a generation silently passes away, but it leaves the deposit of all it has achieved. The institutions, ideals, and progress are left behind, and a new generation enters into a rich heritage.

We are indebted to previous generations for advanced institutions of learning, for modern factories that supply the luxuries of modern homes, for the marvels of almost instant communication with all parts of the world, for the speed

and comfort of transportation. Yet most of all we are indebted to God and holy men of all ages for the Church of Jesus Christ restored in its fullness. For without at least partial adherence to the principles of Christian teaching, the achievements of science would not be possible. The principal functions of the church is its ministry to the spiritual needs of humanity. Since the church early recognized that the spiritual needs of man are inseparably associated with the mental, physical, and temporal requirements, other institutions were sponsored by the church to minister especially to these needs. So certain by-products of the church resulted, the most important of these being the free public school system, hospitals, and charitable organizations.

Another organization of the church is perhaps considered by some as a by-product, but I trust in our church it has come to be recognized as the church at school. The church school offers opportunity for religious research, discussion, and participation not possible to the same degree in other church services. Unless we take advantage of such opportunities to increase our understanding of the divine plan, and to convey such convictions to others, we are not making our rightful contribution to the storehouse of our posterity. For we imperil tomorrow if we neglect the church today. Yet there are countless numbers of parents who send their children to Sunday school, but they are unwilling to share in making it possible.

Business and social affairs often separate parents from children during the week, but on Sunday the entire family can enter into wholesome worship by attending Sunday school and church services, thus cementing religious and family ties. When children attend Sunday school and church with their parents, habits are being formed that will not be easily forsaken when other enticements and the cares of life tend to cause indifference in church attendance. Youth is the most impressionable and formative period of life. Ideas are more easily molded and correct habits more readily developed. In this period the power of sin is weaker, and the appeal of religion stronger than in later life. Furthermore, Sunday school attendance greatly increases the circle of family friendships, thus establishing ties that serve as an anchorage which will remain throughout life, ever keeping faith's hope bright.

If we would be assured of leaving a rich heritage to our posterity, then we must serve the church faithfully today.

—Eldon V. Osborn, in *Detroit Branch Bulletin*, Director of Religious Education and Counselor to the City Pastor.

The Essence of Kingdom Righteousness

By J. A. Koehler

Number 8 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

MY AIM IS to show that Kingdom righteousness is communal righteousness. It is the people—the whole body of persons who compose the community—governing industry in particular, or the affairs of economic life, in accordance with the will of God. Kingdom righteousness is not merely an individual accomplishment, it is a collective affair. It is group behavior. Kingdom righteousness consists in conforming the laws, institutions, and customs of a people to the moral order of the universe. It consists in ordering the whole body of human relations aright—especially the whole body of economic relations. To establish Kingdom righteousness is to make industry, matrimony, and government, primarily, a willing implementation of a true philosophy of social life. I speak, of course, of the Kingdom of the prophets; not the kingdom of the priests.

My principal witnesses to this truth are Moses, Jesus, and the modern prophet. The testimony of Jesus and the modern prophet is explicit. It is concise. It is intended to establish the truth that Kingdom righteousness is the righteousness of economic society especially; it is to be seen in the economy of the people. But the testimony of Moses is indirect. It is very much spread out. Moses did not make it a point to say what the essence of Kingdom righteousness consists in. In his circumstances, Moses had to be a man of action, not of words. It was not his business to make apologies. His mission was to do what he could to make the life of his people the essence of Kingdom righteousness. So,

unless one already knows, he must do a lot of reading to judge of what I say about the testimony of Moses.

IF ONE WILL READ the nineteenth to the twenty-second chapters of Exodus, he should get the Mosaic idea of Kingdom righteousness. For everything Moses did throughout his career, and everything his immediate successors did, as giving character to the life of the Israelitish people, was but a carrying through of the idea and intention revealed in those four chapters.

The story recorded there is this: The Lord, God, said to Moses in the mountain, "If ye will obey my voice . . . ye shall be unto me a kingdom of priests, and an holy nation." That means, as all the prophets testify, that in doing God's will in the relations specified, the Kingdom of Israel shall be the Kingdom of God. It means that the essence of Kingdom righteousness is communal righteousness.

What are the relations specified? Chapter twenty treats almost wholly of the Ten Commandments, only three of which are distinctly economic. But chapters twenty-one and twenty-two get right into the heart of marital and industrial affairs. In the circumstances of Israel—in the circumstances of her journey to the land of Canaan—industrial affairs were principally pastoral. Some processing was done to provide clothing, of course, but economic life in the wilderness was at bottom a matter of tending sheep and herding cattle.

"Now [said the Almighty] *these*

are the judgments which thou [Moses] shalt set before them [the people]": First, judgments respecting marital affairs, and, second, judgments respecting industrial or economic affairs which are to be conducted thus and so. And, as the history of Israel recorded in the Old Testament (I mean the history taken as a whole) witnesses to conduct these primary affairs thus and so willingly, (as Jesus testified) is to establish the righteousness of the Kingdom. That is to say that the righteousness of the Kingdom consists in the right conduct of the affairs of the community—of the people. *Kingdom righteousness is communal righteousness.*

That does not mean that Kingdom righteousness is not also, or at once, individual or personal. For peoples are persons promoting common interests, or conducting common affairs, as groups. When, therefore, Kingdom righteousness is reduced to its elements, its essence is found to be the righteousness of persons. But the pressing business in the days of Moses was to discipline the group—the people. And, as the history of Israel and the messages of the prophets testify, that continued to be the pressing business for more than a few generations.

THE IMMEDIATE BUSINESS of bringing order out of chaos in the wilderness having been attended to, Moses went on to represent the will of God (in the doing of which his Kingdom is established) in the form of a permanent civil code—a code that was to be of force throughout the generations of Israel in Canaan. Moses wrote the law of the land. And, I repeat because it needs to be said over and over again, to conduct willingly the affairs of the people or community, in accordance with that law, is the very essence of Kingdom righteousness.

The testimony of Jesus on that question, even though it is not voluminous, is quite convincing. The brevity of his testimony respecting

the essence of Kingdom righteousness is to be accounted for in two facts: (1) it had become a settled conviction, it was the consensus of Israel, that the righteousness of the Kingdom is the righteousness of the people; and (2) the mission of Jesus was to regenerate persons, or to lay the spiritual foundation on which the business of the Kingdom, in time, may become firmly established. So Jesus talked mostly about personal righteousness.

The principle on which Jesus built was simply this: that to perfect the social situation, personality must be perfected. Whereas Moses built on the principle that to offset the degrading effects of Egyptian slavery on personality, the thing to do in the circumstances was to try to improve the social situation.

But, now, the direct testimony of Jesus. This is it: The gentiles seek to provide the things needed to feed and clothe the body by resort to direct methods—by concentrating on industry, business, and the like. But don't do it that way. Instead "seek ye first the kingdom of God, and his righteousness"—or, as the modern prophet translated it, "Seek ye first to build up the kingdom of God, and to establish his righteousness"—"and all these things [which may be made available only through the industrial activity of the people] shall be added unto you." In other words, the solution of the economic problem of a people is to be found, not in invention and technology and business and finance, but in the right ordering of communal relations. And that right ordering of communal relations, primarily, is the essence of Kingdom righteousness. That is the manner in which the testimony of Jesus must be interpreted, since we know positively that the goods of life may be provided only through economic endeavor.

THIS IS THE AGE of Kingdom-rebuilding. In the nature of things, therefore, the testimony of the modern prophet respecting the

essence of Kingdom righteousness is very definite; it is specific; it is to the point. When he said, "Organize my kingdom upon the promised land," the context of that injunction reveals precisely what he meant. He meant to "organize yourselves, and appoint every man his stewardship." He meant to "appoint unto this people their portion, every man equal according to their families," and all. He meant that the organization of the Kingdom is at once "an organization of my people in establishing and regulating the affairs of the storehouse." He meant that to organize the Kingdom is to organize the economic life of the people so as to honor the right of equality of economic opportunity according to talent, and so on. He meant that to establish a mode of economic self-governance grounded in ethical principles is to establish the righteousness of the Kingdom. He meant that to build "the city," to organize the community, so as to make it an implementation of the will of God, is to establish the righteousness of the kingdom. In a word, he meant that the essence of Kingdom righteousness is communal righteousness, and especially economic righteousness.

THE MODERN PROPHET says that "the Kingdom of Zion," which means the Zionite mode of community life, "is in very deed the kingdom of our God and of his Christ." He uses the term "Zion" and "the kingdom" interchangeably. When he speaks of either, he also means the other, for they are one and the same thing.

He brings out the idea of righteousness when he speaks of Zion as of a "cause"—which means a mode of economic life in which human relations are ordered aright. It means a great enterprise grounded in moral considerations. When he speaks of bringing forth and establishing the cause of Zion, he means to bring forth and establish the righteousness of the kingdom. When he speaks of "the principles of the law of the celestial kingdom"

he means the principles of social inheritance, stewardships, the socialization (or consecration) of the economic surplus, the principle of local economic autonomy, the principle of economic freedom in the midst of order and subordination. He leaves no room to doubt that he means precisely that. For a Kingdom-building prophet must make himself clearly understood, if his Kingdom-building leadership is to lead.

Almost as explicit are the studies enjoined in preparation for the Kingdom-building business. Those studies include the whole category of social sciences. They embrace every subject that bears upon the right conduct of the business of peoples. They include current events, domestic and foreign affairs, as well as philosophy and science. And in that curriculum is revealed the modern prophet's concept of Kingdom righteousness. It is the righteousness of peoples. It is communal righteousness. It is the righteousness of industry and government.

The conclusions to which those studies lead are the essence of the social philosophy of the modern prophet. When one has mastered that social philosophy, he has apprehended the modern prophet's concept of Kingdom righteousness.

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PEACE OF MIND, by Joshua Loth Liebman. Simon & Schuster, 1946. 203 pages. \$2.50.

There are many approaches to the solution of the problems involved in our mental life: the various Oriental faiths, Roman Catholicism, science and psychiatry, and Protestantism which has many small differences from one denomination to another. It had not occurred to readers in general perhaps, that there is a Jewish approach. This appears to be it. For though it is not specifically so identified, one cannot fail to recognize in it the inescapable Jewish ideology that has conditioned the author's life and philosophy.

This is a religious solution to the problems of disturbance of mind. Its God, to all practical purposes, is our God. Christ, however, is not there. To the many eminent secular critics who have praised this book, this fact will make no difference. Indeed, it is possible they may not have noticed it. The fact that Jewish authorities and Jewish lives are cited for examples will make this a useful work for the synagogue, and good supplementary reading for those who wish to have the best books on the subject in their libraries.

THE SOCIETY KIT, Volume 4, Edited by Margaret G. Hummel. Westminster Press, 1946. 288 pages. \$2.50.

If you are having difficulty planning a fellowship service, or need suggestions for round-table discussions, you will find *The Society Kit* helpful. It is the fourth in a series of yearly activity outlines for young people, and is designed to cover all holidays and special occasions. One section contains devotionals and plays printed on tear-out pages. There are suggestions for the use of visual aids, tips on how to avoid dull meetings, and year-round party ideas.

While the "Kit" is not specifically designed for Latter Day Saints, it is perhaps the best collection of its kind available.

JOURNAL FROM MY CELL, by Roland de Pury. Harper, 1946. 140 pages. \$1.50. Translated from the French by Barrows Mussey, with an introduction by Paul Geren.

The author of this little book was more concerned with his reactions and feelings, his spiritual and psychological conditions, than with detailed descriptions of actual sufferings and privations. He gives enough of the latter, avoiding sordid passages, to maintain an atmosphere of reality. His primary concern is the state of mind of the prisoner, the mental suffering, the struggle against despair.

The literary and spiritual quality of the book is indicated in a fine passage from the Preface:

Certainly the fortunate survivor is often ashamed to be alive, ashamed of his freedom, of the very words he speaks. He feels as if he had stolen it all from those who did not escape, and was profiting by their deaths. At such times he longs only to hold his peace with them. But sometimes the same feeling that drives him to share the silence of those who can no longer speak may compel him to speak *for them*, to be the voice of the dead and voiceless multitude. He feels as one with them in their silence: his words are not his, but theirs.

EAST RIVER, by Sholem Asch. Putnam's, 1946. 438 pages. \$3. Translated by A. H. Gross.

In this book, the author of two great religious books, *The Nazarene* and *The Apostle*, turns to a more modern scene, about the beginning of this century, and a nearer location, New York City. His theme is the same as that of another famous writer of his race, Israel Zangwill, who stirred our parents a generation ago with his play, *The Melting Pot*. Mr. Asch is one, we must gratefully acknowledge, who uses his art to

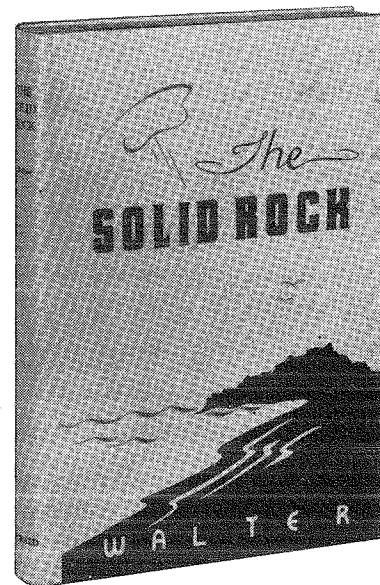
maintain the great traditions and nobility of literature. He gives us realism without tawdriness and without offense.

Better books of this kind are more than fiction. There is a sense in which they convey truth. They are a record, such as the fact-gatherers might never be able to purvey, of a social condition at a certain time in the life of one of our great cities. A hundred years from now, five hundred years from now, historians and students could read this book, and learn more of what our people and our times are like than they could from the history texts.

Let the reader be assured, that the characters in this book have all the qualities of real and living people. The author gives us a good story, which can be enjoyed in the reading.



A GOOD STORY!



PRICE \$1.50

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"A Service Institution"

The Message

A Christmas Play in Three Acts Based on the Book of Mormon

By Verda E. Bryant

CHARACTERS

Zedra, a crippled child.
Ramah, daughter of a prophet of God.
Abish, Ramah's friend.
Sariah, daughter of a chief judge.
Minon, Sariah's friend.

(Zedra is seated in a chair with a blanket covering her legs. Her chin is resting in the palm of her hand, and she has fallen asleep. Ramah and Abish rush in, awakening Zedra.)

Abish: O Zedra, I wish you had been with us at the market place. A most wonderful thing has happened!

Ramah: A Lamanite, whom they called Samuel, stood upon the wall around the city and said he had a message from God for the people of our land.

Zedra: A message from God! O Ramah! I wish I were like other children and could go down into the market place with you and Abish. If only my legs were strong like yours. Tell me about it, won't you?

Ramah: The guards at the gate wouldn't let him in the city.

Abish: He said God had commanded him to deliver his message, so he talked to the people from the wall.

Zedra: What was his message?

Ramah: He said that in five years the Son of God would be born near Jerusalem.

Abish: And at the time of his coming there would be great lights in the heavens, and the night before he comes there shall be no darkness.

Zedra: No darkness?

Ramah: Samuel said it would be like a day and a night and a day as if it were one long day.

Abish: He said it was to be a sign that the Son of God was about to be born.

Zedra: That would indeed be a wonderful sign.

Abish: He also said there would be a new star in the sky and that whoever believed on the Son of God would have everlasting life.

Ramah: Samuel also said that the people of Zarahemla were wicked and that they must repent and be baptized or they would be destroyed.

(Enter Sariah and Minon.)

Sariah: Ha! You must have been to the market place, too. You surely didn't believe the things that old Lamanite said, did you?

Minon: It was great sport. I don't know when I have had so much fun. Imagine anyone's saying that our great nation would be destroyed!

Ramah: Father says that our nation is declining fast because of the wickedness of the people.

Sariah: What does your father know about it? I know he says he is a prophet of God, but how do we know? Now, my father is a chief judge, and he knows everything. He told me not to pay any attention to Samuel.

Minon: Anyone is silly who believes the things he says.

Abish: Well, my father believed Samuel. He went to find Nephi so he could be baptized.

Sariah: As if baptism could make any difference. Say, Minon, didn't Samuel look surprised when they shot arrows and threw stones at him?

Zedra: Did they hurt him?

Abish: Of course not. Did you notice, Sariah, that none of them struck him?

Ramah: Father says that was because God was protecting him.

Minon: Humph! Guess their aim wasn't so good, or else they just wanted to scare him.

Sariah: I guess they did scare him. He sure jumped down from the wall fast and ran away.

Ramah: Father says he had completed his mission, so he just went back to his own country, knowing he had done what God wanted him to do.

Minon: Let's go, Sariah. We've more important things to do than to worry about someone who may be born in five years away on the other side of the world.

(Exit Sariah and Minon.)

Zedra: Aren't they mean. Tell me more about Samuel and the Son of God who is to be born.

Abish: Samuel said that men would kill the Christ and at the time of his death there would be thunderings and lightnings. There will be storms and earthquakes, and cities shall be destroyed.

Ramah: And there will be darkness upon the land for three whole days!

Zedra: I don't quite understand it all,

but I believe the things Samuel said, and I want to be a good girl. But I do wish I were strong as other children are.

Ramah: Father says the prophets of old have said that when the Christ comes he shall heal the sick and cause the lame to walk.

Zedra: I am lame. Maybe he will heal me. I pray that I may be worthy to be blessed by the Son of God when he comes.

ACT 2—Five Years Later.

(Zedra sits in her chair. Ramah and Abish are seated beside her with their heads in their hands in grief.)

Zedra: Don't worry, girls. I'm sure that God will not let this awful thing happen.

Ramah: How can we help but worry. The people get more wicked as time goes by, and now, tonight, our fathers and all those who believed in the words of Samuel the Lamanite are to die—unless the sign shall come.

Abish: It won't be long now, either. If God is going to save all those people, he'll have to do it soon. It is almost time for the sun to set.

(Enter Sariah and Minon.)

Sariah: I kept telling you over and over that your fathers were wrong. My father says it is bad for the nation to have men who believe the words of Samuel going about among the people. I'm sorry, though, that your fathers have to die with the rest.

Ramah: (With feeling) God will protect his people, I know. Our fathers are good men who have always kept the commandments of God.

Minon: I admire your faith, my friend Ramah. But isn't it pretty late to be so sure. Look, the sun is going down.

Abish: But it isn't getting dark. When the sun is that low, dusk begins to fall. See, in the east it is still bright!

Ramah: Abish! Are you sure? Perhaps it is our imagination.

Zedra: No, it isn't! Let's watch.

Sariah: Oh, it'll get dark in a few minutes.

Minon: The sun is completely gone.

Abish: And it isn't at all dark. It is as light as the noonday!

Ramah: Then our fathers and all the others will be released! Come, Abish, let us go find them.

(Exit Abish and Ramah.)

Sariah: I can hardly believe it. Father said it was impossible.

Minon: Do you suppose Samuel the Lamanite was a true prophet of God and that tomorrow the Son of God will be born?

Zedra: I'm sure of it. You have seen the sign. You must believe.

Sariah: I do believe it now.

Minon: And so do I.

(Zedra sits alone in her chair. She is gazing intently toward the sky.)

Zedra: For thirty-six hours we have had no darkness. The sun is going down again, and there will be a new star in the sky tonight to show that the Christ has been born. (Continues to gaze into the heavens.)

Zedra: (Suddenly) There is the new star. (Excitedly arises and walks across stage, staring at the new star, unconscious of the fact she has walked.) The prophecy of Samuel is fulfilled.

(Enter Ramah, Abish, Sariah, and Minon from behind her.)

Sariah: Zedra! How did you get over there?

Abish: You are standing!

Minon: Your legs are strong!

Zedra: (Amazed and looks down at her legs.) Why—I, I can't understand it. I didn't realize I had walked. I saw the new star in the sky, and I wanted to see it better. Have you seen it?

Sariah: Yes, we came to tell you about it. The Christ child has been born.

Minon: I can't understand how you could walk, Zedra. Your legs have always been too weak to hold your weight!

Abish: Ramah, what was it your father said this morning about faith?

Ramah: He said that if we had faith enough we could move mountains. Zedra, your faith has made you well.

Zedra: (Walking around in a circle to try her legs.) I'm so very happy. Now I can play like you and go down to the market place.

Ramah: Let us go now. Everyone throughout the whole land believes in the Son of God because they have seen his sign.

Minon: Everybody is gathering at the market place to sing praises to the Christ.

Zedra: And I sing my praises, too, to the new little Christ child who has come to the earth.

Your Signature

It is an intensely personal thing; so completely under your control that no one else can have it unless you give it. Given wisely, your signature can add greatly to your well being. But, when given carelessly, it can cause distress and greater loss than if you gave a thief full access to your possessions.

It is unfortunate, but sadly true, that many persons sign contracts without reading them, or without possessing a complete knowledge of their terms.

A good precaution: Don't sign a contract unless you understand its terms and conditions.

Remember! Read before you sign, and keep a copy.

You may find help for your problems in

Musings of a Housewife

By Enid Stubbart DeBarthe

HOUSEKEEPING: Sometimes I am tempted to envy the person who truthfully likes to keep house. I like to do occasional thorough cleaning and the decorating. I really like to entertain when I can prepare for it, and I enjoy my home. But I do become irked with the eternal rounds of meals, dishes, sweeping, etc. Had I not discovered that really many other women have a similar feeling of frustration in the endless repetitious part of the work of housekeeping, I would hesitate to confess my aversion.

A friend told me recently how inadequate she felt after another woman piously stated she never had time to read because she found if she really kept house her time was fully consumed. This first was struggling with the problem so many of us face: to what extent must we deny our hungry minds in order to keep our houses which so avidly eat up our time and strength? (Incidentally, this mother is contributing four scholastically and socially outstanding youths to the church.)

This problem is one to which we must each adjust according to our own needs and opportunities. And while we do this adjusting, let us be charitable toward each other. The housewife with an insatiable mind finds housekeeping quite restricting at times. And if she occasionally rebels against the confinement of the range, sink, and scrub pail to indulge in a study fest, be tolerant.

I like to read biographies, and it has been interesting to note that many of the most successful persons had mothers who were not the best housekeepers, who occasionally rebelled to take time for study or hikes with her children, or left most of the fancywork out of her routine in order to read to her children or carry on her own research. Eve Curie used no curtains on her shining windows and no table linens on her smooth table top in order to have more time for her research. Her neighbors thought her negligent, yet thousands blessed her healing radium.

Walter Hines Page, United States Statesman and European Ambassador, remembered the hikes his mother took with him and the visits they had together. The accumulated dishes were washed together after the lovely sunlight was gone. The foundation of comprehensive thinking and rugged health which stood him in such good stead during World War I, was laid by his mother out on the hills

in the wind and the sun with a good book.

LEADERSHIP: We so often hear expressions of the need for leaders. Just as often, perhaps, we hear the expressed desire to become leaders. We do need leaders, none can deny. But above all, we need people who understand and sympathize with the problems of their leaders. Our leaders are so overtaxed! Why?

There are several reasons. 1. True leaders are few in number but supplementary leaders are numerous if they would step forward and set their shoulders to the task. 2. Supplementary leaders must desire to help, not from a desire for position or recognition and honor, but from a sympathetic understanding of the goals and vision of the task at hand. (Could you be a pastor or a pastor's wife if you were asked? Would you recognize your limitations? Would you be willing to sacrifice *all* your strength, *all* your time, *all* your resources to the task at hand, or does the glitter of office appeal most?) 3. Leaders are overtaxed because good followers are at a premium.

It is easy to believe we would do so-and-so if we were in someone else's position. Did you ever realize that were you truly qualified you would be doing that job or an equally important task? At least, you would be the kind of follower who took part of the leadership (supplementary as scouting, teaching, etc.) responsibility from that pastor or other leader so he would have time for that which you so glibly think you would do if you were only he. The greater a leader one becomes, the more thorns one finds, the more fragrant and infrequent the rose, and the more alone one becomes.

Be a supplementary leader so our general church and branch leaders will not be so overburdened. One courtesy we could extend is to hold inviolable one evening or one Sunday occasionally when that leader may commune alone with his family and God.

Our leaders give and give until the utmost price in health and even life is given. Unless we are willing to pay as great a price, we have little right to criticize or decry our progress. Be supplementary leaders and thus good followers. Your consecrated, intelligent, co-oper-

ative, humble efforts will give impetus to the movement of kingdom-building.

BEAUTIFUL WORDS: Have you ever heard a few words in a sermon, in a testimony, in a divine injunction which seared themselves into your mind to remain a long time? These words given to a small group of kingdom builders (it could have been your group) so impressed me recently:

"When you feel my Spirit, you have love in your midst, one to another. Cultivate that love with tears of sympathy and patience; nourish it with kindly words and cheerful countenances, and it will grow in consuming power until no one of your group will be left behind, but together you will grow until your light will shine as from a hilltop."

A DESIRABLE PORTION: You have heard people express the desire to live always on the mountaintop in the bright sunlight of God's Spirit. While each of us desires a portion of God's Spirit to direct and sustain us each day, note that a "portion" is a pertinent word to be used in our prayers.

It is only human to wonder how it feels to experience the Spirit in prophecy, tongues, and other gifts. Those who have been set afire by the pervading influence of the Holy Spirit as instruments in revealing God's will and truths can testify that such a portion is cleansing, edifying, and sustaining, but that to remain constantly or even very frequently in direct contact with the Holy Spirit would be consuming.

A portion of the Spirit is desirable and is needed for spiritual warmth and vitality as fire is needed for comfort and growth. However, as direct, continued contact with fire consumes the physical body, so also would continued direct contact with the Holy Spirit consume the physical body, though not in the physical sense of cremation.

God provided that a change be wrought in the physical body before it could dwell continually in the direct light of his presence. That is why a portion at a time is all that he gives, according to the need and worthiness of the people and his wisdom. To ask to remain always on the mountaintop would be to ask amiss.

GROWING PAINS: Did you ever notice that some of your greater trials and hardships brought about some needed change in your thinking, attitudes, or conduct? These times of testing are painful while they last, and sometimes it is a long time before we can objectively recognize the growth we made for better

or worse. These times of trial, heartache, and testing I call "growing pains."

These growing pains are felt not only personally but in a community, in the church, in the nation, and in the world. Social evils are overthrown in community growing pains. The church had growing pains after the martyrdom and in the period we commonly designate as 1925. We hope this last World War will have been a growing pain that may give birth to world-wide give and take toward a

lasting peace. Now we are experiencing a national, perhaps international, growing pain in the form of strikes.

We need to keep calm and clear-headed in order to be able to more actively engage in the business of more abundant living for all after this growing pain also passes. Growing pains are hard to endure, often very costly! Let us hope we can outgrow them, too, and steadily and less painfully grow toward perfection.

"Be With Us, Lord"

Mrs. Kelton Shipley

PERHAPS no other phrase is so oft repeated in our supplications to our Heavenly Father than, "Be with us, Lord." It is right that we should entreat him thusly, for as we journey through life it is apparent that we need divine help and loving guidance to make of it what we should. We need his Holy Spirit to be our constant companion if we are to attain the perfection in character that will designate us as sons and daughters of God. How fortunate are those who decide early in life to ask God for help, and who try sincerely to follow in his paths! How comforting it is to know that he is true to the promise that he will be with us always, "even unto the end of the world."

Too many of us think, however, that with that request, and with that promise, therein ends our responsibility. We want the Lord to be with us, but too often we conduct our lives exactly contrary to the way of righteousness, so that he cannot possibly be with us. Too often we live in a condition far below our capabilities, not riotous at all, but nevertheless, inferior to the way of our Lord. Too often we travel the roads of the world in our daily behavior and expect God to protect us from harm. We spend our time doing the things that deteriorate our character, lower our physical resistance, and paralyze our spiritual powers, rather than those things that build and develop us into better men and women. We associate with people who rob us of all fine thoughts and noble dreams, and who leave us in spiritual poverty with nothing but selfish, lustful, or degenerate ideas to carry on our business of living. Too often we deliberately disobey the laws of the universe, the laws of nature, and the rules of safety, and then call upon God to be with us.

If we want God to be with us, then we must be with him. He cannot walk in unholy places; he cannot dwell in unholy temples. In the Scriptures we find that

there are certain conditions to be met before we are eligible for the Holy Spirit. This means that we must obey God's holy commandments and eternal laws. This refers to physical, spiritual, and social laws alike. We follow certain rules of health in order to enjoy greater physical happiness. Likewise, we must follow certain spiritual and social laws if we are to enjoy the balanced life that God has in store for us. We must love God and his Son Jesus Christ sufficiently to put them into our very lives day after day, and week after week. We must love them sufficiently to make us desire with all the fire and zeal in our souls to serve them rather than Mammon. If we love them in this way, we will converse with them often in prayer, we will seek friends of like love, we will travel roads of service in humility and charity. We will fill our time with study and worship and action. We will consecrate our minds to good thoughts, and our lips to good words. Unkindness and bitter criticisms will find no resting place within our hearts. We will not be found in questionable places doing and saying questionable things. We will be busy doing the work of the kingdom. Then we can be assured that God is pleased with us. We can unashamedly pray, "Lord, be with us."

Primitive Wisdom

The Maori divided their men into first class and second or less fit class. The latter group formed the first line of battle and under no circumstances were they allowed to become parents. The Maori observed that bows and arrows were unfair instruments of warfare because the bravest and tallest man might readily be killed by a second class weakling. They, therefore, substituted hand to hand fighting for bows and arrows.—Ira S. Wile in *The Challenge of Adolescence* (Greenberg).

Lois Ernsberger

didn't know what she was in for
when the doctor announced

T W I N S

Now she says, "It's double trouble,
but I love it!"

THE HOUSE was quiet. At that early hour it still had a picked-up-and-straightened-before-going-to-bed look. I sat at the neat little table eating my breakfast and planning the day's work, when I heard the first round from upstairs. In a few minutes there was a little singsong chanting in the room above my head. My two-year-old twins were awake and eager to start my day.

I finished my toast and raced upstairs to take up my cherubs before Nature outdid herself. When I opened the door, they were both standing up in their beds throwing the last of the covers out on the floor. Four shining mischievous eyes turned my way, and shrieks and gurgles of glee were their good morning.

Dressing is a game. *Put your arm in the sleeve, Jeanne!* Now downstairs for shoes and socks. *No, no, Jo Ann, don't curl your toes up; put your shoosies on!* Crispy curls framing their shining faces, they're in the high chairs, ready for a good substantial breakfast. *No, no darling, Don't spill the nice juice. Drink it all-ll-l up!* Hunger partly appeased, spoons begin tapping out rhythm, and bodies eventually wriggle through the rest of their breakfast. *Use your spoon honey. No, no, don't throw it on the floor!* A few hasty gurgles of milk, and they're ready for out of doors. Sweet little smiles thrown back over their shoulders, and they're off to the sand pile.

EVERY FEW MINUTES I take a look to see that they haven't wandered away; and if they have, as is usually the case, I sprint for a corner. We live in the middle house of a short block and those corners draw them like magnets.

Jeanne with her sand pail and Jo Ann with her little red wagon! A wagon load of sand is brought to the freshly hosed porch, and when I look out again neat little pyramids of sand are located here and there about. Sand on the porch chairs, in the farthest corner, and on the door mat, I sweep and sweep some more.

In the house I start my dusting, a quick peek out the window, no babies.

A sprint to the corner. *Come home, babies! No, no, Jeanne don't step in the mud puddle.* Settling them with their sand pails once more, I go in and finish my dusting. Peek out the window in ten minutes, and I see Jeanne pouring sand on Jo Ann's head, and Jo Ann with water pilfered from the bird bath is pouring it down the front of Jeanne's sunsuit. Both unspeakably happy!

Despairing of ever getting any work done, I glance at the clock. A quarter of twelve! Where has the morning gone! Lunch time for my girls. Frantically I run to rescue the kitten, now the bone of contention between (a) Jeanne, pulling his tail, and (b) Jo Ann with both hands around his head. Needless to say the cat was voicing his disapproval in no uncertain terms. Outcome: Jo Ann gets the kitty, and a handful of sand which Jeanne literally throws in for good measure. I take them, one under each arm, and go back to the house, after shaking what sand I can off and out of them.

Then lunch, with eagle-eyed Mother staying around pretty close to try to keep one thought ahead of her little angels. *No, no, Jo Ann, Kitty doesn't want a bite of your cookie!*

And so to their naps, with Mother scrambling around to try to accomplish everything in two hours. I get the breakfast and lunch dishes done and the umteen things that belong to babies picked up and put away. I get cleaned up a bit myself and am drifting off into a lovely repose when *Bingo!* I believe the minute I get relaxed their subconscious minds tell them so, and they're awake to start all over.

Washed and combed again, and dressed in perky little pinafores, they're ready for their afternoon walk. This consists of Jeanne leading the parade about half a block, me in the middle vainly calling, "Come back, Jeanne," or "Come on, Jo Ann," to her sister bringing up the rear a half block behind.

Back from their walk, they play—*Jeanne, you mustn't pull the kitty's tail!*—while their supper is being prepared. After supper they rather half-heartedly

wander out to the sand pile, take off a shoe and fill it with sand. That isn't interesting enough, so they wander over to the swings and try to get kitty to take a swing. Every time they push, the cat jumps out. Not to be daunted, Jeanne decides to put kitty in the little red wagon and all to go for another walk. Result: Mother sprints to the corner again and brings the whole of them back home to be put to bed.

THE HOUSE is quiet—the late hour stillness of a sleeping household. The picked up and straightened-before-going-to-bed orderliness that I appreciate so much. I tiptoe into their room to see about covers. As usual they lie in a heap on the floor. The twins are hunkered down on knees, elbows and chins, fast asleep. Their sweet little faces are rosily flushed, lips pursed gently, and arms hugging old rag dolls up close. The house is quiet, too quiet and almost—almost I wish they were awake again. But that's selfish, they need their sleep and so do I, for tomorrow is another day! I tiptoe out and softly close the door.

Navy Day Sunday

Message of Fleet Admiral Nimitz to Naval Forces

Navy Day, October 27, 1946, will find our Navy on its Sunday routine, with divine worship scheduled where possible. Since its beginning, the Navy has recognized the value and importance of worship. All of us seek more satisfactory and happier ways of living. We want inner values that will sustain us in whatever outward circumstances may befall us. We have seen religion and moral integrity tested in the crucible of war. We know how greatly they have affected the lives of men in years of peace.

Navy Day Sunday will be a natural setting for the recognition and evaluation of the place the religious and moral sides of our lives should have in our thinking. Along with our physical fitness and professional training, we need the inner discipline of religion. We of the Navy are grateful for the prayers and support of the religious leaders and worshipers in our churches and synagogues through the long dark days of World War II. We shall continue to need their prayers. It is my earnest hope that our people will remember us of the naval service in a special way on Navy Day Sunday, and that we may have the support of their prayers as we keep the seas.

THE HIGH PRIESTHOOD

In the Old and New Testament Church

By J. W. A. Bailey

"There are in the church, two priest-hoods, namely: the Melchisedec, and the Aaronic, including the Levitical priest-hood."—D.C. 104: 1. Or as more clearly stated, "There are two divisions, or grand heads—one is the Melchisedec priesthood, and the other the Aaronic, or Levitical priesthood."—D.C. 104: 2.

"The office of elder comes under the priesthood of Melchisedec. The Melchisedec priesthood holds the right of presidency, and has power and authority over all the offices in the church, in all ages of the world, to administer in spir-itual things."—D.C. 3. See B.M. 321: 1.

"An elder has a right to officiate in his stead when the high priest is not present."—D.C. 104: 6.

The Melchisedec priesthood was not only called the holy order of God, but was called the holiest order of God (D.C. 83: 3), which order was without begin-ning of days nor end of life. See Gen-esis 6: 70; 14: 23-33; Hebrews 5: 1-6; 7: 3, I.V.

In the above references, it is plainly stated that the Melchisedec priesthood exercised the same authority in the church in all ages of the world, thus whenever we find this priesthood, we should find *the same power* and authority being exercised according to the office held in this order, whether it was among the Ancients, the Israelites, or the Nephites.

It is stated that the Melchisedec priest-hood has come down from the begin-ning, while the lesser priesthood was, many years later, conferred upon Aaron and his seed who are of the tribe of Levi, of which tribe the Nephites were not descendants, yet they were ordained to the different offices in this order the same as men are now ordained in the Aaronic priesthood.

The Melchisedec priesthood has and can be conferred upon men of every race and tribe; *however*, the presidency of this

priesthood has come down only through the "chosen line," even from Adam to Joseph the Seer:

See Genesis 48: 5, 20-26; I Chronicles 5: 1, 2; Jeremiah 31: 9; Genesis 50: 31-33, I.V.; B.M. 87: 10-12; 88: 13-29; D.C. 43: 1-3; 84: 3; 107: 18.

The Nephites were descendants of one branch of the "birthright" family, the seed of Joseph, and thus entitled to the Melchisedec priesthood. See I Chronicles 5: 1, 2; B.M. 335: 3; see U. S. Bulletin, Volume 57, pages 11-14.

Though it is stated that the Lord "took Moses out of their midst, and the holy priesthood also"; it certainly does not mean that the Lord took every degree of the Melchisedec priesthood from the earth, and that, until it was restored in the personal ministry of Christ. For there were those like Joshua, Elijah, Elisha, and others up to the days of Malachi who did the work that belongs to the office of the high priesthood (Genesis 14: 26, I.V.), wherein it is stated, that those or-dained after this order and calling should have power, by faith, to break mountains, to divide the seas, to turn the waters out of their course, to be translated, etc.

After Moses had conferred part of his honor upon Joshua (Numbers 27: 18-20), he, Joshua, did the things spoken of in Genesis 14: 30.

Elijah was also given this power by which he raised the dead, shut up the heavens, matched the power of the 450 priests of Baal, divided the waters, etc., and was translated.

Elisha also worked miracles, divided the waters, etc.

In D.C. 83, the Lord tells us that the Melchisedec priesthood is to administer in spiritual things, to prepare the people to enter into the rest of God, which rest is the fullness of his glory. This the Nephites did. See B.M. 350: 5; Hebrews 4: 1-6; Exodus 34: 1, 2, I.V.

In D.C. 104: 3, the Lord said: "The office of elder comes under the priesthood of Melchisedec."

About 145 B.C., Alma ordained priests

and elders by the laying on of hands. See B.M. 321: 1; 311: 11.

The Nephites not only had elders, but they had *high priests of the holy order* of the Son of God, but they did not have the presidency of the high priesthood of the chief line of the "birthright" family, which was and is in the Ephraimite di- vision.

Though the Nephites kept the "Law of Moses," which served as a type of the coming of Christ, *they also* had the gos- pel law. See B.M. 143: 44-50; 161: 16-26; 163: 2, 3; 164: 7; 259: 41.

Alma the first, who was a descendant of Nephi, was called of God to baptize and to organize the church, and he was the high priest over the same. See B.M. 256: 2; 258: 37-53; 270: 172-177; 274: 16-20; 278: 66; 279: 76; 281: 97-101; 282: 113, 114.

Alma the second was also a high priest, being consecrated by his father. See B.M. 297: 63; 310: 4, 5; 313: 1-3.

This priesthood that Alma and others held was the priesthood *after the Holy Order of God*. See B.M. 318: 73; 329: 30, 31; 348: 63, 64.

This *priesthood* was after the *order of the Son of God*. See B.M. 349: 70-73.

There were many ordained high priests after the holy order of God. See B.M. 349: 1.

These high priests were after the order of Melchisedec. See B.M. 350: 7.

The late Joseph Smith made the claim that the Nephites held the Melchisedec priesthood before Christ. See *Saints' Her-ald*, Volume 37, pages 403-405.

The Nephites under the ministration of this priesthood entered into the "rest of God."—B.M. 349: 69; 350: 4, 5. *This rest* spoken of is the fullness of God's glory. See D.C. 83: 4.

The children of Israel under the "Lesser Priesthood" did not enter into this rest. See Exodus 34: 1, 2, I.V.; He- brews 4: 1-6.

HIGH PRIESTS AND ELDERS OF THE OLD TESTAMENT

The high priesthood from Adam to Moses. See Genesis 6: 70, I.V.; D.C. 83: 2; 104: 18.

Those ordained after this order should have power, by faith to work miracles. See Genesis 14: 27-32.

Moses questioning a number of Aaron-ic priests, said: "Seek ye *the high* priest-hood also?" See Numbers 16: 10 I.V.

Aaron and Hur were counselors to Moses, thus they were high priests. See

Exodus 17: 12; 24: 14; Numbers 16: 1-10, I.V.

The "Twelve" of the Old Testament Church. See Exodus 13: 1-3; Deuteronomy 1: 23; Joshua 3: 12; 4: 1-4.

The "Seventy" of the Old Testament Church. See Numbers 11: 14-17, 24, 25; Exodus 24: 1-9.

Moses put *part* of his honor upon Joshua. Honor or authority. See Hebrews 5: 4; Numbers 27: 18-23; Deuteronomy 34: 8-10; Hebrews 5: 4.

"Hilkiah the right priest, and the priests of the second order, and the keepers of the door." See II Kings 23: 4.

ELDERS AFTER THE DAYS OF MOSES

Joshua 24: 31; II Kings 6: 32; Ezekiel 6: 14; 8: 1; Joel 1: 14; B.M. 321: 1. This authority continued to the days of Malachi.

THE NEW TESTAMENT HIGH PRIESTS

Hebrews 3: 1—"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."

D.C. 83: 10—"As I said unto mine apostles, even so I say unto you; for you are mine apostles, even God's high priests." (See Church Organization.)

Hebrews 5: 1—"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (See notes on Sacrifices at I Peter 2.)

CHRIST WAS ORDAINED A HIGH PRIEST.

Hebrews 2: 17; 5: 5, 6, 10.

Hebrews 5: 4—"No man taketh this honor unto himself, but he that is called of God as was Aaron."

Hebrews 5: 5—"So also Christ glorified not himself to be an high priest."

John 17: 18—Jesus said: "As thou hast sent me into the world, even so have I also sent them into the world."

John 17: 22—"And the glory which thou gavest me I have given them."

John 14: 12—*Jesus speaking to his apostles, said:* "I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father."

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

I Peter 2: 9—"Ye are a chosen generation, a royal priesthood."

SACRIFICES

See Psalms 50: 5; 51: 17; B.M. 628: 49; Matthew 5: 23, 24; Romans 12: 1; D.C. 59: 2.

See Mosheim's *Ecclesiastical Church History*, page 660.

See *Article on "Lineal Priesthood."*

One point could be more fully explained: There were no high priests after the order of Aaron. Aaron himself was a high priest after the order of Melchisedec. Aaron and his brother-in-law, Hur, were counselors to Moses, thus had to be high priests after the order of Melchisedec. Aaron, like the Presiding Bishop of our day, was the president of the Aaronic priesthood, but not an Aaronic priest himself (D.C. 104: 11).

There were high priests from the days of Moses until the days of Malachi, about 400 B.C. After that time there was a general apostasy. The so-called high priest that claimed to be in authority when John the Baptist and Jesus the Christ appeared among them, were apostates.

Even in our day of the "Latter Day Restoration," we had high priests before we had "a Moses man," one holding the office Moses held, which office the Lord took away when he took Moses out of their midst.

The first high priests (other than Apostles Joseph and Oliver) were ordained in June, 1831, but the high office which Moses held was not restored until January 25, 1832. See *Times and Seasons*, Volume 5, page 624; *Church History*, Volume 1, pages 59-63, 192-194; Anderson's *Brief History of the Utah Church*, pages 31, 47, 52.

There is much more that could be said on this great subject.

In Praise of the Commonplace

Please, God, make my son an ordinary sort of man. Make him, if need be, the most commonplace man that ever lived. That is the prayer I should send up before my son was born. That is the prayer I sent up silently the other afternoon. For I believe in all honesty, and after earning my own living now for fifteen years, that an artisan has more chances of finding happiness than an artist; a bank clerk than a writer of books; a merchant than a movie star.

It is not simply a question of contrasting professions or talent, or the sort of personalities that subconsciously carry their light with them wherever they go. It goes deeper than that. It is the spiritual cost of being different. And in my opinion the cost is too great.—Godfrey Winn in *For My Friends* (Davies).

Happily, Ever Afterward

Dell was late getting home from work. When she came in, she found Dad sitting at the table—very much alone. He was eating his apple pie dutifully, bite after bite, quite without the usual look of satisfaction that brightens his eyes when he finishes off a meal with apple pie. Mom's plate was across the table—steak, potatoes, gravy, green beans—with only a forkful missing from each. Something had gone wrong.

"Say, what's the matter?" Dell demanded, "Where's Mom?" Dad nodded toward the living room. Dell looked up from her own generous helping of everything (there was nothing wrong with the food) and saw Mom rocking back and forth as resolutely and dutifully as Dad was eating his pie. Common sense kept her from asking why. Dad swallowed the last bite, coughed a little as if it stuck in his throat, and went outside. Mom came to the table and cut a second square from the deserted piece of steak.

That was a mighty quiet Friday evening.

Dad and Dell worked in the garden the next afternoon. They were in the tomato patch when he began talking: "You know, Annie and I have been married forty years now. Things aren't as they used to be, though! She doesn't understand me any more . . . she doesn't kiss me good-by when I go to work, either. A woman sure can change a lot."

Dell said, "Oh," and went on hoeing, because she couldn't think of anything else to say. Dad heaped loose dirt around the thin stems of three more plants, leaned on his hoe, and looked out across the garden. "Maybe I've changed, too," she heard him saying half to himself, and then he looked straight at her and announced, "You know what I'm going to do? I'm going to quit early this evening and take Annie to a movie. Tomorrow we're going to church together or—or I'm not going!"

Late Sunday afternoon Dell came home and found Mom in the rocker again, only this time Dad was sitting right beside her in the leather chair. Mom glanced up and said, "We've been looking through the Bible . . ." and Dad, closing the book gently, finished for her, "This has been the nicest Sunday we've had in a long time . . . really a good day . . . with just Annie and me here at home together."

The Pastor and the Questionnaire

By Randall Hulse

IN the past few years various departments of the church have spent considerable time in sending out questionnaires to all the branches, dealing with various problems. At first I was resentful of some of the questions asked. I thought the general church officers were spending too much time for the little information they would receive. But I found resentment came merely from the real facts of the condition of my own branch being revealed to me. Through these questionnaires, the general church and district officers are trying to obtain factual data and to keep on the alert and learn from our experience everything they can bearing on technique, methods, and branch problems.

Human nature is dynamic, and some rules for gauging human behavior and anticipating human reactions need to be revised. Our continual contact with the individual, or let us say, the consumer, not only throws light on problems, but enables us to determine the boundary lines of public acceptance. It also provides interesting sidelights on psychology.

For example, the company for which I work, recently took the names of 200 people who had previously received questionnaires and answered them. They shuffled up these names and divided them into two stacks of 100 each. To the first 100 they sent a questionnaire and a letter saying: "You've already filled out a questionnaire similar to this, but we are very anxious to get your reactions recorded on this new form. We are enclosing stamped, self-addressed envelope, etc." To the other group of 100 names (same kind of people, mind you) they sent the same questionnaire, but the letter said: "You've already filled out one of our questionnaires so we wouldn't think of asking you to bother with another one—just thought you might like to see this revised edition. We are not even enclosing a return envelope."

They got 21 answers from the first group and 72 from the second group where they were told not to answer. I'm wondering if the general church and district officers have the same kind of results. If so, I'd like to make a few suggestions.

First, that all questionnaires be sent out in duplicate, for most pastors desire to keep copies for future reference. However, this rule will not hold unless the questionnaire is interesting from the standpoint of the individual who gets it. By following that one rule it would have

a tendency to increase your questionnaire return by 50 per cent.

The development of a direct mail questionnaire to the pastor is similar to an advertisement or sermon, because it has one common object, getting people you know, to do something that you want them to do and which, generally speaking, they are not particularly interested in doing. The development of an effective questionnaire is still the problem of the church officers. When you mail out a questionnaire, you know within a week whether it was good, whether the pastor noticed it or not, whether it was understood or misinterpreted, and whether it irritated the recipient or pleased him.

Surely questionnaires are an investigation, or an all "get" affair, and must be a guiding principle to the "give" that must follow.

Those who design the questionnaire and those who receive them, must ask these questions:

1. What do we want to find out?
2. Why do we want to find it out?
3. What can we do about it after we find it out?

Some questions are important, others are interesting and may satisfy a healthy curiosity, but either the questionnaire or the answer may fail to be suggestive of any direct course of action. Others are significant as bearing on individuals, or limited groups, but none are absolutely worthless in terms of broad general averages.

Pastors, it is important to weigh carefully and take into consideration all questionnaires sent to you by your church officers. It will clearly reveal whether your branch is growing, increasing in attendance or slowly dying. Often we find our members rebellious against facts and figures because they reveal the true condition of the branch, and members are so disappointed by failures to live up to their expectations or dreams that they refuse to face the facts. Far too many believe that growth and increased attendance can be measured because there was a good crowd and they personally liked the sermon the last time they were at church. But pastors cannot be lulled to sleep by sentiments; they must face facts and take into consideration attendances, programs, and methods for all activities of the branch. These can only be obtained by questionnaires and careful recording of the reaction of our people to various types of services. It is the pastor's duty, not only to prepare people, but to plan programs that will reach the greatest number of people with the gospel of Christ.

It is also important that the designers of the questionnaire pursue such a course as will eliminate many superficial questions, and this is important, not only out of consideration for the pastor's time and effort, but from the standpoint of keeping down expenses. (As a spectacular example of this, I have been told that it costs the U. S. census close to \$1,000,000 to include one additional question. I have never had an official confirmation of this; but it illustrates the point.)

While it is not anticipated that the questionnaire research can ever be reduced to an exact scientific method, the church wants to leave no stone unturned in the perfection of method of a technique that will insure maximum accuracy for the money expended. Failure to achieve mathematical exactness, however, does not necessarily vitiate the value of the results. Even though it were possible to get results accurate down to the last decimal place, it is difficult to conceive how the action based on such results could ever be reduced to such hair-splitting fineness.

What are the principal values of questionnaires? The value of the findings will, in many instances, lie not so much in any one isolated figure, as in comparisons of different figures, not only in different activities, but also of the results obtained in different years. This fact further emphasizes the necessity for exercising the greatest care in the initial framing of the questionnaire.

A few ground rules for framing questionnaires may be listed:

1. Design it so carefully that it simply cannot be misunderstood.
2. Employ phraseology that is common usage with all pastors.
3. Observe the principle of "give and get" for the nature of the information is not for mental satisfaction.
4. Questions regarding any series of activities should all be asked in the same way.
5. Every effort should be put forth to guard against anything that will create a bias in the mind of the receiver.
6. The arrangement or continuity of questions should be such as to facilitate the recipient's flow of thought. People have difficulty in shifting their minds back and forth from one thing to another.
7. To get maximum value out of branch findings, it is necessary to ask questions the same year after year. As a corollary to this, spare no pains to get the questions right—right from the start.

The foregoing rules are important guides or checks. Development of a good questionnaire is such a subtle and illusive problem that it can never be reduced to a formula. No set of ground rules can ever eliminate the necessity of testing a principle before it is adopted for extensive use, just as we find it necessary to test a new automobile model on the proving ground before going into production, despite the fact that we have big libraries full of standard reference work on engineering design.

As pastor, I feel that one of the greatest sources of information on congregational attitudes, outside of the statistical data, lies in the study of their viewpoint and remarks, which we encourage in every way. The number of samples, suggestions, praise, criticisms or testimonies, guides us exactly the course of action which can best be synchronized with the findings of a survey. Samples of merely "yes or no" voters, are not always amplified by intelligent comments. But the significance of seeking the people's viewpoint does not rest on the basis of big figures and elaborate statistics. The more important consideration is that this activity serves to restore something akin to the close personal contact and the human relations that existed between the pastor and the congregation in the early days of the Restoration, before the days of large-scale operations in evangelism.

Mass evangelism by radio, along with all its advantages, may have tended to obscure the fundamental necessity of reckoning with the detailed tastes of the individual, but the principle is just as true today as it was back in the early days of the church, when our fathers first began laying the foundation upon which rests our Restoration Movement of today.

It is gratifying to note that during the past few years, research or factfinding in the realm of group activities and attendance, has been pursued more vigorously than ever before. Out of these findings we may go forward with added assurance there are new needs, new methods, new activities, and new groups yet to be born.

Physical things and scientific progress are well ahead of the art of human understanding. This business of better understanding must come by recognizing the member of the branch as the hub about which all our activities revolve and cementing all of our church relations with a more liberal effort of human understanding and liberal measure of devotion.

Yes, questionnaires, compiling a lot of dull statistics—these are only incidents, merely a tool for research, or I might better say, one of the tools for developing a greater measure of human understanding.

(The author is pastor at Pontiac, Michigan.)

LETTERS

Dedication

By Everett S. Shakespeare

We, the people of this great spiritual church, should have a lot to be thankful for—especially for the prayers that we have had answered. I for one am especially thankful to the people who held special prayer meetings for me, and to the individuals who prayed for my safety and for the safety of all the other boys who were held prisoners of war. In return, I know that I have a job to do here in Zion. Most of the people don't fully realize the conditions of this troubled world. We, of this church, are now faced with a great task such as the one Christ was faced with before his Crucifixion. But, do we know what he did? He went before his people, preaching the gospel that he lived and loved.

One night last April I went to a meeting at the Men's Club. The speaker for the evening, one of our elders, gave a talk in which he stated that within the next ten to fifteen years we would be faced with another great war. This war, with the aid of the atomic bomb and the inventions of the other countries, would be greater by far than the last war. Our large cities and fast pace of life would be reverted back to a simpler and less modern village life. If that time ever comes, then we would not have very much time to prepare ourselves for the coming of Christ. So, we can see the work that we are faced with is a very great one—a very urgent one! But, if we pray earnestly as we work, the task at hand will not seem nearly so great.

We have an opportunity to serve daily. We could, as Brother Whiting expressed in one of the prayer meetings during conference, try to bring at least one new member into the church before next conference; bring them into the church not blindly nor by force, but by teaching them our principles, and showing them that this is the true church as we believe, for intelligent members are the ones we need. Some of us think and believe that we are already prepared to do the work, and that we are good enough to do the task set before us. But are we really? Look at yourself in the mirror and ask yourself, "Am I good enough?" You may think you are, but maybe other people do not think so. I don't believe they would, so our job is to help others to prepare themselves and in doing that, we would be blessed in the work of our church. When we can look as Christ looks in his pictures, we have accomplished a great task, and we will be ready for the day that Christ will appear before us. So let us use as a slogan, "Do as Christ did,

and live so that others might also live." We, as Reorganized Latter Day Saints, would be a better people, if we would sincerely endeavor to enrich the lives of others. We could set an example before the rest of the world. People in other countries have already heard of us, so let our light shine brighter and cause this darkened world to glow like a warm August day. Our powers are limitless when we are guided by prayer.

I received some wonderful blessings when I was overseas; blessings I can never forget. Throughout my imprisonment I knew that I would return home safely because of the prayers of my many friends at home. During the year and a half that I was held prisoner, I met only one boy who was also a member of our church. We had many soothing talks together. He also was spared, and has now returned home to Independence where he is studying to be a faithful servant of Christ. I know that he will serve well, for he has a courage and determination that will carry him through. I am striving to make this courage and determination a part of my own life, also. I want to dedicate my life to two things. First, to Christ and this, his church, and next to the girl who has helped and encouraged me so very much, and helped me no end in the goals I am striving to reach.

That each of us may dedicate our lives to the worth-while goals which are before us until we are prepared to face our Maker, is my earnest prayer.
1015 West South Avenue
Independence, Missouri

Letter From Germany

Elmshorn, June 19, 1946.

All the Brothers and Sisters from Elmshorn send to the Brothers and Sisters their Hearty Greetings and Wishes. Enclosed are a few Songs and Poems which were created in the Branch. We have great longing to get in contact with our Brothers and Sisters in America, that we may receive new strength.

May God keep us all in his Grace.

SISTER META SAB.

Elmshorn, Holstein, Flamweg 58,
British Zone 24, Germany

Wishes Copies of "Instructor"

Mrs. Lucy Nelson Worcester, 422 Arizona Avenue, Santa Monica, California, wishes to obtain one or two copies of *The Instructor*, by Gomer T. Griffiths. Will anybody who is willing to dispose of a copy please write to her, stating price and condition of the book.

ADVENTURES IN LATTER DAY SAINTISM

A Candlelighting Installation Service

By Mary B. Hill

This is another in the series of supplementary program helps prepared by the author, who is Zion's League leader at Hamilton, Ontario. For use with the book, "Does It Make Any Difference?"

NOTE: One large candle is lighted at the beginning of the service, and burns all during the service. As many candles as are needed are arranged unlighted semi-circularly around the large candle. During the candlelighting service, as each officer lights his candle, he repeats the words indicated. The leader, all the officers, or the whole assembled group may repeat the response. As each officer steps back into place, the whole group sings a verse of Hymn No. 307. Adjust this service to the needs of your group, and the number of officers to be installed.

Prelude: Largo, Traumeri, or Adoration (part 2, "Holy City"—Gaul).

Call to Worship: Psalm 121: 1, 2.

Hymn: "Oh, Jesus, I Have Promised," *Saints' Hymnal*, No. 298.

Invocation.

Scripture Reading: Romans 12: 1-5.

Offertory.

Message: *The Church of Lighted Lamps.*

Late in the afternoon a stranger arrived in a tiny European village hidden among the mountains, far away from the beaten track of tourists. After looking around the quaint rooms she had engaged at the inn, she started out on an inspection tour of the village. She wandered about the narrow, winding streets, until, rounding a curve, she saw stretching before her a beautiful mountain path. Following it, she came to a little chapel which, with its ivy-covered walls and open door, invited her to enter.

She stepped inside and settled down for a quiet moment of meditation in one of the rustic pews. A strange feeling of peace pervaded the place. As she bowed her head in prayer, she thought of the many generations of simple peasant folk who had worshiped there and felt strangely linked with them in fellowship. When she arose to go, she noticed at the back of each pew a strange sort of framework; she also noticed the lack of lamps or lights of any sort in the place.

She returned to the inn and her pleasant room overlooking the village street. The sun set in splendor over the mountains, and the shades of evening began to gather. The people of the village,

having completed their day's work, gathered in the square, where the sound of merry laughter was heard. Then, as the twilight began to deepen, the people, singly and in pairs, began to make their way toward the little chapel. At last the mystery of the afternoon was solved, for each person was carrying a lantern.

The stranger, eager to learn more of the customs of the village, hastily followed, moving along the street which led uphill to the little church. As she entered, only the outline of the pews and pulpit could be seen by the dim flicker of light. But the worshipers continued to come. As each person entered and placed his lighted lamp in the rack provided for it at the back of the pew, he bowed his head in reverent prayer. The stranger bowed her head also.

When she raised her head after some moments of meditation and prayer, the lights were stronger and brighter. Now she could see the figure of the Christ carved above the altar, and other figures carved on the simple Communion table. By this time the church was almost filled with worshipers. As the people continued to gather, the light became still brighter, bringing into clearer detail every feature of the chapel, until finally the words inscribed over the archway were revealed: "Ye are the light of the world."

Finally the pastor mounted the pulpit and, by the light cast by the lanterns of the worshipers, read the Scripture for the evening and prayed this prayer: "O Thou who art the light of all lights, shed thy radiance upon us. Grant that we may reflect thy light and love in the world. May we let our light so shine before men that we may glorify thee. For the sake of him who came to be the Light of the world, we pray. Amen."

When the stranger inquired further concerning their strange custom, a legend was told her about "The Church of Lighted Lamps." It was built long ago in the sixteenth century by an old duke who had ten beautiful daughters whom he loved devotedly. When they were children, he took great pleasure in watching them play, and even when they were grown, he would sit in the garden for hours listening to their singing over their needlework, or watching them as they picked armfuls of roses.

Unlike most royal fathers, he was not anxious for them to marry, and it was

with great reluctance that he let them go one by one. People used to smile at the commotion he made over each one leaving home, but he would shake his head sadly and say that each one had her place and that the house was lonely in some spot without her.

Each year the daughters gathered around their father's board to partake of the Christmas feast together. The circle had never been broken at this time, until one year a daughter who had married a prince in a far country thought the journey too far and decided not to go home. Knowing how much her father counted on this family gathering, she sent a band of musicians from her court to play for him, thinking to lighten his disappointment. But the duke was inconsolable. The songs of the musicians sounded artificial in comparison with his daughter's singing, for nothing could take her place.

As he grew older, the duke began to wonder what he would leave behind to perpetuate his memory. Finally he decided to build a church so beautiful that men would worship as soon as they entered, because it would draw them to God. He drew the plans and watched the building with great delight.

At last came the great day when all was finished, and the duke took one of his daughters to see it. The simple lines, the graceful beams, the carving, and the stained glass windows were exclaimed over and admired.

"But, father," said the daughter, "where are the lamps to hang?"

"That, my dear," said the duke, "is a pet scheme of mine. There will be no hanging lamps. Each one will carry his own. I have provided small bronze lamps, one for every person in the village up to the number the church will hold." Then, he added slowly, "Some corner of God's house will be dark and lonely, if all his sons and daughters do not come to worship him at the appointed time." And these words were carved in the stone over the doorway.

Four hundred years have elapsed since that time. The bronze lamps have been handed down from father to son and carefully treasured. When the sweet-toned bells of the old church ring, the village people wend their way up the hill, each carrying his own lamp. The church is nearly always filled, for no family wishes its corner to be dark and gloomy.

Solo (or quartette): "Be With Me Lord," *Saints' Hymnal*, No. 305.

Installation of Officers:

(As each name is called, officers take their places on the platform, facing the

rest of the group. Officer in charge stands to one side, partly facing the newly elected officers.)

Leader (to newly elected president):

You have been chosen by your group to lead them in the task of building the kingdom of God. In this place of leadership to which you have been chosen, it will be your privilege to inspire your collaborators with a zeal and enthusiasm for the task ahead. You will strive to direct all those who labor with you in such a manner as to bring about a spirit of cooperation and a high type of efficiency. You will endeavor to lead them into ever-widening fields of service and into nobler achievements.

To all other newly elected officers:

As you accept this phase of leadership to which you have been selected, it becomes your privilege to lead your fellow workers into experiences which will enrich their own lives and forward the Master's cause. Are you willing to "study to show yourselves approved unto God, workmen that need not be ashamed"? Are you willing to accept the privileges and responsibilities which are yours because of the offices to which you have been elected? Do you pledge yourselves to a faithful discharge of the duties which you have assumed?

Response (by the newly elected officers):

We dedicate ourselves to the faithful performance of our duties.

Candlelighting service:

President: As I light this candle, it brings to my mind the life of Jesus. May the love of Jesus so enter our lives that it will send us forth with a sincere desire to serve him. May we always be true to him, his church, and his principles.

Response: Thy word, O God, is a lamp unto my feet and a light unto my path. Help us to keep thy commandments.

(Sing first verse of Hymn No. 307, *Saints' Hymnal*.)

Vice-president: Behold, I kindle the light of humility. A Latter Day Saint is humble and unselfish.

Response: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

(Second verse of Hymn 307.)

Secretary: Behold, I kindle the light of meekness. A Latter Day Saint is gentle and teachable, desiring nothing for himself, except an opportunity to serve.

Response: Blessed are the meek, for they shall inherit the earth.

(Third verse of Hymn 307.)

Treasurer: Behold, I kindle the light which represents spiritual growth. A Latter Day Saint has a positive hunger for righteousness.

Response: Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

(Fourth verse of Hymn 307.)

First Group Leader: Behold, I kindle the light of mercy.

Second Group Leader: A Latter Day Saint is considerate toward the failures and shortcomings of others.

Response: Blessed are the merciful: for they shall obtain mercy.

(Fifth verse of Hymn 307.)

Third Group Leader: Behold, I kindle the light of purity.

Fourth Group Leader: A Latter Day Saint gives supreme loyalty to his church and to all things which are right.

Response: Blessed are the pure in heart, for they shall see God.

Musical Officer: Behold, I kindle the light of truth.

Recreation Officer: A Latter Day Saint seeks understanding and greater vision of God. He studies all good things of the earth.

Response: Study to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

(The following to be sung to the tune of Hymn 307):

Thus O Lord I come to thee,
May my gift accepted be,
May my will henceforth be thine
And my life no longer mine.

Leader: A Latter Day Saint endures suffering, criticism, and persecution courageously for Christ's sake, and for the sake of his kingdom. As we commit ourselves to the cause of Christ, may his spirit of understanding, devotion and self-sacrifice be central in our lives. Grant that the fires which have been lighted in our hearts this evening burn brightly evermore. I therefore beseech you to walk worthy of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love.

Response: We dedicate our time and talents to this work to which we have been called.

Hymn: "A Charge to Keep I Have," *Saints' Hymnal*, No. 201.

Benediction:

Father, accept the worship we bring,
To everyone thy strength impart,
And shed thy spirit in every heart.

NOTE: The story, and much of the above candlelighting service, have been taken from *Worship Programs and Stories For Young People*, by Alice A. Bays, Abingdon-Cokesbury Press, from whom we have permission to use.

How To Guard Against Infantile Paralysis

This is the time of the year when infantile paralysis is most likely to strike, and when anxious parents can do most to protect their children from the dreaded disease. Measures of prevention, based on latest knowledge of the nature of the disease, are summarized by Dr. Philip M. Stimson in a communication to the *Journal of the American Medical Association*.

Avoid use of water possibly contaminated by sewage, either for drinking, swimming, or washing utensils.

Avoid exhaustion from exertion or chilling; during the incubation period these factors tend to intensify the oncoming disease.

Avoid injury to mucous membranes of the nose and throat, such as that resulting from a tonsil operation.

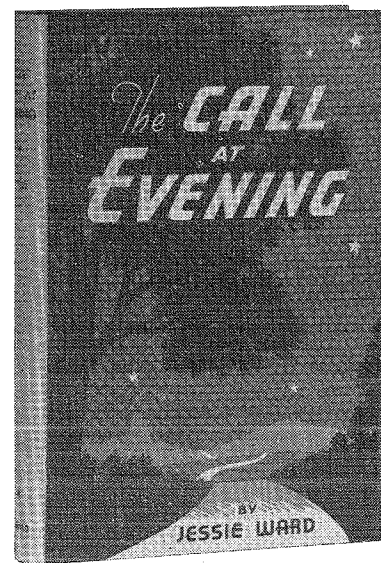
Treat every minor illness as a possible case of infantile paralysis, particularly if there is fever, headache, and some spasm of the neck, spine, and leg muscles.

Strive for proper sanitary conditions and in particular destroy flies and their breeding places.

Avoid unnecessary physical contacts with other people, wash hands carefully before eating, and don't put unclean objects in the mouth.

Don't prescribe or take drugs or chemicals that are intended to protect against this disease. As yet we know of none that will do this.

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News Briefs

Kennett, Missouri

Pastor, C. A. Phillips

Recreational equipment will be purchased with the proceeds of a box supper sponsored by the Zion's League on Friday evening, September 20. The annual business meeting was held September 25, and the following officers were elected to serve the coming year: C. A. Phillips, pastor; Hemon Hawkins, secretary; H. J. Malone, treasurer; Gomer Malone, Zion's League supervisor and church school director; Murriss Miniard, chorister; Elsie Booker, pianist; Ruth Black, reporter; Mittie Smith, librarian; Flora Salter, church school secretary; and Alma Smith, women's leader.

—Ruth Black, reporter.

Nauvoo, Illinois

Pastor, R. H. Atkinson

The annual election of officers was held on September 3. Elder R. H. Atkinson was sustained as pastor; he chose Elbert Lambert and Arnold Ourth as councilors. Other officers are Madelyn Hartman, church school director; Roberta Garrett, assistant church school director; Joan Klingelmueller, secretary; Sophie Lee, adult supervisor; Arnold Ourth, young people's supervisor; Florence Ourth, children's supervisor; Harold Smith, director of music; Blanche Klingelmueller, clerk; Elmer Garrett, treasurer; Ralph Tripp, financial agent; J. C. Page, librarian and book steward; and Mabel Atkinson, publicity agent. At the Zion's League business meeting, Edith Fusselman was elected president, with Vera Garrett as her assistant. It was voted that one devotional, one recreational, and two study periods should be held each month.

Many visitors came to Nauvoo during the summer and assisted in the services. Numerous sightseers came in chartered busses and spent the week end in the Nauvoo House. Mrs. Lloyd Hadley, a member of the Steinmetz High School faculty in Chicago, recently gave an illustrated lecture on Verda Bryant's *Between the Covers of the Book of Mormon*, using flannelgraph pictures. Guests from Independence, who came as a group, were served lunch on Saturday evening by the Lucy Mack Circle, after which Mabel Sanford Atkinson gave a review of *Joseph's City Beautiful*. Elder Arnold Ourth presented a resume' of Nauvoo history on Sunday morning.

Elder and Mrs. Thomas Worth, and

their son, James, who spent the summer assisting in the work at Nauvoo, were given a farewell dinner before their departure for Independence.

At the annual grape festival held in September, the Saints were asked to portray Joseph Smith's followers in the pageant, "Nauvoo Through the Years." Thirty-five members participated, enacting the scenes of pioneer days. A replica of Nauvoo Temple was burned each evening during the three-day pageant.

—Mabel Atkinson, reporter.

Port Huron, Michigan

Pastor, Jack A. Pray

Sharon Ferguson, Franklin Green, Hazel Bond, Gerald Provost, and Jerry Akins were baptized and confirmed on June 23. A farewell party was given recently for three families: the Warners, Campbells, and Whenhams, who will make their homes in Lamoni. The Carl Muirs will leave soon for Philadelphia. Members of the senior choir sponsored a farewell for Mrs. Ruth Grahl and daughter, Gene; Mrs. Tennyson Summers, a recent bride, was also honored. The Men's Club gave a dinner for the women of the branch at Wagon Wheel Inn on June 28. The church school picnic was held in Marysville Park on July 18. Proceeds from the Zion's League ice-cream social were used to send Leaguers to the Blue Water reunion. The annual picnic and swimming party ended the summer's activities for young people. League members present a candlelight worship service once each month. Many of the Port Huron Saints attended the district reunion. Guest speakers for the month of August were Harold Velt and John Grice.

—Vida Grice, reporter.

Fort Scott, Kansas

Pastor, Dale Crown

Officers elected at the Rich Hill District Conference on September 22 were as follows: W. W. Patterson, district president; Mable Martin, women's leader; Mildred Ingram, religious education supervisor; and Bertha Rogers, director of music. The young people contributed much to the morning prayer service and music of the day. Apostle Paul Hanson was the 11 o'clock speaker. The Rich Hill and Spring River districts have combined their efforts in raising money for buying a reunion ground.

The annual Fort Scott business meeting was held September 29 with Dale Crown being sustained as pastor.

During the past year, three new members have been baptized; present membership numbers 120. The department of women recently contributed \$30 to the orphan's home; Hettie Quick is the leader.

—Leah Williams, reporter.

Hamilton, Ontario

Pastor, E. M. Kennedy

The following officers were elected at the annual business meeting: E. M. Kennedy, pastor; Ashley McAninch, associate pastor; U. E. Essery, church school director; Mrs. J. Whittington, women's supervisor; Leslie Hill, young people's supervisor; Austin Essery, director of music; Mrs. L. B. Kniffen, secretary; D. L. Culp, treasurer; Cameron Jay, librarian; D. L. Culp and Leslie Hill, finance board; A. W. Kennedy, book steward and publicity agent. It was decided at a recent branch council meeting that the regular Sunday service should be held at 10 a.m., followed by church school at 11. A nursery class will be provided every first Sunday of the month for small children, thus enabling the parents to attend Communion service. A lecture on *The Branch of Today and Tomorrow* will be given each third Sunday until the book is completed.

—*The Cultivator*.

Calgary, Ontario

Pastor, A. D. McLeod

Calgary branch held its annual business meeting in the church on October 2. Officers elected for the coming year are A. D. McLeod, pastor; C. O. Diaper, solicitor; Isabella Shaw, secretary; Doris Shaw, treasurer; S. R. Walker, church school director; J. Simpson and F. L. Dickson, auditors; Gale Gibson, reporter; Gladys Cobb, director of music; and Rene Cobb, cradle roll superintendent.

A roast beef supper and movie which preceded the meeting netted twenty dollars for the building fund.

—S. R. Walker, reporter.

Middletown, Ohio

Pastor, Leonard Barker

Leonard W. Barker was elected pastor at the business meeting held September 11; he succeeds his brother, Claude D. Barker, who served in this capacity for approximately ten years. Other officers are Jacob Halb, associate pastor and church school director; Mary Stults, clerk; L. W. Barker, treasurer and bishop's solicitor; Mrs. Edith Sintz, book steward, librarian,

and reporter; Wanda Thomas, director of music; Emma Stults, assistant church school director; Naydean Rudicil, secretary; Mrs. Helen Miller, assistant secretary; D. L. Culp, treasurer; Cambooster; and Mrs. Edith Nemcic, young people's supervisor. At an earlier date, Mrs. Dorothy Sander was elected leader of the women's department, with Mrs. Ruth Helsing as assistant; Mrs. Rozella Sixt, secretary; and Emma Stults, treasurer. Delegates to the fall conference, which will be held at Pleasant Valley branch, were also appointed.

Mt. Vernon, Illinois

Pastor, Rufus Rockett

A farewell party for Seventy and Mrs. Eugene Theys was held at the church in May. Brother Theys served as district president the past three years. Seventy Z. Z. Renfroe and Apostle Arthur Oakman were the speakers on June 9. The young people, under the supervision of Helen Cisne, are studying accredited courses on Thursday evenings. They are in charge of the 11 o'clock service every third Sunday of the month. As a special project, they serve public chicken dinners to raise money. The young adults are striving to promote family and individual worship; they are also supporting the church "book of the month" club movement. Chester Cisne is the book steward; \$350 worth of books have been purchased. Birthday offerings for the branch are more than double the amount contributed last year. Sixty per cent of the members are tithepayers, and a total of \$1,639.05 has been paid. The \$300 Christmas offering goal was reached in June. The women's department recently purchased a grand piano and two pulpit chairs for the church, in addition to donating \$600 to the fund being raised to install a new gas-heating system. Max Matthews, who has been church school director for the past two years, was given a farewell party on September 5; he is now a student at Graceland. Officers elected at the annual business meeting on September 9 are Rufus Rockett, pastor; Lowell Wilson, church school director; Chester Cisne, book steward and church school secretary; John Rockett, treasurer; Mebba Hertenstein, director of music; Ruby Ellis, publicity agent, clerk and children's supervisor; Eula Lowry, women's supervisor; Helen Cisne, young adult supervisor; and Betty Deselms, Zion's League leader.

—Ruby Ellis, reporter.

Marlin, Texas

Pastor, J. R. Allen

On October 6 Marlin Branch began a new year with the following church school officers: Mrs. Mildred Feldman, church school director; Raymond Brown, adult teacher; Mrs. Norman Sikes, secretary-treasurer; Mrs. Raymond Brown, pianist; A. W. Walker, junior teacher; Mrs. Homer Sims, primary teacher; Mrs. Frank Spicer, primary teacher; and Mrs. George Caddell, director of music. Speakers for August and September were J. R. Allen, J. G. Allen, Calvin Swanner, and James Nunley. Billie Walker, Dettie Whitloe, Bettie Bryant, James and Gladys Walker, Mrs. Ed Shannon, Mrs. Irene Vervie, Ima Fay and Bonnie Allen were baptized by Pastor J. R. Allen recently.

—Mrs. Frank Spicer, reporter.

Inglewood, California

Lennox Branch

September 29 was Rally Day at Lennox. The children took complete charge of the church school worship service, using as their theme "The Golden Rule." High light of this service was a skit written and directed by Mayme Blakeman and given by the juniors. This was followed by the awarding of promotion certificates and certificates of progress. After a basket lunch at noon, the officers for the coming year were installed. District President Louis J. Ostertag was the speaker at both morning and evening services.

—Harriet Glaze, reporter.

Oilton, Oklahoma

Members of the Oilton-Drumright group have purchased the stucco church in Oilton which formerly belonged to the Christian Scientists. The first meeting in the new church home was held July 14; the seventy-five attendants included visitors from Tulsa, Stillwater, Seminole, Yale, and Terilton. Seventy Glen Johnson and Elder W. J. Sherman were the speakers, assisted by B. F. Pollard, Noah and Ben Wise, Arlie Stevens, and Brother Elwell. A basket dinner was served at noon.

—Mary Slover, reporter.

Apostle McConley Rotary Speaker

Apostle M. A. McConley gave an interesting talk at the October 7 meeting of the Bald Knob, Arkansas, Rotary Club. He related some of his experiences in Hawaii before and during the war. He

praised the Hawaiians for their patriotism and loyalty to the United States, and expressed the hope that someday there would be another star, representing the Hawaiian Islands, added to the flag. He said that America's greatest problem today is lawlessness and ungodliness; he suggested higher ideals and better home training as the remedy.

Delta, Colorado

Pastor, Arthur Rose

Attendance at services has increased since poliomyelitis restrictions have been lifted. Meetings are now being held in the Seventh-Day Adventist Church on Sunday mornings; prayer services, Sunday evening classes, and women's meetings are held in private homes. The new church building will be finished as soon as materials are available. Six young people from Delta: Gordon, Joe, and Trudora Harshman, Blen, Bob, and Barbara Rose, are attending Graceland, Charles Kornman, a Graceland graduate, is leader for the young people that are left.

—Mrs. Lura Craven, reporter.

Chicago, Illinois

First Chicago Congregation

Pastor, Lyman Jones

Speakers for the month of September were D. M. Wiesen, B. A. Lenox, Joseph Baldwin, and Luther Troyer. Special music for the services was provided by Margaret Mason, Helen Skinner, Donald Mee, and Paul Deaver; a musical reading was given by Ruby Henson. Elmer Gelhorn was baptized September 25 by Buren Lenox; the confirmation service was held the following week with D. M. Wiesen and A. O. Skinner officiating. The annual business meeting and election of branch officers took place on September 20. A delegation of Saints from First Chicago attended the institute held in Aurora. Kimiyo Yamane from Kalihi Branch in Honolulu is a recent addition to the congregation.

—Velva Castins, reporter.

Soldier's Grove, Wisconsin

Elder Arthur Davenport, who assisted in the August 11 confirmation service, will celebrate his eightieth birthday on January 6. Although handicapped by poor eyesight and partial deafness, he is still an active member and attends services every Sunday. He served the branch as pastor for many years; his son, Phillip Davenport, is the present pastor.

Springfield, Missouri

Pastor, Joseph Breshears

District President William Patterson visited the branch September 1. Patriarch R. V. Hopkins spent three days visiting with the Saints and giving blessings. The recently-organized Oriole group presented a candlelight service on September 15, at which the girls enumerated the ideals of the Oriole movement. Many of the young people attended the fellowship meeting in Joplin on September 8. The children's division has completed its year's project of learning an alphabet of Bible verses, one each Sunday. The women's department has adopted the "circle plan" for the new year; Edith Cox is chairman of the study group, and Eliza Culp is in charge of the quilts. Thirty of the Springfield Saints recently held a covered-dish luncheon at the home of Emory Marvel in Republic; missionary work in Republic has just been started. Infant Lana Marie Davis of the Republic mission was blessed by R. H. Evans and Francis Bishop. Harry and Eleanor Binkley were baptized on September 1, and Marvin Nickels on September 22.

—Charlcie Yeoman, reporter.

Sacramento, California

Pastor, Myron R. Schall

A meeting of the district bishopric was held in Sacramento on July 27 and 28, to complete plans for the reunion. J. A. Damron of Tulare was the speaker on the morning of July 28. Mrs. Damron sang a solo. On the same dates the local Zion's League entertained young people from San Jose and Tulare branches at a carnival, an early morning prayer meeting, and a lunch. At the church school hour on August 4, George Santos was baptized; he was confirmed at the Communion service. Bruce Richard, infant son of Deacon and Mrs. Reuben Cline, was blessed at this service. A drama entitled "Your Church And Mine" was presented under the direction of Mabelle Nephew at the evening service on August 18. A number of Sacramento Saints attended the district reunion. Seventy George Njeim gave the Communion address on September 1. Robert Colville was ordained to the office of priest at this service. Brother Njeim met with the priesthood in the afternoon, and was the evening speaker.

Annual rally day was observed on

September 29. The church school hour was devoted to promotion day exercises, in which each group of the church school was represented. Pastor Myron Schall delivered the eleven o'clock sermon, and the choir, after a vacation of two months, sang two anthems. Roll call was a feature of the dinner served at noon by the women's department. The program included salutes to the national and church flags, the reading of a short history of Sacramento branch, a brief address by District President L. A. MacDonald, and several musical numbers.

The annual branch business meeting and election of officers was held on September 30. Apostle John W. Rushton and Elder Laurence MacDonald presided. Elizabeth Schall was elected church school director, succeeding Hazel Blohm. Mrs. Mary Honeychurch will succeed Mrs. Schall as leader of the women's department. The pastor and all other incumbent officers were sustained.

—Lena Swaney, reporter.

Evergreen, Alabama

Pastor, Raymond M. Sharpe

The annual business meeting was held September 22 with District President M. L. Draper in charge. Officers elected for the coming year are Raymond Sharpe, pastor and Zion's League supervisor; Marvin Snowden, secretary; Mary Johnson, treasurer; J. T. Coleman, church school superintendent; Bertha Johnson, women's supervisor; Katheryn Snowden, director of music; and Melvin Johnson, publicity agent. Pastor Sharpe is teaching a Sunday evening class on *The Enduring Word*.

—Melvin Johnson, reporter.

Fargo, North Dakota

Pastor, C. R. Rotzien

The Rally Day theme was "Laborers Together With God." The church school presented a dramatization of the church and home working together. Pastor C. R. Rotzien gave an illustrated lecture on the Good Samaritan, and showed colored films of Mexico. Elder C. F. Young was the guest speaker.

The following officers were elected at the annual business meeting: C. R. Rotzien, pastor; Mrs. J. E. Hennermann, church school director; Mrs. J. F. Rotzien, secretary and publicity agent; Karl Schiebold, treasurer and solicitor; Mrs. Willis Freeman, pianist;

Mrs. Arlie Peterson, director of music; Leonard Loberg, Mrs. Lillian Schoeler, and C. R. Rotzien auditing committee; Ray Shackow, Karl Schiebold, and Leonard Loberg, building committee; Mrs. Lillian Schoeler, adult supervisor and women's leader; Mrs. Charles Young, young people's supervisor; Mrs. Irene Rotzien, children's supervisor; and Earl Rotzien, janitor. Mrs. Karl Schiebold was selected to head the flower committee.

—Irene Rotzien, reporter.

Brockton, Massachusetts

Pastor, J. Ernest Megablin

Progress is being made in redecorating the church. The interior has been painted, and the building committee is supervising other necessary repairs. A supper and social are being planned by the women's department to help finance the project. Department leaders elected to serve the coming year are: Arvesta Leonard, president; Florence Leonard, vice-president; Beatrice Wright, secretary; Polly Hoxie, treasurer and supervisor of the work committee. A special service was held September 27, at which time Bishop Donald Chesworth spoke on the necessity of tithing. Other recent guest speakers have been Sanford Fisher and George Sinclair, both of Boston.

—Beatrice Wright, reporter.

Eastern Michigan District Conference

The annual conference of the eastern Michigan district was held September 29 at the new church in Cash, Michigan. The day's activities included a prayer service at 9:30 a.m., followed by Elder Harry Simon's sermon at 11 o'clock, and a business session at 1:30 in the afternoon. Officers elected for the coming year are John Booth, district president; Ardrey Murry and John Rogers counselors; Ruth Rogers, secretary; Harmon Fetting, treasurer; Jennie Booth, women's leader; John Rogers, director of religious education; Eldon Winters, young people's leader; Jean Decker, director of music; Jennie Booth and Maude Wilson, auditing committee; John Booth, John Rogers, Ardrey Murry, and Harmon Fetting, budget committee; Maude Wilson, historian; H. E. C. Muir, bishop's agent; and Nettie Isles, publicity agent. The reunion committee of last year was sustained. Representatives from the eastern Michigan district to the

Blue Water reunion were selected. John F. Ross, Oswald Campbell, and William Stolliker were recommended for ordination to the Aaronic priesthood; all were approved.

—Nettie Isles, reporter.

Rock Island, Illinois

Pastor, F. C. Bevan

Elder John Banks, pastor of Kirtland Temple, visited Rock Island after attending priesthood institute in Independence, and was the speaker on September 15. The local young people were week-end hosts to the young people from Clinton, Iowa; Joy, Galesburg, and Kewanee, Illinois, recently. An early morning prayer service was held on Sunday, followed by a picnic at Credit Island. The annual branch business meeting was held September 18; officers elected for the coming year are: F. C. Bevan, president; Laurel Jordan, church school director; Lora Sackfield, secretary; O. E. Lindsay, treasurer; Warren Hinkle, Sr., auditor and adult supervisor; Irwin Gunlock, solicitor; Hope Campbell, women's leader; Martha Mercer, librarian; Lillian Williams, director of music; George Sharrar, young people's supervisor; V. J. Witte, publicity agent; Nellie White, historian; Ellen Blake, book steward; and Dottie Oberling, *Herald* reporter.

—Dottie Oberling, reporter.

Bloomsburg Pennsylvania

Pastor, Walter H. Lewis

The annual business meeting was held September 15; the following officers were elected: Walter Lewis, pastor; John Shaffer, church school director; Lydia Pealer, secretary; Roy Shaffer, treasurer; Clara Fritz, women's supervisor and publicity agent; Rosabelle Shaffer, young people's supervisor; Beatrice Kelchner, pianist; Alice Clugston, chorister; Harold Fritz, church school secretary and treasurer; Iva Shaffer, secretary-treasurer of the women's department; and H. A. Cunningham, auditor.

The women will continue to study the *Doctrine and Covenants* during the winter. They were in charge of the Palm Sunday and Father's Day services this year, and sponsored both a mother-daughter and father-son banquet. An all-day meeting was held on May 19, with Elders Leroy Squire and Charles Graham in attendance; many of the Saints from Scranton and Archibald were present. A similar

meeting was held again on September 22.

Four new members were baptized on May 22; they are Mrs. H. N. Cunningham, Mrs. William Weiss, Christine Kelchner, and Mrs. Richard Stiver. Daris Fedder, Eleanor Hyde, John Weiss, Dorothy, Doramae, and Bernard Guy united with the church on Easter Sunday. A religious drama was given in the evening.

The young people established a playground back of the church as one of their summer projects. A church-school sponsored Rally Day is to be held on October 20; a committee has been selected to plan the program. Already the Christmas offering goal has been reached. A birthday calendar and church directory is being prepared by the women's department.

—Clara Fritz, reporter.

Santa Rosa, California

Pastor, Herbert E. Hinton

Recent visiting speakers have been Elmer Hartsough of Redwood City and Emery Parks of San Francisco. Seventeen members of the Santa Rosa congregation attended the district reunion at Asilomar. Promotion day services for the church school were held on Sunday morning, September 29. The children themselves presented the program, which included a candlelighting service and the singing of the "Old Rugged Cross." Roger Hinton sang a solo and Etta Holst, church school director, awarded the certificates.

Mr. and Mrs. Walter Budworth, both recently returned from the service, are in charge of the boy's club and Blue Bird girls. Club meetings and field trips are scheduled twice monthly for Sunday afternoons. Missionary work is being promoted in Bloomfield in a school age group; these children are permitted to leave during school hours for religious education. Five nonmembers, out of a possible twenty protestants, are attending. The gospel is being presented through songs, flannelgraph stories, and class discussions. The *Stepping Stones* and *Zion's Hope*, a Bible picture leaflet, and a church tract which have served as a basis of the day's lesson, are given each child to take home. The tracts are for the parents; thus a foundation is being laid for missionary work with the adults.

In July the social committee sponsored a covered-dish supper and wiener roast at the Budworth home in Sebastopol. The September social event was a gathering at the Mankins

home in Windsor, where hymn singing, storytelling, and a wiener roast comprised the evening's entertainment. Members of the women's department are making quilts and fancywork for the bazaar to be held in December.

—Romla Hinton, reporter.

Mapleton, Kansas

Pastor, Lee Quick

An impressive baptismal service was held at 9 o'clock on Sunday, June 9, when six children and three adults united with the church. A Children's Day program was presented in the evening. The vacation Bible school, which ended July 14, had an average daily attendance of fifty-one, with thirty-nine of the students attending every session. It was held in the schoolhouse; the separate rooms and modern equipment were a decided advantage. A review of the work done was given on the last Sunday evening; a number of visitors were present on this occasion.

Several of the Mapleton Saints attended Columbus reunion. District President William Patterson was the 11 o'clock speaker on Sunday, June 16. He was also present for the annual business meeting. Ruby Wellington, junior supervisor, conducted a promotion day exercise on September 29, after which officers elected for the coming year were installed at a candlelighting ceremony. A leadership training class has been organized, and is held each Tuesday evening at the church. The course selected for study is Lydia Wight's *The Church School*.

—Lila McCollam, reporter.

Wenatchee, Washington

Pastor, W. J. B. Buckingham

The annual business meeting was held September 22; officers elected to serve the coming year are Ken Sheffer, church school supervisor; Frank Basinger, secretary-treasurer; Dean Landon, publicity agent; Ken Sheffer, Zion's League supervisor; Mary Jane Gilstrap, director of music; Alberta Gilstrap, pianist; and Lizzie Crocker, women's supervisor.

On August 26 the Brewster Mission and Wenatchee Saints met at Lake Chelan for a picnic honoring four young people, Robert Buckingham, Dewey Chandler, Virginia Chandler, and Lena Johnson, who were leaving for Graceland. In the afternoon Charles Scott, Dean and Wayne Landon were baptized by J. F. Curtis.

Vancleave, Mississippi

Pastor, A. G. Miller

The following branch officers were elected on September 14: A. G. Miller, pastor; Mrs. H. E. Jennings, church school supervisor and director of music; H. E. Jennings, treasurer; Mrs. J. D. Tillman, secretary; Mrs. Ruby Goff, women's leader and adult supervisor; Mrs. Ray Booker, young people's supervisor; Mrs. L. P. Hawley, children's supervisor; Katherine Tillman, librarian; J. D. Tillman, custodian. The church school promotion day and installation service were held on October 6. Classes assembled in the various rooms for the distribution of quarterlies, and then all members went to the main auditorium for Communion service. The Zion's League group is studying Cheville's *The Bible in Every Day Living*. Officers and teachers are organizing a class to study leadership training. The women meet twice a month at various homes to quilt and study; they are taking the course, *Building a Zion Home Life*. The Leaguers have elected new officers; they have divided into two groups with Ruby Goff and Stover Tillman as captains. The League and women's department sponsored a social on September 6, clearing \$110.50 to be added to the fund for the installing of a new heating system in the church. The young people of Escatawpa presented a play, "The Solid Rock," as a feature of the evening. Noll Barnes, pastor of Escatawpa Branch, was the speaker on September 29.

—Myrtle Jennings, reporter.

Southern California District Conference

The Southern California District Conference convened in the Central Los Angeles Church on October 4 and 5. The theme was "Christian Discipleship"; Apostle John W. Rushton and District President L. J. Ostertag were in charge. A devotional service and study classes were held Saturday morning; the business meeting was conducted at 2:30 in the afternoon, at which time all district reports were read. Outstanding among the reports given were those of Bishop D. B. Carmichael, which revealed the excellent financial condition of the district, and F. A. Cool, nonresident pastor, who had contacted over two hundred scattered Saints. Many of these isolated members responded by attending the district reunion.

The following officers were sustained:

L. J. Ostertag, president; F. A. Cool and Herbert Blakeman, counselors; D. B. Carmichael, bishop; Arthur Ballard and Hunter Ferguson, counselors; Phyllis Richardson, secretary and recorder; Glen Holmes, director of religious education; Lewis Scott, young people's leader; Madeline Ostertag, women's supervisor; Luella Wight, director of music; Phyllis Carmichael, historian; and Arlie Austin, auditor. The conference accepted the recommendations and provided for the ordination of John Davis to the office of elder; Douglas Clark and Earl Clayton to the office of priest; Clarence Smith and Lewis Ferguson to the office of teacher; Austeen Johnson, Donald Hada, and Harold Fowler to the office of deacon.

Seventy George Njeim was the speaker on Saturday evening. Sunday's services included a priesthood meeting conducted by Apostle Rushton; study classes for all age groups; a women's meeting with Mrs. L. J. Ostertag in charge; and a Communion service. Before the emblems were served, Judith Loraine, infant daughter of Mr. and Mrs. J. F. Stevens, was blessed by Elders L. J. Ostertag and Garland Tickemyer.

—Phyllis Carmichael, reporter.

Miami, Florida

Pastor, H. P. Kelly

Attendance is returning to normal now that the summer vacation season is over. Many of the local group attended General Conference and the Gulf States Reunion. Pastor H. P. Kelly and most of the officers elected last year were sustained at the recent business meeting. Weekly staff meetings are to be held for the planning of more effective services. Preparation is also being made to accommodate the anticipated visitors during the winter. The church address is 3901 Northwest 37th Court.

—Paul Zellers, reporter.

Stratford, Ontario

Pastor, Howard Schlatzbauer

Carroll Maslen and Ruth Gleason were baptized on June 2 by Pastor Howard Schlatzbauer. Four children were blessed on June 16: they are Karen Beck, infant daughter of David and Della Smith; Glen, Murray, and Melba, children of Fred and Viola Schlatzbauer. William Archer, William Baine, Russell Atkins, and Howard Schlatzbauer were the officiating ministers. Approximately sixty people attended the church school picnic on June 19. District President Almer Sheehy of London visited Stratford on June 23; William Leney was ordained

to the office of elder at this time. Albert Maslen was baptized on July 28 by Elder Leney, and confirmed by Evangelist Benson Belrose of Owen Sound. The women's department sponsored a picnic for the branch on August 31.

—Ethel Leney, reporter.

Buffalo, New York

Pastor, John R. Kennedy

The following officers were elected for the coming year: John Kennedy, pastor; Walter Simpson and Earl Wagner, counselors; Paul Braman, church school director and secretary; Edith Braman, assistant secretary; Paul Ebeling, reporter and recreational director; Gladys Ebeling, book steward; David Morris, treasurer; Grace Shaefer, assistant treasurer; Maurice Whitehead, director of music; and Florence Kennedy, women's leader. The Zion's League supervisor will be selected at a later date. A special meeting of the church school department was held for the discussing of plans for the new year. Each teacher and alternate will teach for a month, and then attend a teacher's training class the following month. Donald Bohn was baptized and confirmed recently by Elders P. L. Weegar and John Kennedy. Rally day will be observed Sunday, October 27.

—P. H. Ebeling, reporter.

McGregor, Michigan

Pastor, Alma Campbell

No services were held on the Sundays of the Blue Water and Cash Reunions. District President John Booth was in charge of the business meeting held September 26; officers for the coming year are as follows: Alma Campbell, pastor; Gilbert Booth, church school director; Lillie McFarlane, secretary; Herbert McFarlane, treasurer; Marian Campbell, pianist; Jennie Booth, director of music; and Mamie Booth, women's leader. The women will again hold meetings beginning October 9. Recent speakers from other branches have been Elders Audry Murray and E. Finken of Valley Center, Walter Simpson of Buffalo, New York; Ted Weaver of Brown City, and Carl Muir, district bishop's agent. A number of McGregor young people attended the retreat held at the Blue Water reunion grounds on Labor Day. A confirmation and ordination service was held as a part of the October 6 Communion service; Jane Rich, Ernest and Clarice Stoliker were confirmed; William Stoliker and O. J. Campbell were ordained to the office of priest.

—Marian Campbell, reporter.

Flora, Illinois

Pastor, Eddie Colvin

Apostle Arthur Oakman and Missionary Z. Z. Renfroe visited Flora Branch on the evening of June 6. The counsel and admonition given by Apostle Oakman were greatly appreciated. On June 28, Elder O. C. Henson gave a resumé of the District Conference held in Taylorville, Illinois.

Bishop G. L. Delapp was present on July 8 to discuss plans for a new church home with the membership.

Many from the local congregation attended the Brush Creek reunion in August.

There has been a noted increase in attendance and participation in prayer services during the summer months.

The Zion's League sold greeting cards, and contributed a profit of \$32.20 to the building fund.

—Mrs. John M. Kurtz, reporter.

New Westminster, British Columbia

Pastor, George E. Miller

The members of New Westminster congregation have bought and finished paying for a new Minchell electric organ, and put a Duroid roof on the church in the past year. Fifty Saints attended the Silver Lake Reunion as a co-operative group. The annual business meeting was held September 12; George Miller was re-elected branch president. Amelia Bayerle was appointed book steward. Six of the New Westminster members belong to the recently-organized district orchestra; they are Audrey Miller, Iris Miller, George Miller, H. P. S. G. Clark, Sam Clark, Jr., and Sister James. Guest speakers have been Apostle C. R. Hield, Evangelist J. F. Curtis, and District President S. G. Clark. The annual district conference will be held in New Westminster on November 22, 23, and 24.

—Sam Clark, Jr., reporter.

London, Ontario

Pastor, A. W. Sheehy

On the week end of September 13-15, the Ontario Religious Education Institute was held in London; fifty-one registered delegates and many visitors were present. The theme was "More Effective Religious Education in Our Typical Branches"; Dr. F. M. McDowell and Elder John Darling of Independence were the institute leaders.

Zion's League officers for the coming season have been elected, and the new council has drawn up and presented to the members a tentative

schedule for the year. Three groups, each of which will be responsible for one meeting a month, have been formed and assigned themes. Helena Loot is leader of the fireside group; Charles Tomlinson is in charge of the religious education group; Bill Moore and his assistants will plan the features for education night. The pastor will conduct one service each month; and, when there are five Sundays, the music director, Win McCoy, will be responsible for the program.

Edna Gail, infant daughter of Neal and Minnie McLean, was blessed Sunday, September 29, by Evangelist J. C. MacGregor and A. G. Hodgson. Elder P. E. Farrow, of the Council of Presidents of the Seventies, ministered to the London Saints from September 8 to 15.

—Josephine Skelton, reporter.

Kirkland Lake, Ontario

Pastor, A. Kosmack

J. R. Vincent of Windsor, Ontario, gave an inspiring series of sermons from September 8 to 22. At the close of the series, William McCarty and Carl Bolger were baptized in Victoria Lake, Elder Vincent officiating. September 22 was also rally day; services were held in the Masonic Hall, as the church was not large enough to accommodate the congregation. Saints from New Liskeard, Timmins, and London, Ontario, were present. The day began with a prayer service at 9:30 a. m., followed by church school; a special class was held for members of the priesthood. In the afternoon, a confirmation service was conducted at 2:30, with preaching at 3:30. Elder Vincent was in charge of the evening service. The women's department served meals throughout the day.

—Glena Dyer, reporter.

Berkeley, California

Pastor, Alma C. Andrews

Fall rally day was held in the East Bay Church on September 29. Apostle John Rushton gave both the morning and evening sermons. Promotion exercises were held for the children of church school, with a picnic following immediately after the 11 o'clock service. Ernest Miller was ordained an elder, and Roy Elliott, Dale Alldredge, Roy Peck, and James Cummings were ordained priests at a special meeting held at 6 in the evening.

Apostle John Rushton, District President Laurence McDonald, and Pastor Alma Andrews were in charge of the annual business meeting held Tuesday evening, October 1. Officers elected to serve the following year are Alma An-

draws, pastor; Herbert Lynn and Ernest Miller, associate pastors; James Cummings, director of religious education; Verna Browning, director of women; Roy Elliott, director of music; Margaret Christianson, Zion's League and young people's supervisor; Homer Gatchett, adult supervisor; Emma Miller, junior supervisor; Dorothy Schmidt, kindergarten supervisor; Emily Bruhns, librarian; Catherine Baker, secretary, book steward, and publicity agent; Dale Alldredge and John Carmichael, bishop's solicitors; Ernest Miller, Luella Hawley, and James Cummings, finance committee; Theron Walker, Dale Alldredge, and Tom Jones, building maintenance committee. The creation of a new office, cradle roll superintendent, was approved; Gladys Carmichael was elected to serve in this capacity. Her duties will be to supervise the spiritual growth of the children from kindergarten to baptismal age.

—Catherine Baker, reporter.

Clare, Michigan

The members of Clare Mission met at the home of Chris Smith on Sunday, September 30, to elect officers; Elder Albert Seymour was in charge. Chris Smith was elected church school director; Sister Callahan, pianist; Joanne Smith, chorister; Henrietta Smith, treasurer; Richard Smith, librarian, Noble Wilkenson, young people's leader; Ruth Callahan, junior teacher; Brother Wilkinson, young people's teacher; Mrs. Osborn, women's leader and teacher; Mrs. B. L. Maynard, secretary; and B. L. Maynard, adult teacher and publicity agent. The Saints are planning an evangelistic program for the coming year.

—B. L. Maynard, reporter.

Arkansas-Louisiana District Conference

The Arkansas-Louisiana District Conference was held at Bald Knob, Arkansas, October 5 and 6. District President T. B. Sharp was in charge of the business meeting on Saturday afternoon, and Apostle M. A. McConley spoke in the evening. Evensong was held on a near-by hill under the leadership of Mrs. Dale Edwards, youth supervisor of the district. She was assisted by Mrs. Geraldine Jameson. Sunday's activities included a 9 a. m. prayer service; a 10 o'clock picture appreciation service presented by the Bald Knob young people; and a business meeting at 1:30 in the afternoon. It was voted that the Arkansas-Louisiana District should have a reunion in 1947. Dinner was served in the church basement at noon.

—Norma Edwards, reporter.

Career Call . . .

What is your work? Would you recommend it to others? The editors are contemplating a series of vocational articles. Can you help us out? What are the character attributes, training qualifications, job peculiarities you have discovered essential?

News

Growing Pains

By MABEL HOLMAN

TODAY MANY young people are restless and seem to lack a high-reaching goal. We think we want one thing, and when it is accomplished, the taste it leaves somehow turns sour, so we try another. It, too, fails to satisfy. We wonder if our adventurous appetites have grown abnormal with the war years. But, you say, this restlessness is characteristic of adolescence, and we are YOUNG! And we reply that if we were wholly satisfied with things as they are, there would be no stimulus for growth.

Yet, as church youth, we have always wanted to have our chosen professions fit in with the total church "Zion-building" movement in a logical and profitable manner. I believe we still feel that way.

We need help in making our choices, in choosing a vocation. We need to see the possibilities in the contributing factors of all worthwhile effort toward kingdom-building. We need to see that every bit of profitable work in the church and community can become kingdom-building experience if we seek the true Christian objective.

Then all types of work can challenge us. Sometimes we may even need to see that it is not necessarily the "glamorous" job that puts over a project, but the simpler task in the background that determines successful outcome. This work-a-day world

requires some people to act out the supporting roles.

Our age still craves that reassuring sense of belonging to something bigger than we are, of being a definite and contributing part of the total church's plan for progressive action, of doing more than just adequately "filling our niche." We want participation in a movement that provides greater opportunity for service and achievement.

It seems to me that we as church youth, can never be accused of losing high ideals, nor can we be accused of never dreaming nor projecting ourselves into rosy futures. But too frequently we are forced to

Here Is the Writer . .



MABEL HOLMAN

Mabel Holman is one of Washington's most devoted daughters. Born and reared in Seattle, she speaks of "The Sound" and Lake Washington in the same nostalgic tones a native Texan uses when referring to the Long Horn State. Mabel is equally sold on Graceland, however, and frequently goes back to the old campus haunts for a week-end visit. She is a 1943 graduate and was editor of the "Acacia" that year. Since then, she has been employed as advertising and layout woman for the Herald Publishing House. During the summer she represents the "Pub" at reunions. The 1946 season was a bright one in her life because she was assigned to Silver Lake and Colorado Springs.

admit that we cannot foresee the practical means of bringing these ambitions and goals of ours to their fullest realization.

During the war we were united, old and young together, by the one supreme effort to win the victory. All the procedures of our daily living became stereotyped. We were banded together by a goal outside and larger than ourselves. And we responded willingly. Now, as nations, we find ourselves caught in a backlog of international misunderstandings, material shortages, and political controversies. Labor problems meet us at every turn. We feel even less secure when we "screen" this evident confusion for a logical conclusion that will be a decisive factor in safe-guarding the future. Yet throughout all these experiences young people have kept the Christian motive constant.

At one time, not too far back, we heard much about "doing first things first" or taking first steps first. After witnessing a world racked with turmoil and strife, we have become somewhat baffled, and we fear our inability to recognize primary steps in any undertaking. And yet we have returned from the activities of warfare resolved to find a vital plan of action. We are in "dead earnestness" about it. We have seen the "age gap" in the church's manpower due to the severe retrenchment of the tragic thirties, and we are concerned that the church will not be faced with a similar "age gap" in membership because this generation finds it necessary to shop around for challenging opportunities.

As Latter Day Saint young peo-

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Horizons

ple, we are interested in living our religion every day. This means that we wish to have a "plus quality" in our lives. We know that this quality can neither be tacked on nor used as a surface coating. On this we are agreed. We recognize that these experiences of everyday living must be interwoven with the Christian objective, must be so closely knit together, that out of these enriched experiences the "plus quality" will rise inherently. We see opportunities for service and achievement, for work yet to be done in the fields of radio, journalism, education, community-planning, homemaking, the arts and sciences, and the business world.

We understand that the larger goals of the church must be accomplished through the combined efforts of all age groups. Yet we want and need the feeling of strength within our own ranks. True, this feeling of strength within themselves was the selfish factor that motivated Hitler Youth. It is staggering to think what might have been if the power there had been harnessed to the Christian motive that "all men are brothers," and the people had been taught that community improvement and national advancement should meet the needs of all peoples and not favor any one nation or age group. Young people can work in the problem of the whole without losing their identity as a group through the expression of their own characteristics, just as bright threads in a fabric can be seen, although they are one part of the total pattern.

We seek to express our energies and talents in the forward-moving program of a revitalized church with

inspired leadership. We have sufficient numbers to support an accelerated program of activities; to be stimulated through guided experiences in the mediums of radio, drama, music, literature, and all the varied art forms; perhaps to originate and maintain our own publication in which we may realize the full significance of the "freedom of the press"; to enjoy inspirational and recreational experiences with full opportunity for social "give and take"; and "to meet together often"

in an expanded program of youth camps, rallies, conferences, and discussion groups.

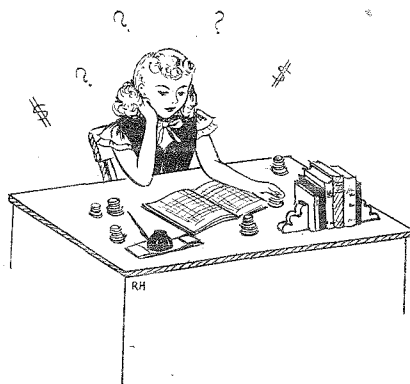
The challenge of the new day demands that we be realistic. Our support goes to the program that holds promise of satisfaction through active participation and stimulates growth by encouraging initiative. The goals on our NEW HORIZONS must be ever-expanding. As we gain one objective, a new goal should challenge us on the horizon of tomorrow.

The Trouble-Shooter

Tips for the "Meager-Salaried"

QUESTION:

I am a working girl, making a meager salary. So far, I haven't been able to figure out a satisfactory budget that includes all "needs and just wants" and still leaves money for tithing, recreation, savings, and higher education. Can you suggest a percentage basis budget that will provide for these?



ANSWER:

By Bishop Walter Johnson

It is almost impossible to suggest a budget based on percentages of the total income which is adequate or helpful. Even a family budget, as started on a percentage basis, is used only as a rough guide or index.

May we raise a question covering your salary which you describe as "meager"? Is it really necessary for you to work for a meager salary? Do you have skills or experience which might enable you to make a much better living elsewhere? We realize it is possible that you are working for an organization or in a field of work which does not pay its employees generously. You may even be engaged in a family business in which everyone concerned is receiving a small

salary. In such cases, there should be some compensating factors which justify your continuing in your present employment. These may be the permanency of the position, the opportunities for advancement, chances to learn a business or trade, or some other compensating factors.

If you feel that you should continue in your present employment, you should accept the low salary gracefully and give close attention to the budget in order that your dollars do as much as possible for you. I would suggest checking your basic needs carefully with a view to making some adjustments to reduce the cost, if this is possible.

In this you must be careful not to be economical at the expense of health, efficiency, and a wardrobe which is in keeping with your work. You may be able to reduce your necessary living expenses so that you can show a fairly substantial proportion of increase. Perhaps you can live on an expenditure of seventy-five per cent of your income for necessities. Out of the increase, you should pay your tithing and plan your recreational, savings, and educational program.

These are your "just wants," but you will need to watch your miscellaneous tithable expenses carefully as it is easy for all of us to expand our wants until they consume a large portion of our income.

You probably are relying largely on your own efforts to pay for a higher education. This will call for the exercising of a great deal of will power in limiting your expenditures to what may be regarded as essential. It should be helpful to attempt to save a certain amount each month. Make this a reasonable amount, not an impossible one, and then stick to your plan unless it is absolutely necessary to deviate from it. Your wants may have to be cut drastically for the next few years, and your increase used almost entirely for your educational program. If you keep your eye on the worthy goal you have set for yourself, you will find that you can sacrifice many things without being bothered by the temptation to indulge in self-pity.

You probably are using the "Youth Income and Expense Record," published by the church for the use of its young people. Many of our young church members have found it very helpful for record-keeping and budgeting procedure. You undoubtedly realize that there is no easy way of bud-

BULLETIN BOARD

Eastern Colorado Youth Convention

A youth convention for the Eastern Colorado District will be held in Denver on November 15, 16, and 17. Theme: "This Is Our Day to Live for Christ." Apostle Charles Hield is to be in attendance.

L. E. WAGGONER, JR.,
District Supervisor of Young People.

Central Illinois Conference

The Central Illinois Conference will convene at Beardstown on November 10. The program is as follows: prayer service, 9:30 a.m.; preaching, 11 a.m.; business meeting, 2 p.m. District officers and delegates to General Conference will be elected.

DAISY SURRIDGE,
District Secretary.

Chicago Fall Conference

The annual fall conference of the Chicago, Illinois, District will be held November 2 and 3. Saturday's activities will include registration at 7 p.m., a play at 7:30, and even-song at 10 o'clock. President Israel Smith will be the speaker at the 10:45 Communion service on Sunday. In the afternoon there will be classes at 1:30; a business session at 2:45; and a dedication service at 4. Saturday's meetings are to be held in Central Church, 6601 South Honore, and Sunday's services at the South Side Masonic Temple, 6400 South Green Street, in Chicago. Housing will be provided for any visitors who spend the night.

JOSEPH E. BALDWIN,
District President.

Central Michigan District Conference

The Central Michigan District Conference will convene at Midland on Sunday, November 17. The first meeting will be a social service at 9 a.m., followed by the business session at 10:15, at which district reports will be read. Officers are to be elected at the 2 p.m. meeting. Apostles E. J. Gleazer and Blair Jensen will be present. All visitors are to be guests in the homes of Midland Saints for the noon meal.

B. H. DOTY,
District President.

Southern Missouri District Conference

The Southern Missouri District Conference will be held in Summerville on October 27 for the election of delegates to General Conference. There will be a special preaching service on Saturday evening, October 26.

MEREL SELLERS WRIGHT,
District Secretary.

Northwestern Iowa District Conference

The annual Northwestern Iowa District Conference will convene in Moorhead on November 10. Theme for the conference is "Our Christian Ministry." The day's activities will be as follows: 9:30 a.m., prayer service, 11 a.m., preaching; 2 p.m., business session at

getting one's money and, even after the budget is established, no easy method for making it work. It calls for continuous, intelligent effort, but you will be pleasantly surprised at the improvement you will make in the management of your money if you are really serious about the goals you have set for yourself.

which reports will be given, and district officers and delegates to General Conference will be elected. Apostle Paul M. Hanson is to be in attendance.

RUBY ADAMS,
District Secretary.

Wants Church History

John Bailey, 222 Wright Avenue, Weston, Ontario, would like to buy volumes 1, 2, and 4 of *Church History* from anyone having them for sale.

Requests for Prayers

J. T. Stringer of Osgood, Missouri, requests the prayers of the Saints that he may be healed, if it is God's will, of his affliction. He would also appreciate administration from any elder who may be driving through Osgood.

Prayers are requested for Darl Dutton who is suffering from nervous attacks.

Members of the Grand Rapids congregation request prayers for one of their group, Sister Vanderwal of Marion, Michigan, who has been ill for some time. They have set aside three days to fast and pray for her recovery, and would appreciate the support of other Saints.

ENGAGEMENTS

Knoche-Davis

Mr. and Mrs. Archie Davis of Independence, Missouri, announce the engagement of their daughter, Bethel, to Joseph T. Knoche, son of Mr. and Mrs. Joseph Knoche of Kansas City, Missouri. At present Miss Davis is doing graduate work at the Eastman School of Music in Rochester, New York. Mr. Knoche is the recording engineer at Station KMBC in Kansas City. The wedding will take place early in December.

WEDDINGS

Cook-Butterfield

Jean Butterfield and Leonard Cook of New Westminster, British Columbia, were united in marriage on August 10 at the Reorganized Church in New Westminster.

Roper-Keir

Jean Maxine Keir of Dallas, Texas, daughter of Mr. and Mrs. James Keir of Independence, Missouri, and Mont Owen Roper of Fort Worth, Texas, were married September 7 at the home of the bride's sister, Mrs. James Brand, in Independence. The double-ring service was read by President Israel Smith. Mr. and Mrs. Roper will make their home in Houston, Texas.

Rich-Taylor

Eleanor Taylor of Detroit, Michigan, and Clifford Rich, son of Mr. and Mrs. Trayton Rich of Deckerville, Michigan, were married at the Reorganized Church in McGregor, Michigan, on August 3. Evangelist George Booth read the ceremony.

Wheeler-Yahnig

Mrs. Henry Yahnig of Stewartville, Missouri, announces the marriage of her daughter, Manon, of Carson City, Nevada, to David J. Wheeler, son of Mr. and Mrs. Paul M. Wheeler, of Independence, Missouri. The wedding took place in Carson City on September 27. Mr. and Mrs. Wheeler are making their home in Carson City.

Kisner-Hess

Frances Hess and Robert Kisner were united in marriage on April 20 at Bloomsburg, Pennsylvania, Priest John Shaffer officiating.

Shaffer-Kelchner

Christine Kelchner became the bride of Harold Shaffer on June 9 at Bloomsburg, Pennsylvania. Priest John Shaffer performed the ceremony.

Shaffer-Heimbach

Margaret Heimbach and Lamarr Shaffer were married by Priest John Shaffer on June 29 at Bloomsburg, Pennsylvania.

Schurichtenberg-Weidling

Irene Edith Weidling and Edward Schurichtenberg were united in marriage on September 14 at Milwaukee, Wisconsin. Reverend Buergee performed the ceremony.

Thatcher-Constance

Lois Maxine Constance, daughter of Mr. and Mrs. J. C. Constance of Cameron, Missouri, and Thomas W. Thatcher, Jr., son of Mr. and Mrs. T. W. Thatcher of Independence, Missouri, were united in marriage at the Reorganized Church in Cameron on September 12. The ceremony was performed by the bride's father. Mr. and Mrs. Thatcher will make their home in New York City.

Rathmann-Bowen

Mabel Epperly Bowen and Herman W. Rathmann, both of Independence, Missouri, were united in marriage on September 27 at the Reorganized Church in Carthage, Missouri. Priest William F. Shank performed the double-ring ceremony.

Jackson-Haas

Rena Haas of San Jose, California, and Thomas B. Jackson of Boise, Idaho, were married at a garden wedding held at the home of Pastor Lewis H. Adams in Irvington, California, on August 4.

Gibson-Russell

Frances Alleen Russell, daughter of Mr. Robert Russell of Nevada, Missouri, and James Everett Gibson, son of Mr. and Mrs. J. W. Gibson of Milo, Missouri, were united in marriage at the Reorganized Church in Nevada on June 23. The ceremony was performed by Elder John W. Noyes.

Cline-Bowersox

Vera Elaine Bowersox, daughter of Mr. and Mrs. George Bowersox of Punxsutawney, Pennsylvania, and Harold R. Cline were married September 8 at the Reorganized Church in San Jose, California. The double-ring ceremony was performed by Elder Lloyd E. Cline. The couple will make their home in San Jose.

Baker-Huff

Marilyn Huff, daughter of Mrs. Edward Kilker of Sioux City, Iowa, and William Wright Baker of Chicago, Illinois, were married at the Thorndike-Hilton Memorial Chapel on the University of Chicago campus by Elder Joseph Baldwin on July 27. After a wedding trip to the eastern states and Canada, the couple made their home in Chicago.

Rei-Kibble

Donaldeen Kibble, daughter of Mr. and Mrs. Donald Kibble of Uniontown, Kansas, became the bride of Joseph Rei, son of Mr. and Mrs. Charles Rei of Mapleton, Kansas, on June 2 at the Mapleton Reorganized Church. The double-ring ceremony was read by Elder Lee Quick.

Brillhart-Wellington

Irene Wellington, daughter of Mr. and Mrs. Ward Wellington of Mapleton, Kansas, and Carl Brillhart, son of Mr. and Mrs. Delph Brillhart, also of Mapleton, were married at the home of the bride's parents on June 29, Elder Paul Wellington officiating.

Bills-Finnigan

Mary Finnigan, daughter of Mrs. Corinne Finnigan, and Jack Bills, son of Mrs. Frank Bills, both of Wenatchee, Washington, were married August 26 at Ohme's Gardens, J. F. Curtis officiating. Mrs. Bills was graduated from Graceland College in June; Mr. Bills is an Army Air Corps veteran.

Meihls-Fisk

Mable Fisk and Ellis Meihls, both of Sterling, Michigan, were united in marriage at the Reorganized Church in Bentley, Michigan, on September 7. Pastor John Umphrey performed the ceremony.

Johnston-Emlaw

Audrey Emlaw, daughter of Mr. and Mrs. Jed E. Emlaw, and George Johnston, son of Mr. and Mrs. George Johnston, were united in marriage July 13 at the bride's home in Port Huron. Elder J. N. Muir officiated.

Kelly-Liverance

Lillian Liverance, daughter of Mr. and Mrs. William Liverance, and Oscar M. Kelly, son of Mrs. Schatzline, were united in marriage August 10. Elder Joseph N. Muir officiated.

Jones-Schunck

Dorothea Jean Schunck, daughter of Mr. and Mrs. Edward Schunck of St. Clair, Michigan, and Neal C. Jones, son of Mr. and Mrs.

Charles Jones, were united in marriage by Elder J. J. Ledsworth in Port Huron, Michigan, on June 30. Mr. and Mrs. Jones are residing in South Port Huron.

Campbell-Davis

Nilah June Davis, daughter of Mr. and Mrs. Chester Davis, and Walter Campbell, son of Mr. and Mrs. David Campbell, were united in marriage in the Port Huron Reorganized Church by Elder Jack A. Pray. They are living in Battle Creek.

Woodall-Satterfield

Alberta Satterfield and Forrest Woodall were united in marriage on September 20 at Springfield, Missouri.

Vallier-Fusselman

Dorothy Fusselman and Floyd A. Vallier were united in marriage on October 13 at the Reorganized Church in Nauvoo, Illinois. Elder Arnold Ourth performed the double-ring ceremony. The bride is a graduate of Western Illinois State Teachers' College; the groom is a veteran, now employed by the Union Pacific Railroad. Following a trip to California, they will make their home in Council Bluffs, Iowa.

Harwood-Robbins

Edith Robbins and Arthur Harwood were married September 28 at New Bedford, Massachusetts, Elder Albert A. Scherer officiating.

Squire-Schick

Gladys Schick, daughter of Mr. and Mrs. Joseph Schick of New Bedford, Massachusetts, and Earl LeRoy Squire, son of Mr. and Mrs. E. L. Squire of Brooklyn, New York, were married at the Reorganized Church in Brooklyn on September 15. Elder Ephraim Squire performed the double-ring ceremony.

Fielder-Shepherdson

Betty Mae Shepherdson, daughter of Mr. and Mrs. Wesley Shepherdson, and Graydon Charles Fielder were united in marriage September 11 at the Reorganized Church in New Liskeard, Ontario. Elder William Archer of Toronto performed the double-ring ceremony. Mr. and Mrs. Fielder will make their home in New Liskeard.

Births

Mr. and Mrs. David Wiesen, Jr., of Chicago, Illinois, announce the birth of a daughter, Linda Kay, born September 27.

A son, Ronald Webster, was born September 9 to Mr. and Mrs. Raymond W. Whorf of Providence, Rhode Island. Mrs. Whorf is the former Dorothea Cockcroft, daughter of Mr. and Mrs. Charles Cockcroft.

Mr. and Mrs. Alston Rasmussen of Whitefish, Montana, announce the birth of a son, James William Wert, born July 20.

Mr. and Mrs. J. Arthur Dickson of Tulsa, Oklahoma, announce the birth of a daughter, Faye Rendell, born March 26.

A daughter, Rowena June, was born September 26 to Mr. and Mrs. Raymond Holloway of Lamoni, Iowa.

Mr. and Mrs. Donald E. Harvey of Des Moines, Iowa, announce the birth of a daughter, Glenda Grace, born September 15. Mrs. Harvey was formerly Pauline Nelson of Grand Rapids, Michigan.

Mr. and Mrs. Leroy Welch announce the birth of a son, Edward Lewis, born August 31 in the Port Huron General Hospital.

A son, Donald Elroy, was born to Mr. and Mrs. E. E. Hanton on August 14 at the Port Huron General Hospital. Mrs. Hanton was formerly Wanda Grice.

Mr. and Mrs. Charles Weaver of Port Huron, Michigan, announce the birth of a son, Eiden Edward, born July 25 in the Mt. Clemens Hospital.

Mr. and Mrs. Russell Ralston of Richmond, California, announce the birth of a daughter, Lynne Rae, born February 23. Mrs. Ralston is the former Florence Gamet.

A daughter, Laura Gail, was born July 7 to Mr. and Mrs. Robert Hennemann of Fargo, North Dakota.

Mr. and Mrs. Jack C. Downey of Lamoni, Iowa, announce the birth of a daughter, Pamela Jeanne, born in the Decatur County Hospital on September 19. Mrs. Downey is the former Marjorie Kelley.

Mr. and Mrs. C. M. Vickers, II, of Wichita, Kansas, announce the birth of a son, born June 18. Mrs. Vickers, before her marriage, was Mary Etta Russell.

A daughter, Anna Marie, was born to Mr. and Mrs. Lee Feagins of Fort Scott, Kansas, on September 15. Mrs. Feagins is the former Lillie Love.

Mr. and Mrs. Elmer Weyand of Fort Scott, Kansas, announce the birth of a daughter, Nancy Jane, born September 22. The mother was formerly Corine Thomas.

Our Departed Ones

WILKERSON.—Lema, passed away at her home in Vanleave, Mississippi, on October 1; she was born September 9, 1890. She became a member of the Reorganized Church several years before her death. She is survived by her husband, Mack; three sons, three daughters, two sisters, two brothers, and six grandchildren. Funeral services were held in the Vanleave Church, Pastor A. G. Miller officiating. Burial was in the church cemetery.

FAULDS.—William Siddons, was born August 10, 1864, at Aylmer, Ontario, and passed away at Toronto, Ontario, on September 18, 1946. He was baptized a member of the Reorganized Church in 1894, ordained a deacon in 1904, and a teacher in 1909. Some of the finest stage settings for church plays were the works of his hands; he was also an active member of the orchestra.

He is survived by his wife, Minnie; a son, William; a daughter, Mrs. Mary McKay, and three grandchildren, all of Toronto. He also leaves a sister, Mary Faulds, of Chicago, Illinois, and a brother, Edward Faulds, of Toronto. Funeral services were held at the McDougall and Brown Funeral Home in Toronto, Elder J. L. Prentice and James A. Wilson officiating. Interment was in the Park Lawn Cemetery.

GATHERIDGE.—Barbara Maxine, a member of the Indianapolis, Indiana, branch, and a resident of Indianapolis for fifteen years, passed away on September 15, 1946, following a long illness. She would have been thirty years old in December. Funeral services were held at the Reorganized Church, Evangelist Arthur Gage and Elder Charles A. Nolan officiating. She is survived by her husband, Marion Gatheridge; a two-year-old son, Billie; her mother, Mrs. Charles G. Lee; and a sister, Mrs. Yvonne Marshall.

SHIPPY.—William Edwin, son of George and Sophronia Shippy, was born June 12, 1900, in Hersey, Michigan, and died September 5, 1946, at the Prince Albert Sanitarium in Canada. He was baptized a member of the Reorganized Church at the age of nine in Lamoni, Iowa. With his parents, he moved to Saskatchewan as a young man, returning to the States for eleven years, and then going back to the Jordan River district in Canada. He was married to Marjorie Niles on December 8, 1943; one daughter was born to this marriage.

Besides his wife and daughter, Enid Marie, he leaves his mother and one brother, Joseph, all of Jordan River. Funeral services were conducted by Elder W. J. Cornish at the home. Interment was in the Tisdale Cemetery.

LANGS.—M. Annetta, was born in Aurora, Ontario, and died June 18, 1946, in Port Huron, Michigan. Her husband, Morly Langs, preceded her in death in 1923. She is survived by a daughter, Mrs. Phillip Teeple; a son, Frederick R.; two sisters: Mrs. Alberta Soerhoff and Mrs. Earl Gardener; two brothers: Frank and Robert Kline; and five grandchildren. Elders J. N. Muir and J. A. Pray officiated at the funeral service.

CARLSON.—W. J., son of Mr. and Mrs. C. J. Carlson, was born at Gilmore City, Iowa. He was baptized a member of the Reorganized Church in 1888. For twenty years he worked as an engineer on the Northern Pacific Railroad; during this time he lived in Jamestown, North Dakota. In 1922, he and his family moved to Miami, Florida, where he lived until his death in April, 1946, at Rochester, Minnesota.

He leaves his wife; two sons: Esley and Russell of Miami; three brothers: Arthur and Wil of Montana, and Joseph of Duluth, Minnesota; and three sisters: Mrs. W. O. Eckley of Dickens, Iowa; Mrs. J. B. Snyder of Tacoma, Washington, and Mrs. A. H. Dathe of Barnum, Minnesota. Interment was in the Graceland Memorial Cemetery at Miami, Florida.

ODOM.—William Augustus, was born May 4, 1866, in Milton, Florida, and died September 28, 1946, at his home near McKenzie, Alabama. He was baptized a member of the Reorganized Church as a boy, and served many years in the Aaronic priesthood. He was a faithful worker, a kind father, and a good neighbor.

He is survived by his wife, Florence; five daughters: Mrs. Pearl and Mrs. Lillie Sellers of Kennett, Missouri; Mrs. Annie Parker and Mrs. Bessie Salter of McKenzie; and Mrs. Lottie Caldwell of Foley, Alabama; five sons: Aubrey and Burton of McKenzie; Frank of Pensacola, Florida; Wayne of Citronelle, Alabama; and Lomax of Nortonville, Kansas; twenty-nine grandchildren, and twenty great-grandchildren. Funeral services were held at the Pleasant Hill Church, Seventy M. L. Draper officiating. Burial was in the church cemetery.

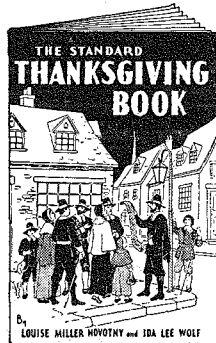
DAHL.—Mattie, was born November 10, 1896, at Carmyle, Illinois, and passed away August 31, 1946, at Southgate, California, where she had resided for twenty-two years. She was baptized a member of the Reorganized Church on April 20, 1913, and was ever faithful to its teachings.

She is survived by her husband, Charles J. Dahl; four daughters: Mrs. Myrtle Olson, Huntington Park, California; Mrs. Thelma Maschke, Santa Barbara, California; Mrs. Florence Brackenberger, North Hollywood, California; and Mrs. Helen Cook, Maywood, California; two sons: Ray and William Swinney, both of Southgate; fifteen grandchildren, and five great-grandchildren. Funeral services were held at the Central Los Angeles Church, Elder John Blackmore officiating. Interment was in the Inglewood Cemetery.

CLARKE.—Adeline Martha, was born April 28, 1878, in Yorkshire, England, and died August 27, 1946, at Venice, California. She was married to Charles Frederick Clarke on March 16, 1908, in London, with whom she traveled over Europe, England, Canada, and the United States as a professional circus performer. In 1916 they established their home in Madison, Wisconsin, later moving to the west coast. Mrs. Clarke was baptized into the Reorganized Church in 1910, and always lived a devoted Christian life.

She leaves to mourn her husband; three daughters: Oletha Eyster, Oakland, California; Adeline Morris and Catherine Burslam, Venice, California; one son, Charles S. Clarke, also of Venice; and three grandchildren. Services were held in Venice by Elder John Blackmore. Interment was in Forest Lawn Cemetery, Glendale, California.

WILLIAMS.—Evelyn Mae, daughter of Mr. and Mrs. J. Arlie Austin, was born February 2, 1910, in Colorado Springs, Colorado, and passed from this life on August 23, 1946, in Los Angeles, California. She was baptized a member of the Reorganized Church on March 3, 1921, and for many years was a soloist for the Central Los Angeles congregation. Over a year ago she was stricken with a fatal disease; during the months of her intense suffering, she was faithfully attended by her parents and sister, Mrs. Thelma Horner. Elder John Blackmore conducted the funeral services; interment was in the Inglewood Cemetery.



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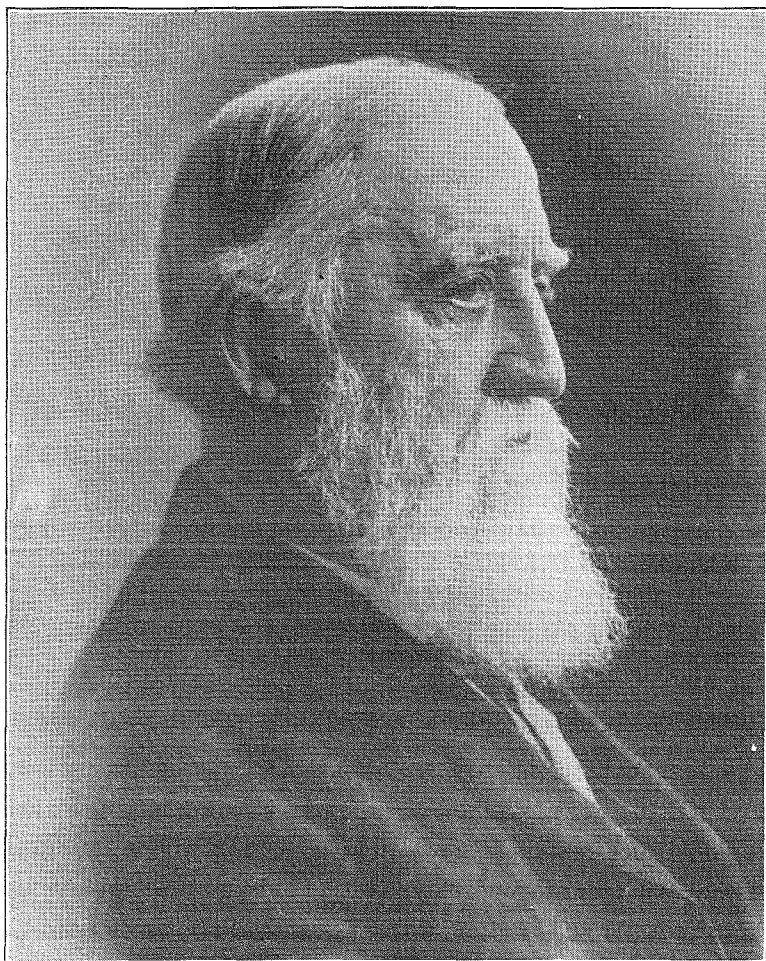
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The Saints' Herald

Volume 93

November 2, 1946

Number 44



The Revelations of Joseph Smith III

By
President
F. Henry Edwards

New Horizons

WHILE ROME BURNS

BY ROBERT BRACKENBURY

What Happened to the Business
of the Kingdom?

By J. A. Koehler

The Saints Herald

Volume 93

November 2, 1946

Number 44

P. S.

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Plans

By Iva Merrill

I've made so many lovely plans
And you perhaps have made them too—
They varied down to little things,
Such splendid things, I planned to do.

For instance, I would save the dimes
For each and every worth-while drive,
I'd buy more seals at Christmas, and
Slip the "Red Cross" an extra five.

I made big plans for the relief,
I'd gladly give both coats and shoes,
Besides some outgrown baby things
That many mothers now could use.

Oh, I was proud of all my plans
For some were almost born of tears,
And then one day they all spoke out,
Just fairly shouted, in my ears!

We are the plans that you have made,
God knows that we are fine and true;
But now he's waiting for the deeds,
The things that you have planned, to
do.

Then suddenly I knew that God
Expectantly, had looked them o'er;
Had sadly checked them, one by one,
Just lovely plans—and nothing more.

* SONGS

The Herald Editors are making a collection of songs originated and used by our people: camp songs, young people's songs, special occasion songs, hymns, and all others. If you have found some special songs not given in our "Hymnal" to be of interest or value, please send us a copy of the words. Some indication of the tune used will be good; or, if the tune is a new one, a copy of the music will be appreciated. It is possible that a time will come when these songs can be made available to all of our people, and such a collection will be of value.

* OLD WARS

On a recent day, clearing out some old books, we came across a volume from a set entitled "Roster Iowa Soldiers." This book of 1,222 pages is for what the North quaintly calls "War of the Rebellion," but which we here in the South more accurately call the "War Between the States." Who is being quaint depends on one's viewpoint, of course. And the book is only Volume I, for the first to eighth Regiments Infantry.

By now that war had been formalized and condensed into history, with only the names of the more brilliant leaders recorded and remembered. There is tendency for us to forget the individual men who left homes and families, often causing hardship, who underwent privations, suffered, were killed and wounded or died, or who were discharged either crippled or in fair health.

We must not forget that any war is fought on a personal basis, that the sacrifices and sufferings are personal, the losses are deeply personal. This book lists the names of the "little people"—the ordinary men, who fought and suffered in that war. What was gain for the Union was loss and hardship for them. The triumphs of the nation were won because they gave something for which there was no recompense. We must be mindful of what it costs to fight a war before we allow another one to start.

* LIQUOR

The American people spend only three billion dollars a year on education, but they spend over eight billion on intoxicants, says the American Business Men's Research Foundation. You hear considerable fussing about the taxes, but does anybody consider the terrible waste of our liquor consumption?

* HERALD EMPLOYEES bring their old newspapers to be sold for the employees' entertainment fund, which provides for many pleasant outings during the year. They like to pay for their fun with their own money. Tuesday evening, October 22, brought a high point of good fun and food with a picnic at Slover Park. With the death of OPA (of regrettable memory) it was possible to have plenty of wieners with the buns, cider, and doughnuts. Girls did close harmony in a huddle, while the men performed variously as emcees, directors, and barber shop tenors. When everybody had eaten to capacity, somebody called for the "Shortnin' Bread" song, and seasickness was temporarily threatened, but fortunately avoided. A hefty young man held down one side of a tilting table bench—six little people on the other. He stood up and nearly threw them on the floor, till they asked him to sit down again.

"SIN," says Uncle Joe, "is like old-fashioned Tanglefoot fly paper. A fly can be rescued if he gets into it. Sometimes he is lucky to escape by leaving one leg behind. But generally he isn't much good afterward."

EDITORIAL

The Unity

of the FAITH

Our Kind of Unity

There is a famous passage of pastoral admonition which is often quoted in sermons, beginning, "Till we all come in the unity of the faith."—Ephesians 4: 13.

When we observe how our church is filled with "all kinds and conditions of men," people of all types of faith from the plainest uncritical fundamentalists to the most tangled and uncertain of modernists, as well as the calm rationalists in between, we wonder how this "unity of the faith" can ever be attained. And yet we are thankful that people of so many kinds and states of mind can find a spiritual home and fellowship in our faith—that the universality of God's love is so demonstrated in this organization that it can appeal to the world's multitudes and offer them guidance. There have been few heresy trials in our church, and no witch hunts. Only by the most determined, obstinate, and provocative utterance and conduct can a minister get himself silenced in our church, and members cannot enjoy the doubtful pleasure of being ejected without some serious breach of the moral law. While there is no determined lock-step agreement in our faith, there is a determined tolerance. We may discuss and argue, but we don't ordinarily put people out.

This is our present kind of unity. Is it good enough? Does it meet the needs of the hour?

If we were to ask Jesus these questions, is it not probable that he would reply, "One thing thou lackest"—or even several things?

The Greatness of the Gospel

There have been many testimonies in prayer meetings about how great the gospel is—how far beyond limited human comprehension. We prefer to believe that these testimonies are sincerely and intelligently given, most of them after years of experience both in life and in spiritual matters.

This testimony is confirmed in any practical survey of the present ramifications of our church work—and it would be even more true in the future when we expect developments that we cannot now begin to imagine. Even now, it is not possible for any one man to master all the details of missionary work, pastoral work, the financial law, Zionics economics, doctrine, the Book of Mormon, the Bible, church history, and a lot of other things. Any person could and should know something of all these subjects to meet the simple requirements of being a good member; but he shall have to make extraordinary efforts to be a competent authority in even one of them—let alone two or more.

The Lord's Specialists

This brings us to the place in the church for a particular kind of people—the Lord's specialists. These are the good people who spare no effort to read everything that is published on a given subject of their interest. They become competent authorities in it. Their special subject grows in importance in their minds until it overshadows all other branches of the gospel. It is very

true (as some of our friends will surely remind us) that not all of the specialists are competent; some of them have excellent memories and no judgment; they know all the texts and understand none of them; they can quote down to the exact comma and semicolon, and miss the whole spirit and intent of the passage, and of the gospel of which it is a part. But we are not speaking of these. We are speaking of the genuine specialists.

The Lord's specialists are competent people. They have good minds, excellent judgment. They are able to give effective instruction in their fields. They are very much needed. They can and do perform a great and necessary work in the church. You have them in every branch, and they enrich the life of your people.

Yet they do not all arrive at "the unity of the faith." Not all of them understand and appreciate each other. And our church cannot achieve a genuine unity of the faith until the Lord's specialists see their departments in relation to the whole design of the gospel; alas, too many of them see their departments *as* the whole design of the gospel! This is very unfortunate for them and for us all.

"There's Something in That!"

On how many occasions good people, visiting the office, have exclaimed, concerning an article in another field than their own, "There's nothing in that!" What they should say, more accurately, would be, "I see nothing in that!" It would not be true for them to say, "There's nothing in that *for me!*" because there is, if they would seek it.

It is an editor's task—and a happy one—to appreciate the contributions of every contributor to every field of thought in the church. It is his job to see the Lord's specialists and their works in relation to the whole design and plan of the gospel. He must see that everyone is admitted

and given a chance to make his contribution. To the editor, this is the approach to "the unity of the faith."

Of course it is an entirely honest opinion for one man to say of another's work, "There's nothing in it." Honesty is important, but it is not enough. But in so many cases the statement is not true. We should be able to say, "There's something good in that."

"The unity of the faith" cannot be reached until every man sees his work in due proportion, in relation to every other man's work, and in relation to the whole design and plan of the gospel through the ages. "The unity of the faith" requires understanding, appreciation, tolerance, knowledge. Every person's education should make him an expert, a specialist in some field; but it should also give him an approach to the whole realm of truth; it should be general, as well as specific and particular.

It is entirely possible for us to "come in the unity of the faith, and of the knowledge of the Son of God," but we shall have to make an effort to do it.

L. J. L.

Europe Very Sick

(Permission to quote granted by the Editors of *The Christian Century*.)

Mr. Paul Hutchinson, an editorial writer for *Christian Century*, after visiting Europe, expresses much pessimism in a report to that paper (issue of October 16, 1946). He says,

Europe is writhing in its death throes. It has been wounded beyond hope of recovery. Its end is at hand.

The physical restoration of its cities can be accomplished, "given an honest chance"; but, he asks, "What will repair the inward damage, the spiritual destruction?"

Note that I do not ask what *can*, but what *will* repair these inward ravages. Nothing. Something has happened to Eu-

rope's ideas of honor, of morality, of faith, hope, and charity which goes so deep that no restorative power now in evidence will measure up to the task of restoration.

If Editor Hutchinson is correct, it would appear that the United Nations, which depends solely for its success on the good faith and honor of the signatory powers, may hold little promise of permanent security.

Basically, the problem is spiritual. . . . But when it comes to the moral reinvigoration of European life—well, it just isn't happening and the churches give small sign of expecting it to happen.

The fact is that most European church life at this moment is desperately engaged in a struggle for survival. . . . There are few churches there which do not leave the impression of having their backs to the wall.

One does not find the same apprehension of the morrow at the Vatican, but one finds something else which will as effectively keep Roman Catholicism from bringing about the moral revival of Europe. That is the obsession with the Communist threat. I am not denying the reality of this threat to religion or its power in European life. But Europe's moral resurrection requires something more affirmative than simply a determination to fight Communism everywhere it lifts its head. While the whole weight of the church is thrown into the pope's holy war on the Kremlin, the Roman Church is running the great risk of finding itself in a few years fighting with the Russians for the possession of a moral corpse.

He closes his report by saying, "The old Europe will not, cannot recover. It has been destroyed. Most of its people will live, for all the rest of this generation, in misery and fear," and he warns that "if the riches of America are finally exhausted in that struggle, the America we know can hardly survive."

The eastern world is sick—desperately sick. Does it have recuperative power to survive? If self-preservation is the first law of nature, it may yet become *our* greatest concern.

ISRAEL A. SMITH.

One thing that the liquor traffic cannot endure is to be thought about.

OFFICIAL

Apostle D. T. Williams to Hawaiian Islands

Notice is hereby given that Brother D. T. Williams of the Quorum of Twelve has been asked to take supervisory charge of the Hawaiian Islands, in addition to his other fields.

THE FIRST PRESIDENCY,
By ISRAEL A. SMITH.

Music Club Contest

Mrs. John O. Isaacks, president of the Independence Music Club, wishes to announce that the compositions submitted in the contest being conducted by the club are in the hands of the judges, who are busy people. As soon as decisions are completed, they will be announced in the *Herald* and in the papers.

Bancroft's Native Races

An extra set of the famous work, Bancroft's *Native Races*, complete in five volumes, bound in half-Morocco, is made available by Mansel T. Williams, 1210 West Waldo, Independence, Missouri. Those interested may write to Brother Williams for further details.

Correction

An error was made in the feature, "Spiritual Gifts at Reunion," which appeared in the October 19 issue. The statement, "Apostle Oakman interpreted two of the prophecies," should read, "Apostle Oakman interpreted two of the tongues."

Note of Appreciation

I wish to thank all who remembered my sister, Zola Grace Perkins, in their prayers. She is still in the State Hospital at Vinita, Oklahoma, but is steadily improving. She has suffered several setbacks, but such is to be expected. Please continue to remember her in your petitions; also pray for my companion, who is not a member of the church.

MRS. J. H. TOON.

P. O. Box 191
West Sacramento, California

As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer.—Alexis Carrel.

THE REVELATIONS OF JOSEPH SMITH III

By **F. Henry Edwards**
Of The First Presidency

Joseph Smith III, the second president of the church, who gave fifty-four years of his life to gathering and strengthening the Reorganization, was born on November 6. At this time of year, we remember with gratitude the great and good man who occupies so important a place in our history. President Edwards here gives us a valuable interpretation of the meaning of the prophetic leadership of "Brother Joseph"

I.

THE FIRST PRESIDENT OF the church initiated a new religious movement, or, rather, a return to the ancient order which had long since been lost. His son regathered the elements of this movement after the Saints had been deceived and disheartened and scattered. The work of these two leaders differed greatly, but since they were both of prophetic quality of heart and mind, the younger Joseph Smith revealed Divinity in his day and time even as his father had done in an earlier day and situation.

If the revelations of Joseph Smith III are studied by paragraphs, it will be found that the task of classifying them exhaustively is an almost impossible one. They do not fit accurately into any rigid groupings. It is nevertheless helpful to note the paragraphs which introduce or conclude the revelations, those which have to do with organization, ministerial duties, and administrative procedure, the specific calls to the priesthood, and the admonitions to the priesthood or to the church at large.

In studying these paragraphs, it is extremely important to have their historical settings well in mind and also to know the interpretations placed on them in later years by President Smith and those closely associated with him. This necessity arises out of the fact that many of the communications were presented to the councils and the conferences

in response to specific prayer concerning urgent situations, and the instruction received was put to work almost immediately.

Of the one hundred and fifty-one paragraphs in the inspirational communications of the late President Joseph Smith, seven are introductory paragraphs, seven are concluding paragraphs, twenty-five are of almost exclusively historical interest, and twenty-three others are concerned with naming persons for ordination to the presiding quorums. The remaining one hundred paragraphs have to do with the structure of church organization, the duties of officers, procedure in administering the affairs of the church, and similar matters. This analysis gives an idea of the preoccupation of the Saints with the development of the church structure. The pioneers of the Reorganization built slowly and painfully from small beginnings and were in constant conflict with "foes without and fears within." The "foes without" are not much in evidence in these revelations, but the "fears within" constantly make themselves felt.

Reflection on the fact that five out of six paragraphs in his inspired communications to the church have to do with church organization may give a false impression of the prophetic ministry of Brother Joseph. Certainly President Smith's prophetic leadership covered a much wider range than this. Some of his most truly prophetic work was ac-

complished in personal contacts with his associates, in his shaping of official procedures and points of view in quorum work, and in his fifty years of service as editor of the *Saints' Herald*. A careful study of the total ministry of this truly great man will reveal that the documents presented under inspiration, but also under urgent conference necessity, do not embody the full measure of his wise and liberal prophetic leadership.

II.

President Joseph Smith built the strength of the church in the Saints, in the priesthood, and in the quorums. An extended discussion of the inspired counsel received through him and embodied in the Doctrine and Covenants is not possible in the space available, but a brief indication of the major emphases seems to be necessary.

The revelations lay great emphasis on the development of a *sense of responsibility*. In the first document presented by Brother Joseph as Prophet the Saints were told: "As I live, saith the Lord, in the manner ye execute this matter so shall ye be judged in the day of judgment."¹ Twenty years later, direct responsibility for sustaining or refusing to sustain the leading ministers of the church was placed squarely upon the elders, who were then admonished: "Let no one deceive himself that he shall not account for his stewardship unto me."² Again, when the sons of some of the leading officers of the church were being reminded of their calling, this inescapable responsibility was indicated in a most searching manner.³

It is apparent from these revelations that responsibility sometimes rests with the quorums rather than with the individual members of these quorums. Note in this connection the wise and kindly approach made to a crucially difficult situation which culminated in 1890. The Twelve and Seventy had taken a firm stand, which subsequent expe-

rience has shown to be unwise. This stand was embodied in an epistle which came before the conference for final action in 1890. But the revelation of that year advised that the epistle be left "without approval or disapproval by the conference, as the judgment of the quorum of twelve, until further experience shall have tested the matters therein stated."⁴ It was not long until the Twelve and Seventy both revised their position in the light of their experience and the counsel of Divinity.

There were also occasions when the whole body of the Saints were made clearly responsible in important crises. An example of this occurred at the conference of 1885 when the voice of inspiration indicated: "J. W. Briggs and Z. H. Gurvey are in your hands, to approve or disapprove as wisdom may direct. Be merciful, for to him who is merciful shall mercy be shown."⁵

A further frequently recurring keynote of the revelations is *the call to active service*. Five years after he came to the leadership of the church, Joseph was warning the Saints that there was "tribulation and anguish" for those who neglected "to lift up their voices" in the cause of the kingdom.⁶ Eight years later, two members of the Quorum of Twelve were released from further responsibility in that quorum because of inactivity, despite the fact that their release left vacancies in the quorum, and at the same time those who remained as members of the Twelve were admonished to "diligently labor in their ministry."

In one of the great phrases of these revelations, the young men who were called into the apostolic ministry in 1873 were admonished to "magnify their calling in honor" before God; and while this particular phrase was not repeated, it cast its influence over all calls to the ministry that came thereafter. Note, for example, the instruction to the Twelve and Seventy to "push" the preaching of the word.

This exhortation to diligence and aggressiveness is echoed in several of the concluding paragraphs of the revelations. Thus the communication of 1873 says: "be ye diligent, wise, and faithful, doing all things with an eye single for the glory of your God, and the good of his people."⁷

As might be expected, there is constant emphasis and re-emphasis upon the importance of *fraternity*. For example, the members of the Twelve were early reminded of their dependence upon each other in the instruction that *if they would labor diligently* the time would come when their quorum would be filled.⁸ From this it appears that if the members of the Quorum of Twelve would magnify their calling, men of apostolic promise would be added to their number soon and with safety, but if those already in the quorum failed to measure up to their responsibilities, then other men would have to mature further outside of the quorum before they could be entrusted with quorum responsibilities.

These emphases on the importance of fraternity cannot here be analyzed in detail, but we may note that the ministry were admonished to "sustain each other in peace,"⁹ to "be patient and be not contentious," to "work together without heat, confusion, or malice,"¹⁰ and to "avoid sowing seeds of distrust and suspicion."¹¹ On occasion the brethren were commended that "though there may have been differences of opinion, these differences have been held in unity of purpose."¹² And in another of the concluding paragraphs which we have been receiving, the Lord said to the elders through Joseph: "Continue in steadfastness and faith. Let nothing separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end."¹³

III.

The revelations under consideration are so constantly addressed to the rights and duties of the Saints

that the best that can be done in the brief space available is to summarize these rights and duties. Here is such a summary. The Saints should:

- Be protected against the arbitrary use of power by their leaders.¹⁴
- Be wise and careful in matters committed to them.¹⁵
- Participate in organizations for good in the church.¹⁶
- Be scrupulously careful not to stand in the way of the return of those who have wandered.¹⁷
- Worship together without contention.¹⁸
- Properly support the priesthood in their places.¹⁹

The emphases made concerning the rights and duties of the priesthood may also be summarized. The brethren are to:

- Deport themselves becomingly.²⁰
- Safeguard the welfare of the Saints.²¹
- Be active in their ministry.²²
- Sustain each other in peace.²³
- Take care lest they abuse their right to free speech.²⁴

IV.

As has already been noted, much of the prophetic ministry of President Smith was concerned with *promoting the structural stability of the body*. Note, for example, the use made of one of his favorite phrases: "It is expedient." This occurs and recurs in the revelations and seems to indicate timeliness, appropriateness, suitability, and wisdom. Thus it was inexpedient that the presiding quorums should be filled²⁵ or that stakes should be organized²⁶ or that the church should be further commanded at that time, but on other occasions instructions were given filling the quorums, providing for the organization of stakes, and adding to the counsel of the Lord received by the church.²⁷

The concern for stable growth which is manifest in the emphasis on timeliness and wisdom²⁸ which we have just noted was also emphasized in the instruction that the Saints were to build conservatively until they had achieved unity of understanding. They were reminded that the Lord will certainly hasten his work "in its time" but that it was well for the elders of the first

quorums to remain in close contact with each other until the work should be firmly planted and this greater unity of understanding obtained.²⁹ The administrative necessity for obtaining unity of understanding was closely related to the equally important necessity of working together in harmony and peace.³⁰

Throughout the revelations the Saints are admonished to *respect the officers of the church in their several places* as a means of strengthening the organic structure. At a time when the traveling ministry were practically the only ones who were well posted in regard to church affairs, the local elders were reminded to "more fully honor and pay heed to the voice and counsel of the traveling ministry in spiritual things" and to "be not hasty in withdrawing support from them" lest the work should be injured.³¹ At a later date, when there had been some conflict between the members of the presiding quorums regarding their respective duties, the brethren of these quorums were instructed to recognize those upon whom "the burden of the care of the church is laid."³² Members of the Twelve were advised that they must exercise their ministry "under the direction and counsel of the Presidency" with the evident intention this should not restrict the brethren of the apostolic quorum but should enable them to co-ordinate their efforts effectively for the good of the whole. The principle underlying all this is made clear in the revelation of 1901 which says:

If my people will respect the officers whom I have called and set in the church, I will respect these officers; and if they do not, they cannot expect the riches of gifts and the blessings of direction.³³

The responsibility for mutual respect and co-operation exists among every officer of the church according to his calling, as well as among the Saints in general and the priesthood in general.

But while there is the repeated emphasis on the rights of direction

which must be accorded the priesthood, there is also repeated emphasis on the necessity for building strong local organizations. This is in order that any centralization of power which becomes necessary shall be kept in balance by the growth of ministerial strength in the local centers of church activity throughout the world. The advice and instruction of the members of the traveling councils of the church must clearly have great weight, but these very ministers are instructed to organize the work and set it in order, placing the responsibility squarely on the shoulders of the local priesthood, in order that they themselves may be free to push the work into new fields. This principle is fundamental. Every general officer of the church and every stake and district and branch president is under obligation to share his knowledge and skill with those who are capable of this sharing, so that he may transfer his burdens and be free to make contributions which local leaders cannot make. Just because they are localized and have limited time to contribute.³⁴

- 1—Doctrine and Covenants 114: 2
- 2—Doctrine and Covenants 118: 4
- 3—Doctrine and Covenants 124: 7
- 4—Doctrine and Covenants 120: 1
- 5—Doctrine and Covenants 121: 2
- 6—Doctrine and Covenants 116: 2
- 7—Doctrine and Covenants 117: 14
- 8—Doctrine and Covenants 116: 3
- 9—Doctrine and Covenants 117: 13
- 10—Doctrine and Covenants 122: 16
- 11—Doctrine and Covenants 131: 4
- 12—Doctrine and Covenants 129: 9
- 13—Doctrine and Covenants 122: 17; 129: 9
- 14—Doctrine and Covenants 114: 1; 126: 10
- 15—Doctrine and Covenants 121: 2; 125: 7
- 16—Doctrine and Covenants 117: 12
- 17—Doctrine and Covenants 119: 2, 4
- 18—Doctrine and Covenants 119: 6
- 19—Doctrine and Covenants 120: 4, 8; 122: 1; 125: 14
- 20—Doctrine and Covenants 119: 2-4, 9
- 21—Doctrine and Covenants 114: 1; 126: 10
- 22—Doctrine and Covenants 116: 2; 117: 6; 118: 4
- 23—Doctrine and Covenants 117: 13; 118: 3; 122: 8, 16; 130: 8; 131: 4
- 24—Doctrine and Covenants 126: 16
- 25—Doctrine and Covenants 119: 1; 122: 4, 14
- 26—Doctrine and Covenants 117: 11
- 27—Doctrine and Covenants 117: 14
- 28—The student may wish to compare other occasions where the word *expedient* is used in these revelations. They are as follows: Sections 115: 1; 116: 1; 117: 2; 118: 1, 2; 119: 5; 127: 2; 129: 1; 130: 2, 3, 5.
- 29—Doctrine and Covenants 118: 1
- 30—Doctrine and Covenants 117: 13; 119: 5;

Foxe's Book of Martyrs

An inquiry at our bookstore recently for a copy of *Foxe's Book of Martyrs* sent young members of our staff scurrying around to find the latest publishers' catalogues and announcements. "Is it a new book? Have you seen anything about it?" they asked. The questions stirred up something in the dusty recesses of memory about an old English Literature course.

The author, John Foxe, was born in Boston, Lincolnshire, in 1516, during the reign of Henry VIII. Elected a fellow of Magdalen College, Oxford, in 1543, he became interested in theological studies and privately accepted the principles of the Reformation. Under suspicion, he was expelled for heresy in 1545. When Henry died in 1547, the period of tolerance ended, and his Catholic daughter, Mary, began a slaughter of Protestants during her short reign. Foxe had to escape the country. He found refuge in Basel, Switzerland, and made a living as copy editor and proofreader for an eminent printer. When Queen Elizabeth, a Protestant, came to the throne of England, Foxe was able to return home, and was sheltered and pensioned by a former pupil, the Duke of Norfolk.

While at Basel, he planned his great book, *Acts and Monuments of the Church*, which is commonly called *Foxe's Book of Martyrs*. It was first printed in a single volume in 1563; reprinted in 1632 and 1641 in three-volume editions; and reached its ninth edition in 1684.

American colonial libraries were generally small, especially in earliest days. They usually contained the Bible, naturally first; then *Pilgrim's Progress*, by John Bunyan. And very often, if there was a third volume, it would be *Foxe's Book of Martyrs*. These stories of the sufferings of religious people stirred the faith and determination of Protestants to remain free to worship as they pleased.

Those who are interested can be informed that a recent edition of this famous book has been issued by Winston at \$2.50.

(References: *Encyclopedia Americana*, *Webster's Biographical Dictionary*.—L.L.

Children learn to do what their parents do rather than what they say.—Prof. John Dollard, Yale University.

- 122: 13, 17; 130: 8; 131: 4
- 31—Doctrine and Covenants 118: 3, 4
- 32—Doctrine and Covenants 122: 2
- 33—Doctrine and Covenants 125: 14
- 34—Doctrine and Covenants 120: 4, 7; 122: 7, 8

The Plowman

By Poul S. Nielsen

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9: 62.

WHEN MAN was first driven from the presence of God, he, without doubt, did not have much trouble in finding something to eat, but later on when thorn and thistle started in to fill the earth and make his way of finding a living not quite so easy, things were different. Perhaps he thought to himself that it would be far easier to gather the grain or whatsoever he was eating in those faraway days in some small plot where he would rather live than anyplace else. In planting, the seed must be put in the ground; and what would be more natural for him than to take a stick and scratch the ground at his feet, drop the seed, and then wait until nature took its course and another crop was ready? That was the beginning of the plow—an implement that has seen many changes in the centuries since man first used a crooked stick.

The ancient make of plow—that is, the crooked stick—is still in use in the Far East; sometimes the point is covered with a piece of iron, but at best it will only scratch the surface. In old pictures we can see how people used to hitch their oxen to such plows by tying the animals' tails to the implement. In England it was prohibited by law to use animals in such a way.

After the stick plow, there came some rather cumbersome plows drawn by great yokes of oxen. Often those plows required three drivers, and the results were not all that could be desired. A little more than a hundred years ago, however, the steel plow was invented and has been steadily improved right up to our times. The horse plow followed by the tractor drawn plow—or

plows, we should say—is now believed as near perfect as man's inventive genius can make them.

BUT NO MATTER what kind of a plow a person is using, if he plows across a field, he must look forward or ahead to the other side of the field to a certain mark at least for his first furrow; that is, if he wants to make it a straight furrow. If he looks back over his shoulder, the horses or the tractor might deviate a little from the imaginary straight line that he has laid out ahead of him across the field, and the result might be a little curved or perhaps a plow that will jump out of the ground. He must then back up and try again and that spot will show as long as the furrows are lying there without harrowing.

If the first furrow is straight, however, all of the later ones will follow this one and be apt to be straight too.

WHEN JESUS made the statement at the head of this article, he no doubt had in mind the thought that if a person had chosen to follow Christ and His teaching, he should not look backward to the life that he used to live before he made that new choice.

If we have put our hand to the plow of the Lord, we should not look back, but only ahead. We should not wish for worldly pleasures, but only try to do that which is right. We should plow our furrow in such a way in life that the seed that is sown in it can grow and multiply. True enough, it might not always be easy, but if we only remember the harvest that shall come at last, it might ease our loads even though we often think that they are almost too heavy.

It is true enough that the spirit is ready, but that the flesh is weak, and we may at times look back or go

back to old habits; then is the time for us to remember our calling and strive to look ahead and step forward in that calling, be that as Saint or as an official of the church. Nothing is ever gained by going backwards in our relation with God.

IT CANNOT BE too strongly urged that all of us should look forward. We cannot conceive of anyone's looking back over his or her life to seek Zion in the past. It is ahead of us. The goal is there, and we will never reach it by partaking of worldly pleasures, thinking that it will not harm us. If we want to be like the Saviour and follow him, may we not ask ourselves the questions when in doubt about taking part in worldly pleasures: "What would Christ do? Would he follow me in here just to see a poor picture show in which perhaps man's nature is portrayed in a not very glorious way, or would he go with me inside a saloon to have *only* one drink? Would he take a cigarette if I offered one to him? You know the answers as well as anyone.

Another thing about this plowing. A novice cannot expect to plow as good a furrow as an old hand at it. But how did the master plowman get to be what he is? He kept looking ahead and trying to improve his plowing all the time. Eventually he was the master of his job. Can we not, little by little, improve our plowing for the Lord and finally plow a straight furrow? A good plowman uses good seed and improved farm practices. A good Christian will constantly try to improve himself. He will not look backward in order to see if his furrow in life is straight. He will keep his eye on the mark far ahead and not swerve from side to side. He will be using the best of tools that the Lord has given for him to use. He will study the Word and other good books. They are his tools. They will improve him. They will give him confidence to go on to fight the fight against the weeds of the world, a workman not ashamed of his calling, whatever it may be.

What Happened to the Business of the Kingdom?

By J. A. Koehler

Number 9 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

THE ONLY attempt to institute the civil-mode Kingdom, of which we have detailed information, was made under the leadership of Moses. I speak of the endeavor to establish the Israelites in the land of Canaan as a self-governing people. That Israelitish commonwealth was intended to have been the Kingdom of God.

The principal causes of failure to establish that business permanently, and to develop or promote it until it became "the perfection of beauty" in community life, and the principal causes of its final ruination, are not difficult to discover. And of these causes, particularly those which bear upon the theme of this series of articles, I wish now to speak.

FIRSTLY, the slavery of Egypt had unfitted the Israelites for the business of the Kingdom. The generation that was led out of Egypt by Moses had learned nothing of either the art or science of self-governance; and what is worse, they had become a degenerate people, morally, as the Book of Leviticus in particular testifies. The Israelites not only did not appreciate the leadership of Moses, they even rebelled against it. So, forty years of wilderness wandering, with its hardships, was the price Israel had to pay to recover some of the character she lost in Egypt.

But notwithstanding that disciplinary career, the people that Joshua led into Canaan were not greatly better than the people Moses led out of Egypt. Moses said they would be even more rebellious after his death than before. He said "I know that after my death, ye will

utterly corrupt yourselves, and turn aside from the way I have commanded you." And that does not speak well for the people who crossed the Jordan and settled in Canaan.

SECONDLY, Israel did not underlay the business of the Kingdom with a spiritual foundation that would sustain it. She did not hunger and thirst for the righteousness of the Kingdom; she only longed to reap the fruit of that righteousness. And social orchards are not developed by plucking fruit from the trees, but through the processes of cultivation.

THIRDLY, Israel did not love the peoples to whom her adventure in the business of the Kingdom was to have been a blessing. Therefore she was not sold on the idea of "mission." Her impulsion was to arrange her own affairs, so as to give her an advantage of her neighbors. So the "city" she built—the mode of society, that is—did not turn out to be "the light of the world" city. It did not even prove to be Israel's salvation. In time, it became her damnation.

That means that Israel did not accept her peculiar responsibility for the character of civilization. She did not take the lead in the march of civilization. She was neither inventive nor creative. In science and in the practical arts, she even fell behind other peoples. Her society did not become complex so as to make demands upon her for finer and finer moral discriminations in varying life situations. As an ethical leader, therefore, Israel became a failure.

The truth is that, ethically, Israel slid backward. She did not remain true to her covenant. "Ye exact usury, every one of his brother." Israel became a money grabber, an exploiter, an oppressor of the hireling. She became an acquisitive-minded people. And if there were a real business of the Kingdom, it would be ruined shortly by any people that set its heart on money-getting.

Church men of today need only to contemplate their own affairs to see what happened in consequence of that money-mindedness. As church people today try to make novelty and variety a substitute for progression, so Israel tried to make ritual a substitute for righteousness. And that idea didn't work any better then than it does now. In the end it has always proved to be the ruination of the business of God's people—which is the business of the Kingdom.

FOURTHLY, the next Kingdom-undermining force was Israel's determination to make a willful change in the form of her government. When the sons of Samuel, who were the judges in Israel, "turned aside after lucre, and took bribes, and perverted judgment," instead of putting other judges in office who were not grafters, the people said, "Give us a king." Was that because everyone in Israel, who was smart enough to be a judge, was money-minded, so that the only probable way of improving a bad social situation was to subvert the government? Who knows?

We should know what government does to peoples when they leave that business to other hands; for servility, exploitation, and oppression "In all around we see." The business of the Kingdom failed because the only party that could have made it a success, which is "the people," turned it over to other hands.

Incidentally, if you wish to know why, in the very nature of things, government is the business of "peo-

ples," I suggest that you read *Why Democracy* by Jay William Hudson.

FIFTHLY, another cause of Kingdom failure was Israel's vulnerability to the baneful influences of unprophetic priests, concerning whom Hosea said "ye have been a snare" to "my people." Israel had more than enough trouble on her hands, much of which was of her own making. So in her vicissitudes, like sheep that become panicky in every critical situation, she lost her head. And just as people do today, Israel became little more than pawns in the hands of men whose "wisdom of this world" is their characteristic.

There is a truth which neither former-day nor latter-day Israel seems to have apprehended. That truth is that nature intends a season of mothering influences for every child born into this world. It intends that during the mothering season, the child shall receive a good moral impress, or that it shall be started off in life aright; and so to insure that in manhood it will not go astray. Furthermore, nature intends that after that mothering season has come to an end, the man shall be "on his own." He should "paddle his own canoe."

If the turns of events in the history of Jehovah's people are true indexes, then God intends that everyone of his Kingdom-building peoples shall come, for a season, under divinely ordained mothering influences; and God intends it for the same reason that nature intends each child shall come under such influences. To give an instance and to make a long story short, God provided a mothering influence for Israel in the person of Moses, whose task was to put the impress of the prophetic genius upon its personality, and, in turn, upon its communal life. Moses' business was to get Israel started off on the right foot in the business of the Kingdom. And if we may judge by the regularity of intervals following the careers of all great Kingdom-building

A GENTLE SPIRIT
*may express itself
in the rude words
of illiteracy; it is not therefore
rude. Ruffianism may speak
the language of learning and
religion; it is ruffianism still.
Strength may wear the garb of
weakness and still be strength;
and a weakling may carry the
weapons of strength, but fight
with a faint heart.*

—A saying of the Old Shepherd, in *The Shepherd of the Hills* (page 196), by Harold Bell Wright.

prophets—of which there have been only a few: intervals during which such mothering agencies did not exist—God intends that having had time and opportunity to receive the impress of such divinely ordained mothering agencies, the people, in the actual conduct of the affairs of civil society, or of their respective communities, shall be on their own. They, too, shall "paddle their own canoes." As conditioning their own moral perfection, they shall take over and, in the light that had shone and which is still reflected from this person and that—perhaps through the medium of the church, they shall conduct in their own right the business of the Kingdom in its civil mode. I say nature's God intends that peoples, who arrive at the age of Kingdom-building maturity, shall accept responsibility for the proper conduct of that business as the only means of becoming what God intends them to become.

But mothering seasons do not always assure that the business of manhood, when taken over, shall be conducted properly. And that is what happened in Israel. That overgrown child—which in the normal course of development should have taken over—did not walk in the straight and narrow way. It turned away from the light which shone through such instrumentalities as Samuel, and elected to walk in the ways of death. And when

Israel did that, she ruined the business of the Kingdom.

In the course of these articles, I believe I shall show that the social philosophy, together with the practical plan of social action, of the modern prophet, is designed to avoid the principal pitfalls that ruined the business of the Kingdom which Moses sought to establish. I do not contend that even the prophet himself escaped every pitfall, for there never lived a man who did not make mistakes, much less do I say that his people did not depart at any point from the straight and narrow way. I only argue that to succeed in restoring the business of the Kingdom this people must walk in the light of the genius that manifested itself for a time in the career of the modern prophet.

You Say "It Can't Be Done"?

"Can't" becomes "can" for every leader and worker who studies and uses *Guide-Lines to Leadership* consistently. And the question you ask yourself as you start your study of the January issue of *Guide-Lines* is not "Can I?" but "How Can I?"

You may teach the Junior High Age, and are joyfully aware of their power to learn and grow. You long to help them learn usable truths and to develop into useful kingdom-citizens. You want to know how.

The January issue of *Guide-Lines* carries a stimulating and helpful article, "More Effective Religious Education for the Junior High Age," by John Banks. Oh, yes, there are other articles for teachers and leaders of every age group.

Winter months can be fruitful months for Zion's League. Youth delights in drama. Send your subscription now for *Guide-Lines*, League leaders, and have at hand when you need it, the splendid help by Mrs. Leonard Lea entitled "Drama in Zion's League"!

(*Guide-Lines*, published quarterly, costs only one dollar per year. Herald Publishing House, Independence, Missouri.)

News Briefs

Medoc, Missouri

Pastor, W. L. Miller

The annual business meeting was held September 18 with Elder Arthur Rock in charge. Officers for the coming year are W. L. Miller, pastor, and C. L. Miller, church school director. A new class was organized for young married people; Roy Height is the teacher. Recent guest speakers have been James Daugherty, Arthur Rock, Sherman Sheppard, Leroy Worley, Jack Linder, and Harry Shank. Geneva Crutcher and Dean Miller of Medoc congregation are attending Graceland College. The women are planning a chili supper, bazaar, and food sale to be held in the near future.

—Leta Williams, reporter.

Flint, Michigan

Pastor, H. J. Simons

Twelve new members have been baptized recently; they are Kathleen and Delores Curry, Donelda and Ralph Ross, Elaine Grinnell, James Thompson, Darla Irwin, Linda Cottrill, Dorothy Perry, Carol Shaft, Gerald Phillipi, and Inza Morrell. The annual business meeting was held at the Newell Street Church on September 17; officers for the coming year are H. J. Simons, branch president; Arthur DuRose, Arthur Slater, and Clyde Youngs, associates; Kathleen Barker, secretary; Mary Sears, statistician; Henry Hartzler, treasurer; Glenn Hardy, church school director; George McNamara, assistant for Newell Street Church; Carl Vun Cannon, assistant for Baltimore Boulevard Church; Muriel DuRose, women's leader; Etta Youngs, *Herald* correspondent; and Leo Reigle, book steward. A recommendation for the ordination of Priest Ernest Wecker to the office of elder was approved. The Michigan State Religious Education Institute was held in Flint, September 20 to 22. Guest speakers on the closing day were John Booth and Warren Chelline. Eighteen women from Flint attended the regional women's meeting held in Detroit on October 1; Apostles E. J. Gleazer and Blair Jensen were the instructors. Promotion services were held at both churches in October; 121 from the children's division, and thirty-two from the junior high group were presented promotion certificates; three pupils and one teacher were awarded perfect attendance pins. Church school attendance is showing an increase under the supervision of Glenn Hardy and his assistants. The Junior and Senior Zion's League leaders are Hattie Jop-

lin and Ernest Wecker; programs have been planned in advance for each group. The young people of Flint and Clio provided special music for the October 8 services when Apostles E. J. Gleazer and Blair Jensen were present. Other visiting speakers have been Elders Carl Muir, J. J. Ledsworth, Merle Howard, B. H. Doty, Rigby Leighton, Ben Hewitt, Percy Farrow, L. O. Brockway, Herbert Lively, and Evangelist William Fligg. Daniel Joseph and Kaye Janeen Russell, Sally Ellen, Ruth Alice, and Doris Esther Mason were blessed at recent services.

—Etta Youngs, reporter.

Independence, Missouri Englewood Congregation

Pastor, Sanford Downs

The annual business meeting for the election of officers was held Thursday, August 29. Pastor Sanford Downs appointed Elders Glenn Closson and Roy Howery as his associates. Other officers elected are V. R. McKay, director of religious education; John Puckett, assistant; Stella Howery, director of music; Claude Norris, junior church pastor; Mabel Stowell, women's supervisor; Arthur and Gladys Welch, young people's supervisors; Floyd Karlstrom, bishop's agent; Esther Vining, secretary; Arthur Clow, chairman of deacons; James Stobaugh, historian; and Vernon Johnson, custodian. New officers for the We-Nee-Ju Class were elected Monday evening, September 23. A noon luncheon preceded the business meeting of the women's department on October 3. A reception for Pastor Sanford Downs and his family was held at the church on Monday evening, October 7; Brother Downs succeeds W. E. Wakeman as pastor of the Englewood congregation. Recent speakers have been L. F. P. Curry, Eugene Theys, Thomas Worth, Charles Graham, Arthur Welch, R. D. Weaver, Glaude Smith, Lyndon Wagener, C. Ed. Miller, John Thomas, and Sanford Downs. The new church will be ready for occupancy in December.

—Esther Vining, reporter.

Denison, Iowa

Pastor, E. G. Yager

The following officers were elected at the annual business meeting held September 8: E. G. Yager, pastor; Jack Oliver and Lyle Winans, counselors; Myrle Yager, secretary; Margie Shives, treasurer; Lyle Winans, church school director; Doris Baughman, children's supervisor; Lola Schrader, women's leader; John Allen, young people's leader and publicity agent; and Helene Baughman, director of music. At an ordination service held July 14, Harley Baughman was or-

dained a teacher; Mitchell Juergens and John Allen, priests; and Lyle Winans, an elder. Members of the priesthood have adopted the plan of calling at the home of the Saints once every two months using a different theme each visit. The Zion's League meets every second and fourth Monday night of the month at various homes; these meetings are frequently held in neighboring towns as far as forty miles from Denison. The most recent improvement to the church is the addition of fluorescent lights, purchased by Les Jeurgens and installed by Lyle Winans.

—John Allen, reporter.

Montrose, Iowa

Pastor, O. T. Miller

A candlelight Easter service was conducted by the young women of the branch on April 21. A dedication service was held at 11 o'clock on May 5 when Sallman's painting, "Son of Man," was presented as a gift to the church. J. H. Reed related his experiences at General Conference in the evening. The mothers and daughters were responsible for the Mother's Day program. Many of the Montrose Saints attended the Nauvoo District Reunion in June. Recent guest speakers have been District President H. D. Smith and W. H. McKiernan of Fort Madison; Elder Paul Sparks of Chillicothe, Missouri; Elder Henry Phillips of New Canton; and Elder Clyde Youngs of Flint, Michigan. The Emma Burton Circle held its first fall meeting on September 6 for the election of officers. The annual branch business meeting was held September 29; the following were elected: O. T. Miller, branch president; B. F. Strange, counselor and custodian; J. H. Reed, treasurer and pianist; Mrs. O. T. Miller, church school director; Mrs. Maurice Phillips, assistant; Mrs. B. F. Strange, secretary; Ruth Sills, librarian. A party was held October 7 for the John Roberts family, who moved from Argyle to Montrose recently.

—Myrl Phillips, reporter.

Huron, Tennessee

Elder O. S. Caldwell conducted a week's series of meetings beginning September 15. Elders Thomas Newton of Independence, Missouri, and Bernie Ross of Paris, Tennessee, were the speakers two evenings during the series. Missionary Allen Breckenridge spoke three evenings the first week in October.

—Minnie Bailey, reporter.

(Continued on page 16.)

Done Your Christmas Shopping?

Maybe you have a friend who would like to read "New Horizons" but who doesn't have a subscription to the HERALD. Now is the time to order. We'll do the wrapping, mailing, and announce your gift with a Christmas card. How about it?

New

While Rome Burns

BY ROBERT BRACKENBURY

In his now famous letter to the President on foreign policy, former Secretary Wallace stated, "I believe that for the United States and Russia to live together in peace is the most important single problem facing the world today." Regardless of what one may think of Wallace and his views, most of us probably would agree that the problem he mentioned is one of the most important, if not the most important, of our times.

In his statement requesting Wallace's resignation, President Truman declared that the problem of maintaining the peace was the most vital one confronting us. He simply disagreed with Wallace, at least publicly, as to the best method of promoting it. What has Christianity to offer on this subject, and what stand do our ministers take?

Here Is the Writer . . .



Robert Brackenbury was born in Des Moines, Iowa. He attended Graceland from 1935 to 1937 and, quite in keeping with said college's reputation, fell in love. It was not until 1943, however, that Opal White consented to become Mrs. R. Brackenbury. After leaving Graceland, Bob attended the University of Chicago, receiving his B.A. and M.A. degrees in 1939.

The following three years he taught social studies in Iowa schools. Then came the war. He went into service and spent twenty-eight months overseas. Since his release from active duty, he has been at the University of Chicago, working for a Ph.D. in education.

There are many other vital and urgent problems which confront our world today, problems which we cannot avoid solving in one way or another. The so-called "race problem," the "labor problem," inflation, and full employment are but a few of the many problems we have with us. We cannot escape them by turning away, for by such action we commit ourselves. What, then, is the Christian answer to these problems?

In vain have I attended the services of our church, seeking light on these matters. During the war and since I have had the opportunity of attending services, both in our church and in others, in many parts of our country and abroad. I have listened to many sermons upon issues such as those mentioned above. With but one exception, however, they were all delivered by ministers of churches other than my own. I have heard our ministers preach on drinking, miracles, baptism, and various phases of church doctrine.

Those members of our priesthood whom I have questioned concerning the subjects of their sermons have invariably given me one or more of the following reasons for not speaking on what I believe to be the vital issues of our times: (1) they did not believe the issues or problems I have mentioned to be the most vital ones, (2) they did not think Christianity offered much in the way of solutions to these problems, or (3) they felt

that the church should not get involved in "politics."

None of these answers seem acceptable to me, for I fail to see how our church can hope to fulfill its obligation to God or to its members so long as it avoids those very issues and problems which are of most concern to all of us. Let us examine each of these answers separately.

We need not take Wallace's or Truman's word that the problem of peace is the most vital one that confronts the world today. We need only follow the daily newspapers for a short time to be convinced of its importance. Surely the frequency with which peace and the other issues mentioned above claim the headlines should lead our ministers to suspect that there might be subjects more suitable for sermons than drinking, miracles, baptism, and church doctrine. Why then do the latter claim the attention of our preachers? There may be several reasons.

It may be that our ministers are simply not well enough informed on current affairs to speak on them intelligently. It may be that some of them feel it is still necessary to "justify" our church to the world and hence speak of miracles and doctrine in the attempt to "prove" that we are "the" church. Or it may be that we have a "negative" approach to Christianity. This latter seems to me to be the best explanation.

One might believe from listening to many of our preachers that a person could be a good Christian

Horizons



simply by not drinking, not smoking, and not dancing. Surely there is little in the life of Christ to support such a viewpoint. Christ did not teach a negative doctrine. Whereas the Ten Commandments might be considered negative in that most of them read "Thou shalt not . . .," Christ taught "Thou shalt love the Lord . . . and Thou shalt love thy neighbor . . ." To refrain from doing evil was not enough to assure

one his salvation, according to Christ.

Let us next consider whether the teachings of Christ do offer any solutions to the real problems which face us as a nation. It is true that Christ was primarily interested in teaching us how to live as individuals. But is there any reason to assume that the principles he advanced for individual or personal conduct are invalid when applied to the con-

duct of one nation towards another? I think not.

Nations are, after all, but collections of individuals. Who can say that the Golden Rule will not work as a basis of national conduct? Certainly we have never tried it. As a nation we have long paid lip-service to the proposition of "no taxation without representation," yet for years we have ruled Puerto Rico and
(Continued on page 14.)

Charles V. Graham
Discusses—

The Trouble-Shooter

Marriage for the Young Isolated Saint

"Conference, reunion, and various seasonal church activities fill an important place in the social needs of the younger church membership, but there are those who by reason of occupation or responsibility are not able to attend.

"It may be that all communities are not alike. Here the social menu largely is dancing and card parties. I do not take part in these, and yet, as it is considered necessary to have some recreational pursuit, the situation puzzles me.

"In the thirties (1930's), one brave writer in a church paper, speaking of the economically frustrated social needs of that generation (being financially unable to marry and establish homes of their own), wrote something like this: 'These things, the need for companionship, feeling, emotion, and the assurance of affection returned, are just as real as are material things.' I feel there is a large measure of truth in this assertion."

(Editor's Note: The following article by Charles V. Graham, Assistant to the First Presidency, is based on the above quotations taken from a young Canadian

Saint's letter. It is a problem which faces a great many of our church young people. And it is not easily answered, for it rests so much upon the faith and strength of the individual.)

This question will be approached in relation to Doctrine and Covenants 111: 1, last phrase.

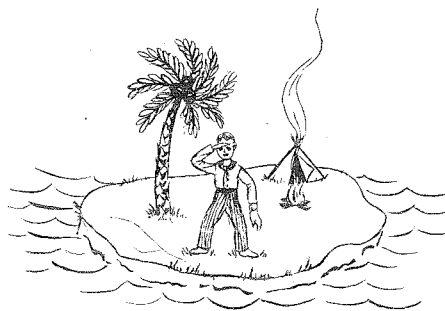
This section on marriage relations (1) is not a revelation; (2) it was not written by the president of the church, but by W. W. Phelps, (3) was presented to the general assembly of August 17, 1835, and adopted unanimously by that assembly; it was ordered to be printed in the 1835

edition of the Doctrine and Covenants. It has been retained in every edition published by the Reorganization. (4) This revelation, accepted by the church for over one hundred and eleven years, and retained in every edition of the Doctrine and Covenants published by the Reorganization, has become both the spiritual and the moral standard of the church in relation to marriage.

As one studies this section on marriage, especially the first paragraph concerning the "weak in the faith," referring to those who marry out of the church, he finds much wisdom in the statement and much room for serious thought and scrutiny.

We would say that in the center place, in stakes with branches in close proximity with each other, and in exceptionally large branches where there is ample opportunity to meet and associate with young people of the opposite sex, a person easily might be considered weak in the faith if he found companionship elsewhere and married outside the church.

It is highly probable that the above statement was prepared specifically for those who lived in localities where large



groups of our people associated in their church life together.

It is rather hard to believe that under all circumstances a person would be considered weak in the faith if he married outside the church. The young isolated Saint in many cases would never marry if he had to wait for someone in the church. God never intended that normal human beings should go through life without the experience and companionship of the opposite sex. In the very nature of God's creation and purposes in us, it is intended that man should seek companionship, marry, and multiply. Genesis 1: 27 and 28 reveals this fact: "So God created man in his own image, in the image of God created he them. . . . And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." In the light of this scriptural statement and in conjunction with man's God-given instincts, it is not only natural for the sexes to seek companionship with each other, but also to marry and multiply.

It is a known fact that the sex drive is one of the most potent instincts with which man is endowed. God, therefore, being desirous that this natural impulse be used to glorify him and his creation, advised (Genesis 2: 18): "It is not good that man should be alone; I will make him an help meet for him." For man to fulfill this responsibility, God further said (Genesis 2: 24): "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

The Apostle Paul said on one occasion, "Of a truth I perceive that God is no respecter of persons." If this statement be true, and we have reason to believe it is, all young people, isolated or otherwise, are expected to seek companionship and association with other young people.

It is the writer's opinion, as a result of personal observation, that one could marry in the church and still be weak in the faith. There are all kinds of people in the church, and just to associate with and marry someone in the church neither guarantees proper social and personal relationships nor a happy and successful married life.

A young person with high moral and spiritual standards, active and interested in the church, could easily associate with and marry a young person in the church who had low moral standards and was uninterested in the church. This association might ruin the life and contribution of the devoted partner to the church. Hence this person could be considered "weak in the faith."

President Edwards in his *Commentary on the Doctrine and Covenants* has this

to say about section 111: 1: "A young man or young woman living in a small branch and isolated from other church contacts can hardly be expected to refuse all suitors who are not church members." We are led to say, then, that a young isolated Saint should associate with other young people in his community, and if the proper suitor is agreed upon, the marriage should be consummated. However, the isolated youth has a responsibility to himself and the church to be sure he seeks his companionship in the best places possible and among the best people of the community. I would advise going to other churches in your community and associating with persons of like standards but be sure and not hide your church affiliation, beliefs, and standards "under a bushel." Keep your own standards high, then should you find a close companion, he or she will be attracted to your high qualities of Christian-living.

The Apostle Paul said on another occasion (II Corinthians 6: 14), "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" In lieu of this statement, one must be careful with whom he associates, whether isolated or in a central place.

Man, being a gregarious person, normally associates with people. He becomes, to a great extent, like those with whom he associates. Thus it is very important that we wisely choose our associates if we expect to grow in the likeness of our Maker and assist in building his kingdom.

For a young person to grow up in the fullness of life, he must develop his physical, spiritual, mental, moral, and social capacities. To do this, time and attention must be given to these aspects of life. A young person must associate with others in these fields. He can, to a great extent, choose where he will go to satisfy these needs, and he can choose carefully the best in his limited circle of surroundings for his close friends.

Remember, we are all stewards over our time, talents, money, and possessions. Therefore, we must be careful in our selection of social activities by being sure we engage in the best and highest type afforded us in our communities. As a church member you have the responsibility of doing all within your power to attend the stake, district, and branch activities, district conferences, reunions, and other young people's activities that are sponsored for you by the general, district, and branch officers.

Let us keep in mind that the period in the life of a youth in which dancing, card-playing, and other worldly activities are great temptations is reasonably short in comparison to the total span of life.

This being true, a young person should be all the more careful to discipline himself rather severely so that he does nothing that may mar the long fruitful years of his life. Life being as complex and as difficult as it is today, one would be exceptionally wise to carefully and prayerfully choose his friends, his social activities, and above all, the one who is to be his life companion.

Finally, keep always foremost in your mind that you belong to Christ's church, that he needs your assistance now. This assistance should be the very best in intelligence, character, and ability that you possess. Nothing less than this is acceptable to Christ. You are the zenith of God's creation. He gave his all for you. You are able to give your all in return for his great love and abundant blessings when you grow into maturity with a clean life of purpose behind you.

The best source of help in guiding you in your selection of social activities, friends, and even in wedlock, is Jesus Christ through his church. Give your youthful problems serious thought and consideration and fail not to go to God in prayer for council and advice. By so doing your errors in life will be minimized, your character will be strengthened, your problems will melt away, and you will become strong in the faith and service of God and his church.

While Rome Burns

(Continued from page 13.)

our other possessions without granting them the right of electing congressmen with the privilege of voting.

Who can say what might result if instead of denouncing imperialism we first abolished our own? Many might expect the result to be national suicide, but then do not most people consider it personal suicide to live by the Golden Rule? Christ never claimed to teach the easy or even the safe way of life. He taught merely the abundant way of life.

Do the teachings of Christ contain anything that might help us solve the "race problem"? I believe that they do. Christ said, "Thou shalt love thy neighbor as thyself." We might then ask whether the Negro, the Jap, or the Jew is our neighbor. St. Luke tells us that a certain lawyer asked Jesus the same question: namely, "Who is my neighbor?"

Jesus answered with the story of the Good Samaritan. We have only to remember that to the Jews the Samaritans were the most despised of all people. Thus Christ tells us that all human beings are our neighbors, and he commands us to love them as ourselves. I regret to state, however, that I have attended more than one branch of our church where the Negro has not been made welcome.

The question of whether the church should get involved in "politics" has many sides. I doubt anyone would advocate the church drawing up a political platform and promoting its own candidates. However, it does not follow that the church should not take a stand on issues that are termed "political."

I have mentioned already the fact that ministers of other churches comment upon current affairs and still seem to escape the label "partisan." The local newspaper to which I subscribe almost daily features articles in which noted religious leaders or organizations take a stand on current issues. "Methodists Urge Recall of U. S. Troops From China" and "Rabbi Stephen S. Wise Links Church to Peace" are the headlines of two recent articles. In both articles a definite stand was taken upon a controversial issue.

Not all agree upon the interpretation of Christ's teachings. I am sure many good Christians would not accept mine. But possible disagreements should not prevent us from attempting to seek light on current problems in the teachings of Christ. And whenever the latter unmistakably indicate the stand we should take or the policy we should follow, we ought to be courageous enough to declare ourselves.

I do not believe we should be too concerned with the matter of avoiding "politics." Christ often has been erroneously portrayed as a mild and meek individual. It was no mild, meek individual who drove the money-changers out of the temple. It was a militant leader who demanded a militant following. Christ did not avoid "politics." In fact, he

got himself very much entangled in the politics and with the politicians of his day. And those who consider he made a mistake to do so fail to see his real greatness. For Christ not only taught us the way but by his very life and death showed us the way.

Thus it seems to me that the least we can do is to apply his teachings to those problems and issues which we face as a nation as well as individuals. This calls for a people who seek answers to their problems in the teachings of Christ, and who demand from their church leaders help in their search. It calls for a ministry sensitive to the problems of the times, enlightened upon the teachings of Christ, and unafraid to take a stand upon controversial issues.

Return of Gold Star Heroes

Several hundred clergymen already have procured free copies of the informational booklet on repatriation, "Return of Our Gold Star Heroes," but the National Selected Morticians, Inc., 520 N. Michigan Ave., Chicago, which published it, has announced that more copies are available.

The booklet was designed as a guide to the public in considering the repatriation of the remains of those who died or were killed overseas during World War II. More than 100,000 copies have been distributed free to the public by morticians, veterans' organizations, the N.S.M., and other groups, and individuals. Distribution of the booklet for profit is prohibited.

"Return of Our Gold Star Heroes" is furnished in bulk lots at cost of printing by N.S.M., but single copies are mailed without charge to clergymen, Gold Star families, and others upon request. The booklet was published purely as a public relations gesture for the entire field of funeral service, according to W. M. Krieger, executive secretary of N.S.M., and nowhere does it either encourage or disparage repatriation.

"Return of Our Gold Star Heroes" answers the questions most frequently asked about repatriation," Krieger said. "Many clergymen have found it to be of great help in counseling those seeking their advice and guidance. We would like to place it in the hands of every minister and Gold Star family."

Southeastern Illinois District Conference

The Southeastern Illinois District Conference will be held at Mt. Vernon, 20th Street and Casey Avenue, on Sunday, November 10. Apostle Arthur Oakman and Seventy Z. Z. Renfroe are to be in attendance. The day's activities will include a prayer service at 9:30 a.m.; preaching at 11; basket dinner in the church basement at noon; and a business meeting at 2 p.m., at which time district officers and delegates to General Conference will be elected. All reports should be sent to District President M. E. Louny, 1304 Main Street, or Ruby Ellis, district secretary, 519 South 12th Street, Mt. Vernon, Illinois.

RUBY ELLIS,
District Secretary.

Blessings

Laura Gail Henneman was blessed September 15 by Elder C. R. Rotzien, and Charlene Marie Loberg was blessed June 16 by Elders C. R. Rotzien and C. F. Young at Fargo, North Dakota.

Requests for Prayers

Mrs. E. J. Lankford, Box 115, Ferris, Illinois, requests the prayers of the Saints that she may be healed, if it is God's will.

WEDDINGS

Woodall-Satterfield

Alberta Satterfield and Forrest Woodall were married September 20 in Springfield, Missouri. The groom's father was the officiating minister. The young couple will make their home in Springfield.

Births

Mr. and Mrs. Orville Bair of Springfield, Missouri, announce the birth of a son, Stephen Howard, born September 20.

A daughter, Nancy Lee, was born to Mr. and Mrs. A. J. Latham, Jr., of Gaspee Plateau, Rhode Island, on September 21. Mrs. Latham is the former Doris Salibury of Auburn.

Our Departed Ones

BROWN.—Mary Gladys, wife of George E. Brown, passed away September 23 after a long illness. She had been a member of the Reorganized Church for many years, and attended Central Congregation in Detroit.

She is survived by her husband; two sons: Frederick and William Brown; and three daughters: Mrs. Lucille Neeve, Mrs. Shirley Ritter, and Arlene Brown. Elders Warren H. Chelline and W. Blair McClain were in charge of the funeral service; interment was in White Chapel Memorial Park.

WALBYE.—Neva Stewart, was born April 9, 1929, at Norfolk, Nebraska, and died September 12, 1946, from injuries received in an automobile accident. She was the adopted daughter of Mr. and Mrs. Roy Stewart of Page, Nebraska. She was baptized a member of the Reorganized Church at the age of ten. On July 19, 1946, she was married to Erling Walbye of Rawlins, Wyoming, and resided there until her death.

She is survived by her husband, parents, and grandparents. Services were held at the McKelvey Funeral Home, the Reverend F. F. Kraft officiating. Burial was in the Rawlins cemetery.

TURNER.—Charles E., was born August 28, 1875, in Freeport, Pennsylvania, and passed away at his home in Pittsburgh, Pennsylvania, on September 23, 1946. He was baptized a member of the Reorganized Church on February 12, 1885.

He leaves to mourn one sister, Mrs. T. A. Dershimer, also of Pittsburgh. Funeral services were conducted by Elders E. B. Hull and Henry Winship at the Beinhauer Funeral Home. Interment was in the South Side Cemetery at Pittsburgh.

GUSS.—Arthur H., was killed in an accident September 6 on Saipan. He had been a civilian employee of the United States Gov-

ernment for the past three years; in addition to his work in the States, he also spent a year in Panama and South America, and a year in Oporta, Portugal, and North Africa. He had gone to Saipan only a month before his death. He lived for ten years in Lamoni, Iowa, going from there to the O'Reilly Hospital in Springfield, Missouri, before being sent overseas.

He is survived by his mother, Anna Guss, of Springfield. Funeral services were conducted Sunday, October 13, at the Reorganized Church in Springfield.

HICKLIN.—W. T., son of Mr. and Mrs. George Hicklin, was born July 14, 1861, at Slate Hill, England. He came to America as a child with his parents, settling in Bellville, Illinois, where he was baptized a member of the Reorganized Church in 1875. He was married in 1881 to Ruth Davis at Bevier, Missouri; five sons were born to this union, two of whom preceded their father in death. Mrs. Hicklin passed away eleven years ago. Mr. Hicklin was ordained a deacon, which office he held until his death on October 1, 1946, at the Samaritan Hospital in Macon, Missouri.

He is survived by his three sons: James of Canton, Illinois; W. T., Jr., of Lockport, Illinois; and Roy of St. Louis, Missouri; a brother, George, of Kansas City, Kansas; and three grandchildren. Funeral services were held at the Reorganized Church, Elders B. S. Tanner and F. T. Mussell officiating.

CURTIS.—Harrison M., son of G. B. and A. Phoebe Curtis, was born August 18, 1888, at Kibbie, Illinois, and died September 3, 1946, at Indio, California. He was baptized into the Reorganized Church in 1908, was ordained a priest, in 1917, and an elder in 1918.

He is survived by his wife, Maud O.; six sons: Harold M., Nephi C., Stenard, Stanley L., L. Paul, and James E.; three brothers; one sister; and four grandchildren. Burial was in the Mound Grove Cemetery.

WILDEY.—Cora E., was born August 18, 1891, in Huron County, Michigan, and passed away October 9, 1946, at her home in Des Moines, Iowa. She was baptized a member of the Reorganized Church on May 25, 1902, and was married to Robert Wildey in June, 1914. In 1927 she moved to Des Moines, where she taught in the public schools until the time of her death.

She is survived by three daughters: Merle Ferris, Madison, Wisconsin; Carol Kellogg, Des Moines; and Lois Van Fleet, Denver, Colorado; a sister, Mrs. Ella Lambkin, Holden, Missouri; and five grandchildren.

THOMAS.—Myra E., was born at Neola, Iowa, on October 16, 1898, and passed away unexpectedly at her home in Council Bluffs, Iowa, on October 9, 1946. She was baptized a member of the Reorganized Church on August 22, 1917; she was active in the Harmony Group of the women's department, and served her church in many other ways. She was a cosmetologist and a member of the Iowa Hairdressers' Association.

Surviving are two brothers: A. L. and Kenneth Thomas, Neola, Iowa; four sisters: Mrs. Elmer Calder and Mrs. Lawrence Ferguson, Council Bluffs; Mrs. William Sutherland, Long Beach, California; and Mrs. C. W. Cofelt, Logan, Iowa. Services were held at the Woodring Funeral Home. Elders V. D. Ruch and Charles F. Putnam officiating. Interment was in Grange Cemetery near Council Bluffs.

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Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
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News Briefs

Seattle, Washington

A young people's retreat was held September 5, 6, and 7 at Coronet Bay. This camp is located in the foothills of Puget Sound and offers mountain climbing, hiking, swimming, and boating as recreational features. Following the worship service on Saturday morning, the group was divided into two classes. The boys, under the leadership of Alma Johnson, discussed "Enlisting Divine Aid in Choosing a Life Work." The girls, with Wana McDole as teacher, discussed "Problems of Girls Making Right Choices." The next class period was a round-table discussion on League Problems; Clark Davis, district president of Zion's League, and Ken Sheffer, district director of religious education, were the mediators. The afternoon was devoted to sports. A barbecued salmon dinner was served in the evening by the outdoor fireplace; evensong was the final feature of the day. On Sunday morning, after the worship service, a general summary of classes was given by Granville Swenson. District President Alma Johnson gave the final sermon of the retreat.

—Wana McDole, reporter.

Philadelphia, Pennsylvania

Pastor, Carl E. Muir

A farewell party was given for Elder and Mrs. Charles V. Graham before they left for Independence. A program was presented, and a banquet served by the women's department. A group of Saints was at the station to bid the Grahams Godspeed on the following afternoon when they left. Elder Carl Muir, his wife, and three sons arrived October 1; Elder Muir was installed as pastor on October 3, with President F. Henry Edwards and Apostle George G. Lewis in charge of the service. A reception was held in the church basement following the installation service.

The district priesthood institute was held October 5 and 6 in Philadelphia. Classes were conducted by President Edwards, Apostle Lewis, and Bishop Chesworth on Saturday and Sunday. The number of attendants at the Communion service was greater than the seating capacity of the church. Meals were served in the lower auditorium by the women's department during the institute. An installation service for all new officers was

held on the evening of October 13. Priest Charles Thurman, young people's leader, has joined the Army, receiving a rating of first lieutenant in the veterinarian corps. He was also teacher for the intermediate boys' class.

—Dora Hulmes, reporter.

Savanna, Illinois

Pastor, Howard Grayless

Kyle and Wayne Welch, Edna Troester, Donny Marken, Ed and Eldora Sweeny were baptized recently; confirmation services were held in the church with Elders C. A. Biel and Howard Grayless officiating. League officers elected to serve the coming year are Merle Welch, president; Marjorie Grayless, vice president; Ione Sartwell, secretary-treasurer. Rosemary Jessen and Wilma Phillips are co-chairmen of the program committee; Edna Troester and Gerald Sartwell are in charge of recreation. Lucille Sweeney is young people's supervisor. One member of the League, Wilbur Sartwell, is attending Graceland College. Officers in the women's department are Myrtle Grayless, president; Iva Welch, vice-president; and Lucille Sweeney, secretary-treasurer. Meetings are held every other week in the various homes. Beginning with October, family night is to be held once a month.

—Marjorie Grayless, reporter.

Morgantown, West Virginia

Pastor, James L. Jeffries

District President R. E. Rodgers, Samuel Martin of Wheeling, and Samuel Zonker of Wellsburg were present on September 8. A business meeting was conducted, and the following officers were elected: James Jeffries, pastor; Harry Joseph, church school superintendent; Sister Shirley, clerk and treasurer; Bertha Kinney, women's leader; Mary Jeffries, young people's supervisor; Ramah Shirley, publicity agent; and Sister Joseph, cradle roll supervisor. A building committee was also appointed. For some time services have been held in the Joseph home, but plans are being made to establish a public place of worship. The women meet every other week. One hour is spent in worship and study; the rest of the time is devoted to planning projects to raise money. The members of Morgantown congregation mourn the passing of Juanita Ayersman, who died September 2.

—Ramah Shirley, reporter.

The Saints' Herald

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November 9, 1946

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A Window in the Temple

Photo by Glenn Cargyle

The Saints' Herald

P. S.

Volume 93

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EDITORS:

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day, and The Independence Sanitarium and Hospital.

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One Sunday, when the collection was for foreign missions, the collection bag was taken to Mr. Dives, who shook his head and whispered, "I never give to missions." "Then take something out of the bag," the elder whispered in reply. "The money is for the heathen."—*Presbyterian Record.*

* AUTUMN

Autumn is the old age of the seasons. It is nature's last fling of glory before the long and deathlike sleep of winter. Combine the brilliance of sunset with the red and yellow beauty of the leaves, and you have something almost too lovely, too poignant, for the heart to bear. . . . There is a turquoise sky edged in flaming golden clouds, and the magic crescent of a new moon riding high in the west. The wind buffets the trees, warning them to drop their summer finery, and sweeps the leaves along the ground with impatient, gusty motions, toward little unmarked graves. At such moments, one stands in awe of some invisible power, of a universe too great to understand, and of fate hovering somewhere around; one feels moving closer to him that day when his leaf, too, will fall back to the earth from whence it was drawn by the sun.

* THIS FRIENDLY WORLD

The Editor's office opens its door into the bookstore, so is accessible to all who come. Among the more charming visitors are the small toddlers who escape from their mothers a few moments to go on good-will tours of their own, until recaptured again.

How lovely is a small child's assumption that all the world is friendly. His usual greeting is "Hi!" He takes a frank and ingenuous interest in everybody. Like God, he is no respecter of persons; he has not learned the snobbery of fine clothes, and he sees in every man or woman only a kindred human being. The tiny ones seldom have much to say, except in the silent communication of the eyes which they understand so well. Cordial acquaintance—even ephemeral friendship—is briefly lighted up. While things are still going well, and before any misunderstanding can develop, mother arrives to carry off her small ambassador.

* THE COVER PICTURE

The original of the cover picture for this week was a 16 mm. Kodachrome shot taken by Glenn Cargyle while he was on the vacation described in "Over the Pathways of Yesteryear." After arriving at home here, he enlarged it to accompany the article. It seemed beautiful and artistic to us, softening the sharp detail of ordinary camera work, and emphasizing a spiritual quality and an atmosphere we would like to share with our readers.

* NOBODY knows how many good housekeepers spent an afternoon baking cookies to have something on hand for Halloween when small spooks clad in motley garments and hidden behind masks would come to visit and say, "Tricks or treats!" At the same time, papa was looking up a club for the big hooligans who smash fences, carry off property, and commit general destruction.

* UNCLE JOE has never liked fiction. Somebody persuaded him to try a detective story, and he began plodding patiently through it, his matter-of-fact mind trying to catch a new viewpoint. After a while he threw the magazine down in disgust and exclaimed, "It's a lie! This story says that detective clipped off the top of a soft-boiled egg with one stroke of his knife, and didn't mash it. I've been trying to do that for ten years and never did it yet. I don't believe he could do it, either."

* THEY SAY that people are counting their dollars again instead of pitching them around like hay. Is it a sign we are returning to sanity?

EDITORIAL

The Personal Factor

Trouble With People

This editorial is addressed to somebody with a troubled heart. It may be you. Possibly you have been having difficulty with the personal factor. A lot of good people do.

Everywhere in life you must meet the personal factor, the great variety and character of individual differences that exist in men, women, and children—people of all classes, kinds, and conditions. Clashes of desire and will occur in the most carefully selected of circles and threaten to disrupt them. Homes are broken, churches are sometimes disrupted, great causes suffer, and the kingdom of God itself is retarded by these personal differences. Why must they exist? Why cannot we achieve uniformity in thought and desire? Why can't we be one in mind and purpose? This is a mystery we cannot solve, but it is also a situation we can understand and accept. We must understand and accept it if we are to get along.

Jesus said that "the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." We must assume that it gathered every kind of good people as well as a considerable variety of bad ones. There is virtue in variety, even for a fisherman. He may like codfish very well; but he would not be willing to settle for cod all the rest of his life, eliminating forever the satisfaction to be found in halibut, haddock, swordfish, and a lot of others.

A Key to Good and Evil

In a way, most of the troubles and problems of the world arise not out of natural conditions, but out of the personal factor. A person's attitudes and prejudices, his fears

and hates, his likes and dislikes, his limitations of knowledge, understanding, and perception—all these and many more things affect not only his happiness and success, but also the happiness and welfare of others.

But if the personal factor gives us our problems, it also gives us the great variety of contributions that come from many kinds of people. That is why the state or organization in which only one man dares to think or speak is doomed to sterility and destruction. No one person can have all the good ideas. A state built upon the passions and limitations of any one man is bound to be a monstrosity in the fields where his lacks are the most noted. The kingdom of hell is built upon the limitations and intolerance of a single will. The kingdom of heaven may be built upon the contributions of everybody to the common good. That is one of the reasons why Christ cared for the individual, his freedom, his dignity, his honor.

It is when we are unwilling to make adjustments to other people, or when they are unwilling to make adjustments to us, that trouble occurs. If all will make adjustments, trouble can be avoided. We must also consider the necessity of making adjustments not only to each other, but also to the truth.

Close and Distant Views

We can see great things in due proportion only from a distance. Galaxies of stars require millions of light years of space to be observed by the astronomer. Mountains and sunrises call for a few miles of distance to be seen in their beauty. Details are good, but must sometimes be forgotten to observe the

whole. It is so with human character and the personal factor. It takes some capacity in the observer to be conscious of the perspective and the distant view while living up close to a thing or a person.

Coming into Kansas City from the west on U. S. 40 any bright afternoon, when the sun is at the traveler's back and reveals the landscape most clearly, the traveler may see a magnificent view of the city if he will look up at it. There upon the historic crest of the bluffs that overlook the junction of the two rivers, the Missouri and the Kaw, a group of tall buildings rise to a majestic height. It is like something out of a picture book; more beautiful than if the architects had tried to plan it so, producing some civic monstrosity instead. Too bad that no artist has immortalized it in paint, no camera has recorded it for all to see. How significant that one of the best things in Missouri can be seen only from the soil of Kansas.

But as the traveler draws near and crosses the viaduct over the Kaw, he sees below a confusing clutter of little buildings, random, sooted, and dusty, with fading paint and untidy streets. Here in the bottoms are the businesses that make those tall spires of modern commerce possible. The roots of beauty grow in drab and ugly things. It requires in the traveler the mind to look up and to remember, not to be confused nor to have his vision obscured by the petty detail of little things.

In fact, if the traveler will look closely at those little buildings, he will find many examples of a humbler kind of beauty; he will observe that the dust of the city which gets into his eyes may also be hiding many a fine bit of work, many a small detail of excellence, many a cameo and miniature of inspiration and artistic skill.

Appreciating the Person

This has been a long and tedious illustration. But if it serves the
(Continued on page 15.)

Did God Mean Hot?

A disputed point in the Word of Wisdom clearly explained

By Apostle D. T. Williams

AT ONE TIME I remarked to one of our general church appointees that we sometimes act very unwisely about the "Word of Wisdom." Then, to his question as to what I meant by such a statement, I asserted, "So many people who profess to be special friends of this particular revelation seem desirous of putting a strangle hold on anyone who does not interpret the manifestation in the same manner as they do."

In fact, their number is legion who place a stricter interpretation on this revelation than the God who gave it. To some it seems to mean nothing that the Almighty said in this section that it was "not by commandment nor by constraint." Almost every writer I have read after, who wished to inflict his particular theory on his fellow Saints, goes all-out to prove that God did not mean what he said in this instance, or seeks to explain it away so effectively as to practically eliminate its clearly expressed intent.

A few years ago one of our friends remarked, "So President Roosevelt has taken rationing from coffee! And now if he could remove the curse placed on it by the Word of Wisdom, a lot of Latter Day Sinners would indulge in their favorite poison with easier conscience. However, a lot of us will continue to stay with Postum; it may be lacking in kick, aroma and glamour, but it does not give us the twitters nor bother our nerves when the fun is over."

Why should an attitude such as this be assumed and expressed when they who are so accused are breaking no "commandment" nor evading any "constraint?" Why should men seek to impose their self-invented restraints on their fellow men in that

thing in which God has declared them free? It is such as this which causes us to wonder why we use so little wisdom about the "Word of Wisdom."

It is impossible to get through to a mind which insists on its own particular brand of logic when any other idea is presented calling in question its particular theory. But may we be privileged to point out that the "Word of Wisdom" does not place a "curse" on coffee, nor for that matter, on tea. One would think that people who insist on naming these names as though they were in the written word of God's revelation would read first what the Word says, or have they, and still persist in misquoting the revelation?

Some say that coffee and tea must have been in the mind of God for did not Hyrum Smith say so? I might ask what right has anyone to add to the revelation of the Almighty? Did not the great God of heaven have a vocabulary as large as Brother Hyrum's, or, for that matter, as efficient as any one of ours? Did God run out of words so that he could not say what he meant to convey? Did he fail of expression at this vital point? The answer is self-evident. God was still able to express his own mind and when he did express it, he did not say "tea and coffee." He said "hot drinks." To quote the revelation: "Hot drinks are not for the body nor for the belly" (Doctrine and Covenants 86: 1). This is true whether the drink is hot Postum or hot coffee.

Now, why did our Father in heaven put the matter in this manner? It seems to me that the answer is easy of comprehension. Being a farseeing God he looked down the years and saw hot Postum, hot chocolate, hot cocoa, hot barley, and even hot water, etc., coming. If God

had wanted to put the "curse" on coffee or tea, he knew their names, but he evidently had something in mind of even greater importance, for he made it all-inclusive with "hot drinks."

How farseeing, indeed, is the God who gave the Word of Wisdom. It would not be wise to catalogue all such drinks, so God summed them all up under the simple words, easy of definition, "hot drinks." But should we be so fanatical as to say that water is not good for us to drink when it is cold because God says not to drink it hot, or that a cup of warm Postum would not be good to drink on a cold morning? It is evident that the Lord was talking about heat—temperature, not ingredients. When he talked of ingredients, he talked of "strong drink." Why do we "strain at a gnat and swallow a camel"? *It has been made clear by medical science that hot drinks of whatever nature or ingredient are not good for man.* Some years ago the famous Mayo doctors of Rochester, Minnesota, asserted that it seemed probable that much of the cancer of the stomach afflicting the people of the world was brought on by hot drinks. If medical science is to be listened to, it might be well that we take such a statement as this into account. Is it not possible that God was ahead of our medical science by almost one hundred years?

We have had a lot of needless contention in our church over this matter, only because we try to put in God's mouth what he did not say. As long as we insist on doing this, we will always have trouble. What if some men have tried to tell us what God meant by what he said, is it not more important to know what he, God, said, and do that?

Some have gone so far that they will not drink ice tea, because they have been led to believe that drinking ice tea is contrary to the Word of Wisdom. We do not mean to condemn such good and wholesome people, who might have been misled, but we pray them to consider that

the revelation has not one word on cold drinks, but on hot and strong drinks. Are we not better off sticking closely to the Word of God rather than to some other person's interpretation of that Word, especially, when the word is so plain and so simple, "that a wayfaring man, though a fool, need not err therein"?

Of course, no one can blame another for presenting his theories of health, especially, when such a one feels that many may be permanently injured if they are not warned of the destructive elements with which they deal. Therefore, if one believes that in tea and coffee there is lurking a deadly poison which may afflict for life the user, he is justified in issuing his warning. But let not such a one quote the Word of God to substantiate his claim when there is nothing of substance to justify it.

A young man said to the writer one day: "What does it mean in the Doctrine and Covenants where it says not to drink hot drinks?" I replied, "Why not believe that it means what it says?" There is no attempt in the Word of Wisdom to use imagery or figures of speech. If such were the case, we might be justified in asserting that God meant something other than what he said. But the language is too plain for misconstruing, if we are inclined to accept God at his word. "Hot" is hot, and "strong" is strong. Why labor to complicate what the Lord has said.

All of this is not to say that tea and coffee, even when taken warm—not hot—are good for every person. These are mild stimulants, and when taken moderately might be good for some, while to others of weak hearts, they may prove harmful. I have not attempted to say that either of these is good for us. *I think in most instances we will be better off without them.* I have only endeavored to point out that these, when taken in any other form than "hot," are not condemned in the Word of Wisdom. What you do about this is a matter between you and your conscience, and between you and your doctor.

NOW I KNOW

By Norma Anne Kirkendall

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."—James 1: 5-7.

A young lad believed those words and retired to the Sacred Grove to seek light as to the choice he should make concerning church membership. A wondrous thing then occurred, for two personages were then to appear and command him to "go not after them" (meaning the dissenting churches) and promising young Joseph that the fullness of the gospel should be made known to him at some future time. (*Story of the Church*, page 26.) Quite a wonderful experience—for such a heavenly vision certainly does not come to all, and yet, notice that this vision was only the beginning of a long series of events which so shaped the life of Joseph Smith that he eventually died a martyr to the cause of re-establishing Christ's church upon this earth. That one first vision was not his final or complete proof of the truth of the gospel.

Recently I had a long talk with a young man who has belonged to the church for a number of years. He is thoroughly sold on the doctrines and program and is admirably living up to the laws of the church. Yet, a short time ago he turned down a call to the priesthood, for he felt that he had no proof of his call. In fact he told me, that, although he knew the church to be true, he had never received any proof of its truth other than a strong personal conviction. He pointed out that many people had received visions, visitations, miraculous healings, or one of a number of other spectacular proofs either before or after their baptism, but he had received no such thing for his baptism, nor his call to the priesthood. As far as he knows, nothing but his own intelligence is the motivation for his sticking.

Now I might say that "the glory of God is intelligence, or, in other words, light and truth" (Doctrine and Covenants 90: 6), but a mere repetition of those words is not an adequate explanation. Then I began to wonder—just what *does* constitute adequate proof of the truth of the gospel; and the allied question—just what is an adequate proof of a call to the priesthood. And the whole subject is far deeper than it appears at first glance. Mere platitudes and quoting of Scripture is not a sufficient answer. I reviewed my own experiences and those of historical and modern men in search of a convincing answer.

In 1829, three young men were told to "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men" (Doctrine and Covenants 16: 4). And those same three witnesses to the establishment of the church in these latter days were blessed. This passage has often been quoted as standard procedure—"ask and you shall receive"—but it's not quite that simple.

Some people have received without asking, for the simple reason that they were sincere in their efforts to worship God. Some of these receptions were spectacular. The oft-repeated story of the conversion of the rebellious Saul to the missionary Paul is an example of a proof so positive that no man could deny that the experience was from God. This experience was so forceful that hundreds were brought into the church through a vicarious enjoyment of that same vision. Certainly not all of Paul's converts received such positive proof as did Paul.

One of the earliest "proofs positive" was given to Abraham whose

faith in God's truth was so strong that he was willing to sacrifice his son if needs be, to fulfill what he believed to be God's wish. Few people have seen a burning bush as did Moses, but all of us have at some time or other felt ourselves on "holy ground." Nor has God provided many of his children with a "cloud by day" or "a pillar of fire by night," but we have been conscious of his protection and guidance in our daily affairs. Thus we, too, experience vicariously these same visions of the men of old.

The disciples were worried when Jesus left, for they knew that when his presence was no longer with them that much of the spirit and part of their visible proof in *the cause* would be lost to them. But they were told that, "He shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."—John 14: 16. Later came the day of Pentecost, a soul-shaking experience.

But will this comforter always come in such a spectacular fashion? Does a man always know the exact moment of its arrival, or is it an infiltration of understanding? Again I searched my own experiences.

When I was about five years of age, I had a queer and wonderful thing to occur. My parents had taught me to pray my own thoughts and my own words. I already believed in the literal existence of a God and Christ, and that my prayers were only a method of talking to them. One evening I knelt beside my bed and prayed, as was my habit. I don't remember the whole prayer, but I do recall one phrase—for I said, "Dear Jesus, I love you." Then—a clear, sweet voice spoke to me and said, "And, Norma Anne, I love you, too." No one will ever persuade me otherwise than that I heard the audible voice of Jesus Christ speaking and actually calling me by name. Small wonder that I could hardly wait until the arrival of my eighth birthday, so that I could be baptized. But after I was baptized



Norma Anne Kirkendall

and confirmed I had nothing particularly unusual occur, except that now I was happy that the time had arrived when I could give some visible proof of my thankfulness for the "voice" which had spoken to me. Nor can I yet mark any date on which I have received the Holy Spirit as proof of my right choice.

Some say that the Holy Ghost comes as a "burning in the breast" or a "quickening of the spirit." This may be an indication of its manifestation, but somehow that experience is a common one for me. I saw a glorious sunset and an indescribable feeling of well-being and unity with the universe filled my heart. I knew (at least I was emotionally satisfied) that God was in his heaven, and all was right with the world.

Recently my parents, a friend, and I revisited the Sacred Grove late one Sunday afternoon. The trees there are dense, and already a silent darkness was settling down. Yet, suddenly, a burst of the last rays of the sunset beamed straight on the spot where Joseph is purported to have knelt. The rest of the woods remained in darkness, and the sun's rays chose out this one spot to illumine. A coincidence, you say? Yes, but my heart beat faster, and

I experienced a strange feeling of calmness and peace.

Several times I have stood in the interior of the Pyramid of Cholula, or the top of the Pyramid of the Sun at Teotihuacan, or at Cuernavaca, or in any one of a number of other archaeological sites. There in some strange fashion I have felt myself allied with the heroes of the past, and it would take much logical explanation to disprove the Book of Mormon to me now, but I'm not sure that I have yet received the proof of the Holy Ghost in this particular subject. Certainly God has not yet said (in any fashion) "Look here now—I shall proceed to prove this particular truth to you."

Then, too, our family has seen many healings. I was healed at the age of two of diphtheria, and at the age of nine I went through a major operation with no anaesthetic and felt no pain! Blessings? Definitely! Our car went over the side of one of the Cumberland mountains, and only a single strand of barbed wire kept us from tumbling a thousand feet downward. God's protection? Certainly! But in none of these cases has he ever said, "Now look, I'm doing this for you to prove the truth of my gospel."

No, I must actually admit, I have never had any experience upon which I could place my finger and say, "This is my proof of the truth of the gospel."

I believe the problem of proof of a call to the priesthood may well be compared to proof of the right step of baptism.

Often I have heard that "If ye have desires to serve God, ye are called to the work," (Doctrine and Covenants 4: 1) and "Whosoever will thrust in his sickle and reap, the same is called of God." (Doctrine and Covenants 26: 2. I have heard some who say this refers to the priesthood, but in that case all honest and sincere people (women and all) would be members of the priesthood. This is too far-fetched for my satisfaction. Surely there must be some more specific call.

The problem seems to have wor-

ried others, but not all have been so fortunate as to have such assurance as did Brother Elbert A. Smith. He was ordained by Patriarch Alexander H. Smith and Bishop E. L. Kelley, and was told, "Cease to fear and be troubled, you are called of God." He was further told that, "the spirit of your father's calling, which was known as one of kindness and mercy shall be with you," *On Memory's Beam*, page 101.

We find many in places a definition of the sort of a person necessary for the priesthood. "Here, then, is a calling, requiring . . . a knowledge of languages, of peoples, of customs, of laws and of historical background, of diplomacy, of international practices and world politics; and on the home front a knowledge of economics, of sociology, of business, of industry, of commerce, and of the professions; and a specific knowledge of the people with whom leadership is to work in the church, and whom they are to stimulate to their part in learning, in living, in loving, and in serving as stewards in all these fields."—*Pastoral and Missionary Manual*, page 30. Add to these a thorough knowledge and understanding of the Three Standard Books and a real love of God—and you have the standard of the priesthood. If a man feels he *must conform* to all of these standards to receive a call, there would be few called.

A more easily understood standard is the one which says, "No one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things whatsoever shall be intrusted in his care."—*Doctrine and Covenants* 11:4. This is a standard which any man can attain, a base upon which a call may come.

I have finally arrived at a conclusion that proof of the truth of baptism or of a call may come in one of two ways. The first is spectacular and emotional—as powerful as a thrust of lightning. This type of proof comes *when it is needed*, and that is not very often. Our friend Paul was of such a character

and in such a fit of zealous activity that mere logic was useless; it took a sudden bold stroke of blindness sent by God to bring him to his senses spiritually. But not everyone needs such a drastic proof.

The other type of proof is more complex and less easily defined but just as positive. This proof may be a combination of a number of things. "There are many gifts, and to every man is given a gift by the Spirit of God."—*Doctrine and Covenants* 46:5.

You may have a real ambition to serve God, a satisfaction in your own beliefs, an ability to look upon the world and yet not be in the world, a discernment of the work which goes beyond the pettiness of daily routine or of human failures, an ability to recognize needs and seek out solutions to those needs, an abundance of opportunities to serve in varying capacities, a consciousness of God's hand in the direction of the affairs of your life, a feeling of safety in the face of danger, a satisfaction in the fact that you are doing your best, or a sense of partnership with your fellow men and with God in a great work.

Some day these proofs will have accumulated to such a degree that a sudden realization of truth or of your calling will come that it will be a revelation to you. A child may work at a problem or a series of problems, arriving at the correct answers only because he is following a rule. Suddenly, the light dawns—no longer is it routine, now he sees *why*, and it seems absurd that he hasn't known why it worked that way before.

A musician practices a certain complicated musical phrase over and over, and it somehow just doesn't go quite right. Suddenly it is right—the error or misunderstanding is erased, and now it is hard to do it wrong.

So, too, may come the appreciation of the proof of God's gospel or of a call to the ministry—a revelation and understanding of what you already know.

Which shall it be? Are you the

sort of person that God must literally "hit over the head" to reveal his truth, or can you reason your own beliefs to a logical conclusion? It *will* come, you know, so which do you *actually* want, an emotional or an intelligent proof? Remember, "He that believeth on the Son of God hath the witness in himself."—I John 5:10.

Every time a liner arrives in Singapore, a man may be seen walking up the gangway and around the ship looking for penniless refugees.

He is a Jew himself, and remembers the time when he also was fleeing from persecution, and when, on his arrival at Singapore, a fellow passenger pressed a pound note into his hand, which kept him from starving till he found work. He does with a kindness what we are meant to do with it—pass it on, and today any penniless refugee receives a pound note from this good Samaritan.—*Mari-time Baptist*.

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The Arrival of

The Modern Prophet

By J. A. Koehler

Number 10 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

WHEN THE TIME came to deliver Israel from the bondage of Egypt, the requisite leadership arrived in the person of Moses. When the business of the kingdom which had been established under the leadership of Moses and Samuel went to the bad for want of a holy spirit in the people, along came the right man in the person of Jesus. When the church, of which Jesus had laid the foundation, went into apostasy for want of a competent priesthood, along came a new church leadership in the person of the reformers. When Europe was plagued with disease, when the consultations of the doctors, who knew next to nothing, were little more than wrangling matches, when something had to be done to prevent Europe from being depopulated by disease, along came a new medical leadership in the person of Louis Pasteur, et al.

When, for the want of industrial knowledges and skills, man was unable to rise far above the primitive level of living, along came the requisite scientific and inventive leaderships in the persons of such men as Faraday and Hargreaves. When the thirteen American colonies were in trouble and needed military leadership, along came George Washington. And when they needed political leadership, along came a dozen men of whose capacities the people were not aware, or whose geniuses had not been discovered.

One could go on and on to recount the leaderships that have arisen in times of great need. The truth revealed in these stories is that,

when in the course of human events a great need arises, or when peoples plunge blindly and ignorantly into troubles, if they only knew where to look for it and could appreciate it, they would find that somewhere there is in the making a leadership which could save them from the evil that had befallen them. They would find, in the making, a leadership that is peculiar to the times.

WHAT IS THE peculiarity of the crucial times in which we now live? Even a very hasty review of the course of human events during the last three centuries should reveal the answer.

This, roughly, is part of the story. The leaders who gave us the answers to the problems of disease and production did not give us the answers to the social problems arising out of industrial progress—out of the increasing complexity of modern economic life. That was not their *forte* and calling. The next type of leadership required by the age of industrial and financial power did not give us the answers to the moral or ethical problems which arose out of the industrial and governmental changes inspired by the leaderships in these two fields. So as peoples promoted their industrial and governmental affairs, they got themselves into new troubles; they created problems peculiar to their times.

As I intimated previously, the first political leaders regarded the family of industrial workmen more as a dairyman regards his herd of cattle. Not until the nineteenth century did political leaders think of man more

as a "soul"—not until then did they make the object of their economic prescription the improvement of personality and living conditions. The new leaders, therefore, talked more about human rights and attainments, relatively, than about the rights of property. The economics of J. A. Hobson has a very different emphasis from the economics of J. S. Mills or Jean Baptiste Say.

But there was something wanting in even that leadership. Somehow it did not get at the heart of things; it was not quite "on the beam"; it had no adequate program of social reconstruction, nor did it provide the moral motivation without which peoples get themselves into other troubles. Add together all the leaderships that appeared even up to the year 1945, to which peoples have responded because they appreciated them and the sum is still less than the answer to the modern world problem. It is not the way out of the crisis of civilization. For the more deeply the mind delves, the clearer its apprehension of the under currents of human society, the more do men's hearts fail them for fear of the things which they see in the offing.

SO, UNLESS the course of history has changed, unless the forces of time do not work in the present as they always did in the past, somewhere there is still another type of leadership—an ethical, a religious, a kingdom-building leadership—in the making. And it is not quite so foolish to anticipate its arrival as some would have us believe. *In its present circumstances, the world should be on the look-out for that leadership.*

I say that people should be anticipating the arrival of a religious leadership with the message of the times, because the problem of the modern world is more than ethical; it is distinctively and positively religious. It is a problem to which nothing short of a religious social philosophy can be the answer. For unless the conviction takes root in the hearts of peoples that in the conduct of

their economic affairs they build for eternity, and unless there is engendered in them the only spirit that will impel them irresistibly to conform their conduct of economic affairs to that purpose, the spiritual evils which breed greater and greater social disasters as time marches on will not be uprooted. The turns in the road which they shall take in the crisis of civilization will not be "the way out."

Some leaderships tend to be aggressive. They intrude themselves on peoples. Business and political leaderships, usually, are of that type. Some leaderships come to be in the lead through subterfuge, force, and stratagem. But you will have difficulty finding real kingdom-building leadership that ever did that. There have been, and there still are, men claiming to be religious leaders, who aspire and maneuver to get the affairs of their peoples into their hands; who try to dominate religious activities. There have even been some theologians like that, but I have never known a true kingdom-building prophet of such a disposition. True kingdom-building leaders are not foolish enough to believe that their objects may be promoted unless the spirit of the people itself is a demand for their offices.

No true Kingdom-building leadership every plotted for a position in a church that would enable it to dominate affairs. That is not the spirit of Kingdom-building leadership.

Though the prophetic genius does not seek for power, it does seek to be an influence in the life of its own people especially. It is the very nature of the genius of prophecy, of kingdom-building leadership, to burn its heart out over the miseries of humanity that arise from the maladjustments of human society, as one Jewish historian put it. And the characteristic of that burning heart is to win peoples to the mode of society which alone can deliver them from their miseries.

Many centuries ago the genius of prophecy said: "Behold, I will send

my messenger [one bearing a true philosophy of social life] and he shall prepare the way before me." And the time of humanity's imperative need of that social philosophy is the time when the genius of true Bible religion said that messenger should arrive.

IN THE COURSE of these articles, I intend to bring to your attention the social philosophy of the man who was perhaps the greatest social philosopher England ever produced. The proclamation of that philosopher is one of the witnesses that, more than a century ago, the American prophet did arrive.

He did not arrive as a conqueror. There was no publicity campaign to assure him a hearty welcome. There was no big show; no blare of trumpets; nothing spectacular. If any fuss was made, it was made by others, not by the prophet. All the prophet did was to go about trying to make his conviction carry over to others, and seeking to engender the spirit of the enterprise which is to be the implementation of his social philosophy.

Many would already have been convinced that this is true, but for the stupidity of the people who only said, "Lord, Lord," but who have never demonstrated that they meant what they said.

The first leaders in any field, including religion, have looked through glasses "darkly." I do not say that upon his arrival, the modern prophet saw everything in true perspective. It is not even necessary that his vision of the finished kingdom should be perfect. In truth it is hardly possible. But as I contemplate the present social condition I see in the philosophy of the modern prophet, who made his arrival more than a century ago, an almost unbelievable comprehension of the system of ethico-religio-economic principles for which this generation is groping blindly. I see what to me are sure witnesses of the arrival of the modern prophet. As in the case of any leadership that ever made a contribution to the eternal welfare

of humanity, it is up to the disciples of the modern prophet to refine his message, and to implement it, so that others may know assuredly that the modern prophet has arrived. For there can be no positive proof of any social philosophy, save the consequences of its implementation in the lives of peoples.

The modern prophet has gone the way of all the earth. It is our calling to make sure that, notwithstanding the body of the "modern prophet" is dead and in its grave, his message shall be made to live in the social institutions of his people.

What Help for Pastors and Church School Directors?

By Lydia Wight

The work of a new school year is launched. Problems of administration, especially the securing of effectively trained teachers, loom large for many of you pastors and your church school directors. This year you wish to do some definite things to improve the ministry of your church school.

GUIDE-LINES TO LEADERSHIP, in the January issue, has specific help in several areas of the total task. William Webbe, worker in Religious Education in Kirtland, Ohio, has been doing much in recent years in his field. He writes challengingly on the topic, "More Effective Administration of Religious Education."

If you have not seen the value of intensive short courses in methods, read the testimony of others in the fine article by Thelona Stevens entitled "Shifting Emphasis in Leadership Training." Schools that are growing and improving in their service to old and young attribute much of their progress to the hard work and study done by their officers and teachers. Read in *GUIDE-LINES TO LEADERSHIP*, the January issue, what may be done now in training classes.

(*Guide-Lines*, published quarterly, costs only one dollar a year. Herald Publishing House, Independence, Missouri.)

THE WIND-SWEPT HARP, by Grace Noll Crowell. Harper, 1946. 76 pages. Handset type. \$1.

A new book of poems by Mrs. Crowell is welcome news to all who maintain a religious or spiritual outlook in their reading. This is her first volume in which the experience of the recent war is definitely past, and she has turned her whole attention to the themes of peace. These poems have values for many kinds of people. Those who are always saying "yes" when they should say "no" should read "The Donkey." "Thank You, Friend," is a lovely appreciation that can be applied to those who help us. "Who Loves a Garden," is a text on the rewards of patience. We recommend "The Family Altar" to pastors when they are preaching on that subject. In fact, many of the poems in this volume will be found beautiful and useful for worship services.

VISUAL AIDS IN THE CHURCH, by William L. Rogers and Paul H. Vieth. 214 pages, \$2.00. Illustrated with line drawings.

REVIEWED BY MARVIN McDOLE

This book was written primarily for those who want a better understanding of visual aids and their place in the educational program of the church. It is presented as a book on the "philosophy and practice" of visual education in the church. The authors have a fine understanding of the problems facing the local church, as evidenced in the preface, from which we quote:

Beginning with a brief statement of the history of visual education in the church, we follow with two chapters of the meaning, the practice, and the method of visual communication.

Then we proceed with a consideration of the various phases of the church's program and show how visual method is applicable to each of these. Some may feel that we have included more on general religious education than should be

done in a book on visual education. Our justification is that visual education is not something which stands by itself, but finds its meaning and value only in close relationship to the ongoing program of the church.

The authors do not limit themselves to projected visual aids but include a discussion of flat pictures, models, drama, and field trips among others. There are concrete suggestions about Sunday evening programs with pictures, the training of workers, making your own visual aids, and building the church program.

We feel that this book is the best yet written in this field and so do not hesitate to recommend it as being of value to all who wish to get their visual aids program started on a sound basis.

ECONOMICS IN ONE LESSON, by Henry Hazlitt. N. Y. Harper & Bros. 1946. 222 pages. \$2.

This is a controversial little book, tossed into the troubled waters of our current economic thought. It is being hailed by the conservatives for its attack on the basic principles of the New Deal, state capitalism, and a lot of other things that go with them. It is being attacked by the reforming element who are in favor of anything that looks like a change, whether for the better or for the worse.

Let it be said that the author simply takes the approach of common sense and experience to the whole business of the new political economy which seeks to establish and maintain government control over the vital aspects of our commercial and industrial life. Many of his condemnations of government bungling and private interference with the ordinary laws of economic life are right and just. But he is not free from faults. Some of his statements favor the autocrats of big business who think it is utterly wrong for government to take

charge of the economic life of the people, but utterly right for private enterprise to do the same thing.

This is a stimulating little work. Interesting too. But read it with an open mind and a healthy salting of skepticism. The book is smooth and persuasive. But don't let it put a ring in your nose and lead you into the *laissez-faire* camp.

Comment on Books

It is always a pleasure to share some thought or idea presented by our friends, whether in conversation or in correspondence, and to pass good things on to our readers.

A letter from our Church Architect, Henry C. Smith, brings us something very worthy of publication:

Your efforts to encourage people to read "all good books" has done some good, but I am still often greatly disturbed upon finding just how little real and serious reading is being done. No doubt much of it is due to lack in the fundamentals of education, but I do think that their understanding could be increased by trying to read some of the good books to be found most everywhere.

If I may be pardoned, I shall step outside my chosen field and mention some books which seem to me to carry vital matter for us.

It would be difficult to find a more enlightening treatise than . . . *Mainsprings of Civilization*, recently written by Ellsworth Huntington of Yale. Many interesting physical and social phenomena are presented, opening up limitless ideas for continued study in worth-while fields.

Now I am tackling John Dewey's *Problems of Men*, and for diversion I am reading my favorite historian, Guglielmo Ferrero's *The Principles of Power*. Are you reading *The American Scholar* now? The autumn issue has an enlightening article on the Jewish question, and a review of Einstein's latest pronouncement.

Over the Pathways of Yesteryear

Magic Carpet Visits to Church Shrines

By Glenn Cargyle

WHAT REMAINS TODAY of the places at which occurred many of the awesome, exciting and tragic events in the early part of the Restoration Movement?

Let's step onto our magic carpet, whisk up into the clouds and speed across the sky toward the western part of New York state. There we see the glistening waters of Lake Ontario. Just south of the lake is Rochester, New York, a city of considerable size.

Moving on twenty miles east we see Palmyra, a town of three thousand, whose main occupations are the raising of corn, kidney beans, and cabbage. After finding a suitable place to land and upon alighting from our carpet, we notice the town's business section is on one street, most of the stores within a distance of four blocks. A sauerkraut factory and an auto parts plant are its main industries.

There's a drugstore. Let's go in and ask how to get to the places of interest. "I wonder if you might tell us the best way to see the historical places?" With an outstretched finger pointing south the druggist retorts, "Mormon hill is just four miles from here, and Joe Smith's farm home is near there."

Soon we are on our way. A few blocks from town, we see a sign directing us to our destination. On the same corner we notice a church of a different denomination on each corner, each one an elaborate brick or stone structure. Later we hear that this is the only corner of the kind in the world.

Upon nearing Hill Cumorah, we see a towering monument at the top. A small handsomely constructed colored stone building stands at the base of the hill just off the highway. We are greeted at the entrance by a distinguished middle-aged gentleman who directs us to a modernly furnished lounge. He excuses himself for a moment while he talks with another group of people. "We are called Mormons," he said, "but our correct name is, 'The Church of Jesus Christ of Latter Day Saints'. Christ's gospel has been restored to the earth in its fullness. The Book of Mormon is part of that gospel."

He continued, and after a brief sermon, our turn came. Introducing ourselves as members of the Reorganized Church, made the introductory

sermon unnecessary. Instead, we asked about the hill. We were told the property was bought in 1927. Two farms were included in the purchase in order to get the hill. The monument was placed atop the hill in 1935, and the Bureau of Information building at the base of the hill in 1936. Eight hundred sixty-nine sightseers visited the grounds during the month of July, an average of thirty a day, twenty per cent members of the Utah Mormon Church.

"The temple-building program and the ordinances performed therein very much interest visitors," the guide tells us. "The sacred ordinance of baptism for the dead appeals to many. To learn that they have a chance to redeem loved ones is very gratifying," he added. Unhesitatingly we asked, "Is it not true that baptism is performed with the recipient's understanding of its purpose and making the decision through the medium of his free agency of choice?" He nodded in the affirmative. We continued, "How do we know that the person on whose behalf we're being baptized has the knowledge of the gospel and has accepted it and made the choice to be baptized?" "That's a good question!" he exclaimed. "We don't have to know," he added. "You mean you believe that baptism for the dead opens the doors—" He interrupted, "Yes, that's it! If they have not already made the choice, the doors are open waiting for them." Thus we have a clear picture of one of the ordinances practiced by the Utah Mormon Church, explained by a high priest in that organization.

Let's follow the roadway around the east side of Hill Cumorah to the top. The monument at the top bears a large figure which represents Moroni. His right hand is pointed toward heaven, and in his left he holds the sacred record. Near the base of the monument on three of its four sides are bronze relief panels of the witnesses. An exhortation of Moroni is inscribed on the fourth side. (Book of Mormon Moroni 10: 4.)

Large hedge letters spell the word "CUMORAH" on the hill's west side. A small placard marks the approximate location of the plates at the time

Joseph Smith obtained them. Visibility is good for miles across beautiful farm land.

Joseph Smith's home is several miles from the hill. A placard erected by New York state in front of the home states that Joseph Smith lived there during the time he translated part of the Book of Mormon plates. We were informed that the small two-story wooden structure was built in 1822 by Alvin Smith, the prophet's older brother; that he died before its completion but requested that it be finished. The home was used by the Smith family three years, commencing in 1825. The caretaker said it is probable that the visitation by the Angel Moroni in September of 1823 occurred in this building. The interior furnishings are similar to those used in 1823, including household effects of those days, such as a bed warmer, candle lantern, candle mold, shot bag, powder holder, bellows, guns, stove, sad irons, and a manually operated vacuum sweeper. A human yoke which was used for carrying loads is one of the interesting items. The home, including one hundred-fifty acres of surrounding farm land, has been maintained by the Utah Mormon Church since 1907.

Directly across the road one fourth mile from the home is the Sacred Grove. On the way to the grove we pass a small barn used by the Smith family. Larger barns have since been added. An old zigzag wooden fence of the type used during the 1820's by the Smiths is placarded. Its construction consists of logs placed horizontally, interlocking at the ends. Upon entering through the gated entrance, a shaded path leads through the grove to a small cleared area on which have been placed benches and a concrete platform. It is indeed, a beautiful peaceful grove. Rays of sunlight shine through the openings in the leaves of the small trunked trees. Because of its convenience to his home, it is believed this is the grove in which Joseph wrote that he retired to pray.

AGAIN we're on our way on our magic carpet into the blue sky over the state of Pennsylvania into Ohio. Forty-five miles across the state line, twenty miles northeast of Cleveland, a short distance from Lake Erie's coast is the town of Willoughby. The Kirtland Temple is on a hill three miles from Willoughby. Much to our

surprise we learn that Kirtland is not a town, hardly a village. Although it is a beautiful residential community, a grocery store and two filling stations are the extent of its business places.

Across the street from "The House of the Lord," which is now identified as the Kirtland Temple, a stately white southern type building stands in which dining facilities and classrooms are housed. The temple's exterior plaster covering, which has the appearance of sidewalk concrete, is the original except for numerous repair patches that are visible. Inside its two feet thick stone plastered walls are three stories. The exquisite whiteness of the symmetrically designed interior is magnificent. The sun shining in the one hundred one-paned windows casts reflections throughout the building. Many of the original rippled hand-made glass panes remain. Former Apostle Gomer T. Griffiths who is guide, tells us the pulpit trimmings and all other trimmings were stripped during the period of vacancy after the Saints left Kirtland. All trimmings have been duplicated and replaced since the church reclaimed the building in 1880. An armrest desk-type chair used by Joseph Smith is near a vestibule stairway.

The first and second floors are auditoriums very much alike, each fifty-five by sixty-five feet on the inside, exclusive of the entrance vestibule. There are twenty-four pulpits on the first floor and the same number on the second floor, twelve in each end. Those in the west end are for the use of the Melchisedec priesthood and those in the east for the Aaronic. The third story is divided into five small rooms of equal size for use as classrooms for the priesthood. The building has been struck by lightning several times, knocking off the lightning rod on one occasion. A ten foot wide area was burned on the roof at one time. It is not known how it started nor how it was extinguished. At certain times during the day, the sun's rays cause the exterior walls to sparkle, affirming the story of the women giving their china dishes to be crushed and to be placed in the mortar at the time of construction for use on the outside walls.

Patriarch Griffiths, guide at the temple, speaks with dignity of his ninetyeth birthday last June, having been a member of the church eighty years, sixty-four years spent at Kirtland. He baptized in the River Jordan and organized the first branch in Jeru-

salem. Brother Griffiths tells of his purchasing the bell for the temple tower over three hundred dollars and relates the feat of hoisting it to the tower with a team of horses. With a smile he tells of buying a Baptist Church across the street from the temple and moving it several blocks away from that vicinity. We are informed that he purchased for the church, at an auction sale, the grounds near-by the temple. Across the street, next to the Sunday school building, is the former home of Sidney Rigdon. A block beyond on Joseph Street is the former home of Hyrum Smith. At the foot of the hill on the north side is the house in which Joseph Smith III, was born.

The character of the community's original status can easily be determined as being religious by seeing the names of some of the streets. Luke, John, Peter, Lyman, Hiram, Joseph, Martin, and Pratt are among the street's names. A very old school building in need of much repair stands a short distance from the temple, next to a cemetery. It has been moved from its original location (according to Patriarch Griffiths). One authority believes the first Apostles were ordained there. The building is now used as a barn. Whether this building is the one for which Lucy Smith raised funds is not known (*Joseph Smith and His Progenitors*, by Lucy Smith, pages 243, 244.)

ONCE MORE, up in the air we sail on the magic carpet over the center of the states of Indiana and Illinois to the western border of Illinois, about half way between its north and south border. There we see Nauvoo, Illinois, with a one-time population estimated from 15,000, to 25,000 Saints, now dwindled to scarcely 1,000, mostly Catholics. In days when the temple crowned the hill, with the residences and business houses of the city near at hand, and the great sweep of the Mississippi River around the peninsula on which the city stood, the scene must have been magnificent. Today the business section of town is atop the hill. The mayor, who has his offices in his filling station, operates the station as a partnership with the town's fire chief. In collaboration with the gas-station business, he sells hardware, electrical goods, coal, paint, is an agent for a bus line, and operates a cleaning and laundry pickup service.

The many substantial and now historic buildings were erected at the base of the hill near the river. Of the remaining buildings, the Old Homestead, built of logs in 1823, was the

first home of Joseph Smith in Nauvoo. It was previously used as an Indian trading post. Joseph Smith built on an addition to the structure shortly after he moved there. The Nauvoo House, begun in 1841, was designed to provide hotel accommodations for the rapidly growing city. The foundations were laid to front 120 feet along Main Street and 120 feet along the river. These foundation lines are still visible. The building was to be five stories high. At the death of Joseph Smith, the walls of the first floor had been erected to the window sills of the second story. Twenty-five years later a part of the two wings was torn down and the building remodeled as it is now. Emma, the widow of Joseph Smith, lived there during the closing years of her life and died there. Title is now held by the church.

The Mansion House was begun in 1842, and Joseph Smith and his family moved into it in 1843. In part it was intended to furnish lodging for the many transient visitors then coming to Nauvoo. Originally the building was much larger than now, having twenty-two rooms. Because of its poor condition, in 1890 the east end of the building was torn away. The roofing and siding were replaced in 1918. This building is now owned by the church and is being refurnished with period furniture of that time.

Nothing remains at the Nauvoo temple site. Never completed on the interior, this building was burned by enemies of the church in 1848. The last ruins were destroyed by dynamite in 1873. Several buildings in Nauvoo, including a Catholic institution are built of stones taken from the ruins. A private residence now stands on the church-owned temple site. There are some fragments of the temple preserved on the grounds near the Old Homestead at the base of the hill. A desk used in the Nauvoo Temple is displayed in the Mansion House.

Many early church publications and other historic items are on display in the Mansion House and in the visitor's registration building. The *Book of Covenants and Commandments* printed during Joseph Smith's life time is very often used in discussions with Utah Mormon visitors. It is compared with their book which contains one hundred twenty-five alterations and additions made by Brigham Young. The similarity between the present-day edition used by the Reorganized Church and the original Joseph Smith edition leaves our Utah Mormon friends be-

wildered, the guide tells us. Brother and Sister J. E. Vanderwood are responsible for the well-organized work and beautiful grounds there. The church maintains a branch in Nauvoo.

Several of the first five thousand copies of the Book of Mormon are displayed. Others printed in German are there also. In view in the visitor's registration building is Joseph's hat box, one of Lucy Smith's hats, tools used in the construction of the Nauvoo temple, handles, a piece of wood, and cloth from Emma Smith's casket and various Indian flints.

In the front yard of the Old Homestead is the resting place of Joseph, his wife, and his brother Hyrum Smith. After their death, the bodies of Joseph and Hyrum were brought to Nauvoo and lay in state in the Mansion House where thousands came to pay their respects. Before the public funeral, however, the bodies were secretly removed from the coffins and buried in a safe place because of the reward offered for them. Some months later the bodies were again moved and were buried under the floor of a small brick building known as the springhouse, standing only about twenty feet from where the bodies now rest. The place is marked with two stones inscribed "J" and "H" indicating the positions of Joseph and Hyrum. In time, the little building entirely disappeared, and no marker was left to identify the graves. Only a few members of the family knew the approximate location. In 1928, by request of the president of the church, excavations were conducted, and the bones of the two men were identified beyond question, and were re-interred where they now rest. Emma, Joseph's wife, whose body had rested near that location since her death, was also removed to rest beside her husband.

The basement foundation of Joseph Smith's store building remains at Nauvoo. In this vicinity near the base of the hill is the old Masonic Lodge building and the structure that housed the *Times and Seasons* publication. There also are the homes of Lucy Smith, Joseph Smith's mother; John Smith, uncle of Joseph, Jr.; Heber C. Kimball, counselor to Joseph; Brigham Young, president of the twelve; Orson Hyde, one of the original twelve, who later followed Brigham Young; Wilfred Woodruff, who also was one of the original twelve, who later followed Brigham Young and was responsible for the "Manifesto." Also remaining are the homes of William Marks, counselor to Joseph III; John Browning, grandfather of the inventor

of the machine gun; and John Taylor, one of the original twelve, later second president of the Utah Mormon Church.

Twenty miles from Nauvoo is Carthage, Illinois, with a population of two thousand six-hundred, where the historic little jail stands in which Joseph and Hyrum Smith were killed. The building was built in 1839-1840. Its walls are made of yellow limestone, two and one half feet thick on the first floor, and two feet thick on the second floor. The nine original doors remaining are made from walnut or butternut held together with wooden pins and handmade screws. Most of the floor is original. Since 1866 it has been used as a residence and various other uses. In 1903 it became the property of the Utah Mormon Church and has since been restored to its original atmosphere with the replacing of cell bars and window bars. The bullet hole in the door, through which Hyrum Smith was killed, is yet to be seen, as are also marks of bullets upon the walls outside which were fired at Joseph Smith and Elder Taylor. On the floor, the stains of

blood which flowed from the wounds of Hyrum Smith and John Taylor are plainly to be seen yet, as it is said that bloodstains never wash entirely out of wood.

Over the pathways of yesteryear, we have trodden the same hills and farmland, into the same structures, and viewed the same beauties as did the Latter Day Prophet and his associates. Thousands of visitors of every religious affiliation have preceded us, and many more will follow, coming away with a better understanding and respect of the early pioneers and their leaders. Some have caught a glimpse of the restored gospel message and have a deeper appreciation for God's servant, whose short but colorful life ended with the tragic event at Carthage, Illinois.

We thank God for the privilege of enjoying the blessings of the gospel in these latter days and praise him for inspiring the early pioneers so that they endured countless hardships and sacrifices. For this heritage, we are grateful, and we give God all the honor and glory.

Yes, There Are Other Things to Drink

"The trouble with not serving alcoholic beverages is that the only alternative is the very ordinary tomato juice or the common coke," said a lady the other day.

Not at all. For instance, someone sends us a clipping (unfortunately the credit line was off), which suggests that when the crowd is hot and thirsty, the following chilled drinks will be acceptable:

Citrus Soda

For each soda, combine 2/3 cup chilled blended orange and grapefruit juice with 1/3 cup chilled ginger ale in a tall glass. Add a large scoop of vanilla ice cream and two straws and you have a treat in any weather.

For an old-fashioned Fourth of July drink, serve a silver pitcher of iced raspberry shrub. This recipe comes from "Cooking With a Foreign Flavor," a new book by the always reliable Florence La Ganke Harris.

Raspberry Shrubs

Four quarts red raspberries, 2 cups cider vinegar, sugar.

Put berries in colander. Let cold water run over them lightly. Drain. Spread on a large enameled tray. The enameled drop pan of the stove is excellent.

Set in a cool oven, not more than 250 degrees F. After the berries have been in for 10 minutes, pull the tray out and mash them lightly with a spoon. Put tray back in oven 30 minutes. The heat

should be so low that it does nothing but set the juice to running.

Put fruit in a jelly bag. Squeeze out juice. Measure. Count the cups. Measure one-fourth as many cups of sugar.

Boil sugar and juice for 15 minutes after boiling begins. Add vinegar. Boil 10 minutes longer. Pour into hot, clean jars, capping with the sterilized rubber ring and top.

To use, dilute the juice with cold water and chipped ice, using one-third shrub and two-thirds water.

Orange Malted Milk

Combine 2 tablespoons of lemon juice, 2/3 cups of orange juice and 1/3 cup of sugar into a saucepan and heat until syrupy. Cool; pour into a shaker or jar and add 1 quart of milk and 2/3 cup of plain malted milk powder. Cover jar tightly. Shake. Serve at once with chipped ice. Serves 6.

Raspberry Orangeade

Pour boiling water over 8 teaspoons black tea leaves in heated container. Cover. Steep 5 minutes, pour tea immediately from leaves. Chill.

Combine 2 cups of fresh or canned raspberries and 1/2 cup of sugar or corn syrup, 1/2 cup of lemon juice and 2 cups of orange juice. Pour into tall glasses over crushed ice or ice cubes. Serves 6 to 8.—*The Clipsheet*, September 16, 1946.

THE FORUM

A Department of Discussion

Come Out of Babylon

But Into What?

W. C. Stone

discusses the dilemma we face in trusting our economic fate to a system that our philosophy declares carries the elements of its doom within it; he indicates that we must either share the calamity or implement our faith with a social order expressing its principles. While the editors do not commit themselves to the views herein expressed, they believe those views are worthy of consideration. Other writers may be stimulated to express their views also.

Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues.—Revelation 18: 4, American Revised Version.

For if the trumpet give an uncertain voice, who shall prepare himself for war?—I Corinthians 14: 8, American Revised Version.

THAT WE SHOULD be convicted by some among us of being largely deficient in our proclaimed field of endeavor is not surprising. That which is surprising is that we search for remedies without first ascertaining the cause, casually assuming that we know this. We have our goal, our philosophy (knowledge of general laws and principles pertaining to Zion) and devoted, often well trained and informed ministers. If we fail in making the first two an integral part of our lives and to further develop the third should this be regarded solely as a cause or a symptom?

There are undoubtedly reasons for much of our difficulty originating in natural causes and easily understood. Striving to understand some of these reasons might help point to the solution even though it may call for more searching collective and individual readjustment than any we have so far contemplated. If something can be developed that will bring to many of us an earnest conviction that much of our daily thinking and activity is at variance with what we profess to believe, we will be started toward solution of the problems under discussion.

In the period in which our first prophet undertook to assemble the Saints in Zion, the application of portions of our philosophy in contrast to that of the individual agricultural economy of the period could be easily understood. Simple

illustrations such as "the bundle of sticks" would serve nicely to illustrate the advantages of united effort in contrast to the individual, monotonous and often isolated economic effort of the time.

What has intervened to make the application of our philosophy today less obvious to the world in general and to diminish our own understanding of it? The answer could be, a number of things, more than space will permit us to discuss. However, two simple factors stand out above all else.

First: With the rise of the machine age and consequent mass production the emphasis of our economy has shifted from agriculture to industry. With this and the flood of radio and press propaganda the simple illustrations of yesterday are no longer so obvious to the casual observer or ourselves.

Second: The necessity of regathering the scattered Saints into a cohesive group while at the same time trying to live down public disapproval engendered by false doctrines broadcast in the name of the church and prophet consumed the time and energy of the Ministry of the Reorganization. It is only natural that the literature of this period should reflect this effort above all else.

From this time a body of splendid church literature has developed dealing with church history, organization and doctrine, yet dealing almost in a passing manner with Zion's philosophy and hardly troubling to contrast it with the philosophy current about us. With reference to "economics" we and our children are being vaguely indoctrinated with what is blatantly referred to as "The American Way of Life." Our church school is not equipped with a body of literature designed for this field or a core of teachers sufficiently indoc-

trinated to meet and offset this daily outpouring of propaganda. With the memory of persecution ever with it and the cloud of public misunderstanding ever present, it is only natural that the Reorganization should endeavor to pour itself into the most acceptable and honorable mold current in our social state. In this we have met with considerable success. We have attacked individual and some social sins in common with other religionists. We have striven to copy and improve the best in accepted forms of worship with a large measure of success.

Consequently, we find ourselves tolerated if not respected; permitted if not urged to take what appears to be a normal part in various phases of community life, social and political as well as economic. We have adjusted ourselves to society, ceasing to be an organization of struggle. In face of all this we would be vehement in denial, if charged, that we have made friends with the "Mammon of unrighteousness."

With the constantly increasing tempo of modern living and the rise of various "isms" our teaching is almost lost in the commotion and has, by comparison, become almost a dream that passes with the dawn of each succeeding day. All of this largely accounts for our complacent acceptance of our current economy, hardly realizing that it has within it the seeds of its own destruction. Many of us continue to accept it without endeavoring to challenge it in our daily thinking. Yes, even more, we fail to see that this economy requires challenging if we are to draw earnest and thinking people to us.

Have we justified within our group the statement that "the worst enemy the best has is the second best"? Has all this led us to a possibility that we might require the reminder given by our Lord to a class of people these things we ought to have done without overlooking others of more importance? Have we accomplished what we have while pouring ourselves into a social mode in which we will go down with this economy in which we live? Must we have "fellowship" with her sins and receive of her plagues? While claiming to have God's Holy Spirit resident among us only, should we not live a testimony of something more than complete satisfaction with what we have?

The necessity of supporting government and obeying laws stemming from our social state and the further urge to seek and support good men is easily understood. What is not so well understood is that this need not involve blind acceptance of the social structure itself. Is it possible for our trumpet to have "a certain voice" while our ener-

gies are spent supporting radical or conservative forces stemming from our present economy whose principles are frequently the antithesis of Latter Day Saint philosophy?

"Say nothing but repentance unto this generation." Repentance from what? Sin. Is not sin any act or condition, individual or social, separating people from God? How many of us are vitally conscious of all evil, social or individual? How are people to repent of evil they are not aware of except by the voice of warning? If those who might be expected to sound the warning are not conscious of evil how shall repentance be preached? Has evil been held before us for good for so long that the perception of the preachers has become dull?

Thus many of us find ourselves in the unenviable position of calling on people to come out of "Babylon" (apologies to Brother Koehler) without thoroughly understanding what it is we wish them to come out of, beside their current religious affiliations. Moreover we find ourselves unable to demonstrate just what we want them to come to outside of our regular services of worship. The world is not lacking in zealots calling on people to renounce allegiance to our present social order and honor only Jehovah. But since so many of us are not zealous the world is sadly lacking in anything that in any way exemplifies what is required in giving allegiance to "the kingdom of Heaven."

Are the developments of our age such that we are incapable of understanding them? Is the tempo of our time such that we lack the time and energy to develop an enlightened and trained ministry and a body of literature that will carry our philosophy to this generation in terms that can be understood? We shall certainly lack the time if we fail to evaluate properly the social economy in which we are living!

We must embody our philosophy in a body of co-operatively minded people willing to sacrifice and be sacrificed in order that this light might shine through their daily toil. Such co-operation can only arise from knowledge and inspiration. To achieve this we will be forced, in a measure, to alter the emphasis in our training and study and to bring almost an entirely new field of thought into our study material. We are forced to admit that the developments of our time have caught us off balance, however natural its cause may have been. Perhaps we should as well admit that, in the face of our philosophy, we do not have a large group of co-operatively minded people due to causes and lacks developing for generations and for which individual responsibility need not be assigned. In making this admission we

are also forced to admit that in and of our own efforts we are not likely to alter these conditions abruptly or quickly escape the effects.

What, then, is so urgent with reference to these lacks that they suddenly become uppermost in many minds? Why is it that some of our veterans and others are so deeply concerned? Simply this, the realization that our economy of "private enterprise" can not stand the strain of an immediate world conflict. Note closely what is here said. We are not saying that our nation will be defeated in war or our government violently overthrown; no, even worse! Let us repeat, our private enterprise economy can not stand the strain of another immediate world war. The effect of a change in our economy on our form of government under wartime conditions can be left to imagination; or can it?

If we accept this at face value the need for a change of attitudes on the part of a large portion of our people can be easily understood. But what avenue of relief will be sought before a large amount of improvement is noted? We will suggest a number of things that will likely lead to slow improvement but which in themselves will not fire the entire body with Zion's light.

There is a power resident within and among us capable of enlightening and inspiring when a sufficient number invoke it with prayer and fasting. Only by organized effort to invoke this power will forces of inspiration be released in sufficient volume to lead to anything approaching a general change in attitudes. God willing, we need an outpouring of the Holy Spirit. We may be confident that if we realize that we are faced with a collective lack and unitedly seek Divine inspiration it will not be withheld.

Since the Holy Spirit is both a means and the end by and for which we minister why not give it the privilege of working in and through us for these improvements we desire? In the ultimate it is our goal. Through it only we shall achieve that challenging power that will draw honest hearts to us. Because many of us are not alert we have not, as a group, sought this power and because we have not, perplexity is to be found, especially among our veterans. Why not?

We must come to see our church school as an instrument in developing a clear understanding of our philosophy and a fundamental knowledge of the technical structure of such groups we may desire to found in opening up the way toward our goal. The need of texts gathering together what inspiration has given of God's plan and a summary of the abundance of learning covering the field of co-operative endeavor should be clear.

This is a project that should be a "must" in our program. Texts can be developed suitable to all ages and leadership courses in these subjects established on the same basis now current in our educational department. That this will impose a burden beyond the present capacity of our educational department may be easily understood. But under expert supervision new blood can be brought in to this department.

EDITORIAL

(Continued from page 3.)

purpose, it will not have been in vain. There is the distant view of every person and his work, in which his greater contributions can be seen. And there is the little close-up view in which principally the faults are apparent. There is greatness and smallness in almost every person you know, and with whom you have to work. Your problem is not to forget the great virtues while you have to live close to the small eccentricities. Human nature is like the differing views of the city. It always contains the beautiful and the ugly, the good and the bad, the small and the great, the petty and the noble. When we are oppressed by the smallness of some detail, we must not forget to look up for the majestic view. It is to be found in every person, in every church, and in every social situation.

L. J. L.

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What We Shall Eat

A Moderate View

By Hazel Napier

In recent issues we have had two articles on the subject of diet in relation to the Standard Books of the church. One presented the case of the vegetarians, and the second the case of meat-eating. This article, prepared before the appearance of the other two, represents another view which should be of interest. Like the others, it represents the ideas of the author, and is not an official expression of church attitude. . . . We still lack an expression of the viewpoint of the standard medical schools and medical doctors of the country.—L.J.L.

AT THE BEGINNING of this article, I wish to say that I do not profess to be an expert on the subject of what we shall eat, which I approach from the viewpoint of logic and sound reasoning, using Scripture as my authority, rather than from actual scientific knowledge.

In the Bible, one of the first references to food is found in the second chapter of Genesis: "And out of the ground made I, the Lord God, to grow every tree naturally, that is pleasant to the sight of man. . . . And I, the Lord God, commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it."

Because of the above references to trees, it is assumed that such fruits as pears and peaches were the only food of our first parents. This is highly improbable. Special mention was made of the trees because two of them were of peculiar significance. Since Eden was a garden, not just an orchard, it must have contained vegetables of all kinds. With its wondrous foods, ornamental shrubs, and myriads of flowers, it was a place both of loveliness and utility.

During the millennial reign, the beauty and fruitfulness of Eden will be restored. Change in social, economic, and climactic conditions will make of the earth a veritable paradise. Drought and disease and crop failures with their resultant hunger will be a thing of the past. Ezekiel tells us in the thirty-sixth chapter: "I will save you from all uncleanness, and I will call for the corn, and will increase it, and lay no famine upon you and I will multiply the fruit of the tree and the increase of the field."

No longer will the housewife have to pay forty cents for a can of fruit, for "then shall every man sit under his own vine and fig tree." Man and beast shall return to a vegetarian diet, "for the lion shall eat straw like an ox" and "they shall not hurt nor destroy in all my holy mountains."

Because of the diet of our first parents and the future change in food habits, it is advocated that people in this age should live solely on raw fruit. Before anyone

accepts or teaches such a theory, the following facts should be considered:

First, we have lost Eden and are not yet in the millennium. It is doubtful that we have the identical fruits of the garden. Since Eden was the only perfect spot on earth, it naturally follows that the fruits and vegetables on the outside were inferior, competing as they did with thorns and thistles. This is the vegetation we have today. The time will come when there will be vines and trees that we do not have now. We read in Ezekiel 47: 12. "And by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit, and according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine."

Even if we did have the same kind of food eaten by Adam and Eve, we do not possess their physique, nor their leisure time. All they had to do was tend and dress the garden. To people of their perfect physical condition, this was mere child's play. Eve was not a mother of several children; nor was her time taken up with home, social, and church activities. Before the fall, Adam was not head of a family, nor elder of the church, forced to earn a livelihood and burdened with multitudinous pastoral duties. It might invite physical disaster for hard-working men and women of our time to attempt to live solely on raw fruits or raw vegetables.

Knowing the food best for man in this dispensation, God laid down the fundamentals of diet in the section of the Doctrine and Covenants known as the Word of Wisdom. In this we read: "And again verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof. All these to be used with prudence and thanksgiving. And yea, flesh also, of beasts and fowls of the air, the Lord hath ordained for the use of man, with thanksgiving, nevertheless, they are to be used sparingly; and it is pleasing unto me that

they should not be used only in times of winter, or of cold, or of famine. All grain is ordained for the use of man and of beasts, to be the staff of life."

"All grain is good for the food of man, as also, the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man." Notice that these foods were ordained for man's use; fruit of the vine, grain, and meat.

The question has been asked why such valuable foods as milk and honey were not mentioned in the above revelation. Some people will not eat them because of this. Others, who will not use milk and eggs because they are animal products, are inconsistent enough to eat honey, which is, they explain, a product of the flower. That is true, but it is processed by the body of the bee, which is certainly not a vegetable. Following the same line of reasoning, milk is another form of grass, which, if edible, would be a very good food, and eggs are a product of grain.

These protein foods contain amino acids which are as necessary as vitamins and minerals. Though there is no proof, there is evidence that one of these amino acids, found in eggs, milk, cheese, and organ meats, helps the mind to function properly. Whether this is true or not, the worth of these foods has long been established. One should think twice before entirely eliminating them because they are of animal nature. Angels did not refuse the milk, butter, and meat that Abraham served them (Genesis 18: 6 and 7).

The fruit of the vine would include the varieties of berries and fruit, leafy green and root vegetables, lentils, nuts, and the different sugars. Notice that prudence is advised in the use of these foods. It is unwise to eat too much sugar, too many starches, vegetables, such as potatoes, or too much raw fruit and vegetables at one time.

Grain, the "staff of life," is also essential in the diet. Though all grains were ordained for man, wheat is designated as the best for his use. This has been confirmed by research workers, who declare wheat to be almost a perfect food. Through testing, it has been revealed that people can live entirely on whole wheat for months. But the refined products of the grain, as well as polished rice and other denatured cereals, should be avoided, or better still, excluded from the diet. However, if one prepares an occasional dish of rice or macaroni, or a fine cake made with white flour and white sugar, he does not need to feel as if he should pull down the shades to eat it. Neither is it wrong to eat meat sparingly, in times of cold or winter. In spite of the clearness of the Lord's word on this subject, it is believed by some to be both a physi-

cal and moral wrong to eat meat. To prove this, they call attention to the supposed suffering of the animal, quote an isolated Scripture, and refer to the stories of Daniel and the Israelites in the wilderness.

By talking to men who have worked in packing houses, I have learned that the killing is done so quickly and humanely that the animal is not frightened and suffers little, if any pain. It is over, they say, in a twinkling of the eye. Physicians tell us that pain does not accompany instantaneous death. Meat is to be used with "thanksgiving," not with morbid awareness of suffering of the animal probably never even felt.

If it is wrong to eat chicken, beef, or mutton because of any possible suffering inflicted upon the animal, the same applies to fish. Yet, through his miracles, Jesus indorsed this food. Futhermore, after his Resurrection, he prepared bread and fish for his disciples and on one occasion ate a piece of fish and honeycomb. It is interesting to note the latter was recorded by Luke, the physician. Jesus ate these foods, some people say, to convince his disciples that he, indeed, had a body, but the bread alone could have accomplished this purpose.

Before his Crucifixion, Jesus ate the passover lamb. If it were wrong to eat meat, he would not have done so, especially in a religious ceremony or observance. One might say that in instituting the sacrament of the Lord's Supper, he did away with the eating of meat, but such a statement would be out of harmony with latter-day revelations.

From one of these revelations a Scripture is isolated to prove that it is wrong to eat meat. It might be best to quote the entire paragraph:

"And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife and they twain shall be one flesh and all this that the earth might answer the end of its creation: and that it might be filled with the measure of man according to his creation before the world was made. And whoso forbiddeth to abstain from meat, that man should not eat the same, is not ordained of God; for behold the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance, but it is not given that one man should possess that which is above another; wherefore the world lieth in sin; and woe be unto that man that sheddeth blood and wasteth flesh and hath no need."—Section 49: 3.

The last sentence is the one referred to by vegetarians, "People do not need meat," they say, "therefore it is wrong to eat it." Now let us look at this in a

logical way. If a man had no need of meat for food, why did God ordain it for that purpose? "To be eaten in times of famine," one might answer, but is this the only time designated in the Word of Wisdom? "It is pleasing unto me," saith the Lord, "that they should not be used only in times of winter, or of cold, or famine." Since the degree of cold was not specified, in quoting the Scripture, some interpolate the words *extreme* or *bitter*.

No man has the right to add to or take from the Word of God. Deuteronomy 4: 2, "Ye shall not add to the word which I command you, neither shall ye diminish aught from it." And again in Revelation 22: 18, 19, "If any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Interpreted in connection with the whole, the Scripture in question undoubtedly refers to the needless and wanton destruction of animals, such as has occurred in the history of our country. A hundred years ago, the forests abounded with them. Sometimes men hunted for the questionable thrill of it, leaving the body to lie where it had fallen. Hundreds upon hundreds of buffalo were slaughtered, not for food, but for gain, their flesh left to waste upon the plains. Seals were also subjected to man's greed and cruelty. The carrier pigeon became extinct. Many an animal died simply because someone had an itching trigger finger. Game laws had to be passed to protect the creatures of the woods and fields from man's folly. According to the Word of Wisdom, these wild animals are not to be used, except in times of famine and excess hunger.

When you read the foregoing revelation, did you notice that marriage and the eating of meat are classed together? Is this not significant? Both pertain to this life. Both will be done away with, but it is not for us to set the time. Since they were placed in the same category, is it not reasonable to believe that it is as wrong to command to abstain from meat as to forbid to marry?

Paul has some definite and emphatic things to say on this subject. The similarity between his words and those of the Lord's proves that he was divinely motivated when he wrote, "Now, the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron, forbidding to marry and command-

ing to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—I Timothy 1: 3.

The remark has been made that Paul's views on meat-eating were in direct opposition to those of Daniel. But let us consider. The belief that Daniel was a strict vegetarian is based on assumption. He may or may not have been. The record does not say that he thought it wrong for people to eat meat. He objected to the king's wine and rich food. For ten days Daniel and his companions lived on pulse and water. If he had planned to show up the indigestible quality of the king's food, he could have chosen no better method, for at the end of the specified time, he and his three companions were fairer and fatter than the ones who had eaten at Nebuchadnezzar's tables. The details of Daniel's diet are not given. Of one thing we can be sure: as wise as he was, he selected all the foods requisite for health and strength.

To me, the lesson contained herein is not the value of a meatless diet, but of simple, wholesome foods in contrast to rich ones, such as were served on the king's table. Meager meals of herbs are preferable to those composed chiefly of protein, starch, and fat. People eat too many of these foods. Even Saints eat too much meat, which is not in keeping with the Word of Wisdom. Some people, like the Israelites in the wilderness, have an inordinate desire for the flesh pots. Scorning the simple manna of food, they overload their stomachs with meats, rich gravies, pastries, fried foods, and vegetables dripping with grease and salted and peppered with a lavish hand. Like the Israelites, they suffer physically and often spiritually.

The story of the Israelites is sometimes told incorrectly. As a result, some believe that after a month's gorging on quail, these people sickened and died. Such is not the case. "While the flesh was yet between their teeth, ere it was chewed," the plague struck them. It was not the effect of eating meat that killed them, but their lust. If it is wrong for us to eat meat because they lusted for it, it is wrong to eat melons, cucumbers, leeks, onions, and garlic (Numbers 11: 5).

The antithesis to the above story is found in the Book of Mormon. In the wilderness, Lehi and his family lived entirely on raw meat, which the Lord made sweet to their taste. On this food the women grew strong as men. If the stories of Daniel and the Israelites are proof of the wrongness of eating meat, following the same line of reasoning, the

story of Lehi and his family is proof of the rightness of eating it.

From the story of Lehi, we can derive a needful and timely lesson: We should not be too concerned about diet. If we do the best we can with what we have, using common sense plus the Word of Wisdom in determining our diet, the blessing pronounced upon it will supply any deficiency. Although everyone should know the essentials of diet, there is no need to fret and worry over what should or should not be eaten, reading a lot of books that may lead to confusion. Food specialists and dietitians disagree. As one woman so aptly expressed it, "Some of the things they advocate are ridiculous to the extreme." For example, here comes one with the theory that protein and starch should not be eaten at the same meal. If this were true, we could not eat the whole grain of wheat. Anyone who says we should avoid wheat and should never eat meat has wittingly placed himself above God, who ordained these foods for our use. Wrong in one thing, he may be wrong in another. By following the instructions of such a dietitian, one places his health in jeopardy. After all, our prime consideration should be righteousness, not food. This was the teaching of Jesus. We read in Matthew 6: 25, 28, and in Mark 7: 15, 16, "Therefore take no thought, saying, what shall we eat? or what shall we drink? nor where withal shall we be clothed? Why is it ye murmur among yourselves saying, we cannot obey the words because we have not all these things, and seek to excuse yourselves, saying that, after all these things do the Gentiles seek. Behold I say unto you, that your Heavenly Father knoweth that ye have need of all these things. Wherefore seek not the things of this world; but seek ye first to build up this kingdom of God and establish his righteousness and all these things shall be added unto you." "There is nothing from without that entering into a man, can defile him, which is food; but the things which come out of him; those are they that defile a man, that proceedeth forth out of the heart."

Celestial glory is not contingent upon any kind of diet, but upon the purity of our hearts and the righteousness of our lives.

Addresses Wanted

I think it would be a good idea for those who request prayers to give their street and house numbers, or post office box number. I write to many Saints, and I have had letters returned because of insufficient address. Boyd Johnson, Amherst, Nova Scotia

What Type of Fruit

Are YOU Bearing?

By BERNIE FLEEHARTY

The author is well remembered as a student leader at Graceland College, and her many friends will welcome this contribution. At present she is engaged in professional work in Independence, and is identified with the Fellowship Class of Stone Church.

FOR THE PAST FEW WEEKS we have been making self-observations as to the separate fruits of the spirit in our mid-week devotion services. This stimulation has caused me to analyze more carefully the phrase "fruits of the spirit." Thus, in my deliberate meditations the thought has recurred to me how like the growth of a fruit tree our lives really are. In the beginning, nature, or God if you prefer to call it that, has provided in its fundamental laws of the universe the inevitable principle of growth and development. Growth, then, is an innate factor of both plant and animal and is governed, therefore, by the principles of the universe.

If growth is understood in this light, we then find that it no longer presents itself to us as a mysterious thing, but rather as a natural, easy, and inevitable principle of God. The mere failure to recognize this fact does not defy the principles of God's creation, nor does it stop growth. Beautiful flower gardens are menaced by the growth of unsightly weeds. Both the flowers and the weeds, however, grow because God instituted growth, without partiality, as a part of his universe, and because he set in his universe the sun, the rain, the soil elements, and other requirements to aid in this development. By the same process is governed the growth of children and adults, noblemen and criminals, delinquents and social contributors, as well as men of integrity and thieves. They differ only in their growth in the form which this growth takes which is conditioned by the constituents of their make-up.

An apple seed is planted. It may fall in fertile soil, absorb moisture and food from the air and ground, swell, burst, and spring forth from the ground. Its reception to its new life is the light and sunshine which enables it to continue its growth and to send forth its fruit to the world. Or, the seed may fall in hard, dry soil which is lacking in its chemical makeup and fail to burst forth in foliage. Nevertheless, the principle of growth and of struggle for life is there. Between the time the seed is planted in the unkept soil and the time it withers and dies, the process of growth is in operation. This is apparent in life itself.

An individual is born into the loving care of parents and of God who nurture,

and protect him. That individual represents power, just as the seed in fertile soil does. His potentialities are limited only by the type of environment which is his, either by choice or by fate. When that child reaches the age of accountability, he is baptized and confirmed. God, then, sends an additional strength to comfort and protect him. This spirit is comparable to the sunshine which enables the apple sprout to grow and bear fruit. As the sprout grows and develops, there may be things which come uninvited into the realm of its growth. Gales of wind may threaten the stature of its growth. Excessive or inadequate sun or rain may stunt its growth and development. It may be trampled by animals who thoughtlessly disregard it. Small pieces of this carefully assimilated piece of nature may be broken from its source of life and lost. But if the roots have been firmly grounded, the plant will draw from its reserves and will continue its growth according to the quantity and quality of its reserve.

I have seen man blown about by every wind of doctrine. I have observed intemperance in man, and, furthermore, I have seen him trampled by the thoughtlessness of others; and having been shut off from the source of life, he has died a spiritual death. I have made other observations in regard to these men. Some have had the faith necessary to withstand the destroyers of their spirit. Others have wilted and become unlovely and useless because they have failed to recognize the plan of God.

We are told that life in any form is active. In the tree there is a constant breaking down of protoplasm and the building up of new. There is the incomprehensible program pertaining to the assimilation of food which is constantly taking place in growth. Man's spirit grows, also, in a like manner. There must be a constant intake and expulsion of ideas, thoughts, experiments, social contacts, concessions, apologies, contributions, etc. And, thus, we grow. The growth which takes place, however, is not without regard to the *type* of mental and physical activity, because this activity is the seed which produces after its own kind. The sprout, in the process of time, continues to grow until eventually we no

longer identify it among the sprout family, but are forced by its very nature to recognize it as a small tree. Have you not known persons who compel you by their nature to recognize them not as a mere individual, but as a Christian, as a steward of God, and as a contributor to the society in which you live. As one, being thus recognized, continues to grow, there comes to him the convictions of experiences. This may be likened to the bark which forms around the tree. Its purpose is protection and strength.

Having observed the principles of growth, development, and of time, having withstood the winds and the tests of life, and having absorbed certain elements and experiences, man, like the apple tree, may bring forth a beautiful blossom. This again is the natural consequence. It is not miraculous, it is only exemplifying other principles of the universe which God set there in the beginning; that of orderliness, potentiality, and of purpose. The beauty of this blossom may vary as may the stature of the tree and the personality and character of man. Nevertheless, from this apple blossom there is sure to be developed, not a pear or an orange, but an apple, because that is the purpose of the blossom, and because before the blossom took form there was assimilated apple-making constituents. Each tree must develop fruit after its own kind, and in line with its own purpose. Even so with human beings. Therefore, can we not see how imperative it is for us to have a clearly established, constructive purpose in life? Some apple trees may produce large, lovely, red, delicious fruit whose versatility enables it to be used in many ways and in many situations. It may be used in a salad or a pie. It may be baked or fried. Or, it may even be used as a delightful, beautiful centerpiece. Other trees may bring forth small, unlovely, ill-shaped, wormy apples whose nature and imperfections may limit their use to apple butter. But the fruit will be there. And in the lives of men and women there will be fruit, for that is the purpose of man. Therefore, the concern of every interested and thinking individual today is not the bringing forth of fruit. That is God's promise to us as he set in his universe the laws of growth, development, potentiality, variety, purpose, etc. But rather our concern should be the precision by which we align ourselves with those principles which in turn will determine the *type* of fruit which we bear. It is not hard to find apple butter individuals who will contribute to their own home, to their own community, to their own church, and to their own country as long as it is conveniently arranged for them to do so. But many have suggested the lack of eager individuals who will volunteer to

create, with God, such a contagious personality and character whose services and nature will offer to the world a carefully assimilated, methodical life comparable to the decorative apple. Or, in other words, an individual whose imperfections are so minute as to qualify him for the highest classification, even that of the celestial glory. After the apple tree has

produced its fruit and has given its contribution to the season, it takes on the appearance of death. In its expectancy and faith, however, it bursts forth anew in the warm sunshine of a new season with a new purpose. This time in all its previous majesty, beauty, and power, but still after its own kind. Is this not comparable to our belief in the resurrection?

The Church as a Social and Religious Center

By Alfred W. Smith

I read with interest the challenge by Brother Elbert Dempsey, Jr. I appreciate his feeling, for I, too, have spent the past three years in the Army.

It would be well if the individual branches would apply this challenge to themselves. During the last sixteen months, I have been confined to various army hospitals, and as often as possible I have attended services at branches near by. *I have come to feel that we should make our church the center of our social as well as religious activities.* Certainly the world does not offer us a worth-while program for recreation. Out of a specific program for all our people should come material for inspired leadership. We must build our own social life around our ideals and philosophy of life.

There is a crying need in many small branches for planned services. The last-minute selections of songs and spur-of-the-moment prayers are out of date. Our services must be well-organized if we are to appeal to people who are learning precision and efficiency in our schools and businesses.

Not long ago we visited a branch where the morning adult class time was devoted to drafting a letter to the Presidency, asking why more wasn't being done about the establishment of Zion. In the arguments and flurries of temper, it was brought out that only about ten per cent of that membership were tithe-payers. To me it was obvious why that branch wasn't establishing Zion.

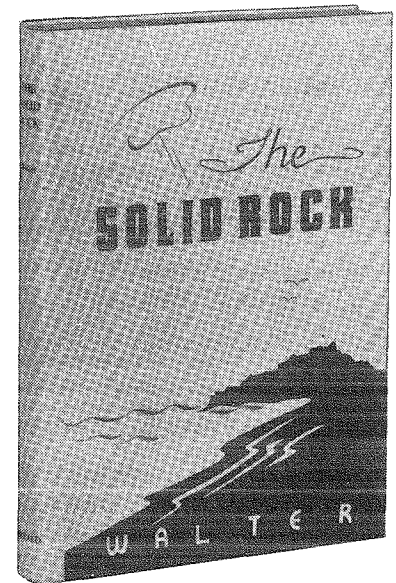
A few days ago I had a copy of Elbert A. Smith's *A Study in Prophecy* on my bed table. A chaplain visiting the men in the ward noticed the book and after talking to several of my neighbors came to my bed. He inquired about the book, but when I attempted to show it to him and tell him about it, he walked off, leaving me to talk to myself. The church has a long way to go before the gospel will be preached to every kindred tongue and people. However, there is a spiritual awakening in process throughout our church. It will come to all who are willing to lend an ear and listen to the still, small voice as it administers to us. But we must make every effort possible. I have noticed in prayer meetings that too often those who can assume comfortable

positions bending forward, instead of kneeling, never fail to ask God for many blessings.

The church is taking a big step in the right direction by calling in the missionary arm of the church for special instruction. Out of this will come the nucleus of revitalized men who will help us kindle the fires bigger and brighter in our branches. From rejuvenated branches will come more young people with a zeal for the building of the kingdom.

The world today is calling for a demonstration of what a truly God-conscious and devoted people can do for humanity. Are we going to be able to answer that call?

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Worship Suggestions for December

By Leola LeLone Sheppard and Thelona D. Stevens

Theme for the Month:

REJOICING IN JESUS

December 1, 1946

Theme: JESUS AS THE WAY.

Call to Worship:

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."—John 14: 5, 6.

Hymn: "Lead on, King Eternal," *Saints' Hymnal*, 181.

Prayer

Scripture Reading:

"And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel; Wherefore ye must bow down before him, and worship him with all your might, mind and strength, and your whole soul."—2 Nephi 11: 55, 56.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And when I go, I will prepare a place for you, and come again, and receive you unto myself; and where I am, ye may be also."—John 14: 2, 3, Inspired Version.

"And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God."—2 Nephi 13: 31.

"And I will prepare the way before you, if it so be that ye shall keep my commandments."—1 Nephi 5: 78.

Solo or Chorus: "Jesus Is the Light, the Way," *Zion's Praises*, 77.

Challenge:

To every man there openeth
A way, and ways, and a way
And the high soul climbs the high way
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low
And every man decideth
The way his soul shall go.

—John Oxenham.

Talk:

Jesus said to Thomas, "I am the way." No man cometh to the Father except through Jesus. Jesus is the way; if we walk therein we cannot go astray. Jesus was a man of strength and power as well as a man of peace and love. He will help us in every walk of life. In time of sorrow when we need comfort, in time of trial when we need strength and courage. There is no time in our lives that we need to look to any other source.

Give us a virile Christ for these rough days!
You painters, sculptors, show the warrior bold;
And you who turn mere words to gleaming gold,

Too long your lips have sounded in the praise
Of patience and humility. Our ways
Have parted with the quietude of old;
We need a man of strength with us to hold
The very breach of Death without amaze.

Did he not scourge from temple courts the thieves?

And make the arch-fiend's self again to fall?
And blast the fig tree that was only leaves?
And still the raging tumult of the seas?
Did he not bear the greatest pain of all
Silent, upon the cross of Calvary?

—Rex Boundy.

Look only to Jesus to find the way to happiness, strength, and your soul salvation, for Jesus said, "I am the Way."

December 8, 1946

Theme: JESUS AS THE LIFE

Call to Worship:

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."—John 6: 35.

Hymn: "My Jesus, I Love Thee," *Saints' Hymnal*, 12.

Prayer

Scripture Reading:

"... my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then they said unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life. . . . For I came down from heaven, not to do mine own will, but the will of him that sent me. . . . I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up in the resurrection of the just at the last day."—John 32-54.

Hymn: "Break Thou the Bread of Life," *Saints' Hymnal*, 70.

Talk:

The only way to live is to eat the bread of life. Jesus said, "Blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost."—Matthew 5: 8, Inspired Version. There is never any lack if we look to Jesus. The trouble is, too few of us look. We are satisfied not to be filled. Too many of us are spiritual anemics. We need a good square meal of spiritual food. We need a greater desire to grow in the stature and likeness of Christ. Those who truly seek God and come in through the door of his kingdom, are heirs of the promise to be filled with the Holy Comforter Jesus promised. When we worthily partake of the sacred emblems at the Lord's Supper, the promise is that we shall be given strength to keep our covenant, and to grow more Christlike.

Reading:

I am the bread of life.
Eat and be filled,
That you may have the strength
Never to yield
To any lesser thing
Than good and right.

I am life's fountain.
I am the light.
If you do hunger,

Eat of the bread
That giveth light and life;
From Jesus be fed.

—Leola Sheppard.

December 15, 1946

Theme: JESUS AS THE LIGHT

Call to Worship:

"Then spake Jesus again unto them saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John 8: 12.

Hymn: "Walk in the Light," *Saints' Hymnal*, 320.

Scripture Readings:

"I am the true light that lighteth every man that cometh into the world; And I am in the Father and the Father in me, and the Father and I are one."—Doctrine and Covenants 90: 1.

"And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things; which giveth life to all things; which is the law by which all things are governed."—*Ibid.*, 85: 3.

"Behold, I am Jesus Christ, of whom the prophets testified should come into the world: And behold, I am the light and life of the world."—3 Nephi 5: 11, 12.

Talk:

Jesus said to the people: "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."—John 12: 35, 36. Also he said, "I give unto you to be the light of the world."—Matthew 5: 16, Inspired Version. Are we living up to our privileges and also to God's expectations of us? Are we the "children of light"—"the light of the world"? When we open our hearts to him, his light shines in to show us the way. When we close our hearts, we shut out the light and walk in darkness. We are under condemnation before God when we do not live up to the privileges which are ours, for John wrote, "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."—John 3: 19. Are we guilty along with the world of perceiving not the light of Christ? If the light of Christ shines in us, it is like "a city that is set on a hill" which "cannot be hid." The world should see Jesus through us.

Reading:

MIRRORS

Each son of man a mirror is,
His life an image of
His concept of that Mighty One
Who ruleth from above.

And God is searching constantly;
He looks in all he finds,
But each reflects a different face
And many different minds.

God does not want an image that
Is blurred or weak or dim;
He seeks clean lives and perfect ones
That truly mirror him.

He wants no distortions queer,
And darkness not at all,
Nor can he use a glass that's cracked
Or broken from a fall!

But when he finds a mirror fine,
That's clean and bright and fair,

He holds it up that all might see
His face reflected there.
—Dorothy Wells.

Hymn: "'Tis a Glorious Thing to Be in the
Light," *Saints' Hymnal*, 410.

December 22, 1946

Theme: JESUS AS THE TRUTH

Call to Worship:

Once long ago, a little babe was born in
Bethlehem,
A stable was his room; a manger piled with
hay, his crib;
The Christmas lights—the glory shining down
on Judah's hill;
The carollers—the charming angels of the
Lord.

The Wise Men came from far
To lay their gifts beneath those baby hands;
Gold—for he shall reign a King within the
hearts of men,
His kingdom flatters neither wealth nor birth,
Nor stay at any boundary line;
Frankincense—for here before them was the
great High Priest;
And myrrh—oh, strange, prophetic insight that
foresaw
The pain and suffering of his earthly life.

And humble shepherds worshiped beside that
lowly bed,
For His days shall be spent with men of com-
mon clay—
Men of the field and sea and town and mart,
Who still had need to know the majesty of
man.

Today we tell again this story never old,
Oh, may it's telling burn into the hearts of
men;
And we—we sense again the greatness of our
task
Because, once long ago, a little babe was born
in Bethlehem.
—Walter N. Johnson.

Hymn: "O Little Town of Bethlehem," *Saints'
Hymnal*, 144.

Prayer

Scripture Reading:

Luke 2: 1-21, Inspired Version.

Talk:

"For the law was given through Moses, but
life and truth came through Jesus Christ."—
John 1: 17, Inspired Version. Jesus was born
in Bethlehem of humble parents. He grew up
with men; he walked and talked with every
man who would listen to him. Thus we came
to know him. He is truth, truth that will last
always, for truth is without beginning or end.
Thus the Christmas story will be retold until
the end of the world, but truth will not die.
Jesus said, "Ye shall know the truth, and the
truth shall make you free." Jesus was born
into the world that we might know the truth
and be made free. Jesus is the truth; learn
of him, believe on him, accept him. King
Herod was afraid of the truth, but we should
ever be happy that Jesus was sent to us as the
way, the truth, and the life.

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
Oh, come to us, abide with us,
Our Lord Immanuel!
—*Saints' Hymnal*, 144.

Hymn: "Oh, Come, Let Us Adore Him,"
Saints' Hymnal, 145.

December 29, 1946

Theme: I WILL FOLLOW JESUS

Call to Worship:

I heard him call "Come follow."
That was all.
My gold grew dim;
My soul went after him.
Who would not answer
When he calls?

Hymn: "Saviour, I Follow On," *Saints'
Hymnal*, 268.

Prayer

Scripture Reading:

"Fear not, little children, for you are mine,
and I have overcome the world, and you are
of them that my Father hath given me; and
none of them that my Father hath given me
shall be lost; and the Father and I are one;
I am in the Father and the Father in me;
and inasmuch as ye have received me, ye are
in me, and I in you; wherefore I am in your
midst; and I am the good Shepherd (and the
stone of Israel: he that buildeth upon this
rock shall never fall), and the day cometh that
you shall hear my voice and see me, and know
that I am. Watch, therefore, that ye may be
ready. Even so. Amen."—*Doctrine and Covenants* 50: 8.

Talk:

"Then said Jesus unto his disciples, If any
man will come after me, let him deny himself,
and take up his cross and follow me."—*Mat-
thew* 16: 25, Inspired Version; 16: 24, King
James. Many times Jesus said "follow me."
He is still asking us today to follow him.
Have you heard him call? He does not
promise that the way will always be smooth.
He said, "take up your cross." He told his
disciples that for a man to take up his cross
was to deny himself all ungodliness, every
worldly lust, and to keep his commandments.
And though, like Jesus, we carry a cross, and
the way is not always easy, Jesus promised,
"Peace I leave with you, my peace I give unto
you; not as the world giveth, give I unto you."
—*John* 14: 27. Jesus is a good shepherd,
gently leading his sheep. He said, "My sheep
hear my voice; and I know them, and they
follow me; and I give unto them eternal life;
and they shall never perish, neither any man
pluck them out of my hand."—*John* 10: 27, 28.
Let us say with fervent meaning, "I will
follow Jesus."

God hath not promised
Skies always blue,
Flower strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God hath promised
Strength for the day,
Rest from labor;
Light for the way,
Grace for the trials,
Help from above;
Unfading sympathy,
Undying love.

—Selected.

Hymn: "Tenderly, Tenderly, Lead Thou Me
On," *Saints' Hymnal*, 267.

Notice to Church School Workers

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ADVENTURES IN LATTER DAY SAINTISM

Playlet and Discussion

By Mary B. Hill

This is another in a series of supplementary program helps prepared by the author, who is Zion's League leader of Hamilton, Ontario, for use with the book, "Does It Make Any Difference?"

Four young people are seated at a table, with a Bible, Book of Mormon, and Doctrine and Covenants open in front of them. Jean and Arthur are Latter Day Saints, Ruth and Paul are not. The conversation has turned into a religious discussion.

Ruth: Well, of course I've heard of the Latter Day Saint church, but I've never bothered to look into it. I don't believe it makes any difference what church you belong to anyway.

Paul: I don't think so either. I know we don't all worship in the same way, but we're all aiming in the same direction, and hope to get to the same place when we die.

Arthur: Oh? Well, just in what direction are all Christian denominations aiming?

Ruth: You mean to say you don't know?

Arthur: Maybe not, at least I'm not too clear about it.

Ruth: I thought you were a good church man!

Arthur: Don't judge me too fast, Ruth. But Paul, you haven't answered my question.

Paul: What? Oh—yes—well—uh!—you know that as well as I do. We're all trying to be good, and—well—we're hoping to go to heaven, aren't we?

Ruth: Yes, and if we go to church every Sunday, and believe that Christ died for us, that's all that's necessary.

Jean: I disagree with you there, Ruth.

Ruth: In what way?

Jean: I believe there's more to it than that. I believe that a person's religion should become his way of life, interwoven into every thought, motive, and action.

Paul: But that's impossible. I don't see how that attitude will ever get you anywhere. You can't go around with a long face talking religion all the time. Besides, in this day and age it's every man for himself.

Arthur: That's just the trouble, Paul, it does seem as though it's every man for himself. But Jean didn't mean that religion was a way of life in the way you meant it. Our church believes that man's concern should not be for himself, but for others. We believe that God meant it this way, and has been trying to get men to follow his pattern for many ages.

Ruth: Oh, yes, we know that Jesus taught "thou shalt love thy neighbor as thyself."

Jean: Yes, he did. But glancing over history proves to us that although a form of Christianity has been accepted in a large part of the world for centuries, and men have believed that Christ lived and died for us, men have not loved their neighbors as themselves, but have increasingly ignored the welfare of others till we have one war after another and each increasingly deadly. Paul just said that "nowadays it was every man for himself," yet you just said that men ought to love their

neighbors. To my mind it is quite evident that the trouble with Christianity today is that it doesn't practice what it preaches.

Paul: Maybe so, but we have to make our own way in the world and support ourselves, and it seems to be the survival of the fittest. How can I help it, if I am forced to scramble for myself? Nobody's going to help me, that's certain. I think that's the way with nations, there's a certain amount of wealth to be had, trade, land, and so on, and the one that can grab the most gets the biggest prize.

Arthur: Should it be like that? Would Christ condone either individuals or nations for this attitude?

Paul: Perhaps not, but how can we help it? We have the Bible, all Christendom believes in it, and many of the countries fighting against each other go into battle quoting it. What's the remedy?

Jean: The remedy lies in two things, the re-establishment of direct contact with God, or revelation, and the establishment of the kingdom of God on earth.

Ruth: Whew! You don't bite off much, do you? Who ever heard tell of direct contact with God, outside of the Bible—and as for the kingdom of God, that's already here.

Arthur: What do you mean, Ruth, "already here"?

Ruth: Why, in the invisible church; or, to put it into simple English, it is made up of all the people in every church who believe in Christ.

Arthur: Do you think that the kingdom of God can be made of people who have dozens of different interpretations of the Bible, even to the extent of persecution and war? Christ said, "I come to bring peace not a sword." Can differences of opinion, fundamental and deep-rooted as many of them are, bring unity?

The Apostle Paul said in Ephesians 4: 5: "One faith, one hope, one baptism." In I Corinthians 12: 13, we read, "By one Spirit we are baptized into one body," and in the 20th verse, "But now are they many members, yet one body." He goes on to explain how, although the members perform different functions, that each function is necessary to the health of the body, and if one limb were cut off, the body would be impaired. The body mentioned here is a physical one, but just as it has many necessary parts, "and all members have not the same office," so the body of Christ, to which it is compared (I Cor. 12: 12), must have a definite form, with members performing various specified and necessary functions. How could an "invisible" church, with members believing and practicing what they like, working in many cases at direct variance with each other, be like a smoothly-running, healthy, complete individual?

Ruth: Why, I never thought of it that way before, in fact I didn't know the Bible said that.

Paul: But I thought we were discussing Christianity's failure to solve our problems. I can't see that discussing whether the church of Christ is visible or invisible makes any difference.

Jean: Well, if the church is a visible one, or one body of people, don't you think it would have a definite set of harmonizing beliefs?

Paul: Yes.

Jean: And if it was inspired by God, and in direct contact with him, would its teachings be wrong?

Paul: No.

Jean: If its teachings were right, and it was made up of a group of people dedicated to

carrying out those teachings, would they not be in a better position, and constitute a much stronger force, than a group of people at odds with each other in beliefs and practices?

Paul: I would think so, the old saying says, "united we stick, divided we're stuck."

Jean: That's it. I think that is why Christianity is so impotent today. It cannot carry out its teachings effectively as it stands. You asked, "What's the remedy?" a little while ago. Well, I'd like to repeat that part of that remedy is in re-establishing contact with God.

Ruth: I pray to God, and I'm sure he hears me.

Arthur: Yes, I'm sure he does, Ruth. God hears honest souls everywhere, but worthy desires and ideals cannot avail much unless there is agreement and a united determined effort by a body large enough to accomplish these aims. We see that Christ's church would be more effective as a body of people, and it is Biblical to be such, but where would the value be if that body were as much at sea as the rest of Christianity? What would it teach and practice? If the Bible were authority enough, we'd have no confusion or doctrinal questions today.

Ruth: Yes, that's true. I'm sure I don't know definitely which church is right, and what's more, I've been secretly of the opinion no one else does.

Arthur: That's where divine revelation comes in. In 1830 a young boy named Joseph Smith felt exactly as you did, and decided to ask God which church in his neighborhood he should join. Some of his family favored one church, he favored another, but all claimed to be the way of salvation. Two personages appeared to him, and he was told to join none of them, as their doctrines were not those of God. From time to time after that he was visited by divine personages, and gradually the doctrine of Christ, in its original purity, was revealed to him.

Paul: Why, I never heard of such a thing. I always thought angels and things only appeared in the Bible (*thoughtfully*) but after all, would God neglect this day and age entirely?

Arthur: No, and he didn't. The church, as outlined by God to Joseph Smith was established in 1830, and has never lost contact with Him. In our church today we have the gifts as outlined by Paul in many places in the Bible, and through the present head of our church, Israel A. Smith, whom we call "Prophet, Seer, and Revelator," the will of God is revealed to the church.

Paul: Well, that's really something. But what's that got to do with the present world conditions?

Jean: Well, among other things, God has given us explicit instructions for the setting up of his kingdom on earth, or Zion, as it is called.

Ruth: The kingdom of God on earth?

Jean: Yes, it is not God's plan that there should be economic injustice, that "every man should be for himself," as you said, Paul. Christ meant what he said when he gave the great commandment that men should "Love the Lord their God with all their soul, mind, and strength and their neighbor as themselves," but because of the sinfulness of men, and the departure of Christianity from the original doctrine of Christ, men lost contact with God, and Christianity lost its value as a cure for the evils of the world, to a great extent. Indeed, for a time it was the perpetrator of many grievous ills.

Paul: That's right, there are a lot of pages in history that the Christian church would like to blot out. And your church proposes to correct these ills?

Arthur: Our church has the plan for doing so, revealed by God himself. A community will be set up, in fact is in the process of being set up now, where people will work for the community, where what they have will be a stewardship only, where the worthy poor will be cared for, and all will have their just needs and wants. There will be no thought of what the individual will get out of it, rather the thought will be "what will best serve the interests of all?" To that end doctors, teachers, manufacturers, farmers, musicians, and all others will work, and all factories, stores, etc., will be co-operatively owned. In time, the Bible says that the nations shall go up to Zion and learn of her ways.

Paul: I had no idea there was a church with such a plan in existence. But will this work? Will it ever get into operation, because goodness knows if ever we needed such an economic plan, we need it now, with the nations crying out for the "new order," and no one able to bring it to pass, seemingly.

Jean: Yes, Paul, it will work. It has worked before. Twice, at least, this plan has been in operation for about two hundred years, till the people began to forget God again. Satan has frustrated the purposes of God several times, but God has said that this time it will be established, and nothing can stop it.

Ruth: When was it in operation before?

Jean: During the time of Enoch, in the Old Testament days, and on this continent by the Nephites.

Ruth: This continent! Goodness sakes, I see where you and I are really going to have a discussion some night. Columbus and all that stuff's my dish. But how do you both figure in this Zion business? Are you going to go there, or anything?

Arthur: That's what Jean meant when she said that a person's religion should become a part of his life. You see, Ruth, Jean and I are looking forward with longing to the day when we will be in Zion. We are helping all we can now in our own branch work, also by keeping our financial records as the church has required, and paying what the Lord has commanded as his portion, a tithe, or a tenth of our surplus income. We are preparing to take our places, too, in the active work of Zion. Jean is studying to be a nurse, and I am planning to attend our church college, Graceland, in hopes of helping out in the priesthood work of our church, as well as becoming a teacher.

Ruth: Oh, (*groan*) and I thought religion was only going to church on Sunday!

Paul: If I could have the faith you both have, and really see some hope in all this present-day entanglement, I'd be the happiest man alive. I'd work, plan, study, and bend all my energies toward carrying it out.

Jean: You can have this hope and faith, Paul, if you will study and ask God to help you understand his will.

Ruth: (*She and Paul rise from table and start toward door*) May we come over another night and discuss all this some more? It's the most interesting thing I ever heard.

Arthur: You certainly may, any time you want to.

Ruth: It surely makes a difference what church you belong to! In your church it makes a difference in the way the individual plans and lives his whole life.

Paul: And the nature and mission of your church will make a difference in the ways of nations. It isn't just another Christian sect, but as you said, Jean, it is a way of life. God's way of life to men.

The Church and Its Young People

A Challenge From Santa Monica

By HARRIET JORDAN GLAZE

Several hundred women from all parts of Los Angeles county packed the large auditorium. They listened eagerly to the small, vivacious speaker, although hers was the last of a long list of speeches, and it was already past lunch time.

The occasion was the fall conference of the first district of the California Congress of Parents and Teachers, and the speaker was Mrs. Rollin Brown, president of the state organization. Her theme was a request that more be done for children in the coming year. But the high light of the speech was the challenge she issued, through those present, to the churches of America. It was a three-fold challenge.

1. Why don't you enter more into the life of the community?
2. Why do your pastors not spend more time with the young people?
3. Why don't you give more consideration to the children's and young people's quarters in the church?

Her challenge, of course, was directed to all churches. But if the Reorganized Church of Jesus Christ of Latter Day Saints has the destiny we believe it has, this was most truly a challenge to us. It was a crying out to us to save the children from being led along the same paths their elders have taken to war and other human sufferings.

Let us look at each one of her points separately. First—enter more into the life of the community. Why? In trying to keep ourselves uncontaminated by the world, have we held ourselves too much aloof? Christ didn't build himself a nice white church building and wait inside for people to come to him. He didn't even just send out missionaries to bring others to him. He went out into *every place* where there were people. He entered into whatever they were doing. He walked with the traveler, talked with the philosopher, fished with the fisherman, and so forth. Then he gave them his message in the way that *helped their special need*. Do we do likewise? Or are we so busy keeping the machinery of our own little branch or group running, that we have no time for mingling with our fellow men?

Pastors spend more time with the young people? How? Our pastors' schedules are already so brimming that one more activity would be the drop that spilled the cup. All right then, if we older ones have loaded down our "best men" with our own problems, take some of them back on our own shoulders. See to it some way that the youth within the church has the leadership it needs to find

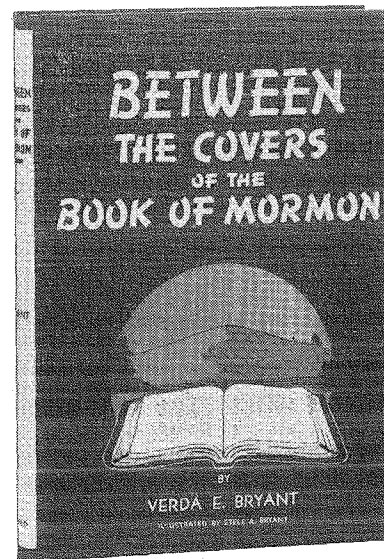
the satisfying way of life. Then there will be some hope that the youth outside the church will also see the signposts and find that right way also.

And finally—give more thought to youth's quarters in the church? Both why and how to this point. Why? Because children turn to beauty as instinctively as they do the out of doors. But there must be something beautiful to turn to. And turning toward the church is the first step in getting to the church. As for the how—if the budget limits the beautifying to only one part of the church, let it be the children's quarters. The oldsters should be well enough grounded to stay in the church even if the walls do need a little paint and the carpet is thin in places.

What are we going to do about this challenge? In many branches, I know, much has been done along one or all the lines mentioned in Mrs. Brown's challenge. But are there any who will say we've done enough?

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News Briefs

Central Missouri Stake

The Central Missouri Stake Conference was held September 27, 28, and 29 at the Market Street Church in Warrensburg; attendance averaged 650. Apostle C. G. Mesley conducted a class on Friday evening, and another on Saturday. Stake President Ward A. Hougas was in charge of the Saturday morning prayer service and business session. Special meetings were held for the pastors, their associates, and high councilmen; church school directors and assistants; music directors; women's department; solicitors and bishop's agents; and young adults. Junior church was held for the children throughout the conference. A play, directed by Mrs. R. M. Hursh, was given Saturday night, followed by Howard Blatz' sleight of hand performance, and a travelogue by Apostle Mesley. Missionary Loyd Adams was in charge of the evening devotional. Sunday's activities included an ordination service at 9:30 a. m., a sermon by Apostle Charles Hield at 10:45, and the final service of the conference at 2 p. m., with Apostle Mesley as speaker. Meals were served by the women's department.

Grandview, Missouri

Pastor, Lester Bronson

The Jackson County Women's Chorus gave a concert of sacred music at the church on September 1. The annual business meeting was held September 4 with the following officers being elected: Lester Bronson, pastor; Russel Huffman, church school director; Mrs. G. H. Witzke, women's leader; and Mrs. Harold Morical, director of music. Missionary Loyd Adams has been visiting in the homes of nonmembers in preparation for the series of meetings he will hold soon. Approximately ninety per cent of the congregation attended the stake conference held in Warrensburg; L. K. Cockefair was ordained to the office of teacher at the conference. L. L. Bogue, who was seriously burned in an explosion, is steadily improving.

—Agnes Cockefair, reporter.

Bates City, Missouri

Pastor, Perry L. Hiles

Missionary O. W. Okerlind conducted a series of meetings from July 21 to 28. The branch business meeting was held August 20; officers for the coming year are: Pastor, Perry Hiles; Paul Landsberg, counselor; Frank Ford, church school

director; Albert Cutshall, young adult leader; Carson Spease, Zion's League Leader; Mrs. John Brown, women's supervisor; Mrs. Bill Noltensmeyer, director of music; John Brown, solicitor; and Mrs. C. E. Marolf, clerk. The young adults sponsored a wiener roast and watermelon feed at the Paul Landsberg farm on September 20. A choir has been organized under the direction of Mrs. Bill Noltensmeyer. Pastor Perry Hiles conducted a two-weeks' series of meetings beginning September 29. Recent guest speakers have been J. Charles May and Roy Weldon. Paul Landsberg and Leonard Smith were ordained elders; Orville Hiles, a priest; Albert Cutshall, a teacher; and Harold Hiles, a deacon. Both Harold and Orville Hiles are students at Graceland.

—Mrs. Carson Spease, reporter.

Buckner, Missouri

Pastor, J. J. Teeter

A Zion's League and choir have been organized recently. Summer League activities include a party and wiener roast, a barn rally at Warrensburg, and bus trip to Nauvoo. A study period is held each Sunday evening, featuring varied topics and speakers. The choir holds weekly practices, and provides special music for the 11 o'clock service on Sundays. The children's department presented a program on Children's Day under the direction of Mrs. Ward Smith; Sarah Smith, Wayne Teeter, and Mary Sager were baptized in the afternoon. The women meet once each month at the homes of various members; a business session and study class are held at every meeting. Officers elected at the branch business meeting on September 5 are as follows: J. J. Teeter, pastor; Samuel Smith, counselor; C. Edgerton, church school superintendent; Alma Cook, director of music; Nancy Jordan, women's leader; Muriel Smith, young adult leader; Gladys Smith, Zion's League supervisor; Walter Smith, treasurer; Velma Smith, junior supervisor; and Mrs. C. Edgerton, clerk. Out-of-town speakers have been J. Charles May, Herbert Barto, D. R. Hughes, J. A. Teeter, William Hayden, Jr., Sylvester Coleman, Wynn Jones, and Ward Hougas.

—Martha Shutt, reporter.

Marshall, Missouri

Pastor, Roe B. Vincent

Seventy O. W. Okerlind conducted a series of meetings in September; one convert was baptized at the close of the series. The young adult class is studying the Bible as a credit course; Dolly Dishman is the teacher. Several class members attended the stake conference held at Warrensburg.

—Bernice Tyree, reporter.

Knobnoster, Missouri

Stake President Ward A. Hougas was the speaker at the union service held August 18. An all-day meeting was held September 15 with Nelson O. Gard of Warrensburg as guest speaker; a basket dinner was served in the basement at noon, after which Elder Gard conducted a round-table discussion on missionary effort. Missionary Loyd Adams was present for the morning service. Mervin and Kenneth Vick have returned home after serving with the armed forces in Japan.

—Nellie Burgess, reporter.

Holden, Missouri

Pastor, Robert Dillon

The church has been painted both inside and out at a cost of \$650; money for this project was raised by the women's department. Branch night in August took the form of an "old-fashioned" outdoor picnic at the Paul Gress home; 125 people attended. The branch business meeting was held August 29; officers for the coming year are Robert Dillon, pastor; C. F. Scarcliff and H. B. Thompson, counselors; Jesse Dixon, church school director; Helen Gard, assistant; Meta Anderson, director of music; Lola Johnson, women's supervisor; Francis Anderson, young people's leader; Lucille Gress, secretary; and Clyde Bullard, treasurer. Assisting Lola Johnson in the women's department are Mrs. Charles Ballard, associate supervisor; Mrs. George Sprague, treasurer; Grace McRae, secretary; Mrs. I. A. Clutter, choister; and Mrs. Harold Hay, pianist. B. S. Lambkin began a series of missionary meetings on September 22. Forty-five members attended the stake conference in Warrensburg.

—Lola Johnson, reporter.

Ontario Thanksgiving Festival

The annual Ontario Youth Convention underwent a complete change this year. Organized in 1941 for the young people of the province, it has since outgrown its purpose. Rechristened the Ontario Thanksgiving Festival and held in London on the week end of October 12-14, it drew a record attendance of 600 people; all age groups and all districts of Ontario, as well as the neighboring States of Michigan and New York, were represented. Leaders for the convention were Bishops G. L. DeLapp and H. L. Livingston, and Apostles E. J. Gleazer and D. Blair Jensen. On Saturday evening the delegates attended a gala banquet in the Masonic Temple. Sunday was devoted almost entirely to classwork, with the guest leaders in

charge of individual classes. In the evening sermon, Bishop DeLapp spoke on the festival theme, "The Stewardship in the Church in Ontario." The young people enjoyed a period of recreation at Springbank Park on Monday morning under the leadership of J. F. Sheehy. At 2 p.m., Dr. E. V. Shute of London delivered a health lecture. London Branch was host to the members of other districts at this convention. Through the co-operation of the local Saints, provisions were made for the billeting of all out-of-town guests.

—Josephine Skelton, reporter.

Providence, Rhode Island

Pastor, A. A. Scherer

At a special business meeting held August 21, Mrs. A. W. Bradbury was elected church school director to replace Charles E. Cockcroft, who recently re-enlisted in the Army. Mrs. Bradbury's assistant will be Priest Earl Brown. District President Reed Holmes conducted "Morning Devotions" over station WJAR on August 27, a feature sponsored by the Rhode Island Council of Churches. A farewell party and shower were given Lillian Cockcroft on September 11, before she left to join her husband in Crestville, Florida. A combined meeting of the Loyal Workers and Marietta Club, with their husbands as guests, was held at the church on September 21. Gladys Loyd, women's leader, conducted the meeting. Talks were given by Florence Sinclair, district women's leader, Pastor A. A. Scherer, and Elder E. M. Brown, former pastor. Officers of both clubs also gave brief addresses. A program and social hour followed the meeting. The combined women's groups met on October 4 and elected the following officers: Mrs. Clayton Loyd, president; Mrs. A. A. Scherer, vice-president; and Mrs. H. A. Chelline, secretary-treasurer.

—Lila Bradbury, reporter.

Southern Indiana District Conference

The annual Southern Indiana District Conference, which was held at the Byrnsville Church on September 12, began at 10 a.m. with a prayer service; Patriarch Frederick A. Smith and High Priest E. F. Robertson were in charge. At 2 o'clock in the afternoon, the following district officers were elected: Chester Metcalf, district president and nonresident pastor; Nita Burwell, secretary and publicity agent; W. O. Robertson, treasurer; George Maymon, young people's leader; Alma Utz, director of religious education; Mary Stacy, director of music; Edna Gage,

women's leader; Katie Gahafer, historian; Robert Burwell, editor of district paper; Jane Breckenridge, children's supervisor; William Charles, A. Breckenridge, and Chester Metcalf, reunion committee. A report on the reunion held this summer revealed that a profit of \$256.15 had been cleared over expenses. Delegates to the 1947 General Conference were elected. Provisions were made for the coming reunion, and a budget for the district was approved. The financial committee is composed of Chester Metcalf, W. O. Robertson, Aaron Coonce, James Welch, and H. W. Burwell. Louisville was selected as the meeting place for the next conference. H. W. Burwell and Lloyd Cleveland were appointed counselors to the district president. The ordinations of Aaron Coonce to the office of elder, Vernus Collins and Daniel Stacy to the office of priest, John Thompson to the office of teacher, and Lucien Holland to the office of deacon were approved.

—Nita Burwell, reporter.

Northern Wisconsin District Conference

The Northern Wisconsin District Conference was held at Porcupine on October 13. Missionary James C. Daugherty spoke to a capacity crowd at both 10 and 11 a.m. Officers elected at the afternoon business meeting are as follows: E. Y. Hunker, district president; Mrs. John Hancock, secretary; A. H. McCormac, treasurer; Mrs. Zilpha Anderson, director of religious education; Mrs. Vida Lafferty, women's leader; Lyle Steede, young people's supervisor; W. O. Ihde, assistant young people's supervisor; Zion Steede Ihde, director of music and librarian; Mrs. Florence Johnson, assistant director of music; and Orlin Gollnick, auditor. Delegates to the 1947 General Conference were also selected. Recommendations for the ordination of Owen W. Brockman of Sparta to the office of teacher and Donald A. Rich of Park Falls to the office of deacon were approved.

—Cora Bell Hancock, reporter.

Ava, Missouri

Pastor, A. W. Buckley

A. W. Buckley was elected pastor, and Ida Mercer, church school director, at a recent business meeting. A brief promotion service was held preceding church school on October 13; three beginners were promoted to the intermediate class. Officers for the women's department are Mary Profit,

leader, Ida Mercer and Esther Buckley, associates. *True Values in Life Today* by Mrs. T. W. Bath has been selected as a study course. Eldon Lane Morris was baptized Sunday, October 20, at a special service; Pastor Buckley officiated.

—Lorraine Fuller, reporter.

Fremont, Nebraska

The annual business meeting was held October 1; officers for the coming year are as follows: C. G. Riley, pastor; Elsie Gardner, treasurer; Harold Newton, director of church school; Zenis Kreizel, women's leader; John Morgan, auditor and solicitor; Ed Bridges, assistant auditor; Margaret Newton, publicity agent and social leader; Octolvia Oly, director of music. The building committee meets each month with Clifford Kreizel, acting chairman. Through pledges and various projects, a building fund has been established. Members of the women's department have raised money by giving family dinners, and sponsoring calendar plates, cookie jars, and a penny march.

Outstanding events of the past year include Mother's Day service, at which Mrs. J. P. Jensen, district leader, spoke; the baptism of four new members; and the calling of Farold Oly and Harold Newton to the office of priest. Fremont Mission is represented at Graceland, and one of the young members was privileged to attend the youth camp at Columbus.

—Margaret Newton, reporter.

Chatham District Conference

Chatham District Conference was held in Chatham on October 5 and 6. Apostles E. J. Gleazer and D. Blair Jensen were present. Apostle Gleazer was in charge of the business meeting on Saturday afternoon, at which the following officers were elected: J. A. Pray, district president; R. T. Brown and J. F. Kelley, counselors; Gladys Ferguson, secretary; J. C. Dent, treasurer; and bishop W. R. Leverton and W. A. Alford, counselors to the bishop; R. H. Jones, evangelist; Lena Shaw, women's leader; J. F. Kelly, director of religious education; Helen Atkinson, supervisor of adult education; Edith Atkinson, supervisor of children's education; W. J. Clarke, director of music; A. R. Hewitt, historian and publicity agent; Ellen Brown and Arlo Hodgson, auditors. J. V. Dent and V. E. Pritchard were

elected members of the Erie Beach Reunion Committee to represent Chatham District. District President J. A. Pray succeeds Elder H. A. Engle who has been transferred to the Southern Michigan and Northern Indiana Districts. Meals were served by the women's department throughout the conference. A short fellowship service was held following dinner on Saturday evening.

Apostle D. Blair Jensen presided over the 9 a.m. prayer service on Sunday morning, and Apostle Gleazer spoke at 11 o'clock. After the noon meal on Sunday, members of the priesthood met in the lower auditorium, while the women held their meeting in the main auditorium. The Communion was served at 3 p.m. District President J. A. Pray spoke in the evening. Solos were sung by Gladys afternoon and evening services; other special music was provided by the Ferguson and W. J. Clark at the Chatham senior choir.

Chatham, Ontario

Pastor, Harry A. Engle

Chatham Branch church school held open house on Friday evening, October 4, at which time all teachers and officers were present to meet parents and friends of the children, and to display church school materials. At 8:30 a special parent-teacher conference was held with Edith Atkinson in charge. The solutions to various problems of the home and church school were discussed. Later the teachers, officers, and those interested in church school endeavor gathered at the home of Pastor and Mrs. Harry Engle for further discussion, and refreshments.

On Sunday morning, September 29, special promotion services were held in the main auditorium for the junior church school. John Bowman, church school director, read the names of the members of each class, after which the students accompanied their teachers in a processional to the various classrooms in the lower auditorium for a "get acquainted" session. At the evening service, church school officers and teachers for the coming year were installed. These two services introduced Religious Emphasis Week in the branch.

Members of the women's department have begun their fall activities; they were responsible for the meals served at the church during the Chatham District Conference held October 5 and 6. A fall "round-up"

party, sponsored by the church school teachers, was held at the church, September 26, and the Zion's League held a social evening at the Bowman home on October 1. The two Oriole and Blue Bird groups have started on their activities for the year. The Men's Club held an organization meeting at the church on Wednesday evening, October 16, for the election of officers and planning of programs. A successful rummage sale was sponsored by the members of the local council of women on Friday afternoon, October 18; the funds will be used in promoting girls' work. Chatham branch was represented at both the Religious Education Institute and Ontario Thanksgiving Festival held in London, September 12-15 and October 12-14 respectively. Graceland College Day was observed at the evening service on October 20, with Elder J. A. Pray of Port Huron, Michigan, as speaker. Betty Engle also gave a talk, and the senior choir sang the Graceland Alma Mater Hymn.

—G. Ferguson, reporter.

Sparta, Wisconsin

The women's Zion's League meeting was held October 10 at the home of Phoebe Brockman. Officers for the coming year were elected, and Mrs. Lafferty exhibited a collection of handmade articles from various groups, which are to be sold at a bazaar in the near future. At present the Doctrine and Covenants is being used as a study course. The November meeting will be held at Electa Brockman's home.

—Mrs. Avis Ingham, reporter.

Hamilton, Ontario

Pastor, E. M. Kennedy

An installation service was held at 10 a.m. on Sunday, October 6. In the absence of the former pastor, F. J. Boyd, Patriarch B. H. Hewitt of Toronto was in charge. The officers of the branch and church school took their places, facing the altar as their names were called. A charge was given to both the members of the congregation and the officers by Brother Boyd; Sister Kniffen, branch secretary gave a response to the charge and read "A Latter Day Saint Pledge." All officers accepted the pledge, after which Elder E. M. Kennedy, newly-elected pastor, and his associate, Ashley McAninch, were presented to the group. Solos were sung by Austin Essery and Valerie Whitaker.

A farewell party and shower were

given in honor of Mr. and Mrs. A. W. Kennedy on Wednesday evening, October 9. They are moving to Ingersol, Ontario, where Mr. Kennedy will teach. Elder Essery, L. W. Hill, and members of the women's department were responsible for the evening's entertainment.

—E. M. Kennedy, reporter.

Wellsburg, West Virginia

Pastor, S. M. Zonker

The thirty-second anniversary of the founding of Wellsburg Branch was celebrated October 12 and 13. Saturday evening's service featured the dramatization of the first business meeting held in 1914 for the organization of the group. Charter members reviewed the hardships and sacrifices involved in establishing the church, and told of the campaign sponsored by the women of the congregation to raise money. Elders R. E. Rodgers and Williard Allen were in charge of the early morning prayer service on Sunday, at which the Spirit of God was present in great power. Church school was conducted by John Treiber; the theme, "The Lost Sheep," was set by the choir's presentation of "The Ninety and Nine," Lenora Nixon directing. Pastor S. M. Zonker gave the 11 o'clock sermon, speaking on "Why Love Church?". A basket lunch was served by the Live Wire Class at noon. Raymond and Robert Smith, and William Postlethwait were baptized in the afternoon by John Treiber. Eugene Chadwell was ordained to the office of teacher, Pastor S. M. Zonker and Otto Melcher officiating. Pictures were taken of both services. John Treiber gave the evening message. Printed programs and a floral arrangement of ferns and flowers added to the beauty of the service. Charter members present were Mr. and Mrs. Williard Allen, Cora Melcher, and Clyde Zonker.

—Leona Hanes, reporter.

Central Michigan District Reunion

The Central Michigan District Reunion was held August 4 to 11 at Liahona Park. There were approximately one hundred tents and seventeen trailers on the grounds throughout the reunion; attendance at all services was exceptionally large. Leaders included Apostle Blair Jensen, Elder John F. Sheehy, Virgil Billings, and Merle Howard, District President B. H. Doty, and many local workers from both the Central and Southern Michi-

gan Districts. The reunion theme was "Forward with God."

Junior church was conducted each day, with Elder Clarence Dudley as junior pastor. The children's activities were supervised by Beatrice Cook and her assistants, Mr. and Mrs. Charles Twining, Emma Ouderkirk, and Myrtle Kintner. Virgil Billings and Merle Howard were in charge of recreation. The department of women was under the leadership of Mrs. B. H. Doty. Lectures were given each day on various subjects vital to the improvement of the home. One of the high lights of the women's activities was the annual bazaar; \$922 was netted from the art work. The reunion fund was increased by \$650 through the contributions of friends and members. Many improvements have been planned, which will make Liahona Park one of the outstanding reunion grounds. At present, a cottage is being erected for missionary quarters.

—Winnie Hulbert, reporter.

Parker, South Dakota

The annual reunion of Saints and friends in the Parker, South Dakota, area was held Sunday, October 20, at the C. R. Buller home. Thirty people were present, nineteen of them nonmembers. Following the dinner, Elder Buller talked to the group, and his daughter, Kathryn, sang a solo. Later the Communion was served, and three of the members received administration. In addition to the oblation, a collection was taken to buy new songbooks. It was a day long to be remembered by the isolated Saints who posed, as a group, for pictures before returning to their homes.

—Cora Emerson, reporter.

Cadillac, Michigan

A district meeting was held in Cadillac on Sunday, October 20. The day's services consisted of a social hour at 10 a.m., followed by a business session at which delegates to General Conference were elected. In the afternoon Elders H. A. Doty, Ray Dick, and Harry L. Doty spoke on education, the work of the church school, and branch co-ordination. A co-operative dinner was served at noon. Members from all branches in the district were present for this special meeting.

—Mary Tubbs, reporter.

St. Thomas, Ontario

On October 20, Ella Pearl and Ethel Irene Laur were baptized by Elder Nelson Kelley, and confirmed by Elders Duncan Clatworthy and Nelson Kelley.

—Hazel Ford, reporter.

Independence, Missouri

City-Wide Women's Institute

Over five hundred women attended the city-wide women's institute held in Independence October 16 to 18; many of them were from out-of-town, and several were nonmembers. Each day's activities included a 10 a.m. prayer service in charge of Charles Graham, R. V. Hopkins, and Glaude Smith; an 11 o'clock sermon with William Patterson, John Darling, and Charles Graham as speakers; and an afternoon class conducted by Mrs. V. D. Ruch of Council Bluffs, Iowa. On Friday, Mrs. Ruch presented a pantomime depicting family worship. Mr. and Mrs. Clair Green, their son, Kenneth, and daughter, Marily, and Sharon Mills portrayed the family. The institute closed with a rededication and consecration service. Mrs. Clayton Wolfe was the pianist throughout, and planned the special musical numbers for the services. These were given by Jeannette Nichols, Helen Baird, Sue Thoman, Thea Leonard, Dorothy Fry, Florence Simmons, Imogene Robison, Norma Smith, Eloise Steele, and Dorothy Hamilton. The planning committee for the institute included Mrs. Alice Kelsey, Mrs. Blanche Gault, Mrs. Bea Darling, and Mrs. Blanche Green.

—Mrs. Jay McCormick, reporter.

Enoch Hill Congregation

Pastor, Everett West

The annual election of officers was held August 20. Pastor Lawrence E. Martin introduced the new pastor, Elder Everett West, Elders A. Elmo Boos and Alma T. Whipple were elected associate pastors. Other officers are James Daugherty, church school superintendent; David Young, junior church pastor; Richard Maloney, director of music; Vera Boos, women's leader; Nina and Richard Maloney, young people's supervisors; J. C. Alexander, bishop; Frances Hartman, secretary; and W. H. Stevens, custodian. At the evening service on September 29, Pastor West and each of the officers gave short testimonies of consecration. Following an instrumental prelude by Helen Griffin, Robert Young sang a solo, and President Israel A. Smith gave a charge to the officers and the congregation.

—Frances Hartman, reporter.

Saint Paul, Minneapolis

Pastor, Dudley Moody

Robert Cassidy was ordained recently by his brother, Donald Cassidy, of Cedar Rapids, Iowa. Special music for the or-

dination service was provided by Mary Cassidy and a quartet. Following his ordination, Brother Cassidy gave the Sunday sermon using John 3: 16 for his text.

Southern Indiana District Reunion

Approximately 130 people registered for the Southern Indiana District Reunion held in Rivervale Park, August 10 to 18. An early prayer service was held each day, followed by classwork. Afternoons were devoted to recreation and evenings to preaching. The young people were responsible for a short entertainment feature after the sermon. Apostle M. A. McConley, Patriarch F. A. Smith, High Priest E. F. Robertson, and Elders Hayden and Breckenridge were instrumental in making the reunion a success. Over 2,400 meals were served from the reunion kitchen, and \$300 worth of books was sold in the bookstore.

—Mrs. H. W. Burwell, reporter.

Detroit-Windsor District

The annual conference of the Detroit-Windsor District was held Sunday, September 29. The day began with a prayer service presided over by District President W. Blair McClain, Apostle E. J. Gleazer, and Elder James Pycok. Apostle Gleazer was the 11 o'clock speaker; his topic, "The Church's Program for Us." Dinner was served in the lower auditorium by the women of Central Church. After the reading of district reports, officers for the coming year were elected at the afternoon business session. The present staff of officers is as follows: W. Blair McClain, district president; Clarence Heaviland and J. A. W. Kettlewell, counselors; Harry Depew, secretary; Eldon V. Osborn, director of religious education; Glada Crinzi, women's leader; Richard L. Gault, director of music; J. A. W. Kettlewell, historian; Richard K. Wood, young people's supervisor; S. C. Sharer and Herbert Voltman, reunion committee. The district bishopric was unanimously sustained. Five recommendations for ordination were approved by the conference; they were: Carl Heaviland, elder; Clarence Severn and Howard McKenzie, priests; Albert Dahlstrom, teacher; and Kenneth Nevels, Jr., deacon. The evening meal was again served by the women's department. Ninety-one persons attended the worship service held at Central Church in the evening. W. Blair McClain was the speaker, and Joseph and Esther Salonimir sang a duet, accompanied by Verna Gustavus.

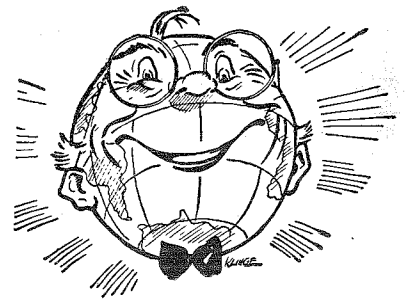
Please Find Included

beneath the picture of the smiling young man on the next page one column entitled "Dear Editor." In some newspapers you'll find it camouflaged under "Public Opinion." For Iowans, it's the Des Moines Register's "Letters From Readers." Whatever it's called, it's from you to us. Thank you for your opinions. Keep them coming.

View

Blood, Sweat, Tears--And Progress

By ELAINE CARSON



Ours is a funny world. It is so big, and yet it's so small; so wicked, yet so potentially good; so bound by nature to law and precision, and yet by man's agency, so free, so inconsistent, so ever-reaching upward, but somehow so eternally unsatisfied. It is God's world and yet it is man's world. He gave it to us, to have dominion over it, to use it, and to grow. He gave it to us for much the same reason a mother gives a little child a toy—a part of his growing up.

And we *are* growing up! "The good old days" were not as appealing as some of us might think when we see portrayed on the screen the grace of a Johann Strauss waltz and a lacy hoop skirt; or the purity of soul somehow always credited to white-haired grandmothers bedecked in a shawl and swaying back and forth in a rocking chair; or the old

family Bible, much better dusted than nowadays, recording all six boys' names as Joseph and Peter, Sam and Matthew, Levi and maybe Benjamin. They were good days, admittedly, but in the same sense that kindergarten is a mighty enjoyable part of school life. A progressive, normal human being cannot play with blocks and Plasticine all his years.

Moses was a good man, a rugged leader, and an exceptional organizer. But those were days of slavery for the poor. We even find recorded in Deuteronomy a law limiting to six years the period of bondage for one Hebrew to another. During the seventh year, the slave-owner set up the serf with stock, flour, and products from the winepress. He became a free man . . . Moses hoped! Some slaves liked the irresponsibility of being told what to do and the security of belonging to someone, especially if they had a good master, and they didn't want to get out "on their own." So they just went on being slaves—it was a much less bothersome arrangement to both slave and master!

But it did not develop free men, and Moses got mad. He wrote into his law that anyone failing to leave his master after the sixth year was to have an aul driven through his ear, marking him a slave for life, an ignoble fellow, lacking the moral

stamina to work on his own. No self-respecting Hebrew would stand for that—hoped Moses, the law-maker—and they didn't. A few masters set up their slaves as free men, and a few slaves somehow got to like the feel of independence, but the idea was new and strange, and the majority of the people thought Moses was crazy. They beat him at his own game by trading or selling the slaves during the fifth and sixth years. Making free men out of slaves was not an easy chore, and it is little wonder that Moses went up to Mount Nebo to die.

But we can get a lot closer to home than Moses. Looking at thirteenth century England, we usually see castles and moats and superb archery; Robin Hood and his merry men robbing fat bishops to feed the undernourished poor; gallant knights on white horses and pale, beautiful, ammonia-sniffing heroines. This isn't what the "Mr. You and Mrs. Me" of that day saw, however. They lived in a one-room

Here Is the Writer . . .



ELAINE CARSON

Elaine Carson is a graduate of the Regina, Saskatchewan, High School and Graceland College. Returning to her home in Regina after two years in Lamoni, she accepted a job with the Royal Canadian Mounted Police, later transferring to the Saskatchewan Department of Social Welfare. She has just completed a course in social work at

the University of Toronto, and now is devoting her time to child welfare. She lists her hobbies as "readin' and writin'." She also likes sports but admits, "I made a better 'looker-onner' than participant."

Horizons

hovel, with little or no furniture, except possibly a rough-hewn table and benches, a dirt floor covered with grass, and an open fire made of moss from the commons. The utensils were homemade; the food consisted of a coarse black bread and meat—maybe pork, a rabbit, or venison. To have the latter was illegal, but none-the-less palatable and intriguing.

They knew nothing of sanitation, and it was thought perfectly safe for the children, the pigs, and the flies to play in the same puddle. If anyone got sick, the cause was either the wrath of God or the curse of a witch. Disease was rampant, and epidemics like the Black Death struck down whole villages with such suddenness that there was none to bury the dead. They couldn't read, and they couldn't write. Legislation was to deter them only. When famine and disease struck, wiping out nearly one half the laborers, a maximum wage was set to prevent the workers demanding a higher pay. When they couldn't find work, when the children were starving, their only recourse was to beg or to steal.

The law recognized that there were poor people, and it did something about it. Badges were handed out, licensing the individual to beg in certain districts, and anyone begging without the "listing" was asking for trouble—maybe a week in the stocks or a "whipping through the town." Of course, after a while they got "soft" and limited the sentence in the stocks to three days.

Time marched on and laws grew more complicated, but the poor "were with them always." Philoso-

phers, "thinkers" of the progressive 1780's and '90's, waxed eloquent on why there were these wretched urchins. Joseph Townsend¹ proclaimed that poverty and hunger were a necessity to keep a proper balance between population and production of foods; that relief spread misery to the whole community by allowing everybody just enough to stay alive, instead of a few living well and permitting poverty to find its proper channel with the rest; besides that, there had to be poor people to perform the ignoble tasks in the community; and how would they ever get men to join the army and navy if they were well off at home?

However, here and there, new voices were heard in the wilderness of chaos. There was Robert Owen and his ideas of co-operation; labor began to speak for itself, weakly—almost inaudibly, but it spoke. John Green, Baldwin Leighton, and others outdistanced their contemporaries with ideas about schools, and paid teachers, and helping people help themselves—utter nonsense to be sure!

But the climax came in 1832: Robert Peel shoved a bill through Parliament, forbidding the employment of children under nine years of age, and limiting their day to twelve hours. There it was for the first time—protective legislation for the working class! From then on there was just one whirlwind of change after another! Extension of franchise—by the 1880's, nearly all men over twenty-one could vote, and in the early twentieth century they even went so far as to give women a vote.

(Continued on page 30.)

Dear Editor:



What does American youth think of the world today? I venture to say that most young men and women don't do much thinking about it; if they did, there would be some changes made.

How many Latter Day Saints, both old and young, have a gay time on Saturday night, then go to church on Sunday and condemn their actions? An "honest confession" may prove beneficial, but not when it serves only as exercise for the tongue. How many of us have stood up in a testimony service and dedicated our lives to God's work? Does that dedication go out the door with us? Does it last throughout the week? Is it soon forgotten—or does it find fulfillment in actual service?

Being an ex-GI, I find myself near the danger line, as do many other veterans. We may feel that, upon our return from the armed forces, we didn't receive the inspiration and help from others which would have encouraged us to resume our work in the church—a work that was interrupted or forgotten during the war. Perhaps we, alone, are responsible for not having renewed our acquaintance with the one thing which will preserve peace. Perhaps we have been too reluctant to replace the undesirable habit acquired in service with the good habits of Christian living.

Fortunately, there IS a program for youth in the church, which, if followed, will put an end to war and moral corruption. Let us make today our day of accepting and following that program.

Floyd M. Bogart
Hallsville, Missouri

New Horizons

(Continued from page 29.)

George Bernard Shaw and the Fabians made their presence felt; Louis Pasteur and others discovered the microbe and all "his cousins and his aunts," and public sanitation programs came into being. In 1895, or thereabouts, a fellow named Lansbury said: "decent treatment of the poor, and hang the rates" (we'd say taxes). I don't know if he said, "I say," before, and "You know, old boy," at the end of his statement—but wasn't it a radical idea!

While all this was happening in England, it was also happening in her colonies. It is true some of those colonies got real naughty and "sassed" Mother Britain, saying, "We hate your imperialism, and your taxes, and your stuffiness. We'll have our own tea party," and they did. The other colonies were younger and hung on to Mother's apron a little longer, but they also "sassed" in many ways, and they threw eggs at the governors, and they rebelled at this, and they rebelled at that until Mother finally admitted they were mature. She called them dominions, and they said: "O. K., mom, just don't forget we're grown up." But all of them remembered how some things were done back home, and we see a generalized growth of human worth in all the English-speaking countries.

Crowther, editor of the *London Economist*, says: "The citizen should be guaranteed as a right, enough food to maintain him in health. He should be assured a minimum standard of shelter, clothing, and fuel. He should be given full and equal opportunities for education. He should have leisure and facilities for enjoying it. He should be secured against the risks of unemployment, ill health, and old age. Above all, the presence of children should not be allowed to bring with it misery for parents, deprivation for the children, and poverty for all. All

these things inhere in the citizen as his citizen rights!"

Oh, it has been a long road, and we could sit back delightfully happy, maybe play a few holes of golf in our Utopia, if we didn't have newspapers boasting headlines of riots in Jerusalem and Bombay, Negro lynchings in Georgia, strikes in every industry existing (even the good-natured and long-suffering farmers), war atrocities in Germany, starvings in Greece, and contentions in the Peace Conference. Once in a while, by careful perusing, we read of a murder, or a neglected child, or a beaten wife, or a robbery in our own backyard. But why? Why? Why?

We've struggled so hard, and we've come so far.

I do not agree with the idea that our civilization is on the verge of utter oblivion. To some the noise, the tumult, the wars, and contentions are the "death rattle," and good old earth is about to give up the ghost; but I think the world has many times faced just as grim and terrifying crises, the only difference being that people of other days were not as well-equipped as we are to meet them.

I know we're facing difficult times, and as far as that goes, I believe "we haven't seen anything yet," but it's only because we're waking up. It's because people everywhere are saying, "We can live better than this, and we're going to." Our methods in many ways are all wrong—we carry clubs and guns, and we "get tough," but the idea is right. It's just as right as Moses was when he said: "You've got to be free men"; or as Robert Peel, when he said, "The law should protect these youngsters," or just as right as Christ when he said, "Thou shalt love thy neighbour as thyself." Many people are still slaves, many children are suffering terribly, and few of us love our neighbors as ourselves, but the percentage is growing.

Christ knew the answer when he said, "Ye do not have me always." Our basic philosophy is still pretty much "rights" and "fights" and "retribution," because we still do not

have Christ as our prevailing guidance. We're a long way yet from doing for or giving to our fellow man because we love him.

But let's not be too downhearted.

"This is not a perfect world," nor is it a hopelessly evil one—for better or for worse, it's the only world we have. If you close your eyes to the actuality of evil, you refuse your opportunity to do something about it. You live in a fool's paradise." We cannot ignore poverty, hunger, injustice, stupidity, disease, cruelty, war, ugliness, and death, but let's not ignore either the actual and potential goodness, beauty, and truth which is also existent. In comparison with the broad expanse of time, the leaven of Christ was thrown in the world batter only a few years ago. Only a small percentage of the people have heard of it, and an even smaller number have grasped its meaning. But it's working, and spreading, and changing. Let's not be too impatient, too hurried. Human nature can be changed, has been changed, must be changed—but not over night.

Ours is a growing and expanding world, but as long as it is growing, and as long as it is expanding, it is potentially good. It is only dead things that can't fight the infection and decay in their own bodies.

1. Dissertation on the Poor Laws.
2. Kraines & Thetford: *Managing Your Mind*.

Religious Verse at Its Best Over the Sea, the Sky

By Edwin McNeil Potteat

Here are poems by one of today's most distinguished writers of religious verse. Written with vivid imagery, significant content, and technical perfection, they show a remarkable combination of the qualities of beauty, tenderness, irony, and prophetic passion. They spring from a founded faith. Sympathy for man and devotion to God underlie the whole. \$1.50

HERALD PUBLISHING HOUSE
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Independence, Missouri

"Your Church Bookstore"

BULLETIN BOARD

South-Central Michigan District

The recently authorized new South-Central Michigan District will be officially organized at a conference to be held at Midland, Michigan, on Sunday, November 17, at 2 p.m. Apostles E. J. Gleazer and D. Blair Jensen will be present to supervise and assist in this organization work.

THE FIRST PRESIDENCY,
By PRESIDENT F. HENRY EDWARDS.

Notice to Editors of District Papers

Any editor of a stake or district paper who would like to exchange copies of his publication for the *Idaho Herald* please contact Rich Price, New Plymouth, Idaho.

Kirtland District Conference

The fall conference of the Kirtland District will be held at Cleveland, Ohio, on November 24. The address of the Cleveland Church is 1428 East 110th Street. The day's activities will include a general prayer service at 9 a.m.; preaching at 11 o'clock, and an afternoon business session for the election of General Conference delegates. Apostles E. J. Gleazer and D. Blair Jensen are to be in attendance.

J. F. WILDERMUTH,
District President.

Spring River-Rich Hill Priesthood Institute

The annual priesthood institute of the Spring River and Rich Hill Districts will be conducted at Webb City, Missouri, on November 16 and 17. Two class periods are scheduled for Saturday evening, beginning at 7:30 o'clock. Sunday services will start at 8:30 a.m. and will include three lecture periods, a sermon, and devotionals. Apostle Arthur A. Oakman is to be the guest speaker. For accommodations on Saturday night, contact Pastor Roy G. Oehring, 117 S. Oronogo Street, Webb City, Missouri.

WILLIAM PATTERSON,
District President.

Change of Address

(Effective November 5)
Donald V. Lents
304 South Fuller
Independence, Missouri

Warren H. Chelline
1100 Ouellette Avenue
Windsor, Ontario
Canada

Requests for Prayers

Mrs. S. C. Cunningham of Galesburg, Illinois, requests prayers for her son, Keith, who is seriously ill.

ENGAGEMENTS

Constance-Ruoff

Mr. and Mrs. Chris Ruoff of Industrial City, Missouri, announce the engagement of their daughter, Tuila Jean, to Duane K. Constance, son of Mr. and Mrs. A. B. Constance of Stewartville, Missouri. Both Miss Ruoff and Mr. Constance are attending Graceland College. No date has been set for the wedding.

WEDDINGS

Faulkner-Johnston

Edith M. Johnston, daughter of Mrs. Edna Johnston, and Aubrey C. Faulkner were married July 3 in the Reorganized Church at New Liskeard, Ontario, by the bride's uncle, Elder Albert Shepherdson.

Whiting-Vail

Heleen Elizabeth Vail of Camas, Washington, daughter of Mrs. Erma Wehlitz of San Francisco, California, and Hale E. Whiting, son of Mr. and Mrs. Ord Whiting of Longview,

Washington, were married October 12 in the Reorganized Church in Portland. District President J. L. Verhei read the double-ring ceremony. Mr. and Mrs. Whiting will make their home in Toledo, Washington.

Rastle-Bridenbecker

Marilyn Ray Bridenbecker, daughter of Mr. and Mrs. Ray Bridenbecker of Pasadena, California, became the bride of Everet Rastle of Hurst, West Virginia, on September 22. Elder L. B. Shippy was the officiating minister.

Calcutt-Kinsman

Lillian Ruth Kinsman, daughter of Mr. and Mrs. William Kinsman, and Roy Calcutt were united in marriage at the Reorganized Church in St. Thomas, Ontario, on October 5, Elder Duncan Clatworthy officiating.

Worthy-Kristovich

Ruth Frances Kristovich, daughter of Mr. and Mrs. Martin S. Kristovich of Alhambra, California, and Parker A. Worthy of Pasadena, California, were married June 3, Elder L. B. Shippy officiating.

Fisher-McManus

Lorraine McManus, daughter of Mr. and Mrs. James J. McManus, and Evan F. Fisher were united in marriage on June 9 at Pasadena, California. Elder L. B. Shippy performed the ceremony.

Wheeler-Bailey

Gertrude Crum Bailey, daughter of Mr. and Mrs. A. B. Crum of Alhambra, California, was married on June 16 to Charles H. Wheeler at Pasadena, California. Elder L. B. Shippy read the marriage ceremony.

Redmond-Stevens

Gladys Stevens, daughter of Mr. and Mrs. O. S. Handley of Pasadena, California, and Ira Redmond of Long Beach, California, were united in marriage on July 16.

Martin-McLellan

Elizabeth K. McLellan, daughter of Mr. and Mrs. N. Athens of Beloit, Wisconsin, and Carl R. Martin, son of Mr. and Mrs. A. Martin of South Beloit, Illinois, were married October 15. Elder Harry A. Wasson officiating. Mr. and Mrs. Martin will reside in South Beloit.

Births

Mr. and Mrs. Arthur C. Smith of Independence, Missouri, announce the birth of a son, Stanley Wynn, born August 23. Mrs. Smith is the former Madgel Kinsfather. Elders Evan Fry and Roy Thrutchley officiated at the blessing on Sunday, October 23.

Mr. and Mrs. George R. Dickson of Calgary, Alberta, announce the birth of a son, John R., born October 7.

A daughter, Shirley Elaine, was born October 14 to Mr. and Mrs. Elva Honeycutt of Rueter, Missouri. Mrs. Honeycutt is the former Ellen Stafford.

Mr. and Mrs. R. E. Badham of Pasadena, California, announce the birth of a daughter, Barbara Lois, born May 21. She was blessed August 18 by Elders L. B. Shippy and F. A. Cool.

A son, Stephen Ralph, was born June 11 to Mr. and Mrs. R. E. Sharrock of Pico, California. He was blessed September 22 by Elders L. B. Shippy and F. A. Cool.

Mr. and Mrs. Frank Quilici of Pasadena, California, announce the birth of a son, Lewis Franklin, born August 25. Mrs. Quilici is the former Wanda Shippy.

A son, Thomas Martin, was born October 14 to Mr. and Mrs. George Georgeff of Beloit, Wisconsin. Mrs. Georgeff is the former Minnie Martin.

A daughter, Kathleen, was born to Mr. and Mrs. John T. Conway on October 29 at the Independence Sanitarium. Mrs. Conway is the former Bettie Mallams of Kansas City, Missouri, and a Graceland graduate of 1941.

Our Departed Ones

ROCKHOLD.—Oscar, passed away at the age of seventy-nine on October 21, 1946, at the home of his son, Raymond H. Rockhold in Independence, Missouri. He had been a member of the Reorganized Church for forty years. Besides his son, he leaves two sisters,

Mrs. Adaline LaMar and Mrs. Bell Shoup, both of Independence. Services were held at the Speaks Funeral Chapel. Interment was in Mound Grove Cemetery.

PITSENBERGER.—Mollie S., was born June 19, 1875, in Hancock County, Iowa, and died October 20, 1946, in a Topeka, Kansas, hospital. She had been a resident of Topeka since 1922, and a member of the Reorganized Church since 1908.

She is survived by her husband, Henry C. Pitsenberger; two sons: Lyman of Topeka, and Leonard of Gardena, California; two grandchildren, a stepgranddaughter, and three brothers. Services were held at the Wall-Diffenderfer Mortuary. Interment was in Mount Hope Cemetery.

WARNOCK.—Mrs. Alta, passed away on March 31, 1946. She is survived by her husband, Julian; four daughters: Mrs. Katherine Blankenship, Anderson, Indiana; Mrs. Josephine Jones, Salt Lake City, Utah; Mrs. Mary Powell, Pasadena, California; and Mrs. Alta Seal, Merced, California; one son, Corporal Stanley L. Warnock, U. S. Navy; two sisters, and three brothers. Burial was in Independence, Missouri.

WOLFE.—Mrs. Oro, daughter of Mr. and Mrs. B. W. Ordway, died at her home in Altadena, California, on September 7, following several months of illness. She is survived by her husband, Lee Roy; a daughter, Mrs. Beverly Leiva; a son, Hubert; one brother, Clifford Ordway; and a sister, Mrs. Ada Morris.

MOORE.—William M., passed away October 9 at Pasadena, California. He is survived by his wife, Carrie; four sons, and four daughters. Mr. Moore was a native of Massachusetts.

FRANCIS.—Dudley G., was born in Clay County, Missouri, on February 9, 1884, and died April 7, 1946, at Lee's Summit, Missouri. As a young man he moved, with his parents, to Platt County where he attended public school and college. In 1910 he was married to Minnie Grieder; for seven years they operated a cleaning business in Kansas City, Missouri, moving from there to Clarksfork, Idaho, and returning to Kansas City in 1925. Mr. Francis was instrumental in organizing the Farmers' Union Elevator and Creamery Business; several years before his death he retired to his farm near Lake City, Missouri. While in Idaho he was president of the State Fruit Growers Association. He was a member of the Reorganized Church, and attended services at the Lee's Summit branch.

He is survived by his wife, Minnie; four sisters: Mrs. Tait Witt, Mrs. Tom Witt, Mrs. Matt Fickle, and Mrs. Forrest Ireland, all of Parkville, Missouri; and a brother, Charles Francis, of Republic, Missouri. Reverend C. R. Adams and Reverend C. D. Pearce were in charge of the funeral service. Burial was in the family lot at Walnut Grove.

GITTENS.—Raymond Wilson, was born October 19, 1886, in Neola Township, near Underwood, Iowa, where he lived all of his life until 1945, when he retired from the farm and moved to Council Bluffs, Iowa. After a brief illness, he passed away on October 16, 1946. He was married to Eva Johnson on March 4, 1908; three children were born to this union. He was baptized into the Reorganized Church on August 10, 1924, remaining faithful to this covenant until his death. He was also a member of the West Pottawatomie County Farm Bureau.

He leaves his wife, Eva, of Council Bluffs; two daughters: Mrs. Lauretta Tey of Dallas, Texas, and Mrs. Lucille Driver of Neola, Iowa; one son, Harry Gittens of Tabor, Iowa; three brothers: William, of Crescent, Iowa; Frank of Council Bluffs; and Lee of Underwood, Iowa; one sister, Mrs. Pearl Williams of Council Bluffs; and six grandchildren. Funeral services were held at the Reorganized Church in Council Bluffs. Elder V. D. Ruch and Charles F. Putnam officiating. Burial was in Walnut Hill Cemetery.

BECKLEY.—Nancy Anne, was born May 5, 1879, in Saginaw, Michigan, and died September 22, 1946, at Ribstone, Alberta. She was married to James R. Beckley, now deceased, and was the mother of three children, two of whom preceded her in death. She became a member of the Reorganized Church in 1890, and was ever a devoted worker.

She is survived by a son, James Albert, of Twig-inn, Alberta, eleven grandchildren, and twenty-five great-grandchildren. Funeral services were conducted by Elgin Clark, Alberta district president. Interment was in the Oxville Cemetery in Paradise Valley, Alberta.

LETTERS

Testimony of an Isolated Saint

I take this means of bearing my testimony, since I am isolated and not privileged to attend prayer services. I have been greatly blessed this summer, and am thankful to my Heavenly Father for his kindness. I cannot understand why some do not feel it necessary to pray, when so much can be accomplished through prayer.

Although I have been unable to attend services with those of my faith, I have frequently gone with a neighbor to the Baptist Church. In the past few months, however, my health has been failing, and I can only listen to the sermons which come over the radio. I have the *Herald*, too, and find much comfort in reading it; the letters are especially interesting to me. I enjoyed the account of spiritual gifts at the Woodbine Reunion which appeared in the October 19 issue. It reminded me of the reunions I have attended at Devil's Tower in past years. God was always with us in our meetings there.

I ask an interest in your prayers.
Rosabelle Gray.
Oshoto, Wyoming

John Stebel in Poland

Czarnylas, Poland
July 22, 1946

To The First Presidency
Auditorium
Independence, Missouri
U. S. America
Dear Brethren:

Your kind letter of March 18, came to hand on the 30th of June. In the meantime a letter came from Brother and Sister Land of Independence, Mo., to members

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo

in Mokoszyce, and we heard about the death of President Frederick M. Smith. We regret sincerely the departure of President Smith.

Our situation remained unchanged. We have been expropriated and have lost our citizenship in Poland. Some of our members have emigrated into Germany and we who remained here are expecting a turning out into Germany, too. In this condition it is impossible for us to emigrate into America from Poland. But we will try to do it when we shall come into Germany. When this has taken place, we shall write to you immediately.

Our mental and spiritual conditions are of course not very pleasing. We have no possibility to hold meetings and sacramental services. We would be very glad if you could send us some copies of the *Saints' Herald*, especially about the last General Conference, and if you would instruct us about the important events and the progress of the church. If possible, please send the letters and other materials by air mail.

Expecting your kind news very soon,
I remain with kindest regards,

Yours in Gospel Bonds,
JOHN STEBEL.

From a Member in England

I have taken the *Herald* for fifty-three years—ever since I came into the church. I would not be without it, even if I had to go without food.

I am now in my seventy-eighth year, and I remember Apostle John Rushton as a young man in Manchester. I see that Gomer Griffiths has celebrated his ninetieth birthday. It was through him I was called to the priesthood. I was ordained an elder under the hands of Apostles Griffiths and Gillen, and Brother Dewsnup, Sr.

I send my kindest regards to all.
Thomas Brien, Sr.

80 Edward Street
Fallowfield, Manchester
England

From the Saints in Thayer, Missouri

Mr. and Mrs. C. W. Germon of Fair-dealing, Missouri, met with us in our beautiful rock church on October 6; Brother Germon is one of our district officers. We were much benefited by his ministry. After the Communion had been served, prayers and testimonies were offered. Brother J. F. Cunningham, better known as "Uncle Johnnie," told

some of his experiences in the church. Pastor J. W. Adams also gave his testimony; Sister Adams is bedfast and cannot attend services. We are all praying that she will be healed, so that she can again worship with us. After the basket dinner at noon, Brother Germon spoke. The Ozarks are beautiful, and we will be happy to have any Saints who may be driving through or vacationing in this vicinity stop and worship with us.

Mrs. E. M. Neff.
Mammoth Spring, Arkansas Route 3

Invitation From Saints in Columbia, Missouri

The Saints in Columbia are now meeting at the Dan Belcher home, 1504 Windsor Street. Under the leadership of Brother Belcher and Gerald Gabriel, the group has grown from a membership of eight to eighteen in the past year. Church school classes are conducted every week, and Communion services are held every first Sunday of the month. Arrangements are being made for guest speakers to occupy the 11:30 service on the intervening Sundays. A young people's social group has been organized with Rudolph Richter as chairman. Any members who live in or near Columbia are invited to join in the activities of this newly-formed mission. For further information contact Dan Belcher at the above address, or call Columbia 3535.

Fred Young.
600 Fairway Village
Columbia, Missouri

To Nonresident Saints in Kentucky and Tennessee

I wish to inform the nonresident Saints in Kentucky and Tennessee that I have been selected district pastor for all isolated members. I will appreciate having those who read this notice contact the Saints who do not take the *Herald*, and ask them to send me their name and address. Elder B. F. Ross and D. R. Dortch will assist me in ministering to the isolated members. If we cannot personally meet with you, we shall do all that we can through correspondence. We shall be handicapped in bringing this ministry to you, however, unless you tell us where you live and what your needs are.

O. S. Caldwell.
R. F. D. 6
Paris, Tennessee

The Saints' Herald

Volume 93

November 16, 1946

Number 46



COUNCIL OF YOUTH

Five Great Loves

By Robert J. Miller

What Restoration Is

By J. A. Koehler

Timely Reminders for Church School Directors

By F. M. McDowell

The Saints Herald

P. S.

Volume 93

November 16, 1946

Number 46

EDITORS:

The First Presidency

Israel A. Smith

John F. Garver

F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing

Editor

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day, and The Independence Sanitarium and Hospital.

* COUNCIL OF YOUTH

Our cover picture this time shows a view of the Zion's League officers of Kansas City Central Church at work on their tasks for the coming year. They are, left to right: Dorothy Bunt, council member; Jerry Richards, first vice-president; Jean Hale, president; Beverly Hall, secretary; Wilbert Richards, second vice-president.

* SIR POMPOUS is feeling all the usual fall weather twinges in his bones: rain, snow, thunder, sleet, and typhoon. Or could it be that he has the weather mixed with the recent political excitement? He isn't positive, but he is of the opinion that the campaign tension has done him no good. Every time he tried to argue with Lady Gracious, his asthma got worse, so she had the last word. "Before it was over, I couldn't be sure who was converting whom," he complains. He adds: "Weather pains are always worst on Sunday morning. I suppose it's harder to go to church than to the office because one doesn't have to. If the pastor could install a good strong feeling of compulsion in the consciences of his congregation, he would have a lot better attendance at church."

* A NEW CAR is being sold that might be called "The Lookout" model. It has a tin roof supported by a few slender posts, and glass all around the sides as well as the front. There is no blind spot where a motorcycle cop can hide from the driver while sneaking up on him. It should save many a traffic ticket. . . . But what is really needed is something that will turn on a brilliant purple neon light when a drunken driver is approaching. On Saturday nights one would burn out a couple of bulbs at least.

* WRITERS

We are happy that our invitations have induced new writers to offer their contributions. Some are very good, and their work will be of real assistance to our publication. Others are good, but need a little further technical training. We feel encouraged that our policy of frankly sharing our problems with our people has proved to be, so far, a successful and satisfactory one. To those who are ambitious to write, we say, "Keep training. Keep thinking. Keep trying." Remember the story of Robert Bruce and the spider.

* PAPER

Reporting on the paper situation: paper for the "Herald" is not yet abundant, but we are able to keep going for a time with a few thirty-two page issues—two a month right now. Paper for our other printing is harder to get than any time during the war. Why? Big magazines have bought up their own mills, leaving less paper for the general market in which we buy. This is a case in which "free enterprise" kicks our shins.

* OPPORTUNITY

All the true philosopher needs is a chance to be heard. All the good workman needs is a chance to show his skill. All the student needs is access to good books and good teachers, and he will show his willingness to learn. These people will win recognition and credit, without benefit of laws and commandments.

* HALF THE SUFFERING of our world comes from the fact that so many of us are not satisfied when a thing is demonstrated to be bad for us or good for us; we insist on a law or commandment. And when we get the law or commandment, we break it. Ancient Israel, in all its stubbornness and folly, was not worse in this respect than we are.

Unfolding

By SYVELLA NEECE

Ten years ago (it seems so long),
When first I heard the gospel song,
I felt myself to be so strong,
That I could free the world from wrong.

But, as I grow more day by day,
I seem to shrink in every way,
My Master's been so good to me,
He's shown me what my work's to be.

A loving word, an outstretched hand,
A smile to say I understand,
A prayer of faith for those I know,
To help them as they onward go

PROTECTING OUR HOMES

A Need of Stability

Many people are still disturbed in their emotions and in their thinking by the strains of war. They were forced to make adjustments for which they were not prepared. They were put in new situations that severely tested—and sometimes crushed—their moral foundations and resistance to destructive and harmful types of conduct.

The disturbances which people have suffered have hurt them in many ways. Homes have been broken, careers have been blighted, the stain of sin has touched young men who might have been expected to be called to priesthood leadership, but who have disqualified themselves for such leadership by yielding to temptation.

One of our present great and serious concerns is to find what measures might be taken and what helps might be employed to strengthen the homes of newly married young people. We have a great responsibility toward them because they will be the mothers and fathers of a coming generation of the church. Some stabilizing powers are required to help in this emergency.

Why Homes Must Be Preserved

In every congregation and in every community, a fine, strong Christian home is a source of strength and help, by example and by encouragement, to every other home. Good homes can bring great credit to a church; poor and breaking homes can bring discredit to it. The church has the strongest kind of interest in the preservation of homes.

The individual, too, has a great interest in the preservation of homes. Men and women invest their time—which is the first essential of life—in the home. They devote so much of their lives to each other. If the home is broken, this investment is irretrievably lost.

Married life is a bank in which deposits are made, and from which rich dividends of happiness may be realized; but the principal investment can never be withdrawn; it can only be sacrificed and lost when the home is broken. The divorced man or woman can never recover the youth, the beauty, the strength, the power that has been given to the first companion. They seek new companions with reduced treasuries and lessened endowments. The individual has the greatest kind of need of the preservation of homes.

The children have a great need for stable, secure, orderly home life. In any broken home, the child is the victim who suffers most and loses most. His parents are his protection, the source of the greatest love he understands; when they fall apart, the center of his world is destroyed. It is very difficult for a child to recover, even in later life when he is grown, from the harmful effects of a broken home.

Forces That Preserve the Home

First among those powers that tend to preserve the home, we must list the personal feelings of responsibility which are given to a person by his philosophy of life and by his faith. In the final analysis, our actions are governed by our ideas, by our feeling of what God expects of us. Even where a given course is not consciously chosen, even where the ultimate consequences of an act are not foreseen, people are motivated by what they have long believed and thought. The church has a great deal to do with the development of such a feeling of responsibility, of such philosophy and faith. People who wish to preserve their homes should keep in close touch with their church.

The social group and the social life that centers at the church is a powerful factor in the preservation of homes. Only in rare instances is

the opposite true. If young people, like people of all ages, will make a program of developing their social life among church members rather than exclusively among worldly people, they will find strength and help in maintaining their homes, even in the times of crisis and trouble.

A third important influence in the preservation of homes is the cultivation of the friendship of good people. Go with a loose crowd, and you cannot avoid looseness yourself. Cultivate the friendship of fine people, and you will find yourself absorbing strength and help from them.

A fourth important factor in the preservation of homes is education and culture. Regardless of what people say, the statistics have shown that educated people in general have more stable homes than the ignorant or uneducated. Many homes are broken by acts of ignorance and stupidity, which knowledge might have prevented. No education, of course, can assure a successful home; but it can help those who have already acquired the other qualities for good home life. We can encourage our young people to seek education before they undertake the responsibilities of home life.

Above all, we need an interested attention to personal problems in the branches, and a loving concern for the welfare of all our people. It is a mistake for us to watch homes go to pieces and not try to do something about it. Very often, the simple fact that friends are watching and really care, will restrain people from committing acts and adopting attitudes that are harmful. The fact that the church group observes and approves of good things, and disapproves of the bad, will exercise a strong influence of restraint and wisdom.

L. J. L.

Editorial

Across the Desk

THE OTHER DAY I happened on a statement written by Charles Lamb, the great essayist, which seemed pertinent in view of the fact that Lamb was himself a victim of the drink habit. Here it is:

Could the youth to whom the flavor of the first wine is as delicious as the opening scenes of life, or the entering of some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when he shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, to see all goodness emptied out of him, and yet not be able to forget a time when it was otherwise, . . . it were enough to make him dash the sparkling beverage to earth, in all the pride of its mantling temptation.

ELDER GARLAND E. TICKEMYER is making constructive local use of Brother Elbert A. Smith's tract, *Faith of Our Fathers Living Still*, in which Brother Elbert has embodied the substance of an address in which he explained our faith before the congregation of a midwestern Methodist Church. Brother Tickemyer has pasted into the front inside cover of this well-bound tract the following statement:

Dear Friend:

This tract is presented to you with the sincere hope that after reading it you will desire to make a further investigation of the doctrinal teachings and of the true history of the Latter Day Saint movement. If you desire more literature, please fill out the stamped post card attached to this inside cover page and return it to us for additional leaflets without obligation and without charge.

We also invite you to visit our Central Congregation at 39th and Grand Ave., in Los Angeles, and become acquainted with our people. Church school 9:30, Preaching 11:00 a. m. and 7:30 p. m. Midweek prayer service, Wednesday 7:30. You will always be welcome.

These tracts are distributed at the expense of our congregation, and when you have no further use for it, will you kindly pass it on to someone else.

Sincerely yours,

G. E. Tickemyer (Signed)
Garland E. Tickemyer
Pastor — Central Church.

The post card, which is addressed to Brother Tickemyer, reads as follows:

I have read the tract presented to me by and I would like for you to send me the following: (Check which)

- 1.....Introduction to Latter Day Saintism.
- 2.....The Church of Jesus Christ. Where? How shall I know it?
- 3.....A brief history of Latter Day Saintism.
- 4.....Differences between your church and the Utah Mormons.
- 5.....Information regarding the Book of Mormon.
- 6.....What Latter Day Saints believe about life after death.
- 7.....What Latter Day Saints believe about Kingdom of God.
- 8.....Doctrinal teachings of the Latter Day Saints.

Name Phone:.....
Address

This idea of our Central Los Angeles Pastor can be copied to good effect in many other places.

F. H. E.

Wanted

Caretaker for Kirtland Temple and grounds—should have some knowledge of lawns and landscaping, and otherwise be a "handyman."

C. A. Skinner
The Auditorium,
Independence, Missouri

Our Roving Bible

By Lawrence E. Nelson

This book is a compact library of valuable and interesting information about the influence of the Bible garnered from incredibly wide, long, and alert reading. It is also a selective, readable history of English literature; a documentary evidence of the inspiration of the Holy Scriptures; and an unexcelled source book for speakers, teachers, writers, and preachers.

Organized in large chronological units, the material is presented in brief chapters, each carrying a striking caption and a quotation apt and whimsical. The whole is fully documented and completely indexed. \$2.75

HERALD PUBLISHING HOUSE
103 South Osage Street
Independence, Missouri

"Your Church Bookstore"

Just Another Institute?

By Lydia Wight

HARDLY! The January issue of *GUIDE-LINES TO LEADERSHIP* brings you something new in institutes. Have you ever wanted one in your district that's different? One where your district president, all pastors, church school directors, leaders, teachers, branch workers, old and young could have ample opportunity to think and plan as a group about common needs, problems, and possibilities in religious education of your specific district?

Can you imagine one or two hundred such workers coming together to look at the total task of the church school and all participating? Have you thought the entire group could be formed into separate commissions and that each small group then could tackle in dead earnestness, the needs and possibilities of a specific age or of the administration of the church school? Then would you like them to all meet together again to share their group conclusions, so that everyone may understand somewhat the total task and get a sense of togetherness on the job?

Order *GUIDE-LINES TO LEADERSHIP* now so that you will be sure to get the January issue. Then read Brother F. M. McDowell's editorial on his rich experience with such institutes this year. And read, too, the summarization of the fine workable ideas that came from institutes in Canada, Michigan, Illinois, and other districts. Then you can help get such an institute in your district.

(*Guide-Lines*, published quarterly, costs only one dollar a year. Herald Publishing House, Independence, Missouri.)

The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—Oliver Wendell Holmes.

www.LatterDayTruth.org

Five Great Loves

By Robert J. Miller

Then one of them, a lawyer, tempting him, asked, saying, Master, which is the great commandment of the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.—Matthew 22: 34-39, Inspired Version.

THE LAWYER of the Pharisees sought to tempt Jesus when he asked, "Master, which is the great commandment of the law?" But his question did not confuse the Master, or trick him as he had hoped; but rather, it gave him the opportunity to present the very essence of the whole law in a few words, easy to remember and understand.

Sometimes issues and truths become confused and lost in a multitude of words; and often give a shrewd man the opportunity to mislead others. Jesus was probably aware of this as he replied and stated simply the heart of the matter, which we know as the two great commandments of the law—easy to remember and treasure in the heart.

It is well for us to consider here the concluding statement of the Master, "On these two commandments hang all the law and the prophets." Note that Christ did not say, "this is the law and the prophets," which fact every Christian should remember—for there is a vast difference. It is this concluding statement that defeated the purpose of the Pharisee lawyer.

Christ said, upon these two great commandments of love hang or "depend" all the law. In other words, all the laws of God must support these laws, and be in harmony with them.

However, Matthew does record a

commandment given by Christ, that is inclusive of all the law, and he so declares it: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."—Matthew 7: 21, Inspired Version. This is the Golden Rule as given by our Lord, but when repeated by man, we find that it is usually misquoted. We are prone to say "Do unto others as ye would have others do unto you." And that is often exactly the way we mean it; for we don't always want others to do unto us as they *should*. Sometimes we want them to cater to our passions, lusts, and selfish, greedy desires; sometimes we want them to encourage our faults and act towards us in harmony with them. But seldom do we welcome their honest effort to straighten us out when we need it; and seldom do we act in like manner toward others. Yet this is the way of love and the law Christ gave us, "All things whatsoever ye would that men *should do to you*, do ye even so to them." We would do well to weigh carefully this commandment in conjunction with the two great commandments, and assess it at its true value, profiting thereby.

THE TWO great commandments of the law teach us five great loves, rather than the two that are so obvious, they are: Love of God; love of Christ, love of their creation, love of others, and love of self.

Love of self is clearly implied in the second great commandment "Thou shalt love thy neighbor as thyself," and will require but little thought on our part to understand and appreciate. Both of these loves are included in the love we should have for the creation of God and his

Christ; for all mankind, including ourselves are a part of this creation.

It is the pleasure of God to see harmony prevail throughout his creation, and especially among men; and his laws are designed to affect that end. Harmony can only be achieved among us when we obey the laws pertaining to ourselves, and extend every effort to assist others in doing the same—when we learn to suffer with others, be patient with them, and consider their well-being essential to our own happiness and fullness of life. We should love our neighbors because God created them; we should love ourselves because God created us also; we seek full harmony through the processes of love, because our inter-relations make it necessary to the cause of Zion, and because God's Spirit suggests to us that this is right.

WE COME TO FULLER appreciation of the first, and great commandment of the law as our understanding of the perfect relationship between God and Christ becomes manifest to us.

We are told "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." As your writer understands this, it means: With all the vitality and enthusiasm one possesses; with all the energy of spirit and body (or element) which constitutes the soul of man (Doctrine and Covenants 85: 4); and with the mind in complete harmony with the mind of God—open to his revelations and commands, rightly interpreting his purposes and wishes concerning us.

In such condition we are in complete rapport with God, and able to comprehend his will and the "fellowship of the mystery" mentioned by Paul. Within this estate there can be no room for anything mean or unworthy in the heart, soul, or mind of man. The way is opened for true love throughout his natural and spiritual course.

Christ is a very special and im-

portant person. He is "the Spirit of truth" (Doctrine and Covenants 90: 4); the Light, Word, Gospel, or Law (John 1: 1-10). He is the "Son of God"; for he is the Spirit of Truth (or law), born in the Mind of God, and come out from God (John 1: 1; 14: 10; 6: 57). He is also the Creator of all things: "All things were made by him; and without him was not anything made that was made."—John 1: 3; "The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him."—Doctrine and Covenants 90: 1; "And worlds without number have I created, and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten."—Doctrine and Covenants 22: 21; "Who is the image of the invisible God, the first-born of every creature; for by him were all things created, . . . and he is before all things, and by him all things consist."—Colossians 1: 15-17; "And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning."—Book of Mormon, page 216, verse 102.

By careful study of the foregoing statements, we conclude that God is greater than all, *because all divine purpose, thought, law, and will are born in the mind of God*; and all these find expression in his only begotten Son, Jesus Christ (only begotten in spirit as well as of flesh¹), whom God hath highly exalted, and given a name which is above every name.

God and Christ are inseparable. They cannot be divorced one from the other; therefore, to love the one is to love the other—it cannot be otherwise. "For if there be no Christ, there be no God; and if there be no God, we are not, for there could have been no creation."—Book of Mormon, page 116, verse 13.

The wonders and mysteries of so marvelous a creation as we are privileged to see and know should

Are We Getting Soft?

Are Latter Day Saints getting soft? Has the ease of modern living weaned us away from our old-fashioned idea of sacrificing for what we want? Where is the "faith of our fathers" that enabled destitute and persecuted Saints to build the largest city on the Mississippi? Adversity seemed to be the meat and drink of early day Saints, mob violence and poverty only increased their determination.

I have just returned from homecoming at Graceland College. Those who attended realized the great need for increased facilities, and for a memorial student union costing around \$60,000. The *Herald* has published articles explaining the multitude of uses for the proposed building; church officials have authorized the use of college-day offerings for this purpose; and Graceland's staff has made an appeal to the members of the church for support. Ten dollars apiece from 6,000 Saints would supply the necessary funds. Would ten dollars be considered a sacrifice to our great grandparents, some of whom subsisted for ten days on parched corn mixed with bark of the slippery elm? Are there 6,000 Saints in the church who hold as a sacred trust the devotion of those who huddled in the rain on the muddy banks of the Mississippi and watched their dream city of Nauvoo sent up in flames by a drunken mob? Are the sacrifices of our sons and husbands in this war worth a day's wages to us? Is it easier for us to submit to tar and feathers than to put a check in an envelope and leave it at the post office?

Perhaps I am still in the glow from homecoming; perhaps it *will* take years to raise the money for a memorial building; perhaps Latter Lay Saints *are* getting soft; or . . . just perhaps . . . we *are* united enough, *do* care enough, to flood the mails with our letters and in a month, or two weeks even, we will have contributed the money to erect a fitting memorial on our Graceland College campus.—BILOINE WHITING.

teach man to fear God, respect him, and love him. The magnitude of its scope alone should teach us to love it, for it has been created for the purposes of man by the wisdom of a generous and merciful God.

We find then in the two great commandments, not two great loves, but five, expressed or implied: love of God, love of Christ, love of his creation, love of others, and love of self. Five loves essential to a fullness of life. And in the master-law for human behavior to consummate that purpose, we have a sure guide

to our proper course, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

God and Christ have always recognized this Golden Rule of conduct in their dealings with mankind. Man can find God by recognition and obedience to this law, asking all things in the name of Jesus Christ, and practicing the five great loves commanded of God.

¹Men were created by God and Christ (Doctrine and Covenants 90: 1; Genesis 1: 27).

WHAT RESTORATION IS and what it means

By J. A. Koehler

Number 11 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

RESTORATION, which is the name of the religious movement instituted by the modern prophet, is the genius of the Kingdom seeking to win all nations to the way of peace, prosperity, and happiness. It is the genius of prophecy striving to impress its character upon all governments. It is *the elect* in the process of mobilizing for an outright adventure in rightly constituted economic society. It is "God's people" seeking to accomplish its warfare. It is "the mother of the Kingdom" preparing to deliver herself of her own "man-child." It is a religiously-motivated people endeavoring to lead the way out of the greatest of all crises. It is the church making its supreme contribution to the advancement of civilization.

Restoration is not something that occurred on April 6, 1830, as many Latter Day Saints have supposed. It is not something that *has been* accomplished; it is something which is in the process of accomplishment. No one can say precisely when it began, and no one can say when it will end. It is not an uninterrupted forward movement; it has had its regressions as well as its progressions. Restoration peoples have slid backward as truly as they have pushed forward. At this very moment, the church of Restoration, in some of its parts, is endeavoring to regain lost ground.

Restoration is the modern phase of the religion of which prophetic Judaism is the only notable temporal manifestation of which we have any

detailed information, and of which Messianic Christianity is the only notable spiritual manifestation. The truth is, Restoration is a union or combination of the Mosaic conviction that religious peoples, in common with others, may reach their ends only through the means of social institutions, and of the Messianic conviction that social institutions may be made effectual means to godly ends of peoples only through the indwelling of a holy spirit.

AS A SOCIAL PHILOSOPHY, Restoration is a recovery of the conviction that "man shall not live by bread alone"; that science and the practical arts, separately, unless guided by religion, will not promote the abundant life; but that industrial or economic affairs must be grounded in "every word of God"; that physical-world goodness must be united with social-world righteousness, or that government must be established "with justice" as certainly as it must be ordered "with judgment," if man is to have abundant life.

When one looks at Restoration superficially, he may get the impression that it is excessively utilitarian, or that it is a worldly affair. Indeed some get the impression that it is not spiritual or religious or Christian at all. They feel that it profanes sacred things. But the truth is, Restoration makes secular affairs sacred. As I shall point out later, the highest purpose of economic ad-

justment is to cultivate the soul or to enrich the spirit. Restoration economic adjustment is preparation for a place in the presence of God, and in that particular, too, it is a recovery of the Messianic conception of the saving processes.

BEFORE I speak of the meaning of Restoration, I wish to say a word about what it does to some men. It provides them with very much-needed anchorages of faith in God. It gives them an interest in religion, and particularly in the work of the church which they did not have before. It fires them with a new zeal.

Not a few men who had almost no interest in religious affairs before they got the Restoration viewpoint have said to me, "Well, I wish your Zion-building were under way. I would like to have part in an affair of that kind. I could do some good there." One state university representative said to me, after I had talked over some Zion-building plans with him, "We would be glad of an opportunity to work on a project of that character. We would like to put our engineers on the job with you for a year, two years, three years, any length of time. And it wouldn't cost you a red cent."

When some men contemplate prophecy as a revelation of God's long-range purpose in man from the Restoration viewpoint, they find real anchorages of faith in God. Some do not, of course, for some men are very different from others. Some do not have even an intellectual basis, much less a moral basis of faith in God's great purpose in man.

NOW, THE meaning of Restoration. Restoration means what the scientific awakening, for example, meant. It means that man needs something that must be provided if he is not to perish. It means that there is a great evil to be uprooted and a great good to be put in its place. It means that something needs to be done that is not being

done to improve the condition of man. In general, that is the meaning of Restoration.

Moreover, as the word implies, Restoration means that something has been lost to mankind—something basic, fundamental, vital, essential. Something which we hold is in process of recovery or restitution or restoration—or, realization, if you prefer. And that something is the only mode of civil society, the only system of social principles, the only family of social institutions, the only form, constitution, and method of government which, in principle, can satisfy both the spiritual wants and the physical needs of man. That something is “the way, the truth, and the life.”

Manifestly, that something cannot be accomplished in one stroke. Restoration began when “a light began to break forth,” as Jesus said it would—when men saw that religious affairs were “off the beam,” and when they wanted to do something (not always the best thing) about it.

THAT DISCOVERY and endeavor led to three developments: (1) the concept of the kingdom as a “community” affair, a city, a mode of civil society grounded in the truth or in the will or word of God began to take form. And this means that a new philosophy of social life began to emerge in the thinking of the only genius who ever mastered the concept of the Kingdom, which is the prophetic genius.

(2) “The keys” to the business of the kingdom were revealed, recovered, or discovered. Religious leadership conceived a way of getting at the Kingdom-building business. A practical plan of social action was formulated—of which I shall write later.

(3) And a Kingdom-building agency was established. A new kind of church was organized—a church constituted specifically for the business of the Kingdom, and intended to have been composed selectively

on the basis of fitness for participation in that business.

If affairs had developed as the genius of Restoration intended, the business of the Kingdom would now be well under way. The prophecy of Moses, in which he said that after his death the business of the Kingdom would be bungled by Israel’s perversity, was fulfilled. The prophecy of Jesus, also, was fulfilled—the prophecy that what remained of the business of the Kingdom would be utterly destroyed. So, for the time, and as requisite to the recovery of lost ground, we *say* much more than we *do*.

But there is more to say, at least specifically, about the meaning of Restoration. Restoration means that the time has come to answer the prayer “Thy kingdom come.” It means that the turns of human events have reset the stage for the rebuilding of that business. It means that the time has come for “Zion to arise and shine, and put her beauteous garments on.” It means that the prophecy of the coming Kingdom—which is “that which God hath spoken by the mouth of all the holy prophets since the world began” is true. It means that God still is and that his purposes in man cannot be frustrated. It means that “it shall come to pass” in the latter days that “the mountain of the Lord’s house shall be established in the top of the mountain.” It means that the government shall be established with justice, as it shall be ordered with judgment. It means that the genius of true religion has been speaking the truth from beginning to end.

Restoration means that a calamity has been in the making for ever so long—a calamity which desperately needs to be averted. It means that the time has come for another forward push in the march of civilization—an unprecedented transformation in the constitution of human society. It means that the ways in which the race has been walking are the ways of death.

Restoration means what the surge of political theories of the recent

past means. It means that what political theorists called economic “laws” are not truths; they are lies. It means that close as some philosophy has come to the truth, it is still not on the beam. It means that any social philosophy which is not at once a religious philosophy is inadequate to the requirements of the race. And restoration means that society is in chaos, that economic life is inefficacious, that we have injustice and confusion and civil strife and world wars for the very reason that our so-called philosophies of life are not true philosophies at all.

Restoration means that there is a critical need of religious convictions and religious sentiments respecting the conduct of economic affairs. It means that the light of the world which first shed its rays across the plains of Chaldea is shining again throughout the broad expanses of all lands.

Restoration means that the genius of righteousness and truth has been born again. It means that even you may live to see the fulfillment of the prophecy, “Righteousness and truth will I cause to sweep the earth as with a flood, to gather mine elect . . . unto a place which I shall prepare—a place on which the business of the Kingdom of God shall be re-established.

Christ and Man's Dilemma

By George A. Buttrick

We need Christ, says this outstanding religious thinker of our day, because our creaturehood needs a Creator who “has made common cause with man in all the energies of his suffering love.” “Christ or Chaos” is no longer a hysterical or histrionic plea, it is now a sober choice. Herein then, is the author’s best spiritual insight to the fundamental human problem. \$2.00

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ADVENTURES IN LATTER DAY SAINTISM

FOR YOUNG PEOPLE

Radio Interview Program

By Mary B. Hill

Note: This is another in the series of supplementary program helps prepared by the author, who is Zion's League leader of the Hamilton, Ontario, church, for use with the book, "Does It Make Any Difference?"

(Have some of your mechanically minded young men set up an imitation microphone, using a music stand, some wire, and some cardboard or tin shaped to resemble a microphone, either painted black or covered with black crepe paper. On the wall, facing the audience, tack up a large shoe box with the letters "On the Air" cut out in the bottom. Paste red crepe paper behind the letters, and place an electric light bulb inside or behind the box, which may be turned on at the start of the meeting. Each participant in this service should step up to the microphone before taking part.)

Prelude

Announcer: This is station (H. O. Z. L., Hamilton, Ontario, Zion's League). We are pleased to bring to you this evening our regular Zion's League meeting. We have been very fortunate in securing the services of that well-known Latter Day Saint church school director, Elder Somebody, who is going to make this a special occasion for us by sharing with us some of his experiences and knowledge of Latter Day Saintism. Also with us this evening is that well-known (musician) Miss Harmony, whose contributions have previously given us so much pleasure.

Announcer: Let us all turn to Hymn No. 286, and, seated by your radio, join with us in singing this beautiful hymn.

Invocation: (By visiting priesthood member.)

Offertory: (Play Hymn No. 302, softly.)

Announcer: (reads Scripture) I John 5: 1-5.

Solo: Hymn No. 282.

Announcer: Now, ladies and gentlemen, I have great pleasure in introducing to you Elder Somebody. His life has been a very interesting one. He was born (give here the important facts of his life, especially those connected with his religious experiences. This part of the program and the interview following should previously have been gone over with the elder, so he may know what questions to expect, and have given

thought to them. Questions are found on page 17 of the booklet, "Does It Make Any Difference," and additional questions are listed at the conclusion of this program. Ask any other questions which may be suitable.)

Solo: Hymn No. 264.

Announcer: Let us all sing together Hymn No. 260.

Benediction: (By visiting priesthood member.)

Announcer: We are happy to have had the privilege of bringing you this evening's program, and hope to join with all of you next week for another interesting meeting with our group here. Station H. O. Z. L. signing off.

(Sign is turned off.)

Additional questions which may be asked on interview program:

1. Do you think there is any advantage

in having the Book of Mormon and Doctrine and Covenants in addition to the Bible?

2. Do you think, as Latter Day Saints, we have any special interest in American archaeology, and should further its development?

3. Do you think that Latter Day Saints should be interested in higher education, and study languages, science, etc.?

4. What is your comment based on your experience that Latter Day Saintism is a "Way of Life"?

5. Does your faith demand a growing personal revelation of the purpose and mind of God? Explain why.

6. What is your interpretation of present-day world events viewed in the light of Latter Day Saintism?

7. What difference has being a Latter Day Saint made to you?

TIMELY REMINDERS

for Church School Directors

By F. M. McDowell, Director of Religious Education

CERTAINLY by November 1, most of your many good resolutions made in September should be found to be in actual practice in your church school. How about it?

Does your church school give promise that as of this date, that week by week and month by month it will be the best year in the history of your branch? Why not?

Standards of excellence for church schools have now been clearly set forth. (See the *Yearbook for Church School Workers*.) There can be little excuse for ignorance of and neglect in this matter. Bungling, slipshod methods and procedures must yield to a craftsmanship worthy of the Master Teacher. How well does your school qualify?

We suggest the following slogans for your church school year:

Our Church School Will Keep in Step

The Department of Religious Education and the Herald Publishing

House spare no effort to make available for you a graded and attractive series of quarterlies and texts. Why not use them in the order and during the period for which they were intended? Why not keep up to date with your lesson materials from week to week and month to month during the year? Why not anticipate that on October, 1947, your classes will be ready for promotion and for the new materials available at that time? Remember, effective church schools "keep in step" with the general church and the church-wide program of religious education.

Our Church School Will Be a Genuine School

Conditions throughout the world, the forward-looking program of the church, the needs of your own people, the cry of humanity for a redemptive religion—all make imperative that our church schools shall

no longer play at school. Adequate space and equipment, trained and prepared teachers, up-to-date methods, co-operation with parents and homes, all of such are necessary if church schools become genuine schools. Why not put *school* in "church school"? Each pupil should have his own quarterly, and make a serious effort to study the lesson before coming to the class.

Our School Will Use Materials and Services Available

All of the time, expense, all of the "sweat, blood, and tears" that go into the preparation of periodicals, teachers' helps, and the like is wasted unless such materials and services are placed in the hands of officers and teachers and are used by them to make their work more effectual. The *Hope* and *Stepping Stones* are the organs of the church school—indispensable aids to effective teaching. "Step-O-Grams" provide timely hints for leaders who care. *Guide-Lines to Leadership* is your professional journal. *Current quarterlies* provide notes for teachers. Why not make use of these publications? That's what they are for. Are all of your leaders and teachers supplied?

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Visual Education Department

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News Briefs

Tulsa, Oklahoma

Pastor, L. W. Kohlman

Officers for the new year are L. W. Kohlman, pastor; O. A. McDowell and W. J. Sherman, counselors; Raymond Yeubanks, church school director; R. E. Beck, adult supervisor; Alan Kelley, Zion's League supervisor; Ralph Vanwy, children's supervisor; Mrs. Nell Hall, assistant children's supervisor; Mrs. R. E. Beck, women's leader; Mrs. Loretta Penrod, director of music; W. Evan Davis, treasurer; Lloyd Wilson, secretary; Clarence Bear, junior church pastor; S. R. Stephens and J. Arthur Dixon, auditing committee. Meetings for branch officers are conducted regularly each month with Raymond Yeubanks as instructor.

The annual Graceland banquet was held in the lower auditorium of the church on October 18. E. J. Gleazer, Jr., president of Graceland College, and R. Edwin Browne, director of public relations, were guest speakers. Musical numbers were given by Alice Johnson, Loretta Penrod, and Don Jones, all Graceland graduates. Dinner for the one hundred guests was served by members of the adult class under the supervision of Mrs. Tressa Magarity.

Missionary Glen H. Johnson and Pastor L. W. Kohlman are conducting a series of cottage meetings during the week, with missionary services on Sunday evenings. This series began October 27 and will continue for seven weeks.

—Mrs. L. W. Kohlman, reporter.

Pasadena, California

Pastor, Blaine Bender

Following the regular monthly luncheon on September 15, Apostle John W. Rushton and District President L. J. Ostertag conducted a business meeting for the election of officers. Elder Blaine Bender was elected pastor, and Pearl Crum, director of music; with these exceptions there was no change in the corps of officers. Elder Bender officially assumed his duties as pastor on October 13. Before addressing the 190 persons attending the service, he dedicated and presented to the branch a new pulpit—a gift to him from the young people of Central Los Angeles with whom he labored for twelve years. In June a new organ was purchased for the church by members of the congregation. The young people are following an active program under the leadership of Elder Paul Moore; Elder Moore and Elder Warren K. McElwain are also serving as associate pastors. Kenneth Briggs, recently ordained to the office of priest, has organized a Junior Zion's League. Priest

N. Fred Cool enlisted in the Army on September 3 and is now stationed at Ft. McClelland, Alabama. A reception was held on the evening of October 20 for the new and retiring pastors. After a short musical program, tribute was paid to Elder and Mrs. F. A. Cool by Paul Moore; Elder Cool, in turn, presented Pastor and Mrs. Bender; 132 guests were present at the reception. Under the supervision of Zula Sheppard, the department of women will sponsor a bazaar on December 6; proceeds are to be applied to the building fund.

—Mrs. Ednah Strong, reporter.

Northeastern Illinois District

The regular business meeting and conference of the Northeastern Illinois District convened at Aurora on August 25. Apostle Arthur Oakman and Seventy E. Y. Hunker were in charge of the 8:30 a.m. prayer service and priesthood meeting. Apostle Oakman was also the speaker at 11 o'clock. Officers elected at the afternoon business meeting are as follows: Dr. Dwight D. W. Davis, district president; Marion Blakely and Arnold Settles, counselors; Roberta Gregory, director of religious education; Ruth Wildermuth, women's leader; Iah Nelson, children's supervisor; Marvin Settles, young people's leader; Robert Anderson, Zion's League supervisor; Clarence White, book steward; C. C. Simpson, treasurer; Russell Rogers, director of music; Mary Blish, secretary; Richard Wildermuth and Clarence White, auditors; and Cleo Settles, historian and publicity agent.

A young people's rally was held in Plano on August 31 and September 1. Thirty-five young people met to study, pray, play, and worship together. Marion Blakely was in charge. Classes were conducted on Saturday by Dr. Dwight Davis and Harley Morris; A. J. Settles supervised the recreation and evening campfire service. An Indian ceremonial was demonstrated by the Plano scouts and their leader at the lighting of the fire. Seventy E. Y. Hunker was the speaker on Sunday.

Chicago District united with the Northeastern Illinois District for a workers' conference at the Bardwell School in Aurora, Illinois, on September 27, 28, and 29. A banquet was served on Friday by the Aurora Women's Council, followed by a program at which Tom Beal led the singing and Dr. Floyd McDowell was guest speaker. Saturday's activities began with a worship service, after which meetings were held by the various commissions. John Darling gave an illustrated lecture on the use of visual aids in teaching, and Dr. McDowell conducted several assembly sessions. On Sunday

morning, another worship service was held, followed by meetings of the commissions. A special junior church demonstration was given by the children of Aurora under the supervision of Hattie Bell and Ethel Malcor. Dr. McDowell gave the final message of the conference. Those in charge of the commissions were Lillian Hadley, Frank Shank, Ilah Nelson, Tom Beal, Roberta Gregory, and Hattie Bell.

President Israel Smith met with the Saints of northeastern Illinois for a homecoming celebration on October 6 at the Stone Church in Plano, which his father helped to build. During the church school hour, Lillian Hadley presented a flannelgraph story of the Book of Mormon, the first in a series of lesson stories she is preparing for the church. President Smith spoke at the 11 o'clock service. A round-table discussion in the afternoon concluded the homecoming activities. President Smith had formerly accepted an invitation from Pastor Simms of the Plano Baptist Church to speak in the evening. The two ministers are tenth cousins.

"Christ's call to Womanhood" was the theme of the services held jointly in Sandwich and Plano by the women of the Northeastern Illinois District on October 12 and 13. Ruth Wildermuth, district leader, and Minnie Peterson of the general council of women, were in charge of the activities. Classes convened in Sandwich at 2 p.m., Saturday and continued all afternoon. The men served a 6 o'clock banquet. At 8:30 Sunday morning in the Stone Church in Plano, District President Dwight Davis and Marion Blakely, pastor of the Sandwich congregation, conducted a prayer service. Classes followed with Ilah Nelson taking charge of the children, Minnie Peterson, the adults, and A. J. Settles, the young adults. Harley Morris of Chicago gave the 11 o'clock sermon. A rededication service in the afternoon concluded the day's activities.

—Cleo Settles, reporter.

Texarkana, Arkansas

Pastor, Harold B. Schultz

Hughlon Loper, his wife, Rosa, and their two daughters, Patsy and Nelda, were baptized by Pastor Harold B. Schultz on October 13. The ordinance was performed at a small lake near Texarkana. Elder T. B. Sharp officiated at the confirmation service held in the evening. J. A. Withee, pastor of the Memphis, Tennessee, congregation, was the guest speaker on October 27.

Members driving through Texarkana are invited to contact Pastor Schultz, Route 1, Box 791, or telephone 1952-J.

New Liskeard, Ontario

Pastor, Wesley W. Shepherdson

Elder R. D. Weaver of Independence, Missouri, visited with the Saints in New Liskeard in April; he accompanied Pastor W. W. Shepherdson home from General Conference. Special services were held on August 4 in honor of homecoming; District President W. J. Bavington and Evangelist B. H. Hewitt of Toronto were guest speakers. A church school picnic was held at the beach on August 24. J. R. Vincent began a series of missionary meetings on September 1, continuing through September 8. Graydon Fielder was baptized on the closing day of this series, Brother Vincent officiating; he was confirmed by Elders William Archer and Albert Shepherdson. At the annual business meeting on September 4 Wesley W. Shepherdson was sustained as pastor, with Albert Shepherdson as his associate. Velma Shepherdson was elected secretary; Harriett Bartlett, church school superintendent; and Graydon Fielder, assistant superintendent. An outstanding prayer service was held on September 23 with J. R. Vincent and Albert Kosmack of Kirkland Lake in charge; thirty-two Saints were present for this meeting.

—Velma Shepherdson, reporter.

Southern Wisconsin District Conference

The Southern Wisconsin District Conference was held in Madison on October 19 and 20; theme of the conference was "Christian Ministry." The first meeting on Saturday was a fellowship service, followed by classwork; Missionary James Daugherty and Apostle Paul M. Hanson were the instructors. Other classes were conducted in the afternoon. Apostle Hanson gave a lecture at 3 p.m., and Elder Daugherty demonstrated missionary techniques in the evening. Sunday's activities included a meditation service at 8:15, fellowship at 8:30, church school at 9:45; a sermon by Apostle Hanson at 11; and a business meeting at 2 in the afternoon. Officers elected for the coming year are Ormond Kimball, district president and editor of *News Letter*, a district publication sponsored by the department of women; Frank Mussell and Harry Wasson, associates to the district president; Leda Colbert, clerk and historian; Cleo Kimball, women's leader; Howard Sheffield, church school director; Marabeth Ford, young people's leader; Lois Carpenter, director of music; Charles Hoague, treasurer; Robert Brigham, bishop's agent and examiner for department of religious education. A district officers' and missionary's budget was presented for approval by the various branches. The financial report showed

167 tithepayers in the district, with a total income from tithes and offerings amounting to \$5,520.05. Howard and Hadley Sheffield were ordained to the office of priest, and the name of Ephraim Johnson was approved for ordination to the office of deacon; Brother Johnson was absent and could not be ordained. It was voted that a reunion be held in Luther Park, Chetek, Wisconsin, by the Saints of northern Wisconsin and Minnesota. The next district conference is to be held in Milwaukee; General Conference delegates will be elected at a special meeting.

—Leda Colbert, reporter.

Fortescue, Missouri

A social gathering was held at the church on Tuesday, October 1. The program began with a song fest, instrumental numbers, and readings, after which Missionary O. W. Okerlind was presented a blanket by the members of the branch in appreciation of his having conducted a two weeks' series of meetings. Moving pictures were shown by Mr. and Mrs. Byron Hinkle, Jr. The evening ended with refreshments of popcorn and apples.

Humber Bay, Ontario

Pastor, F. C. LeFevre

Recent improvements to the church have been the installation of a new heating unit, and a new Broadloom rug, purchased by the women's department. Harvest Home services were held on October 13; colored leaves and flowers, and a display of fruit and vegetables decorated the church building. Communion was served at 10 a.m., followed by church school at 11 o'clock. Pastor John Sheehy of Toronto was the afternoon speaker; Elder Bavington spoke in the evening. Meals were served by the women's department.

—Mabel Whitworth, reporter.

Maryland Heights, Missouri

The women meet every second and fourth Thursday of the month for a business meeting and study period; F. Henry Edwards' *Fundamentals* is being used as the present study course. Over \$170 was cleared at a recent bazaar and supper sponsored by the women's department; part of the money will be applied to the improvement fund. Both members and nonmembers are helping to paint and redecorate the church. A combined Communion and prayer service was held Sunday, October 6, at the church.

—Mrs. Young, reporter

We Are Grateful . . .

for the post cards and letters we've received from readers of "New Horizons." If time would permit, we'd answer all of them—but time won't permit! We hope you will accept this note of appreciation in place of the letters we aren't going to be able to write. We certainly shall try to keep the section worthy of your praise.—The Editors

New

God's Silent Preachers

BY DOCTOR MARGARET BARKER

EVERY MEMBER of this church has within his grasp a powerful means of evangelization, if he will but use it. Not all of us can serve as members of the priesthood, and of those who do, not all can be preachers of the word. We who are not gifted orators can serve too, however. We can live our lives so that our every word and act will eloquently proclaim to the world what our gospel teaches. We can draw the line of demarcation so clearly between right and wrong that no doubts will exist in the minds of others as to our beliefs.

There can be no shades of color in our choice between good and evil. Either it is right, or it is a sin. When we choose the second best in preference to the best, we are guilty of the sin of omission to a varying degree. When we choose the second best, we are announcing to the world that we are content with second best results and rewards. We show our sense of values to be slightly less than perfect. Our standing with others is lowered, for even though they decline to measure up themselves, they expect *us* to live by *our* ideals.

Fundamentally, we are not bad. We have very few murderers or swindlers in our congregations. Few have ever broken any of the laws of the land. But, although we are not bad, we are not good either. We fall far short of the mark set by

Jesus. Consider the church member who bears false witness, who forgets the Sabbath, who idolizes his possessions to the extent that he refuses to pay his tithe to God, who takes the name of God in vain, who respects not his parents, who cheats the government when he pays his income tax, who "kills" his fellow men with unkindness, who plays fast and loose with his marriage vows and breaks his marriage covenant, who is so jealous and covetous of the good things of this world that he cannot rejoice when happiness comes to others. What about him?

Only this: such attitudes must not, cannot exist in Zion. And by the same reasoning, if they are a part of us, neither can we dwell in Zion, for even a few of these faults will render us unusable as Zion-material.

David, in the fifteenth Psalm, tells us who shall live in the holy city. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things shall never be moved."

The support we did not give, the promises we didn't keep, the little white lie we told to save face, the gossip we helped to spread, the discouraging remark we were determined to make: these things keep us out of Zion. Elbert Hubbard says, "Speak well of every man, if you speak of him at all, for none of us are so very good." Remember that the next time you have the impulse to make a catty remark or a disparaging comment. And do you recall what Jesus said about letting our words be "yea" or "nay"? Isn't it our conversation which causes much of our trouble? Let's follow his advice and talk a little less.

Now is the time to go on record as being one who wants and is will-

Here Is the Writer . . .

Dr. Margaret Barker is a member of the Second Columbus Congregation, Columbus, Ohio. She attended Ohio State University and the Kansas City College of Osteopathy and Surgery.

Her eight years of Margaret Barker practice have been divided between Kansas and Ohio. At present she is living in Columbus and is serving as director of young people for the Southern Ohio District.



Horizons

ing to work for perfection. Make your choice now between that which might be advantageous to you and that which is right; between selfishness and consideration for others; between a second-best standard of living and perfection. Commit yourself publicly by one means or another. It will give you the incen-

tive to try to live up to your open avowal, and you will find yourself much strengthened for the tasks ahead. Let others know you have ideals for which you are willing to work and live.

Although we be not preachers of the word, we each can be doers of that word. And remember, if our

missionaries have no group to which they can point and say, "This is what the gospel of Jesus can do for people," their work will be much less effective. The truly wonderful part of it is this: no one is denied the privilege of setting a good example. Your life is your testimony, unspoken, but heard and understood.

The Littlest Gate

BY JOSEPHINE SKELTON

THESE ARE THREE gates to Heaven. Each one is very big, and very shiny, and every morning two husky angels with brooms and buckets come out for the daily cleanup job. And twice a week a tall angel with a very wide wingspread goes around to each of the three gates to inspect them, and see that the hinges have been kept well oiled. (It has been found, after several eons of experimenting, that the Milk of Human Kindness does very well for this, being decidedly better, at least, than sewing-machine oil or mineral oil.) This is a very responsible position, for Saint Peter is quite particular about the way the gates are kept.

The first gate is Faith. This is a lofty, rather narrow gate of Gothic design. Two white marble shafts spire upward into the sky so far that the tops of them are never seen. (The workmen spray cleaning fluid up as high as cloud level and leave the rest to chance.) Of course, the actual gate is gold. Gold uprights, gold crossbars, gold bolts, and a gold lock, which, naturally, is never used.

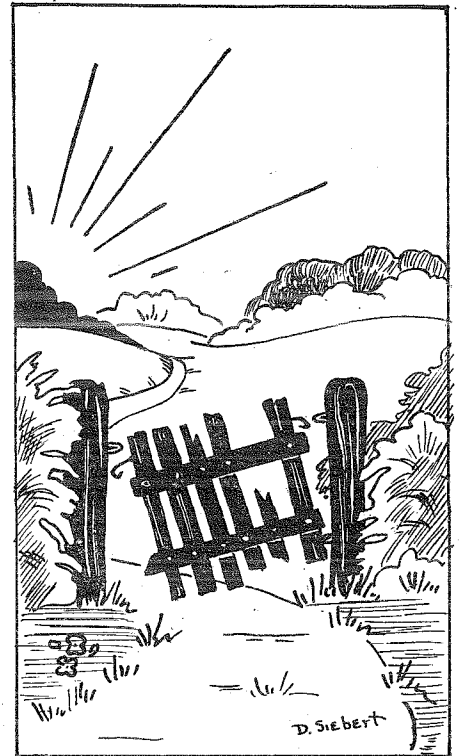
Nobody, except the two husky angels who do the job, has any idea of how much the upkeep of the gate is. Gold polish, alone, costs a modest fortune. But business is fairly brisk here, with the gate clanging open and shut several times a year, and the management feels that it gets its money's worth. The gate opens into a nice district—a rather exclusive district—where only the best families live. Above the highest cross-

bar, which is curved artistically as befits such a fine gate, rest a cherub and seraph that the heavenly artist caught in full flight.

The second gate is Hope. This is the largest and busiest of all gates. After every cleaning, the two husky angels wipe their foreheads and fan each other with their wings and wish that more people could get into Heaven without resorting to Hope. It is such a pity, they say, that so many try Hoping (which is the technical name for this method of entering the heavenly city) and so few take the harder and less-used routes of Faith and Charity.

Hope, the largest and busiest gate, leads to the largest and busiest section of Heaven. In fact, it leads to the heavenly slums, where all that one can hear is the discordant twanging of many harps, and all that one can smell in the crowded, golden hallways of the crowded, golden tenements which line the crowded, golden streets, are the fumes of stale nectar and boiling ambrosia. The slums of Heaven are not much different from the slums anywhere else. But Hope is a very fancy gate with scrolls and everything, and it does a rushing business—especially with the young.

The third gate is Charity. This is much smaller than the other two, and decidedly plainer. There is something of the Puritan in the architecture, with a dash of Grecian art, and it always clicks shut firmly after each new entry. Business is never rushing here, and so



the gold never needs much polishing and the hinges seldom need attention. The two husky angels say proudly that this gate gives them the least trouble of the three, and the tall archangel with the wide wingspread never gives it a second glance during inspection, nor bothers to check the oil. Sometimes, due to this negligence, the Milk of Human Kindness runs low on these hinges, and they squeak and protest so that the gate remains closed for days, and even years at a time.

No wonder this gate leads into the most exclusive part of Heaven, with fine homes, and every street a boulevard.

There are three gates to Heaven. But if you look closely enough, if you get down near the earth and search, you will find a small gate, so overgrown with weeds that few people even know it's there. It isn't made of gold; it hangs on one hinge, and no one ever bothers to keep it in repair. But it opens into the garden behind God's palace, and every evening, just at dusk, the Son of the House walks with bent head, watching it.

"So few . . . so few find Understanding."

News Briefs

New Albany, Indiana

Pastor, Edmund Fouts

The following officers were elected at the business meeting on September 26: Edmund Fouts, pastor; Dallas Fouts, treasurer and acting deacon; Roland Prather, church school director; Nellie Sturgeon, church school secretary; Jane Breckenridge, clerk; Elsa Robertson, director of music; Minnie Martin, women's leader; Vernetta Fouts, chairman of ways and means committee and supervisor of the kitchen; George Maymon, Zion's League Leader; and Margaret Maymon, publicity agent. Later appointments include George Maymon and W. O. Robertson, associate pastors; Margaret Maymon, program director; Alvina Tretter, special music director; and Rita Sturgeon, pianist. W. O. Robertson, who served the New Albany group as pastor for twenty-six years, asked to be relieved of his local responsibilities; he is now serving as district treasurer and bishop's agent. Under his leadership the mission grew and was organized into a branch; the Saints originally held services in the Harry Thompson home, but now have a church which seats 200 in the main auditorium.

Recent out-of-town speakers have been John Scott of Los Angeles; Apostle Myron McConley; Missionary Allen Breckenridge; William Charles of Bedford, Indiana; and A. W. Gage of Indianapolis. Nearly all of the young people attended the district youth retreat at Evansville. The Zion's League has sponsored numerous suppers and entertainments during the year. Harry Tretter, Jr., has enlisted in the Navy and is now stationed at Key West, Florida.

Bonnie Jean, daughter of Mr. and Mrs. Bradford Quirey, and Susan Kay, daughter of Mr. and Mrs. Marvin Stewart, were blessed at recent services by Elders

Chester Metcalfe and W. O. Robertson. Members of the women's department are planning a fall sale; numerous dinners have been served during the year, and a profitable rummage sale was held. Minnie Martin has contributed much to the beauty of the weekly services through her arrangements of pictures and flowers.

New Albany was well-represented at the district reunion; many of the attendants were young people.

—Elsa Robertson, reporter.

Windsor, Ontario

Pastor, Warren Chelline

The annual branch business meeting was held October 1 with Apostle D. Blair Jensen as chairman. Elder Warren Chelline was presented by Apostle E. J. Gleazer to the group to serve as pastor, and was unanimously accepted. Other officers are as follows: Beverly Grant, secretary; Lloyd Arnold, treasurer; Mrs. Lloyd Arnold, director of music; William Beacom, bishop's solicitor; Fred Reid, church school director; Mrs. E. V. Hill, children's supervisor; Laverne Perrit, junior church leader; William Garnier, young people's supervisor; and Irene Brent, women's leader. A vote of appreciation was given Elder and Mrs. Pycok for their services to the group during the past five years when Elder Pycok was pastor.

A large number of Zion's Leaguers attended the Ontario Thanksgiving Festival held in London. Ken Nevels was ordained to the office of priest at a special service held Sunday evening, October 20. District President W. Blair McClain gave the charge, and Jack Garnier, also ordained a priest recently, welcomed Brother Nevels into his office. The choir, under the direction of Mrs. Lloyd Arnold, sang three anthems suited to the spirit of the occasion. The evening service on October 27 was in charge of the young people. Wayne Booth, leader of the Detroit young people, was the guest speaker. At the close of the service, members of the League met at the home of Virginia Bennet for a social hour.

—June Grant, reporter.

Sault Ste. Marie, Ontario

Pastor, G. A. Edwards

Before the evening service on Sunday, October 27, Alvin R. Nott was ordained to the office of priest by Elders G. A. Edwards and W. A. Bushila. Brother Nott is church school director. Following the ordination service, Elder Bushila preached on the theme, "Where Is Thy Brother." Missionary Virgil Billings is to conduct a series of meetings in the near future.

—Sylva Bushila, reporter.

Independence, Missouri

Gudgell Park Congregation

Pastor, Ralph G. Smith

Recent speakers have been Ralph Smith, Wayne Tucker, George Mesley, Edgar Byrn, A. K. Dillee, Harold Hattey, W. E. Wakeman, Harvey Minton, Robert Jones, Clarence Martin, Sr., Lester Flowers, and Walter Woodward. Charles Self is the new young people's leader, with Joy Harris as his assistant. Under the direction of these two people, the Zion's League began activities for the new year on October 27. A Scripture study and discussion class for adults is held each Friday evening at the home of Joseph D. Neill. The women of the branch meet every second Wednesday of the month at the home of Mrs. Ernest Soper. They are studying church history with Melba Troyer as teacher. Mrs. Alice Kelsey was guest speaker at the last meeting; she talked on friendly visiting.

—Hallie Gould, reporter.

Beloit, Wisconsin

Pastor, Harry A. Wasson

The following officers were elected at the annual branch business meeting: Harry A. Wasson, pastor; Oscar McGlosson, church school director; Pauline Johnson, women's supervisor; Wilber Johnson, treasurer; Luella Johnson, secretary; Dorothy Pinkerton, music director; Wilma Johnson, librarian and young people's supervisor; Alma Brookover, publicity agent; Grace Stone, adult supervisor; and Gertrude Wasson, children's supervisor.

A farewell party was given for Missionary James Daugherty on the evening of October 26 at the close of a month's missionary endeavor. As a result of his ministry, eleven persons were baptized and confirmed on October 27. They are Edward Jones, Arthur Getman, Robert and Lois Pike, Charles, Elaine, Jack, and Robert Kimball, Mary Jean Lansbery, Page Baptist, and Dean Beckus. Elder J. O. Dutton was the guest speaker both morning and evening on October 13. At the morning service, Ephriam Johnson was approved for ordination to the office of deacon. Oscar McGlosson, church school director, recently attended the institute for church school workers held at Aurora, Illinois. Under his supervision, the junior department has contributed much to the worship services. Both the Zion's League and women's department are engaged in active programs. Several from Beloit attended the district conference held in Madison on October 20. Leonard Davenport is now attending Teacher's College in Viroqua.

Recent speakers at the worship services have been Pastor Harry Wasson, Elders Clyde Funk and C. C. Hoague, and District President Ormand Kimball.
—Alma Brookover, reporter.

Low Banks, Ontario

Special services were held on Easter, Mother's Day, and Father's Day. Elder Wilson of Toronto, and Elder Dayton of Ridgeway were guest speakers. Homecoming was celebrated on October 20 with Elder Bavington, president of Toronto District, taking charge of the 9:30 prayer service and Elder Dayton giving the 11 o'clock sermon. Lunch was served in the lower auditorium by the women. The infant daughter of Mr. and Mrs. James Cook was blessed by Elders James Wilson and Clarence MacDonald after the prayer service. The son of Vina and Frank Cook was blessed by Elder Dayton and Elder MacDonald. The annual business meeting was held in September; all officers for the preceding year were sustained.

—Mrs. H. J. Miner, reporter.

Muskegon, Michigan

Pastor, E. V. Swager

The annual business meeting was held at the church on September 3. Elder E. V. Swager was sustained as pastor, with Charles Sheffer and William Farwig as associates. Other officers elected are Anna Farwig, clerk; William Farwig, church school director; Lavina Hooper, junior church school director; Ola Jacobs, women's leader; Harold Lathrop, young people's director; Nina McCumber, older young people's leader; Charles Hittle, president of men's club; Julia Sheffer, publicity agent, book steward, and librarian; Wilma Swager, director of music; William White, treasurer; Ola Jacobs, Nellie White, and Obediah Richmond, finance committee.

Several of the church school workers attended the institute held in Flint on September 22 and 23. The Southern Michigan District Conference was held in Muskegon on the week end of September 28, 29. Apostle Blair Jensen was in charge of the business session on Saturday; the combined choirs of the district presented a concert in the evening under the direction of Frances Carlson. At the close of the concert, the young people gave several skits, after which the women served refreshments. Approximately three hundred attended the Sunday services. Both Saturday's and Sunday's meetings were held at the Angell School auditorium.

An impressive candlelighting service was arranged for the installation of officers on the evening of October 6. A

table was placed before the pulpit, with sixteen rainbow candles on it; in the center was one large, white candle representing Christ. When the office for which each colored candle stood was named by the pastor, the person holding that office took his candle and lit it from the center one. A pledge was made in unison by the officers at the close of the ceremony.

On October 13, Harold Lathrop and Charles Hittle were ordained to the office of priest, and Obediah Richmond to the office of deacon. Elders Homer Harvey and M. A. Ward of Grand Rapids assisted in the ordinations and were the speakers of the day.

Graceland College Day was observed with a program, special music, and a sermon by Harold Lathrop, a former Graceland student.

—Julia Sheffer, reporter.

Saskatoon, Saskatchewan

An amateur hour was sponsored by the young adult group on October 4 to aid the cubs. Don Few acted as master of ceremonies; Maureen Harper won the largest number of votes for her song. A farewell party was held in honor of Mr. and Mrs. Julian Peterson in the lower auditorium of the church; the Petersons are leaving to make their home in Missouri. A new study group has been organized to study *The Bible in Everyday Living*; Mrs. Diggle is the teacher. Ernie Baker has been appointed bishop's agent for the district. A two-day conference is to be held November 9 and 10; James Menzies will conduct a series of meetings the following week. The Saints were saddened by the death of William Brant, a former pastor of the branch; Brother Brant was largely responsible for the success of the recent reunion.

—Opal Price, reporter.

Croswell, Michigan

Pastor, Myron A. Carr

The following officers were elected at the annual business meeting held September 24: Myron Carr, pastor; H. C. Swaffer and C. L. Levitt, counselors; Mrs. C. L. Levitt, women's leader; Herbert Swaffer, church school director; Mrs. Mae Swaffer, clerk; Clifford Levitt, treasurer; Mrs. Clifford Levitt, director of music; Mrs. Frances Jackson, pianist; Mr. and Mrs. Fred Dingman, auditors; Mrs. Myron Carr, historian; and Lewis Carr, librarian.

The women of the branch held a bake sale and bazaar on October 12. District President John Booth was the speaker on October 20; he will soon be leaving the district. Evangelist John R. Grice is expected to be present on November 3.

—Mrs. Myron Carr, reporter.

Special Services at Buffalo, New York

Seventy Donald E. Harvey will begin a series of meetings on Sunday, November 10, and continue through November 17, with the exception of Saturday. Week-day services start at 8 p.m., Sunday services at 7 p.m. All friends and members living in or near Buffalo, and those in Canada are invited to attend.

Anniversary of London, Ontario, Branch

November 17 and 18 will mark the seventy-first anniversary of London Branch. Special services are to be conducted on Sunday, with President Israel A. Smith as speaker. Evangelist W. I. Fligg and Elder J. Charles Mottashed, both former pastors of the congregation, will speak also.

Request for Prayers

Erma Howe of Horton, Michigan, requests the prayers of the Saints for her two daughters, Irena and Phyllis, and herself. All are in poor health.

Change of Address

Mr. and Mrs. John G. Wight
6346 South Ellis
Chicago 37, Illinois

Our Departed Ones

JARVIS.—Mrs. Isaac, was born September 20, 1876, in Ladywood, England, and died October 16, 1946, in Independence, Missouri. She united with the Reorganized Church on July 23, 1896, in Sparkhill, England, and was a member of the Priestly Road congregation. On August 6, 1901, she was united in marriage to John Edward Matthews in Birmingham; in June, 1904, they came to New York, where, six years later, Mr. Matthews passed away. On August 6, 1921, she was married to Isaac Jarvis; after spending several years in Iowa, they made their home in Independence, Missouri.

Mrs. Jarvis had no children of her own, but leaves two stepsons and two stepdaughters. She is also survived by a brother and four sisters, three of whom are in England.

DEAN.—Ebb, died Sunday morning, October 13, at the age of seventy-one in Texarkana, Arkansas. A native of Missouri, he made his home in Texarkana following his retirement from the oil industry. He had been a member of the Reorganized Church only a few years, but was an active worker during that time.

He is survived by his wife, three daughters, a stepson, three sisters, and one brother. Services were held at the Texarkana Funeral Home with Pastor H. B. Schultz officiating. The body was sent to Tyler, Texas, for burial in the Chandler Cemetery.

Wants Words to Song

I am to plan the worship suggestions for January, and am trying to locate the song Brother Pitt used to sing, "God Is So Good to Me." If anyone has this song, I would appreciate receiving a copy of it.

FLORENCE FREBERG.

1702 East 12th Street
Des Moines, Iowa

(Editors Note: There have been several requests for this song. If a copy can be obtained, we should like to print it in the *Herald*.)

LETTERS

My Calling to the Priesthood

Rotterdam, 8th October 1946

(The following letter is printed verbatim as received from the writer. We believe any alterations would detract from the sincerity of it.—The Editors.)

With the present I want to tell you something about my appointment as a deacon of the Reorganized Church of Jesus Christ of Latter Day Saints on the 19th of September, 1946. My name is Marinus Laban, and I live in Rotterdam. I am 18 years of age.

I have received many blessings from my Heavenly Father. This has made me a strong believer, and has given me the true conviction that there is a God. This God lives and gives generously and abundantly.

I have always felt that God wants to give of his love. He showed this when he gave his Son as a ransom for all the world. By doing this, he opened the way for us to show in turn that we love him. With this in mind, it has always been, as far as I can remember, my desire to do my utmost. I have tried to look for the things of the Lord, and to forsake the things of the world.

Many times I have had feelings about what God intends to do with his people. At those times I felt something like a burning fire in my heart, and I desired to have more of those experiences. I wanted to know and understand more about the gospel. In stillness I thanked the Lord, and then I often had a testimony that the Lord wanted to tell me many things. Not yet daring to speak frankly, I sometimes felt a little strange among the pupils at school, and also among the members of the church and of the priesthood. This was about three

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
St Joseph 16 Mo
n

or four years ago. Later on I became more and more acquainted with the gospel and in consequence had greater liberty. I began to speak about the truth with nonmembers. I quite well remember the time when I first came to speak about our Gospel with boys of the factory where I was working. It was impossible for me to avoid the discussion, and I spoke to the best of my ability. The more I spoke, the happier I began to feel. I was able to teach them a little about the love of God for mankind. I have always strived to work for the gospel, and I hope to keep on in the future.

In 1945, just after the liberation, we were in our Friesland branch. During a meeting, it happened that an elder spoke to me, and he said that there was a glance in my eyes which told him that there was a desire in my heart to become a member of the priesthood. At another occasion, they asked me to stay there and become president of the Sunday school. These were great things. However it was impossible for me to settle down there, for I had to return to Rotterdam.

A few weeks ago it came to pass that our pastor told me he had written to Brother Davies in England to ask him if he could consent to call me to the priesthood. Two weeks afterwards I heard that it was all right. I was very glad, for the desire of my heart had been fulfilled.

That week, before my ordination, I had some difficult days, but my Heavenly Father came to my rescue when I prayed to him for help. In the afternoon, before the laying on of hands by the ministers of our branch, I thanked the Lord. I got my Bible and I read 1 Timothy, chapters 3 and 4. I cannot tell you how glad I was with my appointment, and I know that the Lord had helped me all the way.

The blessing which our pastor, Brother Mosterdijk, spoke over my head was very beautiful and instructive. Part of it sounded like the verses 14 and 15 of 1 Timothy, chapter 4.

I hope to go forward in our gospel, and, with the help of my Heavenly Father, I shall undoubtedly be able to do many things for his church. I hope that the Lord will bless you and us greatly.

Marinus Laban.

Bleekerslaan
Rotterdam, Nederland

Enjoys *The Herald*

Credit is due the editors of the *Herald* for the selection of the valuable articles used; many good thoughts are presented for the spiritually hungry readers. I also enjoy short features like "So Black the Rose" from *Sunset Magazine*, and "American Animals" by Thomas Barbour, which appeared in the August 17 issue. The two best articles, I believe, were Robert Miller's "The Glory of God" and J. D. Andersen's "Creative Preaching." I used to preach from notes, but after this I shall have nothing on the pulpit before me except the Three Standard Books. I shall implicitly trust the Savior's promises, once I have filled my mind and heart with his word. I appreciate Brother Miller's explanation of Section 90:3, 6, of the *Doctrine and Covenants*. The Son of Man has dealt different gifts to the members of the priesthood, so that the whole body may be edified and become rooted in truth.

C. R. Butler,

Parker, South Dakota

Seeks Explanation of Scripture

The Church of Jesus Christ becomes more precious to me as I study His word. I have been reading the *Doctrine and Covenants*, and have read the *Book of Mormon* three times. Each time I read it, it seems like a new book. I would like to have someone explain to me the meaning of 1 Nephi, chapter 3, verses 236 and 237, which tells of the signs of the last days. When will the "work of the Father" begin?

Please pray for my family; I have four daughters and a son who do not belong to this church. My hope is that some day they, too, will accept the gospel. Mrs. Mary A. Cross.
Washington, Oklahoma

Needs Church History

Sister Etta Ballinger, 225 West South Side Boulevard, Independence, Missouri (phone 1504), needs Volume 2 and Volume 4 of the *Church History*.

If any member has a copy of either or both of these volumes which he is willing to sell, please communicate with Sister Ballinger, describing condition of the books and the price per volume.

The Saints' Herald

Volume 93

November 23, 1946

Number 47

Jebel Musa

*M*OUNT OF MOSES, lord of the wilderness!
Whose silence, vocal as a thousand tongues,
Calls to that alien race who, waiting, stood
So far beneath the splendor of the cloud.
Within whose sacred fire was forged
The implement of God,
To fuse the baser metal into gold,
And bring to pass the holy covenant
Of human brotherhood:
O Sinai! O Moses of no less heroic mold!
Now, no more to worship wood and stone,
But God alone.

—Kathryn M. Goodwin.

The New Religious Outlook

By J. A. Koehler

Majoring in Righteousness

By Florence W. Simmons

The Saints' Herald

P. S.

Volume 93

November 23, 1946

Number 47

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Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

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* UPSIDE DOWN

Have you noticed the inverted arrangement of the editorial page? And wondered, perhaps, what has gone wrong with us? The "Editorial" flag is down in the lower corner instead of up at the top. There is a reason for it. Our Technical Consultant, Harold Sandy, explains it this way: The title of the individual article is the main thing. The prominent display of a departmental heading time after time is monotonous. Play the heading up, and put the department head down, which will give an effect of newness to each issue. We think it works out rather well. What do you think?

* THE VOICE OF YOUTH

Since our September 7 issue, our publication has been stimulated and invigorated by "New Horizons," a department for and by the young people. This department, and related articles inspired by it, have brought us more correspondence and comment than anything that has happened to us in a long time. Most of it has been favorable, much of it consisting of high commendation, with a healthy percentage of dissent, and some criticism.

In any honest, vigorous discussion dealing with the truth, it is not expected that there will be unanimity at first. Understanding and agreement come later. The period of examination and discussion has its value. Should older readers be disturbed because they do not agree with all that young writers say? Really, no. Older readers do not agree among themselves.

Some seem to be of the opinion that our principal task is to keep the "Herald" harmless. Under such a program, we are afraid that our paper would decline in vigor and die. People will not pay for a publication that does not bring them something new.

It came as a surprise to some young people to discover that the voice of youth could and would be heard—that it would be given space. They had assumed, for some reason, that they would be excluded. This was very unfortunate, both for them and for older ones—and particularly for older ones.

Now, in "New Horizons," with editors of their own age, they have found their voice. They rejoice that they are permitted to speak; and they have something new, compelling, and significant to say. For this Editor, it will be wonderful to have these splendid young people as friends, readers of and contributors to the "Herald" in coming years. We hope that it is a friendship that will endure. It is a friendship that can endure as long as they have the right to be heard, and probably not longer. It is not this Editor's privilege to make ultimate decisions, but he hopes and trusts that the right to be heard is one that will never be impaired. It is a price that must be paid by every publication that would keep its friends.

Ten years from now, they may not think and write as they do now. Neither we nor they expect it. But we need to listen to them now. In ten years other young people will be in action, and will be pinning their ears back, too, along with ours. That is a part of the variety and interest of life. We must be able to take it.

We believe that we can trust our young editors not to use anything inferior, cheap, merely sensational, or harmful. They are searching for what is true. So far their discrimination has been keen, their standards of judgment high. They are trying hard. If they make mistakes, let the readers forgive them, as they have forgiven this Editor his many mistakes in the past.

We believe there are riches to come in these contributions of our young people. We hope readers will have the breadth of mind, the tolerance, the understanding, to appreciate what is good, and to go with us in this experiment in democracy with the youth of our church. You have helped us in many other matters. We believe that you will stay with us now. —L.J.L.

* THE WORD AND THE THOUGHT

A book in the store carries the ominous title, "Thirty Days to a More Powerful Vocabulary." This poor country has too many powerful vocabularies now. What it needs is a few more powerful minds.

Never Give Up!

A Famous Declaration

Horace Mann was a great power in the development of American education during the first part of the 19th century. Those who see his name cut in stone on schoolhouses across the nation today may not realize what he did; certainly they are not aware of the struggles he endured and the discouragements he met in his efforts to bring knowledge to the masses and to make democracy work in public instruction. But his fame will endure wherever teachers gather young people to prepare them for life.

In a letter written to George Combe on November 23, 1841, Mann related how he had gone from Boston to Walpole the preceding day (he was the first secretary of the Massachusetts Board of Education) to hold a county meeting, "the smallest and most discouraging I have had in the state" but went on to declare his determination to continue his efforts:

If I could allow aught to break down my spirit and hope, it would be the manner in which these efforts to arouse public attention seem to fail. Words, counsel, exhortation seem like substances thrown into an abyss. I hear no report giving assurance that somewhere there is a bottom upon which they strike. But continue to throw in I will. Perhaps it may be my own fortune, at some future day, to hear an echo from the depths. If I do not, some follower of mine in the glorious cause will do it; and at length the chasm shall be filled; but, above, the superstructure shall rise as high from the surface as its depths now sink below, and that structure shall be the glory of the world.

Mann revolutionized public school education, led in establishing the first normal school in the U. S., became a member of Congress, and was president of Antioch College when he died on the eve of the

Civil War. He was elected to the American Hall of Fame in 1900. Let no one minimize the power of a teacher to leave his mark—a good and great mark—upon the life of his country.

There is power and glory, and some broad hint of the indomitable will and hope of the man, in his last phrase, "that structure shall be the glory of the world." Who now can say that it will not?

A Parallel

Born only a few years later, and contemporary with Horace Mann, was another American, also destined to become famous, but in a different way and for another purpose. Joseph Smith, under the inspiration that had come to him, undertook to found a movement that would effect the restoration of the church of Christ. How futile his first efforts must have seemed in the face of the bitterness of the opposition, the prejudice, and the violence that he met. How inadequate his forces—the mere legal minimum for organization—as he made the formal beginning of his work. He was pouring his resources into that same abyss which Horace Mann found. His efforts, after preliminary discouragements, brought a magnificent success, and then a terrible disaster that ended in his death. But he had planted something that could not be destroyed, and that made a slower but more durable growth under his successors.

His son, Joseph Smith III, must have felt some of the same discouragement in the early years of the Reorganization; but he was also endowed with the same indomitable will and determination. He, too, continued the apparently hopeless task of trying to fill the abyss. He was to realize that his efforts were not in vain before age compelled him to

relinquish his task in 1914. He had built well. Yet it was reserved for some future time, and some leader still to come, to see the reality of that structure which should be "the glory of the world."

A Lesson to Us

We are still dealing with that same abyss that was mentioned by Horace Mann 105 years ago. We are more fortunate than he, in that we have heard some echo from its depths, indicating that it has a bottom, and that the material thrown into it is striking somewhere, and slowly filling up.

It is our task, like his, to continue incessantly to throw into it the work, the plans, and the hopes upon which the kingdom of God is to be built. It is possible, it is probable—yes, it seems almost *inevitable*—that some of us in our lifetime may see the structure rising, not to its ultimate heights, but increasing the breadth and the strength of its foundations upon which the future spires shall rise.

We face the gravest of conditions in the world today. The growth of harmful and even evil habits among the people—drinking, smoking, and other drug addictions; gambling, the decay of ethical standards, and the spread of immorality—is appalling. Even common honesty seems on the decline—honesty in business and in speech. People do not realize the tragic consequences of the ways they are following. This hardly seems to be a world in which the kingdom of God can be built.

Yet we have a nucleus of honorable people who can and will build a foundation. They may be few in number, small in power. But they are like a David in righteousness, contending against a Goliath of evil. All who behold them may think their cause is hopeless. Yet the time will

(Continued on page 23.)

Editorial

Across the Desk

MANY OF US at headquarters are deeply interested in the growth of our work in Wisconsin. It seems to us that we ought to be strongly represented in the state where the Reorganization came into being and where so many efforts have been put forth during the years of the past. For this reason, and also because we are interested in the expanding ministry of Elder James Daugherty, we have been happy to learn that to the seventeen baptized at Soldiers Grove since General Conference and the four won at LaCrosse, eleven have now been added at Beloit. Brother Daugherty was in the office after a strenuous campaign at Beloit and reported that "there is nothing quite like the thrill you get when you see good men and women making their covenant with God, and meaning it."

Apostle George G. Lewis reports that on Friday, October 25, 1946, he organized the Saints on Beal's Island, Maine, into the Beal's Branch. The pastor selected is Elder Farrell Lenfesty, an excellent and devoted young man who has as his supporting priesthood, Erwin Alley, priest, Charles Lenfesty, teacher, and Marshall Kelley, deacon. The Beal's Island Saints were formerly members of the Jonesport Branch.

FROM SASKATCHEWAN comes word of a heart-warming example of administrative co-operation. Elder William J. Cornish, son of the missionary veteran, Elder J. J. Cornish, has been president of the Northern Saskatchewan District for more than twenty-five years and has given excellent service. He is a particularly good home visitor and is loved by the people of the district. When Elder James S. Menzies became available for the district presidency under full-time appointment, Brother Cornish very graciously stepped aside and urged the election of Brother Menzies. The situation is such that the range and importance of Brother Cornish's ministry will

be in no wise decreased by this cooperative action. There will be plenty for him to do, and he does not need the prestige which sometimes goes with official position in order to commend him to the Saints. And by this action Brother Cornish has built for the future as he could not otherwise have done.

A MONTHLY REPORT from Elder John F. Sheehy, pastor of Toronto Branch, contains the following missionary news which I am sure will be of considerable interest to the readers of the *Herald*:

Last Sunday we had a special confirmation service at which six adults were confirmed members of the church, having been baptized the previous Sunday. You might be interested to know that the baptism united three families as members of the church.

A father and his two grown daughters were baptized, resulting from the splendid life of the good wife and mother. A young woman was baptized who became interested in her church so that their only child, three years old, might be started into religious training at some church. She wanted her husband, who was not at all actively concerned about his church, to go with her and join her church. Result—it awakened his interest in his own church, and through some personal ministry that I gave to the family, the young woman is now a member of our church, and they are now attending church regularly, and the little girl is attending Sunday school. A young man was baptized as the result of the faithfulness of his good wife. He was a Catholic, and will make a very staunch member and a very active worker.

The other individual is a woman who is the only one of all her relatives who is a member of the church. She has a husband, a married son, and three married daughters, and we hope through her to have her family on our prospect list. She has been attending one of our women's groups for many years, and it only required a little personal ministry to have her become a member of the church.

So when we sum it all up we find again, "a little child shall lead them," "a good wife can convert her husband," "a woman's group can be missionary minded."

F. H. E.

A man's intellect is judged by his ability to disagree without being disagreeable.—*Industrial and Engineering Chemistry*, New York.

OFFICIAL

February Class of Student Nurses

The Independence Sanitarium and Hospital School of Nursing plans to enroll a class of student nurses in February, 1947. It is necessary that applications be filed as soon as possible. Plans for this purpose, or more detailed information concerning the School of Nursing, can be secured from Miss Nelle Morgan, R. N., Director of Nurses, Independence Sanitarium and Hospital, Independence, Missouri.

We feel that the church is offering to young Latter Day Saints through the Sanitarium an excellent chance for professional training and advancement. Nursing is a profession with constantly widening vistas. Here is a calling in which devotion and skill go hand in hand and in which the graduate nurse has many opportunities for serving her fellows with distinction. Salaries and working conditions are constantly being improved.

We trust that those interested will not fail to get in touch with Miss Morgan without delay.

THE FIRST PRESIDENCY,

By J. F. Garver.

Faith in God

Whatever faith in God we have must be an open-eyed faith, a faith that can look the whole situation in the face, and drag the darkest fact from its hiding place and hold it up to the light. There is no commandment, "Thou shalt keep thine eyes shut or thy mind shut." The things that are in this world are here for us to look at and to reflect upon. The faith that we have we must have in the light of all the thinking and all the knowledge of our age.—Willard Brown Thorp.

The New Religious Outlook

By J. A. Koehler

Number 12 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

ECCLESIASTES THE PREACHER said, "There is no new thing under the sun." He said that whatever is, was; and that things will always continue to be as they always were. I suspect he meant that there are no new divinely ordained provisions for the satisfaction of the wants of man; no new nature of man with new requirements; no new law of human life; no new religious truth.

But there are newly *discovered* truths—religious as well as scientific truths. There is a new outlook—religious as well as scientific.

Let us look backward a moment to remind ourselves of the old religious outlook. Not the old religious outlook of all persons, nor of all peoples (for religious outlooks were as certainly different in the past as they are in the present), but the old religious outlook that needed to be, and still needs to be supplanted, in some instances, by the new religious outlook.

It is not many generations ago that religion forbade the science of medicine (which at that time was not a science) to mitigate the horrors of childbirth. Religion did that on the grounds that science was trying to upset God's plans, who said: "In sorrow shalt thou bring forth children." It seems that religion believed the Almighty was so powerless to defend himself against the designs of doctors that the priests of religion had to step in and help him out.

You should recall without great effort that when Galileo, with the aid of his telescope, discovered that the earth was not the biggest thing in the universe—when he put Aristotle down a few degrees below the Almighty—religion said "Sacrilege," "Away with such a man," "Sign,

Galileo, sign; or to the Chamber of Horrors you go." That was part of the old religious outlook.

Perhaps the old religious outlook is distinguished from the new more by its ideas of providences. I refer to the belief that disease is sent of God; that it is possession of the souls of men by devils that makes them sick; and such beliefs as that disease may be cured by charms and the worship of relics. According to the old religious outlook, men were either saved in the Kingdom of God or sent to perdition by acts of Providence.

Old religions were heavily laden with superstitions. The principle of causation, the law of cause and effect as we understand it today, had little place in the doctrines of many old religions. If it had had the place it has in modern religions, the Church would have been less engrossed with rituals and more devoted to righteousness; to social as well as personal righteousness.

Some of you may think that such beliefs belong only to the remote past. But in 1741, even Jonathan Edwards was a supplicator of heaven because he believed that "the God that holds you over the pit of hell, much in the same way that one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked; he is of purer eyes than to bear to have you in his sight," and so on. And, finally, he believed that "There is no reason to be given . . . but that his mercy; yes, no other reason can be given why you should not this very moment drop down into hell." That was religion only two hundred years ago.

Note that characteristic. Religion of old believed it was wise enough

to say the last word about everything—not only in heaven and on earth but in hell, too.

NOW, THINGS have changed. Religion is not so sure of itself as it once was. There are some things about which new religion is even surer than the old. But they are, for the most part, demonstrable things. For instance, the late president of our church, in presenting a matter to the body for deliberation and either rejection or adoption, said, "Whether that which has come to me [which he believed should be put to the test] will bring relief to the situation, *I know not*; but such as it is, I hereby present it." That is quite different from the old attitude of, "Take it; or else."

I do not say there are none of the old superstitions, authoritarianisms, etc., in any present-day religions. I only say that the characteristically modern religious outlook is very different from the medieval outlook in particular. There is none of the old "This is the word of God *ipse dixit*," in the distinctively new. Those who have the modern outlook say as the modern prophet said: "These commandments . . . were given unto my servants *in their weakness*, after the manner of *their language*, that they might come to understanding." Those who have the modern outlook say that truth is possessed line by line by line, here a little and there a little; and that it shall continue to shine brighter and brighter until the perfect day.

It may be that there will always be a mystical element in religion. Of that I do not know. Nor do I think anyone else knows. But the new religious outlook is much more heavily charged with realism than with mysticism. Whereas the old religion was richer in theological speculation, the new is richer in philosophical exploration.

THE REASON is not difficult to discover. For in modern times we are quite sure that the purpose

of social institutions—religious institutions included—is to enrich the life of man in the garden of God. We are sure of that, even though we are not sure of the *adaptability* of our institutions. We are quite sure of some principles; but not so sure of our methods of applying them.

It is that certainty of the modern religious mind that God's Kingdom—which is His will done "on earth"—is an affair of this life; that it is the mode of society that will enrich life as it is established—it is that certainty that makes social philosophy a characteristic of modern religion.

Now please do not misunderstand. We do not say that the *true* religion of the past was not rich in social philosophy. We say just the opposite. The religious philosophy of the Kingdom prophets was a philosophy of social life. Indeed, that was its characteristic. Social righteousness, in the opinion of the prophets of the Kingdom, is the very essence of true religion.

THAT DOES NOT mean that the new religion (or rather the new way of thinking about religious affairs) puts a lower valuation on personal righteousness. It means quite the opposite. The new religion puts a higher evaluation on personal righteousness than the religion of even Moses did; because it holds that the social ends which Moses sought to reach cannot be reached, as Jesus put it, except as men are "born again." In truth the first test of fitness for the business of the Kingdom, as the modern prophet expressed it, is this: All those who "witness before the Church that they have truly repented of all their sins . . . and truly manifest by their works that they have received the spirit of Christ unto the remission of their sins, shall be received by baptism into his Church"—his Kingdom-building Church; which, in the language of the modern prophet, is a community building, or, literally, a "Zion" redeeming church.

Old Friends

*Old friends, how wonderful when
time*

*Has put the silver in your hair,
Has slowed the step and dimmed the
eye,*

*And on the brow traced lines of
care,*

*To have the postman at your door
Bring news of friends of long ago,
Which brings back thoughts of days
of yore*

And sets fond memories aglow.

*'Tis sweet to know that old-time
friends*

*Still think of you and wish you
well,*

As down the path of life you go.

*These things within your heart
shall dwell.*

*And when one day old friends shall
part,*

*And pass to higher, better things,
Kind words and thoughts within the
heart*

Shall give unto the soul its wings.

—Ermina Perkins Kearney.

THE IMPLICATION of the foregoing is clear: from the new point of view (new for the false prophets of medieval religion but not for the true prophets of ancient religion) religion is a society-building affair. And as a society-building affair it is in necessary alliance with science as well as social philosophy. Indeed, we may almost say in truth that that is the peculiarity of the new religious outlook, namely, its scientific and philosophical outlook. And that means its rational outlook.

Lest some may get the wrong impression, let me repeat, that the new outlook is, in principle, but not in method, the old outlook of the Hebrew prophets. The new religious outlook is a refinement of the old. It is the ancient truths of religion conceived in their applications to modern times.

I have already indicated that which we hold to be the pressing need of

modern times. That need is not to make two blades of grass grow where only one grew before. It is not to invent ways to fill more corn-crisbs. It is not to master the arts of industry. It is to bring all the forces that have any proper place in society into an ethical union. It is, as Jesus put it, to establish the "righteousness" of the Kingdom. It is, as the modern prophet put it, to ground the economic lives of peoples in the moral order of the universe. The need of the age is to discover the true philosophy of social life and to implement it in the institutions of human society—specifically in the economies of peoples. Or, better still, that need is to make the economies of peoples implementations of the ethics of true religion.

As I intimated in the former part of this article, some of the old religious outlooks are instances of religious backsliding. Religion lost ground. It fell to the low estate of an onlooker of the practical affairs of organized civil society. Its advice was not wanted by the geniuses who shaped industry, business, politics, finance, etc. Indeed religion fell so low that it not only believed it had nothing to say that would be helpful in the conduct of the practical or vital affairs of peoples—with the exception of matrimony—but that it had no right to meddle in such affairs.

All that has changed. Now the contention is that, since social relations are essentially moral relations; since the need of business, finance, commerce, and all, is to be united in a system of moral relations; that religion, which is "the" authority on the righteousness of that whole body of vital affairs, is, therefore, the all-inclusive interest of man; it is, therefore, its function to bring labor and management, and all, into an ethical union. In other words, religion says its function is to put the impress of its prophetic genius on economic life. And the sum of its modern outlook is its social philosophy together with its plan for implementing that social philosophy in the economic life of its peoples.

CHALLENGES

By Norma Anne Kirkendall

—One—

There's a jingle, that was quite popular at one time, which said, "Big fleas have little fleas on their backs to bite 'em, And little fleas have lesser fleas," and so on ad infinitum. The Greeks had two words for this: *para* and *sitos*, which joined to evolve into our word, *parasite*. Biologically a parasite is a plant or animal which lives on, in, or with some other living organism from which it obtains the necessary food or shelter for it to continue its own life. Sometimes the parasite saps the strength of its benefactor until that organism dies.

There are many church members who are literal parasites upon the church and upon the faithful. Likewise, at times, we all have certain parasitical traits. Some of us go to a prayer and testimony meeting to gain new strength from others, but fail to share our brand of testimony with them, the very thing which they may need. Others pay tithes to support missionaries, or branch obligations to see that the local church is kept in adequate repair; then others attend and enjoy the advantages of this without having shared in the struggle to bring it about. There are those who stay away from business meetings or refrain from voting, because they do not want to become involved. Yet they criticize the actions of the officers thus elected. One may get rid of a leech only by burning him off, and some day the fire of iniquity or disinterest will become so strong that the church parasites will find themselves irretrievably lost to the advantage of the gospel of Christ. That same leech sometimes becomes stuffed so full of the blood of his victim that he reaches the point where he cannot longer exert any action. Thus, too, with the parasite of the church—sooner or later he will find himself left behind while the church moves forward.

—Two—

Recently I talked to a church mother whose son had been seriously injured in an accident. She said, "Of course, I wish he could have been healed, but he hadn't lived the kind of a life to deserve a great blessing." It was tragic that this mother had to say such a thing. Then I asked her about some activities in her home branch, but she did not know for

she hadn't been attending. Nor does she take the *Herald*.

Yes, this is a case where the neglect of a parent might so affect the life of a child that the possibility of a great blessing might be lost. No parent or teacher would purposely endanger the life of a child under his care or intentionally maim his body. Yet by our attitudes and neglect in their behalf, we often engender in them that same sort of attitude and neglect that may keep them from enjoying God's greatest blessings. Thus, without meaning to do so, we actually maim and kill the bodies and souls of those in our sphere of influence. This is a great responsibility upon every individual.

—Three—

There is a new book on the market, the story of Lilly Dache, the tale of a little French girl who loved hats, and through her love of hats has learned to know people of every walk of life. She says—"This is my own recipe for happiness—to do what you love, with the people you love, in the place you love." And I believe she's right.

That's the reason why true happiness cannot be measured by wealth, possessions, fame, or beauty. True happiness can be found in any society, on any social level, in poverty, or in honest toil. The main thing is: Are you doing what you love to do—are you with the people you love?—Are you in the place you love? It is within your power to answer these questions in the positive.

—Four—

The trees in the Sacred Grove are tall and straight. The wind gently rustles the leaves, and the quiet of nature relaxes and calms. We sat there in the silence after a hymn, and I watched those leaves dip under the gentle breeze. Suddenly I spied a greater movement. There was one tree, as tall as the others, but its trunk was only branchlike, and this tiny wind which only stirred leaves on the other trees bent this one back and forth, the whole tree bending with each small gust. Even when the strong winds came, this tree would bend and twist but its strong neighbors would protect it from the gales.

There are many church members who

are like this. If they had to stand alone in life, the trials and temptations would be too much for them. Luckily there are others whose strength is so great that they act as protectors for those weaker ones. Yes, some seem constantly to be tossed back and forth, but never quite to the breaking point—for the strength of another saves.

Which are you?—the buffeted one, or the stanch protector of the weak?

—Five—

You've heard it often—"don't just be good, be good for something." I'm afraid there are a lot of us who are "just good" in a lot of ways. Too many people just exist, when they could live full lives. Most people only touch, when they should feel. Some individuals merely look, when they could observe. The usual person only reads, when he could absorb. The majority of humanity only hear, when they could listen. The mass of common folks just think, when they need to ponder. Practically all of us just talk, when we could say something.

—Six—

The coldest spot on earth inhabited by man is said to be Verhoyansk, in northern Siberia, where the thermometer (if they had one) would show around ninety degrees below zero for five months of the year. Cold, eh? But even that is not as cold as the unfriendly attitudes of a "divided branch."

The hottest place in this old sphere is in Death Valley, California, where the heat often hovers around 150°. Hot, isn't it? But not nearly as hot as some branch business meetings I've attended.

The wettest spot on the globe is Greytown, Nicaragua, where an average rainfall of 260 inches per year is not uncommon. Wet? Certainly! But really not as dampening as disinterest can be to the enthusiasm of a leader.

The driest location known is Port Nolloth, South Africa, where less than one inch of rainfall is known each year. Dry, assuredly! But I've heard some sermons with a drought of spirituality far exceeding that.

It might be a good idea to test the *climate* of your branch!

The optic nerve is a little thing, but it gives us sun, stars, and all the wonder of the earth. Prayer is the optic nerve of the soul; we we must not cut the nerve.—George A. Buttrick.

Narrow Is the Way . . .

By Frances Hartman



The author is very active in church work at the Enoch Hill congregation, Independence. She sings with the Clematis Chorus, and is a member of the White Masque Players. In business, she is an adjustment letter writer for a Kansas City publishing firm. She is taking evening courses at Kansas City University, and hopes to complete her academic work in this way. A recent project is to learn Braille to help the blind. We have published a number of her poems in recent months. She has been active in all departments of Zion's League.

THIS NEW ERA in which we live demands that we do our thinking on a larger and grander scale than we have done heretofore. The problems of today are universal, and great masses of humanity are looking to the United States to set the example of unity and brotherhood. But before we, as a people, can successfully think in terms of the whole world, we must be sure that our understanding has a firm foundation. As Saints we must re-examine our lives to see that we are not in any way disobedient ourselves before we can lead and expect others to follow.

The necessity for large-scale thinking is also a wonderful opportunity for spiritual growth. It is such attributes as opportunity, responsibility, honest effort, and earnest desire that will establish the kingdom of God upon the earth! Many Saints, consecrated to do the will of our Master, are securing the education necessary to carry the glad tidings of the everlasting gospel to all nations of the world. Many are preparing, or have long since prepared, to thrust in their sickles in the field which is "white already to harvest."

HOW HUMAN is our desire to show others the light we only glimpse ourselves! How zealously we long to bring all peoples to Christ—peoples to whom he spoke, saying: "Repent, therefore, and enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be who go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it."—Matthew 7: 22, 23, Inspired Version. The chosen people of God are indeed the people who have chosen God. We need to be careful that our enthusiasm for his great work does not cause us to forget our heavenly Father's words, so applicable to each of our lives: "And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."—Doctrine and Covenants 90: 6.

Those who have chosen to take Christ's name upon themselves have chosen also to keep his commandments. Those seeking to keep his commandments agree that it is of vital importance to their own growth and understanding to keep *all* the commandments he has given us.

How strange, then, is the fact that of the Saints today, who have chosen to serve the Lord and keep his commandments, less than half are keeping one of his most basic laws—the law of tithing.

Perhaps it is well to review this law, a portion of which is here given from the Doctrine and Covenants, section 106: "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my peoples; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy priesthood, saith the Lord." The paying of tithing should not only be considered an obligation, but a privilege as well. It is the one material way in which each of us can assist in the advancement of the church, and the subsequent progression of God's kingdom on earth—though we may never leave our home branch.

YES, THE redemption of the world is huge and inviting, but there is a "narrow way" we must learn first. There are definite plans to be followed, old admonitions to be adhered to, new revelations to be received, and the setting of our own house in order before we can tell the world the wonderful tidings of great joy. If we would bring the world to Christ, we must send Christ into the world, represented by men who have dedicated their lives to that purpose, men authorized by the church, and sustained by our paying

THE ONE-TENTH

When we take an inventory
Of the blessings that we know
We can find beyond all doubting
Where God's fairest treasures grow.

"I am bound," the Master told us,
"When ye do the things I say."

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Majoring in Righteousness

In the School of Living

By Florence W. Simmons

THE WOMAN who stood patiently before the pan of dishes was afflicted with nostalgia in one of those timeless moments when it shakes the soul and one becomes a part of memory. But hers was not the sort which typed with either moonlight or honeysuckle, though it did hark back twenty long years to one memorable autumn and the beginning of school. The tempo of the years had been slowed because such thrusts from that far autumn were halting her with every new experience. Everything that happened was measured with what might have been. And she would step out of time as on this day and, yearning, repeat the vain query: "Why, *why* couldn't I have gone on to the university?"

This time there was a softer tone color in the demand she made of heaven that may account for the manner of its settling: it was shorn of all bitterness to a naked longing for what the years might have held had she been permitted to complete her schooling. This tall, vital woman who radiated grace and power as part of her being was not asking aimlessly of herself or the steamy

air above the dishpan, but putting it up to heaven. Heaven's reply inspired the answer by a question of its own. A voice, audible in the kitchen, made the moment a supreme one: "*What would you have studied?*"

Ah, after all the frustration, it was there in her mind. Quietly, instantly she knew! Without hesitation she whirled about and replied with certainty: "Lord, I would have majored in righteousness!"

That was it. Whatever the university might have yielded of facts, truth, wisdom, she would have made an accessory to this life course in the long semester of the school of living. Study at the university would have speeded up the processing, the becoming. She might have made a better showing sooner where the scrutiny is upon education alone. But though it had taken longer to make a comparative gain, the facts and skills she had acquired included with them the knowledge of their right handling under the guidance of the Supreme Instructor. And she was working for the highest degree in righteousness, for she had chosen this course as her major subject.

FROM THOSE who crowd the streets, there are few who attempt, as did this Latter Day Saint woman, to supplement formal education by study alone at home. Our current statistics on crime and divorce and our present trend toward continued war indicate that few who have crowded the universities have learned the best use of acquired facts. The curriculums of the past have not included courses that majored in righteousness; for like leaven, a little of it goes a long way.

We can be eternally grateful for

the order of study our schools furnish. Equally thankful also, for the discipline of concentrated effort they open to those who would be handicapped by other interests and inertia if they remained at home after leaving high school. We thank the Author of all knowledge for good schools and the mental or parental urge for learning in them. But we are looking, not at one phase, but at the whole life set-up from a special vantage. This peak, niche, or vantage is open to all who have the fullness of the course for right thinking and doing; the gospel fullness and access to the infinite power of concept which makes its use possible in daily living.

Today we have no peak-equivalent in righteousness for the atomic concept. Our civilization (righteousness) has too low an average in spiritual strength for this scientific strength to be safe unless there is an immediate gain in spiritual power. There are many who are majoring in physics. But how many of them have broadened their scope with a safeguarding course in righteousness?

Most of us are *partial* personalities. There are missing qualities which are normal constituents of the human being created in God's image and of whom He said in Doctrine and Covenants 90:5, "every man whose spirit receiveth not the light is under condemnation, for *man is spirit.*" When such powers as love, humility, and discernment are non-functioning, man is rendered something less than a person but not quite on the animal plane.

We are *unfinished* men and women, part-time persons who are not won to the truth that the principles of life should be operative full time. Many of us are shift workers in the art of living, engaged in useful pursuits and absorbing tangents: doctors, builders, teachers, artists, laborers, homemakers, or simply dilettantes. It is obvious to the discerning that those who may be skilled in these vocations are not

Shall we then be faithful stewards
And his tithing law obey?

There is joy and peace and plenty,
And his servants lead the way—
Follow them, the Lord commands it,
Help fulfill the law this day!

Come ye Saints, the Master calls us
Unto blessings we have earned;
Wicked pride shall be like stubble
But who tithe shall not be burned.

Zion yet shall shine with glory:
Windows open—heaven's light
Pours on us the promised blessings,
Showing all his wondrous might.

proportionately developed in personality. The truly great, those who live less swiftly but more fully with whatever they may be doing, are the doctors, builders, homemakers, nurses who have included majoring in righteousness. And although some of us are handicapped with moted eyes, those who continue this course are recognized for their superior use of the precious gift of life.

WHEN WE CONSIDER the contributions to humanity of such persons as Percy L. Julian, the Negro chemist, who has made progesterone available for preserving the life of unborn babies, of Einstein and his theory of relativity, Madame Curie and radium, James and his teachings in psychology, Wagner and others with their sublime music, we are impressed that divine impulses are ministering to specific needs throughout the world. However, if you stand aside and look at this ministry you will make an obvious deduction: they are cures for violations of the body, appeasement for the overwrought spirit; but not a ministry for the prevention of the cause of illness of body or the discordant mind. Those qualified for that ministry are they who have majored in righteousness.

These may be ordained men of the priesthood or virtuous mothers in Israel whose right use of life is the leaven which causes others likewise to rise.

LATTER DAY SAINTS have a special calling. To do whatever they do best, of course! To cultivate their talents for service, to be sure! To forge to the first ranks in their chosen fields of work. But that is not the special call which pleads for their response. The first quality is expected with such a guide as the gospel fullness provides, and the power of action through faithfulness to its highest principles. Latter Day Saints are not expected to romp in the gutters. But they do have an

open calling to this ministry of righteousness through the invitation of the Holy Spirit on acceptance of His plan for right living. The covenant at baptism is a ladies' and gentlemen's agreement to major in the life course of righteousness; and the stimulating fact about it is that it requires the noblest and best of such people.

They may become actresses, plumbers, or homemakers; but these vocations are not as effective without this *quality* course in righteousness. With the best proficiency their influence will be even more effectual in serving if it is done in an overall of righteousness. Can you imagine the comforting confidence one would have in their word, the security felt in such a person's care, the blessing shared in such uplifting fellowship? One thinks a bit about what Zion must be!

HOW MANY OF us thrill with joy that with the gospel plan we may make a unique contribution to humanity? Are we ever disturbed because we do not rise up and fulfill the obligation, since it does relate to that agreement we made? Indecision is costly. The service we fail to give robs us most. For more than a hundred years we have offered precept, with the ministry of a few who majored in righteousness. But so very few have not been adequate in such an era of fear and violence when the need was the social demonstration of peace.

With a talent surplus, not only in the world but in our own ranks, we are discomfited that a more vital need is not being met: the ministry of right living by at-all-time persons. whole personalities, people living to the highest principles all day in the family and out in the community. Men and women, young people who have risen above the *don't* level to the *do* level. At some level in the kingdom-creating process there must be a breaking away from such vices as stealing, drunkenness, adultery, vicious gossip, and the other disease forms of behavior to the high call-

ing of purified, loving, life-giving service.

While the course in Righteousness is for life, we *can* learn and teach that life begins today! Not at forty! What a pity that one should wait to live well.

DOWN THROUGH TIME the emphasis has been on talent or obvious culture, rather than spiritual cultivation, and the consequent honoring of its possessor has been an enticement for such effort. Complexes grew out of self-striving over the enticement rather than service through unfoldment of the talent. The nature of the course in righteousness excludes this appeal as a violation of its integrity. Power is slow in accruing to the individual and is never attributed to the person, since honor and glory revert to God rather than to self.

The course in righteousness lays inducement on seeking the good of others; that in forgetting one's own quest for happiness in the joyous furthering of another person's is to find the very core of life itself. There is nothing spectacular in this course except at such times as one lays down his life for some friend or even enemy, possibly the course, with a plea for forgiveness on his lips.

The tenor of the course holds to a rather quiet key. Much of the practice work is out of sight, rarely appearing publicly except as just dealing, sincerity, giving one's advantage to another, helping the underprivileged. Of course the latter means risking prestige unless one is well fortified with a secure social position. But those majoring are such intelligent, magnanimous spirited persons they brush off this risk as though it were a piece of straw caught in the hair and go forward!

The course is based on loving the Creator with all of heart, might, mind, and strength. Then, the proof work is made by loving one's neighbor as himself in a one-world neighborhood.

Many give up the course as too demanding. They fail to catch the challenge of the high road. They

think it too long to be sustained for life. Those who complete it, or are working at it say that it is only possible to hold to by daily repentance of even such sins as idle thoughts, that the heart must be drawn out in prayer continually, and a daily study of the course through the Bible (Inspired Version), Book of Mormon, and Doctrine and Covenants. Other good books are expected and required for intelligent living with the course.

The course is free, but there is some expense in personal sacrifice: giving to others, and by the way, the best gifts are required—the gifts of love.

The rewards of the course? Progressive abundance to be gained in the next semester if not in this first.

Are the gains of the course unique as an offering to humanity; what is the actual rating? The details of the extent we do not know, but it does involve the *all* and the best in man, and it is the only bestowal from all that might be made that promises life forever in joy.

He received a fullness of truth; yea, even all truth, and no man receiveth a fullness *unless he keepeth his commandments*. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things.—Doctrine and Covenants 90: 4.

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"Divineless" Discontent

By Nomie

My deepest sympathy is extended to the many unhappy people who comprise so large a part of our society. They are the victims of a vicious epidemic of dissatisfaction that had its beginning in the Garden of Eden. The distressing part of it all is that no one so far has been able to develop a cellophane-wrapped wonder drug to alleviate the suffering; the sufferers, however, would avoid a sure-cure if there were one—they'd rather be sick! Children are seldom bothered despite the contagious atmosphere in which they are reared. Afflicted parents often find cause to wonder when they see their offspring so apparently unaffected and carefree. Adolescence brings the first signs of allergy, which allergy increases with age.

This "ailment" is characterized by a constant state of discontent. If it is a sunny day, the "victims" are sure to have been praying for rain; if it rains, they suffer from a lack of vitamin D and predict disastrous floods.

They are filled with a vague anticipation of evil. They see race riots, depressions, labor disputes, and crime waves ready to descend upon the populace of every city; they see inflation, famine, crop failure, and poverty crippling the farmer. They pride themselves on being the disillusioners of youth. They call upon newlyweds and inform them that the divorce rate is one in four. They sit at bedsides in hospital wards and quote statistics on increased cancer and heart ailments. They tell vivid tales of atrocities to the family whose son is still "missing in action." They predict catastrophe for the church; they can't understand where all their tithes and offerings are going; they shake their heads and reminisce about the good old days when prophecy flourished and men preached on

every street corner. They wax eloquent on the evils of government. They won't vote because they find more satisfaction in attacking the party in power than in sticking by the party defeated or party responsible for questionable administration. They cast a scornful eye upon humanity at large; the average intelligence, they say, is so far below their level of thinking and ability to comprehend that they are alone in their world of superior knowledge.

Perhaps it is easier to hide one's inhibition's and complexes behind an aura of disapproval than it is to correct them. In the long run however, such indulgence has a deadly effect; it attacks both mind and body, and kills the spirit. More strained-spinach and milk diets have been prescribed for stomach ulcers, resulting from unhappy thinking than from meat and strong drink. The psychiatric trade is on the increase because people are creating more and more phobias by permitting themselves to become the victims of unhealthy thinking habits. If the church is "slipping"—a matter of personal opinion—it is only because its members are lacking in faith and are unwilling to assume their share in the responsibility of making it worthy of spiritual blessings.

Secretly the doubters must envy the trusting souls who never admit defeat or depression or disaster—who, with their simple, unwavering faith in themselves and those about them, continue to work for a better world tomorrow. They are the architects and engineers and builders of a Zion the unbeliever will never know; he needs so many hours every day to criticize, no time remains for building.

We Improve Our

TEACHING METHODS

By John R. Darling

Associate Director of Religious Education

TEACHING, EITHER secular or religious, at its best is concerned with an ultimate goal, that of *changing conduct* to something that is better in the lives of both individuals and social groups. For Christians, therefore, the true goal of the religious educator is the major objective of understanding and practicing and teaching the way of life of the Master teacher, Jesus the Christ.

We recognize that competency in teaching requires a precise statement of objectives based on anticipated outcomes, a knowledge of materials, a sympathetic understanding of the characteristics and needs of the learner, a developing mastery of teaching techniques, a passionate interest in self-improvement through meditation and study and determined will to teach righteousness by both precept and example.

A developing recognition of and a growing appreciation for Christ's methods promote as a natural result:

1. Improved methods of teaching
2. Improved learning
3. Improved quality of living

TO UNDERSTAND and apply Christ's methods of teaching is not a simple assignment. Workers in the field of religious education, however, during the past 2,000 years have proclaimed three definite and closely integrated conclusions. These theories, we must admit, await the necessary verification that Zion will bring. Briefly stated, these are:

1. Successful pursual of Christ's method is dependent on both attitude toward

and quality of living. Christ's method, as implied above, has been proved only half correct—that of *his personal righteousness*. While the truth of his method is yet to be confirmed, we are certain that it cannot unless we, his followers, apply it. Paul caught the vision of this concept when he wrote: "For the Grace of God which bringeth salvation to all men hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2: 11-14, Inspired Version.

2. Care must be taken in any proposed teaching program to see that expendable effort does not culminate merely in "much ado about nothing." However, at the opposite pole is a hesitancy to "do" that can only induce a state of indifference. We are admonished to "study to show ourselves approved." Specifically we are directed to "seek out of the best books words of wisdom; seek learning even by study, and also by faith" (Doctrine and Covenants 85: 36). As we interpret "the best" source of direction as the Three Standard Books, we are immediately confronted with the necessity of fulfilling, as a church, some very specific requirements; for example: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, unto the end of the world."—Matthew 28: 18, 19, Inspired Version.

We do not, however, wish to imply that we should in any sense limit our study to a perusal of the Scriptures, for the Doctrine and Covenants implies a blanket admonition that each one of us can heed profitably: "Study

and learn, and become acquainted with languages, tongues, and people." A "must" in our lives, therefore, is a recognition that evangelistic effort depends upon the breadth of information and application of truth wherever found.

3. We learn to do by doing. There is no acquiring or transmitting of Christ's way of life by passive contact, even with the Master Teacher himself. Proof of this truth is reflected in the response made by the rich young man to Christ's specific direction to sell his goods and give to the poor. The degree of response by the young man to this personal instruction in stewardship was most tragic. "He went away sorrowful, for he had great possessions" (Matthew 19: 22). Theory of any detail in the whole pattern of living, even though taught by a master teacher under the most favorable conditions, is incomplete unless the learner actually responds to the best he knows. This is true in all areas of living and in all ramifications of these areas.

In this article we hope to include besides the general beliefs so far expressed, a few specific goals and procedures drawn from principles of general educational method applied and adapted discreetly to church school teaching. We cannot over-emphasize our conviction that improved teaching awaits a qualified leadership, produced through consecration, study, trial, and error. To discount devices in good school management that crystalize learning can never be justified. To seek constantly to improve our total educational program, by every possible means, deserves our constant and hearty approval.

SOME FUNDAMENTALS OF CLASSROOM MANAGEMENT

1. Insofar as it is practical, do not begin any lesson, project or program or other activity in which all in the room are to share or participate, until all pupils are in their seats, or at their desks, or in chairs in an attitude of attention or readiness. This does not mean that pupils are to sit with arms folded, but their position and attitude should be similar to that expected of any well-trained adult in any group meeting.
2. See that no one else interrupts when you are talking, and that no one else

interrupts when a pupil is talking to you when before the group, or when any one pupil is talking to the group.

3. Before pupils go to their work, or when they change from one type of work to another, be sure that everyone knows clearly what he is to do in the new work.
4. Begin in the kindergarten to give children opportunity to work in a concentrated manner on a task as long as they can or wish. On any grade level give children opportunity to work longer periods without interruption. In this age of multitudinous activities, interests, and distractions, it might be well for the church school to set up programs where children feel the sensation of quiet, relaxation, calm.
5. Keep in mind that there are times or types of schoolwork where all must be quiet, while there are other times when children may be free to talk with each other, move about the room unrestricted, and engage in undirected activity.

METHOD IS IMPORTANT IN TEACHING!

1. A teacher's method consists of everything he does in the classroom.
2. Method is also composed of contributory elements that can be isolated, examined, and perfected.
3. Method should be inconspicuous.
4. Each teacher's method should be selective and personal.
5. Each teacher's method should grow and become more efficient as progress in teaching takes place.
6. The aim of method is to help the teacher use information and activity to modify student behavior.
7. There is no general "best method," but for any individual teacher there may be a method which is "best" for him.

There are several elements that are present in every successful method. The following elements are conducive to good teaching:

Challenge and Interest: good teachers make their work vital. They tend to do this in two general ways. They implement the challenge that is inherent in all social studies work, and they utilize the interest of their students.

Meaningful Assignment: when interest has been aroused, the good teacher capitalizes upon it by en-

couraging the student to study the field of his interest in an orderly way.

Provision for individual differences: good teachers recognize that students vary greatly in ability, interest, maturation, and type of intellect. They try to fit their instruction to the child, so that every student will feel that he has some contribution to make.

Help in Study: good teachers do not assume that interest in a question is tantamount to the ability to study the question in an effective manner. On the contrary, most good teachers know that even the most brilliant students can be taught to study more effectively.

Provision for activity: good teachers do not lecture to their students day after day. Instead they vary procedures with different types of activity.

Encouragement of clear thinking: good teachers emphasize and extol evidences of rational thinking. Thinking processes can be taught, and effective teachers help their students acquire the habit of rational thought.

Provision for pupil participation: good teachers make their classrooms thrilling places in which students have a chance to participate in arguments, discussions, debates, formal programs, and informal meetings. This participation should follow careful study and accumulation of evidence.

Evaluation: good teachers are aware that they must test for more than mere presence of facts. They refer to the objectives of their courses and endeavor to discover the degree of success they have had in attaining those objectives.

WHAT SHOULD I KNOW ABOUT CHILDREN?

1. The teacher should understand the problem of maturation. For example, a child becomes four different people in pre-adolescence, early adolescence, late adolescence, and post-adolescence.
2. The teacher must understand normal student interests.

3. The teacher should understand and appreciate the various types of intelligence.

4. The teacher should know how to detect and provide for individual differences.

The following classification of activity is according to the type of students to whom it appeals.

1. Activities appealing to and satisfying primarily abstract or verbal intelligence.
 - a. Reading for pleasure or research
 - b. Writing
 - c. Formal discussion
2. Activities appealing to and satisfying primarily social intelligence.
 - a. Informal conversation
 - b. Listening
 - c. Interviewing
 - d. Observing
3. Activities appealing to and satisfying primarily mechanical or concrete intelligence.
 - a. Collecting
 - b. Constructing
4. Activities appealing to and satisfying primarily aesthetic intelligence.
 - a. Drawing
 - b. Painting
 - c. Dramatization
 - d. Music
 - e. Photography

HOW IS MY P. Q. (PERSONALITY QUOTIENT) AS A TEACHER?

In developing a good teaching personality, the following traits have been considered significant:

1. Sympathy
2. Understanding
3. Helpfulness
4. Humor
5. Truth
6. Competency
7. Control
8. Appearance

We sense the importance of the simple truth that efficient classroom management is impossible without (1) a growing understanding of children, (2) an expanding knowledge of good teaching methods, (3) an eliminating of personality traits that are negative in their influence, and (4) an abiding consecration for the privilege and responsibility of teaching.

Religious education is concerned

with directing the pupils, both young and old, in the fulfillment of their needs. It, as a product, means not subject matter but new behavior or adjustments in terms of the pupil's needs and his particular environment. Behavior has three aspects, namely: thinking, doing, and feeling; hence behavior is modified by three kinds of "controls" or "outcomes": understandings, habits and skills, and attitudes and appreciations.

Since education as a process is a growing of the organism through experience, teaching is conceived as directing pupil experience in terms of planned objectives. From this point the problems become:

1. What are to be our clearly defined immediate objectives?
2. How shall we select and organize objectives and materials in a particular course? and
3. How shall we direct our pupils in a unit of learning?

The January issue of *Guide-Lines to Leadership*, the quarterly publication of the Department of Religious Education, will present five key articles prepared as specific helps to more effective religious education in the branch. These articles will present a summary including recommendations made by commissions considering the study program of the different age levels. Each of the religious education institutes held this fall was concerned with "these things we can and will do" to improve the educational work in our branch. The combined findings and recommendations will be included in these constructive articles. The yearly subscription to *Guide-Lines to Leadership* is \$1.00, and can be ordered from the Herald Publishing House, Independence, Missouri.

Are we deeply concerned with immediate steps that lead toward our ultimate objectives as a church, i. e., the building of Zion and evangelizing the world? A vital concern for improved teaching methods is a wholesome sign.

HELL

What and Why?

By Maurice L. Draper

President of Seventy

From the original script of a radio address given last year on Station WALA at Mobile, Alabama. A related article was published in our issue of May 4. Other articles by the author will appear in the near future.—Editors.

"The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9: 17. This statement of the Psalmist introduces a subject related to the question of life after death, about which there has been tremendous interest. Some preachers have used the "fires of hell" to frighten the sinners in their congregations into church membership. Some pious mothers have used threats of hell to persuade their wayward children to attend Sunday school and church services, and many people have shuddered at the horrible descriptions in literature, sermons, and private conversations about the agonizing experiences of those who burn, blister, sizzle, and fry through the endless millenniums of eternity.

Hell, despite the popularity of its treatment in religious teaching, however, is one of the most abused concepts of Christianity. We shall do well to consider some of the many misconceptions about hell, and by so doing, we may arrive at the truth of the scriptural teaching about it. One of the most outstanding errors in popular thought about hell is that it is identical with the lake of fire and brimstone mentioned in the Revelation of John in chapter 20. In this connection, the idea has been commonly accepted that hell is a condition of fervid heat, produced by raging fires of sulphur, which scorches, blisters, and broils the unfortunate persons who are there.

This idea that hell is a place of literal fire, in which the rebellious burn without being consumed for all

eternity, is in direct contradiction to the teachings of the Scriptures. In the first place, it should be pointed out that it is the spirit that goes into hell, not the body. The body remains here on the earth, and returns by the natural process of decay to the dust of the earth from which it came. It is the spirit which enters into hell. Now, can a literal fire harm an immaterial spirit? Can a fire which requires substance upon which to feed, and which itself is a physical process, having its own chemical nature and structure, harm in any way the disembodied spirit which has no connection with pain nerves, and which has no substance of its own? The three Hebrew children spoken of in the writings of Daniel were cast into the furnace which was heated seven times hotter than ever before. But when the guards looked in, they called the king who saw not three, but four; and the form of the fourth was like unto the Son of God. Ordering the Hebrews removed, the king could not even discern the smell of fire on their clothing. When quickened by the Spirit of God, not even the physical body was harmed by the fire. How much less would pure spirit be subject to the normal reactions to great heat, even as great as the fires of hell are sometimes described to be?

I have heard of a number of illustrations used by hell-fire preachers to illustrate what they think are the fiery conditions of hell. One of them goes like this. If we should pile together in one great pile all the combustible material in the world—

coal, wood, gas and oil, phosphorous, sulphur, etc., and set fire to it, the heat of this great fire would be so insignificant compared with the fires of hell that a pail of water from hell would freeze in the midst of it. Another tells us that every one thousand years the Devil will come around to each of the miserable sufferers in hell and turn them over with his three-tined fork so they can bake and blister on the other side, and will whisper in their ears with fiendish glee, "This is just one second of all the eternity that you'll have to stay here."

Still another story tells us that if a bird began carrying the earth to the moon, carrying one grain of sand each trip, and making one round trip every year, by the time the bird had carried the entire earth to the moon, it "wouldn't be breakfast time yet in hell."

These stories indicate three great errors: one—that hell is a condition of literal heat where the unfortunate spirits of the wicked suffer literal agony from the torrid fires; two—that those who are sent into hell must remain there for all eternity, with no hope of escape from the horrible suffering there; three—that the Devil is in charge of hell, supervising its tortures and delighting in the suffering of the inmates.

Now, what do the Scriptures teach about these things? Isaiah, in verse 22, chapter 24, speaks of the wicked and rebellious being gathered together as prisoners and shut up in a prison. The fact that they must be restrained indicates that they are conscious, and that they are in a state of suffering. We do not attempt to deny that there is suffering in hell. But it is not the suffering of a literal blistering by a physical fire. It is the suffering of restraint, imposed because rebellion against law has made those who are restrained dangerous both to themselves and to others. But hell is more than just a place of suffering. In I Peter 3: 18-20 we read how Jesus suffered for the world in order to bring us to God, and how by that same spirit he went and preached

to the spirits in prison. In the next chapter, sixth verse, Peter tells us that the gospel is preached to them who are dead that they may be judged by the same standards as we who receive the gospel in the flesh, but live according to the will of God in the spirit. What reason could there be for the preaching of the gospel to the dead, those in hell, and the visit of Jesus there unless it would be possible for them to respond and receive the benefits of the gospel *to the extent that they may still be capable of receiving them?*

The words of Canon Farrar give emphasis to this thought. "Shall nature fill the hollows of her coarse rough flints with purple amethyst; shall she, out of the grimy coal over which the shivering beggar warms himself, form the diamond that trembles on the forehead of a queen; shall even man take the cast-off slag and worthless rubble of the furnace and educe from it his most glowing and lustrous dyes—and shall God not be able to make anything of his ruined souls?" Then, in the words of F. Henry Edwards, "Hell is the furnace in which these ruined souls are recast. Because they are living people, who have become what they are by the lives they have lived, the process is painful. There are no anaesthetics for moral surgery, but it can be effective if there is moral co-operation. Hell is our last chance for such co-operation."

The Scriptures, then, indicate clearly, that hell is the place of restraint for rebellious persons between death and their resurrection. It is a place of suffering, because rebellion against law always causes suffering. But it is a place of teaching and preaching of the gospel of Christ, so that while the dross and impurities of sin are being cleansed away, that which is still worth saving can be rescued by obedience and repentance. But what does this do to the idea of the eternity of the suffering of hell? In Revelation 20: 13, we read this statement, which to many will be amazing, yet it is undeniably in the Scriptures, "And the sea gave up the dead which were in

it; and *death and hell gave up the dead* which were in them; and they were judged every man according to their works."

Hell, then, is a place of restraint, of moral suffering, and spiritual punishment for rebellion against law, of teaching and learning, of repentance on the terms of the gospel, and from which, finally, the wicked shall be released.

Now, who is in charge of hell? It is popularly supposed that the Devil is its keeper. But in Revelation 12: 8 we are told that Satan was cast out of heaven into the *earth*, not into hell. Again, in Revelation 1: 18, when John saw the Master in vision, he was told by Jesus, "I . . . have the keys of hell and of death." Jesus, then, is in charge of hell. He has the keys, unlocks the gates, determines the policies, and supervises the activities there. This is why he could preach the gospel there, and why some day he can open the gates and release the prisoners.

Hell is a condition prepared by God to save what may still be worth saving of the lives of those who just wouldn't be saved in any other way.

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No. 6

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HOME COLUMN

This department is conducted for the benefit of homemakers and those interested in women's work by the General Women's Council of the church. Communications may be addressed to the chairman Mrs. Shankland Arnsion, The Department of Women, The Auditorium, Independence, Missouri. For individual replies, please send postage. Report of work, comments, and articles will be gladly received.

Righteous Home Life

By William Patterson

Note: This address was delivered at the assembly of the Independence Women's Institute (see "Herald," November 9, page 27), and the author was requested to prepare it for publication. He kindly complied, and we are pleased to present a message of such quality here.—Editors.

"I shall seek to save my house to the Lord through personal conviction and testimony."

TO THE MOTHERS IN ISRAEL God has entrusted the responsibility of building Zion in their generation. Zion is not the assemblage of a mass of people, but the aggregation of godly homes. It is the chief responsibility of the mothers of the church to establish these Zion homes.

CRISES MUST BE MET BY GODLY HOMES

We discover that every crisis has been met by the product of godly homes. As the great leader, Joshua, approached his declining years, he realized that a crisis had developed in the life of the Israelites, because they had refused to execute the commands of Jehovah. God had told them to acquire certain properties and establish themselves in righteousness on these inheritances, but by procrastination they became disobedient, weak, and indolent. In this state of affairs, Joshua called a supreme council and warned that the only way they could accomplish the will of God was by family solidarity in righteousness, devotion, and obedience. Joshua remembered what happened to Israel after the conquest of Jericho, because of the sin of the Achan family. When they went to capture weak and limited Ai, the Israelites were scattered, and

hundreds lost their lives. They were made to know that Zion properties must be obtained in righteousness or the people would not be blessed on or by them. They were also to learn that there were no insignificant families in Israel, and that the sin of the seemingly most humble family was a deterrent to the progress of God's purposes.

This incident should be a lesson to the church in our day. No family of the church may sin without affecting the life of the church and the progress of the building of the kingdom. The sin of a family in Zion, like that of Achan in Israel, impedes the progress of Zion. After Joshua had counseled with the people, he offered them that spiritual leadership which spiritual leaders must give if Zion is to be established: "As for me and my house, we will serve the Lord."

The statement of Joshua was prefaced with a strong admonition: "Now therefore *fear the Lord*, and *serve him in sincerity* and in *truth*." Our children must be inspired to fear God and to serve in sincerity and truth. Of all people, Latter Day Saints should be sincere and truthful. When people come to your home and stay a little longer than they should, don't give them a welcome to return, and then when they leave speak disparagingly of them before your children. Parents who practice sincerity and honesty are apt to have their children do the same.

AMMONITE HOMES MEET NEPHITE CRISIS

A great crisis had been produced by the Nephites because of their sins of omission and commission. Their enemies, the Lamanites, had infiltrated into their lands and had captured their cities and killed and captured their men, women, and

children; and they were about to be destroyed as a nation when two-thousand and sixty youths from their godly homes restored the morale of the Nephites and contributed such military strength that they turned defeat into victory and saved the nation and the church from destruction. If you haven't read the story of this people you have missed one of the most fascinating and gripping stories of the Scriptures. You will find this story in the Book of Alma, 25 and 26 chapters. I would like to read a few selective statements regarding these remarkable people:

They were men who were true at all times in whatsoever things they were entrusted; yea, they were men of truth and soberness, for they had been taught to keep the commandments of God, and to walk uprightly before him. . . . Yea, they had been *taught by their mothers*, that if they *did not doubt* that God would deliver them. And they rehearsed unto me *the words of their mothers*, saying, we do not doubt *our mothers* knew. . . . And they were strict to remember the Lord their God from day to day; yea, they do observe to keep the statutes, and his judgments and his commandments continually; and *their faith is strong in the prophecies* concerning that which is to come. . . . Yea, and they did obey and observe to perform every word or commandment with exactness.

The foregoing statements are a vindication of the Ammonite mothers and the homes from which their sons emerged and of our theme, "that crises in the life of peoples are successfully met only through family solidarity in righteousness, devotion, and obedience." These Ammonite mothers must have been highly devoted and deeply spiritual, with a broad understanding of child psychology. They must have known the power of discipline, and used it in the rearing of their children. They were not plagued with the philosophy that children should be permitted to do what they desired. From mothers who had learned personal discipline as a result of their conversion to Christ, these sons learned the art of self-control and guidance; and when they entered the army under Helaman, with no mili-

tary training, they were ready to "obey and observe to perform every word or commandment with exactness."

Recently I visited the home of a family who had a fifteen-year-old delinquent. While I talked to the mother, her five-year-old son continuously whined, "I want a nickel." Finally the mother took the child into the kitchen, and emphatically told him to stay in the kitchen; but with the return of the mother, emerged the boy to continue his whining. He needed more than a nickel's worth of discipline.

SMITH FAMILY MEETS CRISIS OF 1844

In the crisis of 1844, Emma Smith stands magnificently as the custodian of the home and family which preserved the heritage of the Restoration Movement. Can you see this woman standing immovable in the greatest crisis of her family and the church, and in the midst of her enemies within and without because of her personal convictions and testimony of the Restoration? From the home of that mother came three sons, Joseph, Alexander, and David, who delivered the church from the great latter day crisis. People are not convicted by knowledge but by experience. This was true in the life of Joseph Smith. In the midst of conflict of opinion, like his father, he turned to God for direction and obtained it in the revelation: "The people reorganizing at Zarahemla and other places, is the only organized portion of the church accepted of me, I have given them my Spirit, and will continue to do if they remain humble and faithful." In the light of this revelation, I cannot understand why members seek other movements of the Restoration.

Our experiences accumulate with increasing obedience. Our spiritual experiences are the measure of our spiritual growth. As we grow spiritually, our experiences increase and not the reverse. There are some who think the more knowledge and growth they attain the less they

need God; and some have advanced so far that they feel they don't need God at all, or very little. I believe the more one knows and grows, the more he needs God.

Zion will be built and redeemed by people with strong personal convictions and rich and abiding spiritual experiences. It is the responsibility of the parents to see that the family environment is conducive to this end. We may develop in the fields of science, but these will avail us little unless we have the Spirit of God. "Not by might but by my Spirit, saith the Lord."

I am indebted to my maternal grandmother who, having been converted to the church, bargained with my father to take care of us children (following the death of my mother) if his home could be opened to the Latter Day Saints. It was in this home as a very small boy I heard the gift of unknown tongues and felt the accompanying power, which I shall never forget as long as I live. I have heard some say that children should not be taken to adult prayer services because they do not know nor appreciate what is said. This may be true, but if the adults by their righteousness and devotion bring the Spirit of God into their meetings, the children will *know what they feel*. I have heard some make light of others who had attended a preaching service and said, "We had a wonderful sermon," but who "couldn't tell you the text." I imagine those who "felt the sermon" gained more from it than those who went there "to analyze it." The late Joseph Smith, said: "It has been said that a Mormon elder, though but a stripling, possessed a power unequalled by almost any other preacher. This arises from a *depth of feeling, and earnestness* with which they believe the doctrines they teach; and it is *this feeling* I do not wish to trifle with." Yes, we must get the *feel of things*.

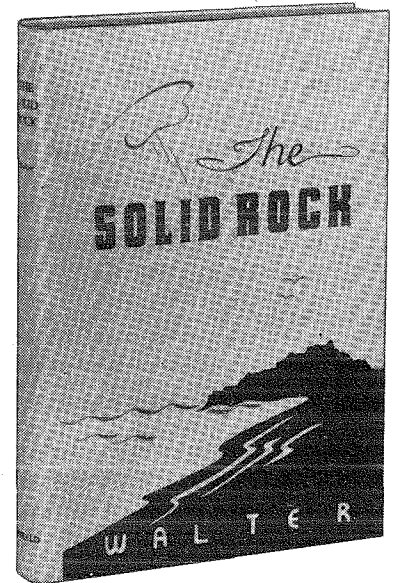
The fortunates: Fortunate is the child whose parents are consecrated to the church; fortunate is the home whose doors are flung wide to Christ and the church; fortunate is the child

whose parents seek divine guidance in their daily affairs; fortunate is the child who thinks of olive oil as the symbol of the healing power of God, and fortunate is the child whose parents attend church regularly.

WE FACE THE GREATEST CRISIS OF ALL TIME

The world and the church face the greatest crisis in the history of man. This fact is attested by statesman, teacher, professor, and minister. We may meet this crisis as Joshua advised his people to meet the crisis in his day: "As for me and my house, we will serve the Lord." Or we may leave the family to the undermining influences of sin in its varied forms and go down to defeat as a nation and as a church. The nation and the church can be saved again by family life based upon righteousness, devotion, and obedience. God must be received in the homes of his people if he is to be found in the church.

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A Short Story

by Vera L. Holseid

The Easy and the Hard

"Well, son, are you soon ready to go to bed?" called Mr. Miller as he looked into the room where Bill was doing his homework.

"Yes, I guess I am, only I found a poem in my grammar book that has set me thinking. Tell me, dad, why is it easier to do the wrong thing than to do what is right?"

Mr. Miller looked at his son gravely and pulled up a chair and settled himself before answering.

"That's a pretty serious question, Bill. Just what do you mean?"

"Here, listen to this poem," Bill replied, and picking up his book read to his father:

THE EASY AND HARD

By CHARLOTTE PERKINS STETSON

It takes great strength to bring your life
up square
With your accepted thought and hold it
there,
Resisting the inertia that drags back
From new attempts to the old habit's
track.
It is so easy to drift back, to sink;
So hard to live abreast of what you think.

It takes great strength to live where you
belong
When other people think that you are
wrong;
People you love, and who love you, and
whose
Approval is a pleasure you would choose.
To bear this pressure and succeed at
length
In living your belief—well, it takes
strength—
And courage, too.

"That poem really hits the nail on the head, dad. You know, it's hard to live your religion. I know what a Saint should be, but being one is something else again. Why should it be so hard to live the

right way? I'd think that would be the easiest."

Bill's father sat in silence a moment, thinking, then replied,

"Well, son, you know life is a game, just like a game of football. There are certain rules to follow if you're going to play the game right. You know you could go out on the field and just run around, keeping out of the other fellow's way so you wouldn't get hurt—that would be the easy way to play it, wouldn't it? But what of the result? You know you'd never win a game that way. So you get in there with all you've got and play it the hard way—to win. What do a few bumps and bruises matter? It's a real thrill if you win, and if you don't, you have the satisfaction of knowing you did your best and gave the other team a run for its money. It's the same way with this game of life. You can play it the easy way, sliding along, not making much effort to live up to your ideals—but what's the result—just a lot of wasted time. Get in there and play it right, and you'll have the victory. The prize for playing the game right is worth so much more, son, that's why it is harder. The peace, the satisfaction, and the wonderful joy in your heart that come from knowing you have truly served God is worth fighting for the hard way."

"Yes, I believe that, dad, but I can't understand why it has to be so hard. I'd think it would be easier, we know it's the best way," Bill said slowly his forehead wrinkled in thought.

"Let's get back to the football game. You don't send a team out on the field by itself to run the ball through. When you play the game right, there is an opposing team.

Well, in life Satan is the opposing team, and he's mighty tough opposition. He doesn't want you to get through to the goal post any more than does the other team in football. He's going to do everything in his power to stop it. That's why it seems hard. You're fighting him every time you try to live as you know a Latter Day Saint should."

"But it seems so easy for you and mother—" began Bill.

"No, you are wrong about that. It is just as hard for us as for you. Many times it would be easier to neglect our study of the church books, or to slide over our family devotions when we are tired and worn from our daily work. Many times it would be easier to forget our accounting to God—just spend our money as we get it and forget about it. Many times it would be easier to go back to sleep on Sunday morning than to get up and go to Sunday school and church, or to say, 'let someone else do it' when asked to aid in God's work. No, it isn't easy, but I've tried both ways, and I know the discontent, the misery that comes when you go the easy way and try to forget God. He just can't be forgotten. You always feel guilty about it. Words can't describe the joy you experience when you live in tune with the Master."

"I'd sure like to experience that joy once, dad, but I guess I'm too young."

"Not at all, Bill, what makes you think that? Joseph Smith was only fourteen when he received a heavenly vision. But he didn't get it by going the easy road. You can have real experiences with God, too, but it takes a lot of faith, study, and prayer. You can't expect to pray over something once or twice and receive an answer or a vision. It takes a lot of right living, thinking for yourself, and going the hard way."

Bill and his father sat in silence for a while, each occupied with his own thoughts. Finally Mr. Miller again spoke:

"To play football the hard way, you go right in and buck the line,

and that's the way it is in life. God needs strong, courageous men and women to carry the ball—his gospel—for him. Men and women who aren't afraid to buck the line. The best way I know to carry the gospel is to live it. Men can see it better than they can hear it. So live it the hard way, son. Take that extra time to study the word of God, have faith to believe it. Go to the extra work of keeping track of the money you earn and the way you spend it. Make your accounting to God. Humble yourself by going on your knees to God. Thank him for your blessings, ask his help in solving your problems. Learn to love your fellow men and consider them. Go right through the line, my boy, it's worth every bump and bruise you may get."

"Well, dad," said Bill, rising from his chair, "guess I should go to bed. And I want you to know that when I get up tomorrow I'm going to start living the hard way—I'm going to carry the ball for God—right through the center of the line!"

For Workers With Children

By Lydia Wight

The church suffers when the workers with children are not in touch with the General Department of Religious Education which prepares quarterly a specific magazine for all workers. *GUIDE-LINES TO LEADERSHIP* brings you the trends in religious education, the interpretation of church doctrines and objectives that they may be more effectively caught up in your teaching and living with your pupils in the church school.

The church gains when you make every effort to keep informed. Your order placed *NOW* will give you the January issue of *GUIDE-LINES TO LEADERSHIP* which will help you to start the new year with fresh vigor and a better understanding of your

The Spiritual Handicap of Tobacco

Not one tenth as much has been said of the physical harm caused by tobacco as its serious importance deserves. However, this is the responsibility of our men of medical science. But there is another side to this tobacco habit which cannot be analyzed chemically nor measured by precision instruments. How does it affect us spiritually.

Let one who felt its curse speak out of experience. Most all of us have our start with this evil in secret or isolated surroundings. A feeling of shame seems inevitable, for no one has ever been able to give one good reason for using the stuff. Science and society have condemned its use as a vice. This consciousness identifies us with a different stratum of society. We are henceforth of the world, and worldly.

After I began smoking, a barrier was gradually but surely erected between me and the nonsmoker. I sought the companionship of those whose habits were similar, and avoided those whose eyes and voices would reproach me. I resented the goodness and virtue of my church friends. A mutual aversion, fancied or real, kept me from church fellowship. I affected a nonchalance which was in reality only a camouflage for a blighted soul.

Five years of spiritual wanderings followed. I knew it was injuring my health and alienating me from God and God's people, but I could not get the desire to quit. Oh, I toyed with the idea at irregular intervals, but it took much unhappiness and punishment to bring me around to the conviction which finally resulted in my *declaration of independence*.

Today, as I see dozens of those who know the gospel, and have made solemn covenant to follow Christ, being lured into soul-sickness by an innocent-looking cigarette, my heart aches. The appeal of radio, movie, and billboards to snare our boys and girls I resent with all the vehemence of one who has learned by bitter experience.—(Author's name withheld at his own request.)

important task. The following articles in that issue offer you specific help:

"More Effective Religious Education for Children," by Edith Atkinson contains the high points in the findings of the Children Commissions that functioned during several institutes held this year in various sections of the country. They deal with present day needs and solutions.

"When Children Listen" by Vera E. Smith will be a definite help as you seek to develop in your children

a progressive ability to worship. The reverence and decorum you want them to have will come as the natural result of such a growth of this ability. The results of a better year in your department with new impetus, clearer insight and devotion to your task.

(*GUIDE-LINES*, published quarterly, costs only one dollar a year. Herald Publishing House, Independence, Missouri.)

HELPS FOR WRITERS

By the Editorial Staff

News Briefs

It is difficult to make hard and fast rules for news writing; it is especially difficult to say what will or will not be used in a report, because the amount of space allotted for news in the *Herald* varies frequently. Items which would be included in a thirty-two page edition are, of a necessity, omitted when a sixteen-page issue is printed. The following rules, however, apply in either case:

1. News articles should be headed by city, state, congregation, and name of pastor, e. g.:

Independence, Missouri
Liberty Street Church
Pastor, Howard Timm

If there is just one Reorganized Church in the city, only the city, state, and pastor's name are necessary, e. g.:

Indianapolis, Indiana
Pastor, Lloyd Cleveland

2. Dates of various services and activities should be given.
Wrong: A business meeting was held this fall.....
Right: The branch business meeting was held September 20.....

3. Use complete names (or both initials) and designate calling when referring to ministers.

Wrong: J. Smith, J. Jackson, and E. Jones (or Brothers Smith, Jackson, and Jones) were in charge of the service.
Right: Elder John Smith, Bishop James Jackson, and Evangelist E. W. Jones were in charge of the service.
Women deserve the same distinction. Say either Mrs. John Smith or Mary Smith, rather than Sister Smith or Mrs. Smith.

4. Give parents' names when reporting the blessing of a child.

Carol Ann, infant daughter of Mr. and Mrs. John Smith, was blessed August 15, by Elders

5. News must be written in third person.
Wrong: We had Bishop James Jackson for the morning speaker.
Right: Bishop James Jackson was the morning speaker.

6. Editorial comment has no place in a news column.
This is editorial comment:

We have sacrificed and God has blessed us so that now we are able to have a new organ and redecorate our church. We hope that we may continue to move forward in his work, and someday help in the building of the kingdom.

This is news:
The interior of the church has been redecorated, and a new organ is being installed.

7. Eliminate lists of visitors, participants in plays or programs, committee members, games played at parties, reports given in a business meeting, etc. Showers, picnics, parties, holiday celebrations, and other purely social activities should be given very little space. While these

items are of interest to readers, there is not sufficient room in the news section to include them.

8. In reporting officers elected to several positions, state the name only once, followed by the various offices held.
Wrong: Officers elected to serve during the coming year are as follows: John Smith, church school director; Ned Young secretary; Jane Jones, women's leader; Ned Young, treasurer; John Smith, auditor; and Jane Jones, director of music.

Right: Officers elected to serve during the coming year are as follows: John Smith, church school director and auditor; Ned Young, secretary and treasurer; Jane Jones, women's leader and director of music.

9. Spell out all words and numbers up to 100, with the exception of Mr., Mrs., dates, and hours.

Wrong: 58 people attended the special meeting held Wed., Oct. 9, at 4 p.m. in the Springfield, Mo., Church.
Right: Fifty-eight people attended the special meeting held Wednesday, October 9, at 4 p.m., in the Springfield, Missouri, Church.

10. Excerpts from sermons may make interesting reading, but they are not to be included in the news.

11. News is what has happened, not what may (or may not) happen. Forecasts of events, especially the hoped-for variety (i. e., It is hoped that Evangelist E. W. Jones will hold a series of meetings in the near future), should be avoided.

12. In general, news reports should include branch achievements; special services, projects, building improvements; baptisms, ordinations, and blessings. Births, engagements, weddings, obituaries, and announcements go in the "Bulletin Board." The frequency of reports depends on the branch; large congregations, which are quite active, may be represented every month; smaller and less active groups, every two to six months.

Bulletin Board

ANNOUNCEMENTS OF SPECIAL MEETINGS

These should reach the editor three weeks in advance of the event being publicized. This allows a week for printing, a week for mailing, and a week for those readers who will be affected by the announcement to make plans. Inasmuch as the *Herald* goes to press on Friday, announcements arriving late in the week are held over until the next edition.

BIRTHS

Birth announcements should give the parents' names and address, the child's name, and the date of birth. The mother's maiden name may also be included.

Ex. A daughter, Carol Ann, was born on July 14 to Mr. and Mrs. John Smith of Centerville, Ohio. Mrs. Smith is the former Mary Jane Brown.

ENGAGEMENTS

Engagement announcements should include the names and addresses of the engaged couple, their parents' names and addresses, and the wedding date (if it has been set).

Ex. Mr. and Mrs. James Jackson of Centerville, Ohio, announce the engagement of their daughter, Marie, to Lee Taylor, son of Mr. and Mrs. William Taylor of Johnstown, Illinois. The wedding will take place in December.

WEDDINGS

Wedding notices should state the bride's and groom's names, their addresses, their parents' names and addresses, where and

when the ceremony took place, and the name of the officiating minister. Such optional items as where the couple will live, where they attended college, and what their occupations are may be included.

Ex. Marie Jackson, daughter of Mr. and Mrs. James Jackson of Centerville, Ohio, and Lee Taylor, son of Mr. and Mrs. William Taylor of Johnstown, Illinois, were married December 12 at the Reorganized Church in Centerville. Elder John Smith performed the double-ring ceremony. Both Mr. and Mrs. Taylor are Graceland graduates; they will make their home in Johnstown where Mr. Taylor is assistant postmaster.

REQUEST FOR PRAYERS

The afflicted person's name and address is all that is necessary. The affliction may be mentioned if so desired.

Ex. Prayers are requested for Paul Adams of Weston, Idaho, who received severe injuries in a recent automobile accident.

OBITUARIES

Give the deceased's full name (last name first), date and place of birth, date and place of death, when baptized, office held at time of death (if a member of the priesthood), marital status, survivors, funeral data, and place of burial. Additional information on cause of death, life's work, outstanding service to church, etc., may be included.

Ex. ANDERSON.—Frank J., was born June 15, 1910, at Weston, Georgia, and died of pneumonia at his home in Ashville, Kansas, on September 9, 1946. He was baptized a member of the Reorganized Church in 1918, and was ordained a priest when a young man. He was influential in organizing the Ashville church orchestra, of which he was director for the past seven years. In 1935 he was married to Anna Milton; two children were born to this union.

He is survived by his wife, Anna, and two daughters: Julia and Elizabeth, of Ashville; his parents, Mr. and Mrs. Hubert Anderson of Landsford, Kansas; and a brother, Robert, of the home. Services were held at the Landon Funeral Home in Ashville, Elder N. J. Harvey officiating. Interment was in the Fairview Cemetery.

NOTE: In listing survivors, it is not necessary to include nieces, nephews, aunts, uncles, or cousins.

Letters of Testimony

Letters are a personal matter and, as such, few rules can be laid down concerning them. The main requisite is that the letter "say something," rather than being a rambling dissertation on nothing in particular. Anything which borders on the indelicate or unbelievable should not be used.

Remember: This Is the House of God

SUNDAY MORNING I arrived at the church several minutes before the time set for opening the church school worship service. As I looked about at my friends and neighbors who had already assembled, I noticed that most of those present were visiting with others sitting next to them. There was a continuous buzz and hum of voices.

The organist was playing a most beautiful selection, the type of music that tends to draw one away from the cares of the world and bring him in sweet communion with our Maker. That was the object of the music.

It seemed as I sat there listening to those beautiful strains that I experienced a peace more wonderful than I had ever experienced before. Then my mind was drawn back to the buzz and hum of voices around me.

I recall a statement that I read recently. It appeared at the beginning of a worship service program of the church to which I formerly belonged. It read like this: "Whosoever thou art that entereth this church, remember it is the house of God. Be reverent, be silent, be thoughtful, and

By May Bethel

leave it not without a prayer to God for thyself, for him who ministers, and for those who worship here."

One of the things that I still cling to that impressed me most while still a member of one of the popular churches was this reverence for God and for his house.

Just stop and think, try to comprehend what it means to be thoughtful, peaceful, and quiet on entering the house of God. We are troubled in spirit by the cares of the world. We need those peaceful moments of quiet meditation. In this way we draw closer to God and permit him, invite him to draw closer to us.

What a beginning for any service, whether it be a service for study, worship, a preaching service or a fellowship service. If for study, how much greater would be our capacity of understanding. If a preaching service, how much more he who ministers could bring to us. If a fellowship service, what a peaceful communion with God and with Saints.

Coming from another church and viewing this failing in our people to reverence the house of God, shows me what others not of our faith must think of our lack of reverence.

We enter the house of God with a promise: "Wherever two or three are gathered together in my name, there will I also be to own and to bless."

"Whosoever thou art that entereth this church, remember it is the house of God. Be reverent, be silent, be thoughtful, and leave it not without a prayer for thyself, for him who ministers and for those who worship here."

Preaching Without Notes

By Clarence E. Macartney

All preachers will find values in this volume, will have the opportunity to exchange experiences in preaching and sermon preparation. Young ministers, undecided on many points of technique and style, will be benefited by the experienced, practical guidance of this book. \$1.75

HERALD PUBLISHING HOUSE
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"PREPARE YE"

By Irene Carson

MOST OF US have heard this advice many times from the pulpit; we have read it in the *Herald* and other church publications; we are constantly being admonished to prepare for the future—the time when we, the children of God, shall be required to stand before the judgment seat of the Almighty.

Let us consider "Prepare Ye" as a topic for today and everyday, especially with regard to church school. I honestly believe that all too often our teachers take a fleeting glance at their quarterlies, fix in their minds the title of the lesson, and then stand before their classes with no further preparation or prick of conscience.

Teaching church school is a Sunday occupation. Though not well paid, nor even appreciated at times, it is an important task and a tremendous responsibility. Think for a moment about other occupations. How often do you suppose a bank manager walks into his office without a fairly clear picture of his day's activities? Wouldn't the consequences be rather disastrous if a surgeon had no idea of the way he was to perform a serious operation? Wouldn't the situation be rather trying and expensive if a baker had no idea how many loaves of bread to bake in order to fill his customers' needs? Do we, as church school teachers, give sufficient thought to the consequences of our teaching? Experts have said that every teacher leaves with every child something of himself, be it good or bad. What are we leaving with our classes? Are our students looking at life a little more intelligently because of our instruction? Are they developing a vital interest in the work of God, or are they merely being exposed to incoherent statements and shallow questions, or,

perhaps, meaningful paraphrases which have been used so often that they have become bywords? Church school classes were not designed to be time-killers; they are to fit our members better to live this busy life closer to the pattern set down by Christ. If we must kill time, let's work it to death, and in this way increase the knowledge, deepen the faith, and broaden the outlook of everyone of our students, be they young or old.

Our biggest task is preparation. If a teacher, trained or untrained, goes before the class with a well-prepared, interesting lesson, in which he firmly believes himself, it is impossible for him to leave that class without having accomplished at least part of his original objectives. Let us not be discouraged if we don't accomplish everything we set out to do, but keep aiming high, and take each defeat as a challenge to do better.

Do not think that all the limitations of our church schools rest with the teaching staff. There are many members who consistently come to class with no quarterly, or one which has remained untouched in a handbag or suitcoat pocket since the preceding week. It is impossible for a teacher to impress a class with the divinity of present-day revelation when one of the group smacks gum, another passes around the most recent snapshot of the "big moment," and still another sleeps and blissfully dreams of the rather tiring activities of the night before.

Let us, both teachers and students, work toward and pray for a more meaningful church school session. This is our chance to learn more of the church and its work. Make the best of each opportunity that we may grow and develop into the type of Christians who can and will live up to the standard which God expects of his people.

Prepare to take an active part in church school, and you will help not only yourself but others to attain a greater appreciation of our Heavenly Father and his divine purposes.

Little Things

A little act of kindness
May lighten someone's day
A smile a friendly handclasp
May make a sad heart gay,
The little things along life's road,
May brighten up the way.

For after all, the little things
May make up quite a sum;
When all the toil is ended,
And all our life's work's done,
And all the little, little things,
Are added one by one.

LETTERS

Golden Wedding Anniversary

Mr. and Mrs. S. A. Barss of Lansing, Michigan, were honored on their fiftieth wedding anniversary by the fellowship group, which sponsored a reception for them at the Women's Club House on the evening of October 28. The guests took their places as music was played by a stringed trio; Mr. and Mrs. Barss were seated before a large tiered gold and white wedding cake. Elder Percy Farrow of Toronto, Canada, offered the invocation. At the conclusion of the dinner, the traditional wedding march was played, and the couple met before Elder John A. Luce to repeat their marriage vows. Gold rings for this occasion were the gifts of their children. Scenes from their life together were pantomimed with appropriate songs telling the story. In the last scene, Mr. and Mrs. Barss appeared in a large picture frame while "Through the Years" was sung. A golden wool blanket was presented them by members of the Lansing congregation.

Holland Members Visit England

Brother Jan de Mik, who holds the office of teacher in the branch in Rotterdam, visited England, spending the first two weeks with Brother and Sister W. Bailey. The last week was in the company of Brother Davies, and places visited included Nuneaton, Gloucester, and Enfield, winding up with a sight-seeing tour of one day around London. Jan found Wales, where he spent one week in the hills, a veritable paradise for his artistic tastes, and some fine paintings were forthcoming. Gloucester, with its old buildings, was also found very interesting, and these, along with features of London, made our England a place he was loathe to leave. His appreciation of the hospitality and fellowship of the Saints in their homes and church, made it hard for him to leave. Jan spent two years in Germany in the labor camps, chiefly near Stuttgart. He mixed with all nationalities, and added a little of the Russian language to his English, French, and fluent German, and thus with his mother tongue he is well equipped. He is also a musician, favoring the mandolin mostly. He spoke at the Birmingham Zion's League, the Gloucester Fellowship service, and the morning service at Enfield, and his ministry was well received. Along with Marius and Jansji, he makes a very fine representation from our members in Holland.—*Mission Courier*, October, 1946. (Note: The two other visitors mentioned were M. V. Oorschot and Jansji Velthuis.)

Letter From Sister Napier

Note: Our readers will recall a letter from Sister Hazel Napier, published some weeks ago, relative to the loss of her eyesight. Another letter has been received, indicating somewhat better news, but she must still work under a serious handicap. She has written many inspiring articles for publication, and it is a tragedy that she must endure this affliction to her eyes.

Her letter was not written for publication. We present part of it below. It is apparent that if she were provided with a typewriter she could continue to do a good work for the church, and have the happiness of knowing her life is not spent in idleness. If anybody feels the urge to help her by sending a typewriter, may we suggest that it should be a good standard office model, which she is trained to operate without use of sight. It would be best to write to her first. Relatives help her with the correspondence.—L.L.

It is becoming easier to compose and revise in my mind, though I am going to have to work out some way to put my articles on paper other than by long hand. I use the touch system and am praying for a typewriter.

My eyes have improved a little, and the threat of total blindness seems to have passed. For this I am grateful. I know I have happy, useful years ahead of me. Thank you for your interest and your kindness.

HAZEL NAPIER.

649 North Nettleton
Springfield, Missouri

Receives Blessing Through Prayer

I am grateful for the prayers of the Saints in my behalf. After writing President Smith the request, I was given assurance that I would get better. Thanks to my Saviour, I am steadily regaining my health. I rejoice in this wonderful gospel, and my faith grows stronger every day. I take this means of thanking all who were so kind to write me letters of encouragement; may God bless each one.

Mrs. Arthur Wilson.

Carnegie, Oklahoma

From a Mother

God has been good to me. My husband, who served in the Navy during the war, has returned home safely. When my young son strayed away one day, God sent an angel to keep him from harm and show him the way back. We now have a baby daughter; our prayer is that she will grow up to help spread the gospel. We want to assist in the establishment of Zion.

Mrs. Elvin Anderson.

13227 Second Avenue South
Seattle, Washington

(Continued on page 25.)

Nothing is ever accomplished by a committee unless it consists of three members, one of whom happens to be sick and another absent.—Hendrick Van Loon.

EDITORIAL

(Continued from page 3.)

come when they will strike a blow that will bring the evil menace crumbling down in ruin and defeat.

In times like these, the words of Horace Mann should be an inspiration to us. And we have even greater words, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

L. J. L.

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ADVENTURES IN LATTER DAY SAINTISM

FOR YOUNG PEOPLE

Panel Discussion Outline

By Mary B. Hill

Note: This is another in the series of supplementary program helps prepared by the author, who is Zion's League leader of the Hamilton, Ontario, church, for use with the book, "Does It Make Any Difference?"

(See page 16, "Does It Make Any Difference." Add any other points desired, and develop each point more fully.)

What Difference Does It Make What Church I Belong to?:

What does the Latter Day Saint church do for me:

1. IN MY INDIVIDUAL LIFE:

- (a) Gives me faith in a personal God to whom I can come in prayer, who will guide me inasmuch as I attune my will to his.
- (b) Helps me overcome fear. I can hope, despite the fact that the world is in such an unsettled condition, and in danger of atomic destruction. I know God's promises are sure to those who do according to his will.
- (c) Creates mental and emotional stability by providing a pattern of life and a constructive goal toward which to aim my life.
- (d) Determines what I shall do in my spare time. My spare time shall be spent constructively, in pursuits which build me mentally, physically, and morally. These activities are balanced.
- (e) Determines the type of friends I shall associate with. I do not choose only those of my faith, but I choose those who can add to my enjoyment of the better things of life.
- (f) Helps me discipline myself. In the keeping of my financial records, paying my tithing, in being prudent in my personal finances, in being moderate in all that I do, and careful in my conduct toward others.
- (g) Helps me live a pure, wholesome life, and enjoy the best things in life.

2. IN MY HOME LIFE?

- (a) I share with others the rich experience of the family altar.

- (b) My family life is one of happiness and harmony because we participate in the family council. Problems and differences in the family are satisfactorily solved.

- (c) We are mutually helpful and cooperative, remembering that by developing this quality we are building Zion's characters. Thus I share in carrying out the home tasks and in financial responsibility.

- (d) I respect the rights of the other members of my family, realizing that each of us is equal before God.

- (e) I refrain from criticising, grouching, or other habits equally unpleasant, realizing that I also have faults, and if I expect tolerance from others, I must be tolerant with them.

- (f) I understand the love of God more as time goes on, because of the growing love and understanding of human nature which I gain from my home life.

3. IN MY SCHOOL LIFE?

- (a) I do not consider school as a fleeting phase of my life which will soon pass by. It is one of the most important phases of life, for here I am learning the lessons which will enable me to launch into my life's work.

- (b) I consider my life's work at present as the most important thing in my life, because it will determine my contribution to the church, as well as to society. Therefore I plan my course of study carefully, taking a long-time view, and realizing that extra time, money, and effort at the present time, at the sacrifice of a little ready money, may mean a much greater contribution, more valuable service, and a richer life later on.

- (c) I don't cheat in class, neglect my homework, or do shoddy lessons. I am at school to prepare myself as well as possible, and I cannot

build anything enduring on a crumbling foundation.

- (d) I play fair in the school games and on the school team. I realize that a Latter Day Saint must be honorable and clean in all his actions, as others will judge my church by my conduct.

- (e) I help my schoolmates in their work, and am not envious of those who attain higher marks or other awards. I realize that by doing my best I will attain the commendation, "Well done, thou good and faithful servant."

- (f) I do not participate in many of the things the other young people do. I do not smoke, indulge in alcoholic drinks, spend my time or money on frivolous things. I do participate in all school events which are worth-while, such as the track meet, basketball team, glee club, orchestra, dramatic society, etc.

- (g) I am courteous to my teachers and considerate of my schoolmates, as I realize I have much to learn from all with whom I associate.

4. IN MY COMMUNITY LIFE?

- (a) I am neighborly; friendly. I am tolerant, considerate, and helpful to all my neighbors. I help any who need it during sickness or other times of difficulty, and do not see another's lawn uncut or garden needing attention without doing something about it, if I am able to do so.

- (b) I set an example of quiet, clean living. "Wild" parties and rowdiness are not part of our life.

- (c) I am interested in the welfare of my community. I realize that the individual cannot be better than the community of which he is a part. I take what steps I can to eradicate the evils of my community, or help in what might better it.

- (d) I actively participate in community welfare work, such as Red Cross, Y. M. C. A., W. C. T. U. (or whatever organizations are in your community).

- (e) I study the candidates for elections to public office and their platforms, so I can vote intelligently. I intend to use my franchise, realizing that only by the intelligent use of this can this nation remain democratic.

- (f) I help in keeping the grounds

LETTERS

News From England

A timely appreciation of the activities held at the Mission Reunion was contained in Elder F. O. Davies', mission president, address at the last meeting of this gathering at 6:30 p. m. on Sunday, August 11. He mentioned the impossibility of measuring results in terms of facts and figures; e. g., the number of pounds spent represents a far greater number of testimonies borne to those who did not previously know the church; this is work of a worth-while kind, which will one day bear fruit.

Turning then to his subject "Why the Reorganized Church?" Elder Davies indicated that he wished to treat this not merely as a survey of historical events, but to answer the question "Why?" For a reading, there was chosen a letter of appeal to Joseph Smith, (the son of the Prophet Joseph Smith martyred in 1844) from the members of the church who waited for his leadership. Elder Davies extolled the faithfulness of these people who, when numerous factions—each claiming to be the successors to the original church—arose on the death of the first leader, were

around our home clean and beautiful, as the occupants are usually judged by the outside appearance as well as the inside of the home, and beautiful communities are spiritually elevating.

Summary, "Does It Make Any Difference That I Am a Latter Day Saint?":

Leader will note the various points listed by each speaker, pointing out that in each case, each point is definitely the result of the conviction and putting into practice of Latter Day Saint ideals.

1. Note that the course and pattern of life of the average person is different than that of the first speaker. Draw brief comparisons.
2. Present-day breakup of home life and widespread juvenile delinquency may be contrasted with the ideals of home life outlined by second speaker.
3. Note the hopes and ideals of the third speaker in contrast to the indifference and aimlessness of many present-day students.
4. The lack of consideration for others, and indifference in the happenings of his community of the average citizen may be pointed out in contrast to the attitude of the fourth speaker.

Conclusion will be that it does make a difference that I am a Latter Day Saint.

not deceived, but prayed for no less than five years that the properly designated leader would come to them.

After careful consideration, for he had to contend with persistent attempts by the other factions to persuade him to become their leader, "Young Joseph" in 1860 accepted the responsibility which was his, and the church continued its work. To distinguish it from the other factions previously mentioned, some bearing the original church name, the word *reorganized* was added to the name of the church. Elder Davies emphasized that the most significant reason for the Reorganization was that the work of God, for the salvation of man, might continue.

Elder M. Van Oorschot from Holland was the speaker at the morning service, and chose for his subject "Unity." In simple terms and assisted by that divine spirit which makes all nations as one, this brother conveyed a helpful message, stressing the importance of Christians being one in Christ and his Father that they might fulfill the task of "lighting the world."

Another visitor from Holland was Miss J. K. Velthuis. A total of 120 visitors were accommodated for the Mission Reunion.

143, Nags Head Road,
Ponders End,
—Publicity Agent.

Healed Through Administration

Some weeks ago our twenty-two months old child had the measles, which left her with a cough and a kidney ailment. Later, she developed a high fever and lung congestion, which threatened pneumonia. We took her to the hospital for an X ray, and the doctor said we could bring her home if we followed his prescribed treatment. She gradually improved, but did not sleep well at night. I had lost so much sleep myself since her first illness that I was nearly at the breaking point.

On the morning of October 26, when Apostle Charles Hield was preparing to leave for Fairview, Montana, I called him to administer to my daughter. He walked from his hotel room, a distance of a mile or more, to perform the administration. God heard and answered that prayer. In the afternoon, our little girl slept for two hours without waking. That night she rested peacefully, and since then her health has improved greatly.

I am thankful that we have a Heavenly Father who looks down upon us with mercy in our hours of need. I am also grateful for his servants who go forth in his footsteps to feed his sheep.

We cannot grow with Christ unless we are fed. May God bless those who feed the flock—those who are undershepherds for the greatest of all shepherds, Jesus Christ.

Mrs. W. E. Addicott.
801 6th Avenue West
Williston, North Dakota

Grateful for Prayers

About a month ago I requested prayers for a friend of mine who was suffering intensely. Although she passed away soon after, I do believe her suffering was cut short because of the prayers of those answering the request, and I want to thank all who remembered her. I should also like to ask the Saints to pray for my husband who is ill; he has received wonderful blessings in the past as a result of prayer, and I believe he will be blessed again.

The first things I look for when I receive the *Herald* are the letters and the requests for prayers. I am an isolated member, and the *Herald* must serve as my weekly church service. I enjoyed reading the account of the Woodbine Reunion; to me it was a testimony that God is still willing to help us if we trust him and obey his commandments.

Sylvia E. Crossan.
Divide, Wyoming

To the Saints in Ottumwa, Iowa

At the close of college last May, my daughter, Geneva, joined her husband, Zane Conine, who was stationed at Ottumwa, Iowa. Since our church is not listed in the directory there, they wrote to President Israel Smith. He forwarded the letter to Pastor T. E. Stark in Ottumwa, and they were immediately contacted. My son-in-law, who is a non-member, said, "I like to go to church there; it isn't a large congregation, but everyone is so friendly." I want to thank all the Saints in Ottumwa for this kindness. May God bless our people everywhere in my prayer.

Mrs. Arlie Knollenberg.
322½ North Denver
Eldorado, Kansas

To Saints in Brisbane

I should like to request the Saints in Brisbane, Australia, to visit my brother, Robert Lee McDonald, and his family at Tay Street Ashgrove. They are nonmembers, but I believe they will be interested in meeting with the Saints.

Mrs. W. A. Stokes.
Ft. Pierce, Florida



Photo by Marvin McDole

This Year I Thank God ---

For these familiar walls.
I touch them often to make sure
they're real.
I touch them and remember other walls
—bleak, broken walls which stood
beside great heaps of shattered glass and stone,
artless and ugly,
the monuments of war.

I close my eyes and see
the unforgettable design
of endless caravans of tanks,
the sun obscured by clouds of planes,
and men—grim, bearded robots,
ready to destroy.
I thank God it's a memory—
that I no longer pack the tools
of death,
nor wonder what it is to die
upon some nameless beach.

Surely there is much to prayer,
for, through those tensioned days and nights,

I prayed for this:
for these familiar walls,
three meals a day, clean clothes,
a bed.
—But they were little prayers;
most of all, I prayed for you.

God has kept you for me
as you always were,
smiling and golden.
And this fair replica of you—
bright eyes, soft shining hair,
and music in her laugh—
she is the answer to another prayer.

Perhaps it cannot last.
Perhaps the dangling and contention
and misunderstanding,
born of men's small minds
will end my day of peace;
yet, with all my heart, I thank God
for the blessings of this hour—
for you, for her, for these familiar walls.

Even the Least of These

By Ruth Midgorden

ELEANOR CAUGHT the look in the driver's eye as he helped her out of the cab. In her most brisk, professional voice, she said, "There you are, sixty-five, seventy-five. Right?"

"That's right, ma'am," he replied, tipping his cap.

And Eleanor certainly didn't like the way his voice sounded. She watched the redcap pick up her luggage and muttered under her breath, "—guys with flirty-flirty eyes!"

"—quite a mob. Lots of people going to eat turkey at home this Thanksgiving from the looks of the train crowds," she heard the redcap say amiably.

"Yes, I imagine." Eleanor's heels tapped impatiently behind him. "Isn't the Santa Fe 13 at Gate 10?"

"Yes'm. And it's going to be jammed. I think I can get you down there ahead of the crowd, though."

"For a slight consideration," Eleanor thought to herself, settling her Russian turban more firmly over her dark hair. "But it will be worth it, to get a seat."

The redcap ducked through Gate 8 and Eleanor hurried after him. The trainman on duty at Gate 10 hadn't opened it yet. She breathed a sigh of relief. She had beat the crowd.

"None of this making me feel like a stinker," she told her conscience harshly. "I'm just as tired as those other people, probably more so, and if I can pay for the seat, that's my business."

"Where to?" inquired the conductor.

"Denver."

"This car, please." He helped her up just as the rush from Gate 10 began.

With a sense of well-being she hadn't known all day, Eleanor watched the redcap set her luggage on the rack. She tipped him well—yes, it was almost too much—and settled back in her seat. But the first moment of relaxation passed

when she saw the people hurrying past the window. Not so many! How could she stand it, especially if she had to talk to any of them? The week had been nothing but people, and not normal people at that—thickheaded copywriters, insufferable advertising solicitors, harrassed stenographers. Eleanor wondered what she did to people to make them behave so.

"After all, Miss Eleanor Winders," she chided herself sarcastically, "you didn't expect a whole car to yourself." But she did wish she could have got a Pullman. It was bound to be a bad ride. She wondered just how sensible it was to spend so many hours on a train just to see Harv and Julie and the new little nephew. And she knew she'd have to go through the bitterness of Julie's cautious questions about Ed.

Her nerves probably wouldn't stand it this trip, Eleanor thought. If Julie asked, even indirectly, why she and Ed had broken up, she knew just what she was going to say. With great control, she would tell Julie—she'd even rehearsed the speech—"I'm a career woman. I work for the middlewest's most exclusive clothier. I associate with all kinds of people every day. I love the city. I love my work. I'd rather look over an advertising campaign and approve models than eat. How do you think I could get along as the wife of a small-town lawyer who's constantly itching for a fight?"

Eleanor crossed one knee over the

other under the smooth black gabardine of her suit. It had been designed especially for her before her last trip to New York. She wished she hadn't thought of Ed. He just wasn't the right man, she told herself firmly again, as she had so many times. But the disturbing thoughts of the way he'd looked at her the night he slipped the engagement diamond on her finger, the wonderfully bright days they had spent riding horseback on the farm, the way he had picked her up, set her on the kitchen table, held her face close and said softly, "I love you, honey," and then impishly asked her to make him some waffles—

Eleanor touched her left hand lightly, a sharp ache rising in her throat when she brushed the ringless third finger. She was actually glad when a well-dressed middle-aged woman sat down beside her.

"Are you going far?" Eleanor asked, horrified to hear herself introducing a conversation. She was the woman who didn't want to be bothered with people this trip. But it was better than thoughts of Ed. And besides, she felt so lonely all of a sudden.

"Just about fifty miles," the woman answered in a warm Texas drawl. "I'm nearly there now, but I've been traveling since yesterday. I'm going to spend Thanksgiving with my niece and nephew."

"How nice." Eleanor hoped she sounded pleasant.

(Continued on page 31.)

Pictured at family worship on the opposite page are the McDoles—Marvin, Marguerite, and daughter Renee. Wanting a picture of a returned veteran and his family, the editors thought immediately of the McDoles. And since Marvin is a photographer, he was asked to direct, pose, and take the picture.

New Horizons

News Briefs

Springfield, Missouri

Pastor, Joseph Breshears

Apostle Paul M. Hanson and Bishop C. A. Skinner visited Springfield in October; Bishop Skinner gave a series of lectures on money management. The junior church school supervisor is substituting for one of the teachers each Sunday; she feels this will give her a better understanding of the problems faced by the teachers, as well as giving the teacher supervisory experience. A monthly church school newspaper will soon be published. A group of young people attended the youth retreat at the new reunion grounds in Racine, Missouri. The Orioles spent a day visiting the city water works and picnicking on the spacious lawn of the water company. Pastor Joseph Breshears is presenting a series of illustrated sermons on the apostasy.

—Charlie Yeoman, reporter.

Lansing, Michigan

Pastor, F. H. Boman

On October 1, Elder Francis H. Boman was installed as pastor of Lansing Branch, with Elders John A. Luce and Glenn H. Foster as associates.

Early in October the young people, under the direction of their supervisor, Everett Berndt, held an organization meeting; Mary Lou Dudley was elected president of the Zion's League. October 6 was promotion day for several classes of the church school. David McDonald, church school director, was in charge of the short program preceding the presentation of certificates by Mrs. Ercel Trescott, children's supervisor. Velma Horaney will direct the activities of the children during the coming year.

Speakers for the month of October were Elders Clarence Dudley and G. H. Foster. Everett Berndt was in charge of the College Day program. The Junior League, under the direction of Mrs. Everett Berndt and Gloria Foster, brought Graceland to the attention of the branch in an interesting way. The League members asked questions concerning Graceland activities, which were answered by Marjorie Muir and Everett Berndt, both Graceland graduates. Colored slides of the campus and buildings were shown at the close of the program.

Dennis Alan and David Aldis, twin sons of Pastor and Mrs. F. H. Boman, were blessed on Sunday morning, October 20. A solo, "Suffer Little Children," was sung by Betty Fiscus. At 11 o'clock

Elder Percy Farrow of Toronto, Canada, preached the first in a series of sermons given the last half of October; only three services a week were held. Special music was provided by the choir, under the direction of George Whitmore.

On Monday evening, October 21, the young people sponsored a "spring board social" so that they might be better prepared for the missionary services to follow. The first part of the evening was spent in recreation, after which they sang songs and listened to a talk by Elder Harry Engle. The early morning service of October 20 was well attended. Several young people attending Michigan State College are worshipping with the Lansing Saints.

—Mabel Foster, reporter.

Elora, Ontario

Pastor, Allen Mortimer

Officers elected at the branch business meeting on September 25 were Allen Mortimer, pastor; Luette Heseltine, secretary; Reginald MacGruthers, treasurer; Florence Campbell, pianist, chorister, and children's supervisor; Leonard Clarke, director of church school; Irene Mortimer, secretary; Eleanor Shearer, Zion's League president; Marjorie Smith, publicity agent; George Mortimer and Leonard Clarke, auditors. League officers for the coming year are Marjorie Smith, secretary and program convener; Leonard Clarke, treasurer; Doreen Mortimer, pianist; Joy Shearer, chorister; Arthur Dunn, teacher; Evelyn Hayes, social convener; Evelyn Mortimer and Joan Shearer, lunch conveners; Jacqueline Shearer and Ella Hayes, visitors to the sick. The League business meeting was held October 16.

—Marjorie Smith, reporter.

Maine District Conference

The Maine District Conference was held in Jonesport on October 19 and 20. Officers elected for the coming year are Newman Wilson, district president; George Knowlton and Chester Gray, counselors; Louise Eaton, secretary; Pearl Billings, treasurer; Gertrude Kelly, director of music; Mabel Waas, women's leader; George Noyes, historian; Virginia Pliskowski, young people's supervisor; and Frances Look, director of religious education. Reports were given by District President Newman Wilson, Apostle George Lewis, and the secretary and treasurer. Recommendations for the ordination of three young men to the priesthood were approved, and delegates to General Conference elected. A prayer service was held at 9:30 on Sunday morning, followed by preaching at 11. At 2:30 in the afternoon Alcide Pelletier, Jr., and

Erwin Alley were ordained to the office of priest, and Charles Lenfesty to the office of teacher. Apostle George Lewis was the evening speaker. Special music for the services was provided by the district choir. A one-day conference was held in Stonington the following Sunday.

—L. J. Eaton, reporter.

Webb City, Missouri

Pastor, Roy G. Oehring

Officers elected to serve during the coming year are Roy Oehring, pastor; Lee Roy Worley, home-visiting pastor and young people's supervisor; Dick Campbell, church school director; Mildred Fletcher, branch secretary; John Wolf, Sr., financial clerk; Rose Wolf, adult supervisor; Lenore Beattie, women's leader; Dorothy Wolf, children's supervisor; Neva Trimble, director of music; Elva Spencer, solicitor; Lois Jones, publicity agent; Edith Spooner, church school secretary; and Herbert Ricke, librarian. The election was held on September 19.

—Lois Jones, reporter.

Dallas, Texas

Pastor, Clyde F. Hastings

A total of \$75 was raised, through various projects, by members of the Zion's League this summer. Part of the money was used to pay the expenses of seven young people who attended the reunion at Camp Ben McCullough; a tent to be used in future years at the reunion was purchased with the remainder. Classwork for the Leaguers was conducted weekly throughout the summer; courses completed were "Know Your Church," "The Financial Law," and "Make Leisure Time Creative." A social was held once each month.

The women, under the leadership of Mrs. Verna Livingston, sponsored a birthday party, rummage sale, bazaar, box supper, and covered dish dinner; proceeds from these projects plus donations amounted to \$307.83. The department sent one child to reunion, and organized a young matrons group with Mrs. Margie Williams as leader. The women meet twice monthly for a devotional period, study, and business session. During the year they sent out 297 cards and made ninety-two visits.

Merle Hallenberger, music director, has organized a Zion's League choir which sings alternately with the adult choir on Sunday mornings. Worship services are conducted each week by the church school director, Mayme Dallas.

Missionary J. Charles May held several services in September. Pastor Clyde Hastings is teaching a class before the

Wednesday evening prayer services.

Richard Lewis, Harold Lewis, and Wendell Wilson have returned from service overseas. All members of the Dallas congregation who served in the armed forces have been discharged. Robert Maxwell and Donald Everett are attending Graceland College.

Newcomers to the group are Mr. and Mrs. Paul Hacker, formerly of Rich Hill, Missouri; Mr. and Mrs. C. A. Green and family of Akron, Ohio; Mr. and Mrs. Ernest Lawson, and Mr. and Mrs. J. S. Johnson and children of Lenox, California.

—Mrs. Chattie Everett, reporter.

Clio, Michigan

Pastor, James McBride

A special meeting was held recently for the members who attended the teachers' institute held in Flint. Potential improvements to the branch were discussed. Officers elected at the annual business meeting are as follows: James McBride, pastor; S. E. Horton and Robert Luce, counselors; Elwood Hester, treasurer and deacon in charge; Robert Luce, secretary-treasurer; J. L. Lannin, clerk; Eldon McBride, church school director; Nelson Cheney, associate director; Rose Cook, church school secretary; Evelyn Smith, pianist; William Smith, adult supervisor; Ida Ross, young people's leader; Eva Decaire, children's supervisor; Lucille Reed, assistant supervisor and publicity agent; Ervin Cook, book steward and auditor; Mary Griswold, women's leader; and Dorsey Ross, junior church pastor. William Fligg conducted a series of meetings on "The Destiny of Man, Here and Hereafter"; the services began October 5 and continued through October 20. Two Halloween parties were held, one for the children on October 25, and one for the young people on October 29. Mr. and Mrs. James Horton, Sr., celebrated their sixtieth wedding anniversary recently. A supper was given in the lower auditorium of the church for them, after which a gift was presented to them by the congregation.

—Lucille Reed, reporter.

Canton, Oklahoma

Pastor, Lester Dike

The following officers were elected at the business meeting held September 8: Lester Dike, pastor; E. D. Allinger, church school director, and adult supervisor; D. E. Goodman, assistant church school director and financial clerk; Kenneth Goodman, church school secretary; Mrs. Nina Goodman, children's supervisor and publicity agent; Francis Foley, kindergarten teacher;

Maud Smith, cradle roll supervisor; Sarah Barnes, secretary; and Robert Long, librarian. Officers for the women's department are Sarah Barnes, president; and Nina Goodman, assistant president, secretary, and treasurer. A baptism and confirmation service was also held September 8 when Audry Allinger united with the church.

—Nina Goodman, reporter.

Boston, Massachusetts

The Southern New England District Priesthood Institute was held in the church at Boston on October 12 and 13. President F. Henry Edwards and Apostle G. G. Lewis were the instructors; District President Reed M. Holmes presided. The theme of the institute was "Feed My Sheep." Beginning at 9 a. m. with a fellowship service, the first day's activities included an address by President Edwards at 9:50; a lecture by Apostle Lewis at 10:50; "question box" from 11:40 until noon; afternoon classes at 1:30, and 2:30; "question box" from 3:20 to 4; and a sermon by President Edwards at 7:30. Another 9 o'clock fellowship was held on Sunday morning, followed by a lecture by Apostle Lewis; the adults and older young people also participated in this class. At 10:45 a service for the blessing of children was held, after which President Edwards spoke to the entire congregation. The pastors of the district assembled at 1:30 for an hour of discussions and instruction. President Edwards again conducted a class at 2:30, outlining the major elements or current church procedure. The final session of the institute was a fellowship service held at 3:55. Meals were served in the lower auditorium of the church by the women of Boston branch.

—James W. Barton, reporter.

Skinnertown, Alabama

Lone Star Congregation

Zion's League officers for the next six months were elected on Sunday evening, September 29; they are as follows: Aubrey Booker, director; Juanita Grace, president; James McClamy, vice-president; Frances Booker, secretary-treasurer; Drucilla McClamy, reporter; Voncile Booker, recreation chairman. Juanita Grace, Frances and Myrite Booker compose the program-planning committee for the coming three months. There is now \$54.60 in the League treasury; this money will be used to help install electric lights in the church and purchase other necessary equipment. The young people are in charge of a thirty-minute devotional service every third Sunday of the month.

—Drucilla McClamy, reporter.

Columbus, Ohio

Second Columbus Congregation

Pastor, John E. Booth

By action of the joint council, Elder Donald V. Lents was transferred to Walnut Park congregation in Independence, Missouri, and Elder John E. Booth of Michigan was assigned to take his place as city pastor. Elder and Mrs. Lents were given a farewell party on October 28 by members of the congregation; Apostle D. Blair Jensen was present for the occasion. A purse of money was given the Lents as a token of appreciation for their services.

At a recent business meeting, Martha Swanson was elected leader of the women's department, Jerry Glandon was retained as church school director, and Norma Anne Kirkendall was selected secretary to succeed Helen Lents.

—Ethel Kirkendall, reporter.

Owen Sound, Ontario

Pastor, F. B. Belrose

Special services were held on September 21 and 22. Seventy H. I. Velt gave an illustrated lecture on Saturday evening, after which members of the Zion's League social committee served refreshments in the lower auditorium. A prayer service was held at 9:30 Sunday morning, followed by a sermon at 11 o'clock. A business meeting was conducted at 2 in the afternoon. Meals were served by the women's department both at noon and in the evening. A 7 o'clock preaching service concluded the day's activities.

On September 26 the annual branch business meeting was held at the church. Officers elected are as follows: F. B. Belrose, pastor; W. J. Crawford and L. Belrose, counselors; Mrs. H. Belrose, secretary, publicity agent, and book steward; Max White, treasurer and Zion's League president; Elmer Rydall, Zion's League supervisor; G. T. Furness, solicitor and director of music; W. J. Crawford, librarian; Violet Vance, women's leader; and L. Belrose, church school supervisor.

Halloween parties were held by the women's department and Zion's League. A shower was given for Mr. and Mrs. Perry White in honor of their marriage on September 25; another shower was given for Irene and William Kell on November 1. Mr. and Mrs. Leslie Silverthorn celebrated their twenty-fifth wedding anniversary on October 27. A debate was held at the Zion's League meeting on October 23; participants were Margaret and Elinor White, Muriell Houghton, and Helen Belrose.

—Helen Belrose, reporter.

New Horizons

(Continued from page 27.)

"Yes, they're all the family I have now—since my husband died."

Eleanor noticed the bright tear glistening in the woman's eye and turned to look hastily out of the window. It was almost as if she were looking through the windows of someone's house. A lonely rich woman with nothing in the world but the large diamond rings on her fingers, an eighty-dollar chapeau, and lots of time to waste.

Nervously, the woman pulled out a package of cigarettes. She held the pack toward Eleanor.

"No, thank you," Eleanor replied. "I don't smoke."

"I shouldn't," the other woman said frankly. "I never did—until Jack died. Then I just didn't have anything else to do." She lit it shakily. "Oh, I could have offered you one," she told the girl across the aisle.

Eleanor, straight from her office of well-groomed, efficient people, pushed her disgust back into a corner of her mind. "A little tramp—about nineteen, round flabby face, brown hair that needs shampooing, pink blouse—who'd ever wear a pink blouse like *that*—dirty blue slacks, obviously pregnant. And the character with her—mother or sister?"

With an effort, Eleanor again tried to look pleasant. "After all, she probably doesn't have money enough to dress decently," she reasoned, and felt hopelessly inane.

"I know I shouldn't," the girl was saying peevishly. "Mom here says it'll make me sick, carrying my baby and smoking, but it don't make any difference with me. I like a fag now and then."

"She just does as she pleases anyhow," the mother said, accepting a cigarette from the proffered pack. "She's draggin' me along with her now—going out to join her husband."

Eleanor watched them silently. She thought of her own childhood and of the time when she was nineteen. It had been nothing like this. She had felt clean and eager for life. What had happened to her? Eleanor almost sat up with a jerk. It was so long since she'd felt clean and warm inside, since she'd really taken time to be eager for life. Everything was tense, hurried, blasé—the same old story day after day. Business men and business women rushing around to sell more ads to sell more clothes to buy more clothes and houses to live higher—It never ended.

"And where is your husband?" the lady from Texas asked, leaning forward.

"He's at Fort Warren in Cheyenne.

He just got back from the army and now he's re-enlisted. Don't know just why he did. But he likes it, so I've got to go, too." The girl leaned back against the seat and balanced one moccasined foot across her knee.

"Say, bud, would you mind—"

The conductor's voice, cool but courteous, was right behind Eleanor's seat. She had seen the big Negro board the train. What was the conductor saying? Oh, he was probably asking the Negro to move back in the car. There was another colored man toward the rear, if Eleanor remembered the people who had got on.

"Must be no go," she remarked to herself as the conductor moved back down the aisle. The big Negro was looking stoically out of the car window when Eleanor sneaked a glance at him. A few minutes later, she heard two voices, soft with husky warmth, speaking. She leaned back thankfully. The second Negro had co-operated with the conductor.

"Isn't it awful," remarked the Texan woman, "to have niggers riding in the same car with you?"

Eleanor folded her gloves nervously. Awful, why? she thought. "Why, it doesn't make any difference to me. Everyone has a right to ride the trains."

Eleanor thought of Ed's intensity about racial prejudice.

"And our people, Eleanor, of all the people in the world," he'd told her one day, his face intense with anger, "go around preaching the ideals of the kingdom of God, passing out so much spiritual palaver, but they don't even *try* to live Christ's principles of 'all men are brothers.'"

"Don't get so excited, Eddie, and don't be so hard on us," she'd told him. "Not all of us are such hypocrites and lousy examples."

He'd sunk his head on his hands. "Forgive me, Ellie. I know, but we've so far to go to learn what Peter had to learn at the home of Cornelius, that God is no respecter of persons and that whatever God hath cleansed, 'that call not thou common.'"

"—but do you expect to follow him all the time?"

Eleanor shook the memories and looked at the young girl. The lady from Texas ground out her cigarette on the floor.

"As long as I can," the girl answered.

"She don't know what she wants yet," interrupted the mother. "She can't leave me and she can't leave him and she can't have a mother and a husband at the same time."

"That's right, honey, you'll just have to make up your mind which you want and stick," the Texas widow commented.

Eleanor looked at the other faces in the car. People were sitting on suitcases in the aisles now, and the conductor called his "all aboard." There was an elderly lady trying to make herself comfortable on a flimsy cardboard case. Eleanor felt a pang of remorse. She would get up and give the lady her seat as soon as the aisles were at all traversable.

And there was a couple silently watching the lights of the city rapidly passing by, not seeing, not noticing. It was later that night when Eleanor almost wept to hear their story via the chair car grapevine.

"—and all four of their children were killed in the explosion. Just think how horrible! It must feel like murder to them, having their stove blow up in their own home and kill their kids. The woman was in the hospital for a couple of weeks, the shock was so bad."

The lady from Texas had explained it all. "They're leaving now—can't stand it in the middlewest now, you know. I think someone said Alaska's where they're headed—to begin life all over again."

The story had sunk far into Eleanor's consciousness, probing her heart for feeling. And she had answered it with tears that seemed to rush from some place so deep she would never know their source. It was hard to feel tears inside and know they were flooding her eyes without letting them spill over and run down her face.

Eleanor got up then, unable to stand the emotional pressure rising inside her. After seeing the old woman comfortably settled in her seat, Eleanor had stepped over people and suitcases until she reached the vestibule. She stood there now, leaning her aching forehead against the cool metal of the door.

The Texas widow's story had moved her, too.

"We were so happy, Jack and I. You see, my eyes haven't been very good for years. We've been to doctors and specialists all over the country, but they can't find what's wrong. I can't see well enough to read or sew or go to movies or play bridge. I just listen to the radio and work in my garden. Live all alone in my house with nothing to do except run up here to see Frances and John every once in a while."

Eleanor had felt the beginning of the slow, throbbing ache when she first heard the little girl across the aisle talk about joining her husband. And the ache had grown into an emotion strong with tears and—Eleanor didn't know how to explain it. She just felt as though someone had taken hold of her at the roots of her being and shaken her hard. Nothing fitted into its proper perspective. She thought of Ed, of Harv's and Julie's

happiness. She thought, with a sense of revolt she'd never felt before, of going back to work Monday and living in the tight, exclusive wall of business and professional people.

"Trouble, lady?" The conductor stood beside her in the swaying vestibule.

"Trouble? No, no, nothing at all. It's so stuffy inside," she told him, holding her face so he could not see the tears in her eyes.

She heard the door bang and leaned again against the cold metal. She let the tears fall on the lapels of her suit and roll off to the creaking floor beneath.

"I can hardly pray, God," she whispered, "because it's been so long since I really tried to. But forgive me, Father, oh, forgive me!"

She leaned there, feeling the warmth beginning to bathe her and thinking and praying at the same time. She almost felt clean inside again.

"It's funny, God, that you can put me into the middle of other human selfishness and dirt and intolerance and ignorance and make me feel how I rate on the same scale," she mused reverently. "Only it's worse that I should be so low because of the opportunities I've had."

She looked out of the window at the lights flashing by from some small town. She wondered about Ed. Perhaps he would never take her back now, but if he still wanted someone to crusade with him and to try to live the way Christ lived, she'd be ready. It wouldn't be easy to shake the habits of years, but she'd try.

"Say, lady, you're going to get awfully cold out here."

It was the conductor again.

"Oh," she smiled, "I hadn't really noticed."

"You will," he warned. "Better come in here. There'll be a seat at the far end of the car after the next stop."

"All right," she agreed. But she took one last look out of the window. "Thank you, Father, for everything, and especially for the ability to love people and care about them."

Macartney's Illustrations

By Clarence E. Macartney

So vital and suggestive are these anecdotes that they will not only give life and force to sermons abounding but in many cases will also furnish ideas and texts for new sermons. Poems, stories, incidents, and parables all have been carefully selected and arranged alphabetically with cross references.

\$2.50

HERALD PUBLISHING HOUSE
Independence, Missouri

BULLETIN BOARD

London District Conference

A district conference will be held in London, Ontario, on Sunday, January 19, 1947. Delegates to General Conference will be elected, and recommendation for ordinations voted on. Apostle E. J. Gleazer is to be in attendance.

IDA L. BAYNE,
District Secretary.

West Virginia District Conference

A departmental conference for the West Virginia District will be held at Wheeling, West Virginia, on December 8. The first session will convene at 9:45 a.m., followed by preaching at 11 o'clock. Special meetings for the department of women and the young people will be held at 2 and 3 p.m. Dinner will be served at the church. Apostle D. Blair Jensen and Missionary Merle Guthrie are to be in attendance. The church in Wheeling is located at 42nd and Jacob Streets.

MAY R. GRIFFIN,
District Secretary.

Wants Priesthood Journals

The following issues of the *Priesthood Journal* are wanted by Reed Holmes, 56 Fellsway West, Somerville 45, Massachusetts: July, 1934; January, 1935; July, 1935; January, 1936; July, 1937; October, 1937; and January, 1938. A statement of price should be sent before the journals are mailed.

Study Guides Wanted

Clyde F. Hastings, Box 159, S.M.U., Dallas, Texas, wants several copies of the study guide for F. H. Edwards' *The Life and Ministry of Jesus*.

Change of Address

J. D. Anderson
2545 Denver
Kansas City, Missouri

Correction

DAHL.—Mattie, was born in 1869, not 1896 as stated in the October 26 issue of the *Herald*.

WEDDINGS

Erskine-Vousden

Marjorie Pearl Vousden and William James Erskine were married October 19 at London, Ontario, Elder A. W. Sheehy officiating.

Johnston-Stephens

Hazel Irene Stephens, daughter of Mr. and Mrs. William E. Stephens of St. Thomas, Ontario, and Arnold Francis Johnston were married on October 12 by Elder Duncan Clatworthy.

Harrison-Tobin

Marybell Tobin and Glenn Harrison were united in marriage at Valley Center, Michigan, on October 12.

Koyl-Isles

Shirley Isles and Robert Koyl were married at the Reorganized Church in Valley Center, Michigan, on October 19.

Kell-Grenfell

Irene Grenfell, daughter of Mr. and Mrs. William Grenfell, and William Kell, son of Arnold Kell, were married at Owen Sound, Ontario, on October 27, Evangelist Benson Beirose officiating. They will make their home in Owen Sound.

Van Dusen-Brown

Hazel Brown of Belding, Michigan, and Harvey Van Dusen of Sault Ste. Marie, Michigan, were married at the Reorganized Church

in Sault Ste. Marie on October 19, Elder Allen Schruer officiating. They will live in Sault Ste. Marie.

Thompson-Cimino

Yolonda Cimino became the wife of Robert E. Thompson on September 21 at the Reorganized Church in Colorado Springs, Colorado. Priest Ray Ebeling performed the double-ring ceremony. The wedding reception was held at the church.

Hammer-Wheatley

Lorraine Wheatley, daughter of Mr. and Mrs. Ernest Wheatley of Wray, Colorado, and Carl Hammer, son of Mr. and Mrs. L. J. Hammer of Beaumont, Colorado, were married September 16 at the Reorganized Church in Colorado Springs, Colorado. Priest Ray E. Ebeling performed the double-ring ceremony. Following a honeymoon in California, the couple made their home in Colorado Springs.

Elando-Holtscaw

Ernestine Holtscaw, daughter of Mr. and Mrs. Ernest Wheatley and Sam Elando, son of Mr. and Mrs. Carl Elando, were united in marriage on October 18 at the Third Reorganized Church in St. Joseph, Missouri. High Priest Garland Snapp performed the double-ring ceremony. The Elandos will make their home in St. Joseph.

Poage-Annigian

Marguerite Annigian, daughter of Mr. and Mrs. Harry Annigian, and Rollin E. Poage, son of Mr. and Mrs. W. E. Poage, both of St. Joseph, Missouri, were married November 10 at the Third Reorganized Church, the groom's father officiating. After a short honeymoon, they will reside in St. Joseph.

Births

Mr. and Mrs. Hugh Martin of Ann Arbor, Michigan, announce the birth of a son, Douglas Craig, born September 11. Mrs. Martin is the former Barbara Hulmes.

Mr. and Mrs. Thomas H. Brandt of Iowa City, Iowa, announce the birth of a son, Bruce Cameron, born August 15 at the University Hospital in Iowa City.

Mr. and Mrs. Elvin Anderson of Seattle, Washington, announce the birth of a daughter, Gloria Sandra, born October 1. Mrs. Anderson is the former Lorna Briggs of Spokane, Washington.

A daughter, Judy Lea, was born to Mr. and Mrs. George E. Wright of Iowa City, Iowa, on October 4. Mrs. Wright is the former Nellie Hunt of Walthill, Nebraska. Both Mr. and Mrs. Wright attended Grace-land College.

Mr. and Mrs. George Moore of Owen Sound, Ontario, announce the birth of a son, born November 3 at the General Marine Hospital in Owen Sound.

Mr. and Mrs. Ernest F. Rauh of Independence, Missouri, announce the birth of a daughter, Sharon Lynn, born September 24 at the Independence Sanitarium.

A daughter, Carol Louise, was born to Mr. and Mrs. Reed Holmes on August 28 at the Toby Hospital, Wareham, Massachusetts. Mr. Holmes is pastor of Boston Branch and president of the New England District.

Mr. and Mrs. Ray G. Mannering of Independence, Missouri, announce the birth of a son, Lawrence Wayne, born October 26. Mrs. Mannering is the former Mildred McMann.

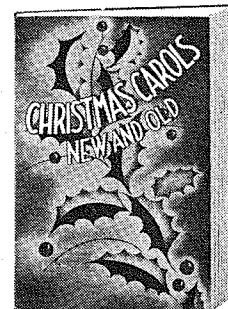
Mr. and Mrs. Walter R. Schmidt of Hebron, Nebraska, announce the birth of a son, Richard Gene, born October 26. Mrs. Schmidt is the former Lessie Miller of Pittsburg, Kansas.

A son, Harvey Neil, was born September 23 to Mr. and Mrs. Paul Fehrenbacher of Flora, Illinois. Mrs. Fehrenbacher was formerly Mildred Phillips.

A son, Paul Francis, was born April 19 to Mr. and Mrs. Frank Cook of Low Banks, Ontario. He was blessed by Elders Dayton and Clarence MacDonald.

Mr. and Mrs. James Cook of Low Banks, Ontario, announce the birth of a daughter, Marleen Bea, born June 12. Elders Clarence MacDonald and James Wilson officiated at the blessing.

Christmas Program Materials . . .



Pageants . . .

THE QUEST OF THE EAST

By Edward Thomas Kirkley

The familiar Bible story of the three Wise Men who followed the star to Bethlehem has been developed into a Christmas pageant of real quality and effectiveness. Classic Christmas hymns furnish a background to the action and make it possible to utilize the church choir in connection with the presentation.

The pageant is divided into six parts, requiring twenty characters (thirteen men and seven women). Playing time is approximately one hour.
Price 10c each; \$1 a dozen.

THE CHRIST-CHILD

By Edward Thomas Kirkley

This pageant (also included in the "Standard Christmas Book No. 5") presents the events surrounding the birth of Christ in a dignified and effective manner. The use of the classic hymns, Scripture reading, and prayer adds a most worshipful tone. Arranged for 6 men and 7 women, 1 junior high girl, 2 primary boys, and a group of kindergartners. Each of the 16 members of the main cast should have a copy of the printed pageant.
Price 10c each; \$1 a dozen.

CHRISTMAS

A Fifteen-minute Pageant by Henrietta Heron

This pageant provides a unique and effective feature for any Christmas celebration service. It has been prepared to meet the need expressed by leaders of young people for a program feature that will utilize the talent of older boys and girls and thus enlist their interest and service.
Price 10c each; \$1 a dozen.

THE SPIRIT OF CHRISTMAS

Edited by J. E. Sturgis

A simple, but effective, service pageant for the Christmas season. Full instructions are given for production, including suggestions for stage setting, costumes, music, etc. One act, 12 characters. Time, 10 minutes.
Price 10c each; \$1 a dozen.

THE HOLY NATIVITY

By Mary A. Litsinger and Mattie B. Shannon

A reader tells the Christmas story with scenes pantomimed through different episodes. Pageant. Music. One scene, 1 man, 1 woman, reader, groups of men, children, and choir. 1 hour.
Price 35c each; \$3.60 a dozen.

"THE COMING OF CHRIST" IN LIVING PICTURES

A pageant in eight tableaux. Approximately 25 characters, 45 minutes. Scripture and familiar carols tell of the prophecy and fulfillment of the coming of Christ.

Price 30c each; \$3 a dozen

A STAR IN THE SKY

By Kathryn Knos

A sacred pageant telling the story of the Nativity in 10 pantomime scenes. 5 men, 1 woman, reader, and several groups. 40 minutes.
Price 30c each; \$3 a dozen.

(This space for Address Label.)

Dec 46
Mary A Burlington
1510 1/2 Jules St
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h

CHRISTMAS CAROLS, NEW AND OLD,

Revised Edition

A handbook of Yule songs and carols for group singing compiled by Haldor Lillenas, Mus. D. Here are words and music of the 34 most popular Christmas songs of 6 nations, and of 23 inspiring new numbers—57 in all.
Price 25c each; \$2.50 a dozen

Programs . . .

THE CHRISTMAS QUEST

By Ora Winfred Wood

The plan of this playlet is arranged in three parts; namely, Part I: Prologue, *The Christ-child's Birth*; Interlude, *The Christ-child's Quest*. Part II: *The End of the Quest*. Part III: *Where the Christmas Spirit Shines*.

Price 8c each; 85c a dozen

THE STORY OF THE FIRST CHRISTMAS

By Florence M. Waterman

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The Saints' Herald

Volume 93

November 30, 1946

Number 48



*“It wasn’t raining
when Noah built the Ark!”*

Says **JOHN BLACKMORE** in

THE ATOMIC BOMB

As a Prophecy of Things to Come

The Saints' Herald

P. S.

Volume 93

November 30, 1946

Number 48

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The Great Plan

What matters if today is dark,
For soon the sun will shine;
The fair assurance "All is well"
Beats in this heart of mine!

All men know strife ere they are free
To vision bonds of earth—
The heavens know a thousand joys
When angel-souls find birth.

The troubled waters roar and dash
Before they know the calm—
And only bodies tired of pain
Can feel the Master's balm.

FRANCES HARTMAN.

*** THE ATOMIC BOMB**

It is a long time since we have had an article from Brother John Blackmore, and some of our readers may like an introduction. He came from Australia as a part of one of the classes in religious education that was established to prepare young people for church work. At that time he was known for his brilliant and analytical mind, a charming likable way that won him many friends and an American bride, and for fine qualities of leadership. He served ably in general church work, and in the Department of Religious Education at headquarters. When the depression came, he found employment in the school system, and was highly regarded as a teacher of history, and loved as a leader of youth.

The time came when the church was taking on more men, and he felt moved by a spiritual power to leave his very successful teaching work, and go under church appointment again. Church leaders accepted him, and gave him various assignments. He served well in pastoral work in the Los Angeles area. His latest appointment is in pastoral work with his headquarters at Omaha, Nebraska.

We have heard many references to prophecy in relation to the atomic bomb. Brother Blackmore relates these to his theme. But he adds something original. He says that the atomic bomb itself is a prophecy of things to come, unless we organize against them. We know that the events of the world do foreshadow other events to come, and that there is an element of prophecy in contemporary history. We trust that you will enjoy his fine article as we have.

*** STORY WRITERS**

A short while back we invited story writers to contribute religious and character fiction for our pages. First to respond to the invitation is Vera L. Holseid, whose "The Easy and the Hard," appears in this issue. Let story writers remember the difference between an article and a story. Each may deal with a problem. The article may be abstract, or may deal with the problem after it is solved. It can be interesting, but there is no drama in it. The story puts the problem into the lives of people before it is solved, while they are still struggling with it, and while the issue is still in doubt. The reader is held in suspense with the characters until the climax or decision is reached. This is the drama out of which stories are made.

*** THE HARD TASK**

The real difficulty of the hard task is more often our unwillingness to do it than any hardship involved. And the hardest part is beginning. Whether it is preparing a sermon, washing the dishes, building a fence, or clearing up a pile of rubbish, we are well on the way to completing it if we can only make the start. Once begun, habit carries us through, and we are soon done.

*** THE GLOOMY DAY**

Winter is coming, and in many parts of the country there will be cloudy skies—sometimes weeks when we live much of the time in the dark, or when we may see very little of the sun. But there is a great deal of difference between a cloudy day and a gloomy day. A cloudy day comes from overcast skies; a gloomy day comes from an overcast heart. No day need be gloomy if you carry sunshine in your heart. Some will scoff, "Pollyanna!" at this thought. But Pollyanna has the advantages over her skeptical neighbors. She can always turn on a light, while they cannot.

You Do Not Have to Worry

About God

A Cause of Concern

Some very good and sincere people have been worried about the nature of God. They struggle between the trinitarian and the unitarian viewpoints. This struggle is not something peculiar to our generation; others have wrestled with it, and have failed to provide a satisfactory explanation. Some sectarian churches declare for the Trinity; some for the unitarian viewpoint.

In our own church work and literature, we find many positive statements in the Book of Mormon, and some elsewhere, that lead some members to believe that God and Christ are identical. Yet others refer to the Bible for instances in which Jesus prayed to God in heaven, was answered, and when others were present when God spoke to him. They refer to the vision of Joseph Smith, in which two personages appeared, one addressing Joseph concerning the other, saying, "This is my beloved Son, hear him."

We believe that there is a level of understanding from which it will be observed that all the statements concerning God in the Holy Scriptures, and in the utterances of the prophets, are true, consistent, and reconciled. It is impossible for us to believe that there are contradictions in these sources. One has apprehended one part of the truth; another has apprehended another part of the truth; they are all part of the same truth.

Our trouble is that few of us, if any at all, have reached that high level of understanding. It may not be attainable for us in this life.

One writer has expressed our human limitations in this way: he has said that man is a creature "con-

demned to measure infinity with a yardstick." Something in man's nature impels him to try to understand the infinite, the eternal. But he has only a yardstick in his hand—a yardstick made up of the concepts, ideas, and capacities of perception of this earth. He had no measure adequate to arrive at a description of the great spiritual forces, the original causes of the universe. He not only has no adequate measure—he does not have the mental equipment for understanding that knowledge, even if he could obtain it.

For the intelligent person, this should quit striving and worrying. He should accept things as they are.

We Do Not Understand

We do not understand what electricity is. All our concepts are of liquids, solids, gases. These are things we can feel, taste, weigh, or smell. Yet here is something that flows along or through a solid copper wire, great distances, at something like the speed of light. It seems to need no space in which to flow; yet it reaches the point somehow. It can kill or heal. It can turn wheels, it can fuse metals, it can make a brilliant light. To use it we have only to turn a switch or push a button. We do not question it. We accept it every day. It is a miracle born out of a laboratory, and we cannot explain it.

We do not know why the liquid, water, turns to a solid when it is reduced ever so slightly below 32 degrees Fahrenheit. It is a part of the behavior of all liquids to solidify at some temperature, each one at its own precise and invariable point on the thermometer. But we use water and the other liquids, and we do not worry. We do not question nor strain our minds.

We do not understand what gives the spark of life to a tiny cell, nurtures it, and brings it forth at the proper time as a miracle of new life. This occurs millions of times over, in human life, in animal life, in plant life. This is a miracle out of nature; we accept it, and we do not worry about it. We go on with our lives, quite happy that things are as they are.

The little child does not understand his parents. He receives food, shelter, care, and love. Sometimes he is corrected; sometimes punished. He does not understand why. He doesn't know why he must take some things, and why he can't have others. But if his parents are good, he knows that they love him; he thrives under this love. He simply accepts his parents, his home, and the entire situation.

We Can Accept

So it is with all questions concerning God.

We live in a world in which there are many evidences of arrangements for our welfare and happiness. God has given us the world as our home during this life. We accept all the gifts and blessings gratefully; and if we have faith, we thank God for them.

We see evidences of God's love. Like little children in relation to their parents, we stand in relation to God. We can accept him and his love. We can try to understand as far as our powers of comprehension may reach, but always we will reach a place where we can go no farther, and where boundless unknowns lie beyond us. We feel the presence of God here where we are, and we are sure that he is out there where we cannot follow. Questions will occur to us—questions for which we find no answer. But we can abide with God in love and trust.

L. J. L.

Editorial

God Has Called You

AN ORDINATION HYMN

By Goldie M. Zion

God has called you, you are chosen
For a mission set apart,
A divine and holy calling;
You have shown a willing heart.
Hands are laid this day upon you—
Aaron's way in days of old.
Angels witness, yea, record it,
God will give you joy untold!

God has called you, you have answered,
You have pledged to do his will,
Sacrifice of self and pleasure,
If you would this mission fill.
Men of old have sealed this promise
With their life's last drop of blood,
This they did in faith believing
That their sacrifice was good.

God has called you; he now bids you
Work for him in this last hour,
While the powers of evil strengthen
Save men from this awful power.
Oh, how sweet, when in his glory
Men will look to you and say,—
"T'was by him we heard the story,"
Great will be your joy that day!

(May be sung to the tune "Admonition," which may be better known as "I will sing of my Redeemer.")

"God Is So Good to Me"

F. G. Pitt's Favorite Song

A considerable amount of interest has been expressed by correspondents in the song, "God Is So Good to Me," which the late Patriarch Frederick G. Pitt sang wherever he went. A number of requests have been received for the words. Mrs. L. J. Midgorden of Lamoni kindly responded and lent us her book, which contains the song.

The book is entitled *Great Gospel Hymns, and Selected Sacred Songs* and was published by the Hall-Mack Company of Philadelphia and Chicago, copyrighted in 1915. Some say it is out of print now, though we have not investigated this report. The song is number 363 in the book; and both words and music are by Lida Shivers Leech.

GOD IS SO GOOD TO ME

By Lida Shivers Leech

I cannot doubt my dear Saviour's love,
As on the mount I stand,
And looking back I plainly see
The leading of his dear hand.

Chorus

God is so good to me,
God is so good to me,
I'll love and serve him faithfully,
He is so good to me.

Walking with Christ is sweeter to me
Than all the world's vain charms,
Tho' rugged be the path I tread,
I'm leaning on his strong arm.

He is so good to me ev'ry day,
Keeping me in his care;
His blessed sunlight floods my way,
My burdens and joys he shares.

I'll cling to him whatever may come,
And thro' eternity,
Round the white throne where praises
ne'er cease,
I'll tell of his love to me.

Stumbling Blocks

By Nell Clarke

*No wonder Christ admonished me
To watch and pray,
So many little stumbling blocks
Are in my way.*

*Blind tripping, falling far mayhap,
His cause is hurt;
God's banner high so dear to us
Lo, trails in dirt.*

*Christ's friends lament, foes scorning
Him;
I thus press thorn
Anew on my Redeemer's brow;
By that same scorn.*

*My soul be spent and suffering,
To place e'en now,
One added pain sin's penalty,
On that pure brow.*

*Oh, bleeding brow's keen anguish-
ing;
Print on my heart,
A stamp so deep and burnishing;
Of me a part.*

*Dear Saviour, this my guidance
plea;
Make my weak gait;
By sacrifice so freely paid,
Secure and straight.*

The Way of a Teacher

BY LYDIA WIGHT

We can all recall the teacher who made the deepest and most persistent impression upon us and from whom we learned the most helpful truths. That teacher was successful with us no doubt, because his was a teaching personality. He knew many good ways to make a lesson strike home. We said, "That teacher surely has a way!"

Would you not like to be a teacher with a way? You know that every pupil, whether child, young person, or adult, is eager for classtime when the teacher has a way. Attention and participation by the class comes naturally for such a teacher, and the hour is all too short.

Teachers who study *GUIDE-LINES TO LEADERSHIP* and use the many specific leads on the right ways to teach various ages are developing teaching personalities. Why not place your order with the Herald Publishing House this very day so you can get the January issue which is full of fine suggestions. One worth the price of the magazine is the article by John R. Darling of the Department of Religious Education Office entitled "Hints for Improving Church School Teaching."

(*GUIDE-LINES*, published quarterly, by the Herald Publishing House, Independence, Missouri. One dollar a year.)

Charles Lamb and the First Glass

Charles Lamb, one of the brightest spirits extinguished by drink, wrote mournfully, looking back upon his childhood: "Could the youth, to whom the flavor of his first glass was delicious, look into my desolation and be made to understand what a dreary thing it is when a man feels himself going down a precipice with open eye and a passive will, to see his destruction and not to have the power of will to stop it, and yet to feel it all the way emanating from himself, to perceive all goodness emptied out of him and yet not to be able to forget the time when it was otherwise — HOW HE WOULD AVOID THAT FIRST GLASS!"—*The Voice*, October, 1946.

These Days of Crisis

or

The Prophecy of

THE ATOMIC BOMB

By John Blackmore

A sermon delivered October 13, 1946, at Omaha, Nebraska

"This know also, that in the last days perilous times shall come."—II Timothy 3: 1.

"IT WASN'T RAINING when Noah built the ark." These words came to the mind of Sister Blackmore as she read a letter from the late President F. M. Smith advising the Saints to gather around their church homes to increase their solidarity for the crisis to come. They have a significance and a meaning that are worth pondering over. I expect as the crowds mocked Noah for preparing for a catastrophe to come they called him a "calamity howler" a "pessimist" an emotional religionist.

Many people today would like to bury their heads in the sands of forgetfulness and would ignore the critical problems of the world which seem to be leading us into an unparallel catastrophe. Ignoring the trends of the times does not solve the critical problems which seem to be forming into a stream of events which are flowing into an uncertain future. Please remember, *"It wasn't raining when Noah built the ark."*

PAUL'S PROPHECY

Paul's prophecy to Timothy needs little amplification: *This know also, that in the last days perilous times shall come.* We know without doubt that we are living in most dangerous times. However, we have become so accustomed to dangers that in psychological self-defense we laugh off and joke away the sense of the danger. Only occasionally do we become very serious, and then

some of us want to turn to the Scriptures for the "voice of prophecy." May I remind you that there are many "voices of prophecy." Some are in the Scripture, some are crying to us through the very events of the day.

Another of Paul's prophecies we read in I Thessalonians, 5th chapter,

But of the times and the seasons, brethren, ye have no need that I write you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: . . . therefore, let us not sleep as do others; but let us watch and be sober.

Watch and be sober and ponder the events of the day. Think deeply regarding the trends of our national and the international problems.

CHRIST'S OWN PROPHECY

But as the days of Noe were, so shall also the coming of the Son of man be, For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.—Matthew 24: 37-39.

I want to emphasize particularly those words *"and knew not until the flood came and took them all away."* May I intimate to you that the flood of a great catastrophe is coming. Remember, *"It wasn't raining when Noah built the ark."*

PETER'S PROPHECY

But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.—II Peter 3: 7, 10.

IDEAS TO NOTE IN THESE PROPHECIES

There are a few ideas to note in these prophecies.

1. In the last days perilous times shall come.
2. Scoffers shall arise walking after their own lusts.
3. There will be a widespread denial of Christ and Christianity. In some countries this denial of Christ and Christianity has become a national policy adopted by governments.
4. There will be terrific destruction with heat. We are living in tremendous times. Man may yet become the victim of his own knowledge.
5. Always in these prophecies there is the hope of the coming of a "New Earth" wherein dwelleth righteousness; always after the great catastrophe.

Saints, there is not enough room in the world for national and international wickedness and the atomic bomb. Now the atomic bomb has come—wickedness, national selfishness and racial envy must be eliminated or else sudden destruction will come.

THE PROPHECY WITHIN THE ATOMIC BOMB

This is the prophecy resident within the atomic bomb. Here is the "writing on the wall" the writing within the bomb itself. The very "voice of prophecy" which speaks in thundrous tones across the oceans and continents.

Wickedness, selfishness, greed for power, national unrighteousness, international rivalry must be eradicated from private and national lives, or else sudden destruction will come with war such as the nations have never before witnessed.

General Marshal has said "Prepare or perish," but military preparedness is not sufficient or equal to the task. Only a world wide Christian preparation will be adequate. *Men and nations must live together as co-operative brothers or they will destroy each other, and their own civilization.*

Please let me repeat: This is the prophecy contained within the bomb itself. Its very existence is a prophecy of what might and perhaps will happen. For some folk a spoken prophecy is required, a "Thus saith the Lord" by some prophet. Others demand a verse of Scripture from the Bible, an ancient prophecy. But please, read the prophetic fact of the existence of this instrument of destruction in the hands of men. It is significant that its first use was by the United States of America, a very highly civilized nation.

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THE PROPHECY IN RECENT HISTORY

I have read prophecies from the Scriptures. I have referred to the prophecy contained in the existence of the bomb. May I now refer to the prophecy contained in recent history. About thirty five years ago the English Channel had not been crossed by the "air route." Now as is well known the channel has not only been crossed by airplanes, but by rockets and flying bombs directed with accuracy to their targets at terrific speed. A year after the war those missiles of destruction are completely outmoded. If those "flying bombs" sent over England by Germany during the war had contained *Uranium*, England would have been completely destroyed. She would have rapidly become a desolate island. "There always will be an England" if atomic bombs do not fall on her. Again, if those super-bombers, American made and, piloted over Germany with devastating effect had carried "atom bombs" Germany would be a desolate lifeless waste today. Mark you, there was enough hate in the world to commit such destruction.

Here speaks a "prophecy" of the future, not in human voices alone, or in any ancient literature, but in human actions. It is a "*thus saith mankind.*" Thus saith history, thus saith the bomb.

WILL MEN GET TOGETHER?

Will men co-operatively settle their international differences? The history of the nations says, "NO." Even in the field of religion churches have fought and still fight in bitterness and prejudice. Congregations in our own church sometimes are torn asunder because of conflicts. In the field of business, men are fighting very bitterly today—strikes with violence. In international relationships the shooting has stopped but the "*contest*" is still with us. The "Paris Peace Conference" was really "The Paris International Contest" for power, prestige, and position. In that "*Peace Conference*" we witnessed a struggle for favorable posi-

tion—strategic bases, and spheres of influence. It was not a "Peace Conference" but a diplomatic war.

CONCLUSIONS

The atomic bomb by its terrific power and heated destruction cries aloud to us in thundrous tones.

Mankind must forget his selfish ambitions. Mankind must place his brother first, must live together in co-operative brotherhood, or he will shower upon himself widespread devastating destruction. The very mountains will melt with fervent heat.

Saints, believe me when I say the atomic bomb has made Zion an imperative. The time has passed for foolish disputations. Men must join together in a spirit of mutual helpfulness or *else* they will cry "peace," but sudden destruction will be upon them. Zion is a universal imperative. I see before us a forbidding picture. Another war will bring wholesale destruction, "*The Abomination of Desolation*" spoken of by both old and very modern prophets. Our large cities with their congested populations will be both targets and traps. Yes, *Atomic Power* is bringing to a close one age and introducing another. What shall the new age be? To be sure, I have painted a dark picture. But it is not all dark. *Zion is now the universal imperative.* The Saints are pioneers, or they should be. For out of Zion the perfection of beauty God *may* shine.

May God help us in the task is my prayer.

The Mohammedans used to bring so much incense into the Mosque Omar at Jerusalem that anyone going from it carried everywhere the sweet odor, and men could tell where he had been. So men will know where we have been if we spend much time alone with God. Let us not neglect the coming to the Lord's table. Let us commune with him. It will prove a blessing in our lives, and it will help us to prove a blessing to others.—A. Bernard Webber.

The Fine Art of Selling Religion

By Naomi Russell

RELIGION, LIKE life insurance, has to be *sold*. Both depend on advertising and salesmanship for their success—policy is only half the story; the other half is playing up that policy to the public.

No insurance company would pay for a page in a popular magazine and then fill the entire space with a fine-print story of its creditable reputation—no one would read it. The usual advertisement leads off with an appealing picture of a worried-looking (but very attractive) widow and her child (also very attractive) staring at a stack of unpaid bills—unpaid because John failed to take out insurance. You read the whole account (which isn't difficult, because it's in large print) right down to the "Don't let this happen to you" finish. If you've just paid your monthly dues, you smile confidently and turn the page; if you aren't yet a subscriber, you swallow hard and mentally rearrange your budget to include insurance. Just then you aren't thinking about the technicalities of the policy—but you *are* thinking about insurance.

SO IT IS with the church. Too often we have been so concerned with the fine points of doctrine that we have overlooked the human appeal. We have burned the midnight oil, combing the Scriptures for a point to prove our superiority, while the best of prospects wander by our door to some revival meeting down the street. If we hope to sell our particular "brand" of religion, we must first direct our attention to the man himself—we must point out to him that his security and welfare are at stake, and that we are able to help him; those are the things about which he is vitally concerned. There will always be time for the fine points.

Successful insurance companies are represented by successful agents. The man who gets you to sign a

policy is a skilled salesman; he begins by selling himself, and then his insurance. He knows that first impressions are extremely important, so he buys the best-looking pin stripe he can find to make his debut. From his Stetson hat to his Florsheim shoes, he is immaculate—and that includes a star-bright Kolynos smile, which is indispensable to his subtle approach. He *does not* begin by ringing your doorbell and shoving circulars at you when you answer. He breaks down any resistance you may have by making you like him—and he does that with casual conversation and a show of genuine interest in you. Before he leaves, he convinces you that you're a very special customer—one that deserves the best there is in the line of insurance (which is, of course, just what his company has to offer).

SUCCESSFUL CHURCHES are represented by successful ministers. The religious salesman begins by winning friends, and then converting them. More than one pastor has used his personality as well as his doctrine in selling people on the idea of becoming a part of his congregation. With missionaries, who must accomplish their purpose in a few weeks and then move on to a new field, the matter of salesmanship is even more important. They must be the models of clerical neatness and dignity, possessing a willing ear as well as an eloquent tongue. Preachers of the old school were considered well-equipped for the job of saving souls if they had a Bible and a loud voice. Today's minister must be as familiar with the dictionary as the Holy Scriptures, and he no longer needs to beat the pulpit or out-shout the other preachers. Sincerity is, of course, the key-

note of success in winning converts. A minister must be thoroughly sold on his belief before he can hope to convince others of its worth.

Advertising experts have found, also, that slander never pays. Back in the early days it was considered a good trick to mud-ball a competitor, but it doesn't set well with the public any more. It doesn't work with religion, either—people are more interested in what a church has to offer that will benefit them, than they are in knowing what's wrong with all the other churches.

Religion, like life insurance, is a highly competitive enterprise. The churches and the insurance agencies which will do the million dollar business this year will be the ones that know best how to sell the world on what they have to offer.

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"A Service Institution"

NOVEMBER 30, 1946

7 (10791)

Social Institutions of Bible Religion

Number 13 in a series of radio addresses on the subject:

"The Social Philosophy of the Modern Prophet"

By J. A. Koehler

ST. JAMES said that pure religion is a kind of *doing*. It is an *action* or an activity. Pure religion is not a mere belief. It is not even predominantly a belief. Nor is it only sentiment or feeling. It is a kind of moral conduct. It is a quality of human behavior, or a way of living. It is a kind of good-doing which arises from certain beliefs and feelings. It is a life or function. It is an action.

Persons may be religious, and so may peoples. In truth there could be no religious persons; just as there could be no family life if there were no man and woman to join in matrimony. Peoples as well as persons may be religious because, just as a person may conduct his private or individual affairs, or conform his personal life to the will of God, so may a people conduct its public or communal affairs in accordance with the will of God. And, as you know, religion is man seeking in all relations to do the will of God. I treat only of Bible religion.

The Preacher said, "Let us hear the conclusion of the whole matter: [which is] Fear God, and keep his commandments: for this is the whole duty of man." And that means that religion is a way of life.

Jesus said, "On these two commandments [of God] hang all the law," or specific commandments of God, namely, to love God and to love neighbor. And since that love consists in *doing* whatever may be

done in the circumstances, at any given stage in the march of civilization, to promote human welfare, or to enrich the soul of man, "On these two commandments" to love means that *true religion, pure religion, is a good-doing action.*

BUT NOTWITHSTANDING true Bible religion is just one thing, namely, loving God and man, the religion of a people and of a person cannot be precisely the same thing, or the same kind of action. And, as I shall show in a moment, the difference between the religion of a person, or of any number of persons and the religion of a people, is the thing which gives rise to or necessitates the social institutions of Bible religion.

Perhaps I may best reveal my thought with an illustration, which may in truth be an analogy. For the moment, then, instead of a religious people, think of a family: a group of persons consisting of parents and children. Before there can be a true Christian family there must be a man and a woman who have ideas and feelings, or convictions and sentiments, about the marital relationship. Those beliefs and emotions are absolutely personal. They can have no existence except in persons. Out of these personal characteristics arise the domestic family; which, by the way, is the most primary of Bible religion's social institutions.

THERE IS NOTHING in that family situation that is not put there by the persons who compose it. And

yet you know that there is a fundamental difference between the life of that family—which is a social affair—and the lives of the persons who compose it. Those persons severally or separately or individually are incapable of the family way of life. And the difference between the life of the family and of the persons who compose it, plus the incapacity of persons severally for such action, is the thing that makes necessary the family institution.

Since this is the crux of the whole matter, I wish to use another illustration; another illustration which, too, may in truth be an analogy. You have heard cornet solos and violin solos and clarinet solos and many other kinds of solos. You have also heard instrumental symphonies. In any of those instances you heard music; only music; nothing more nor less. But did you hear the same kind of music in all those instances? Were the musical aims of the persons who played the solos identical with the musical aims of the persons who played the symphony? No, they were not. And the difference between the aims in the latter instance and in the former is the very thing that makes necessary that institution which we call the symphonic orchestra.

In a symphony orchestra you witness a different kind of action, a different way of doing, a different activity, from what may be seen in a drum corps, even; and a drum corps itself is a musical institution. In other words, through the means of social institutions it is possible for persons to express a way of religious life, it is possible to do a kind of good, it is possible to love neighbor, in ways in which persons severally cannot love. And, as you should know, love is good-doing.

IT IS BECAUSE there are different kinds of good-doing, or distinctive possible manifestations of love of neighbor, that Bible religion seeks to build a whole family of social institutions. Bible religion cannot perfect its expression simply by establishing the domestic family. It

must do that, of course, to perfect its expression, or to do some of the good it wishes to do. But it must build other institutions. Bible religion needs a church. Do you need to be told, Why? I think not. Paul said, "How is it, then, brethren? When ye are *come together*," in a body, many things are done to the edification of all. And there have been religious peoples, churches, even in this generation, who had positive knowledge of the specific values which inhere in "church" action.

The church is a religious institution. It is at the same time a social institution. It is a settled way of doing things, or of getting things done, as positively as the domestic family or the symphony orchestra is. And that is one of the reasons St. Paul was a church builder. That is one of the reasons Jesus said, "I will build my church." That is the reason Methodists and Latter Day Saints and many other religious peoples have built churches. The church, which is a social institution, is a necessary instrument of Christian religion. And those Latter Day Saints who have tried in vain to "bring forth and establish the cause of Zion" without the offices of their church, should have some idea by now of its distinctive importance.

Incidentally, one of my concerns in this talk is the manner in which some people underestimate the values of some of the social institutions of Bible religion, the while they greatly overestimate the values of others. Indeed there are people who seem to think that the church is about the only religious institution that matters, or that it is about the only social institution of importance to Bible religion. When the truth is that the first social institutions which Bible religion sought to establish as doing the will of God, are matrimony, industry, and government.

I DO NOT UNDERSTAND how one can contemplate the first chapter of Genesis without being convinced that these three affairs of all peo-

ples—religious or not—are the most basic of Bible religion's social institutions. Book of Genesis or not, we should know that positively. I do not see how anyone who understands human nature and its requirements—which he cannot know without having an idea of the order in which human wants require to be satisfied—can believe that the church is the most primary of Bible religion's social institutions. Surely if vital needs demand to be satisfied before the administration of the sacraments, and all such like, then the vital social institutions of religion rank first in order of importance.

Please keep in mind that I do not say that cultural values are not of a *higher order* than physical values. All I say is that the satisfaction of cultural wants must be postponed to the satisfaction of the wants that sustain life. And I never knew either a "priest or prophet" who did not act as if that were true, notwithstanding the protestations of some "priests" to the contrary. All religious beliefs respecting any phase of human life—whether those beliefs are about matrimony, industry, government, the sabbath, or any other living together situation—anticipate and contemplate the building of social institutions. And the whole career of Israel is a demonstration of that truth.

When Beethoven wrote the score of his symphonies he intended a symphony orchestra. When the genius of Bible religion wrote the score of its social symphony, it intended a whole family of industrial and governmental and marital and cultural institutions.

It is impossible that the Almighty should have said: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion . . ." without intending or contemplating or anticipating marital and industrial and governmental institutions which are at once religious institutions. It is as impossible as that he did not intend the church when He said, "Remember the Sabbath day, and keep it holy."

I use the term "a whole family of social institutions," which is at once a family of religious institutions, advisedly. What I mean is that Bible religion cannot attain its objects, it cannot promote its purposes, it cannot reach its ends, except through the promotion of a *whole system* of social institutions; a system adapted to the whole range of religion's intentions. I speak of God's intention that man should do His will in the total life situation. Not on Sunday. Not on Monday. Not at work. Not at play. But in the whole body of human relations that must be promoted to promote human well-being; specifically, to enrich the soul.

What does all this have to do with the social philosophy of the modern prophet? Or, rather, what does the social philosophy of the modern prophet have to do with all this? Nothing more nor nothing less than the score of Beethoven's symphony has to do with a symphonic performance. There can be no religious social symphony which is not an implementation of a religious philosophy of social life.

The prophets have a philosophy of social life which is at once a religious philosophy because they are convinced that religion is the all-inclusive interest of man. And to implement that social philosophy, religion must promote a system of social institutions.

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HERALD PUBLISHING HOUSE
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News Briefs

Boston, Massachusetts

Pastor, Reed Holmes

A priesthood institute was held October 12 and 13 with President F. H. Edwards and Apostle George G. Lewis as instructors. Saturday began with a 9 o'clock prayer service, followed by class-work. Sunday's activities included an early prayer service, church school at 10 a.m., a sermon by President Edwards at 11 o'clock, and a pastors' meeting, instruction, and fellowship in the afternoon. Kenneth Urban, infant son of Helen and Urban Black; Carol Louise, daughter of Dorothy and Reed Holmes; and Robert Dale and David Wallace, sons of Mr. and Mrs. Wallace Cedric, were blessed at the 11 o'clock service. Special musical numbers were provided by the choir. Meals were served by the Monday Club throughout the institute. Priesthood members from every branch in New England attended this two-day session.

Pastor Reed Holmes gave the Graceland College Day sermon on October 20. Evening services throughout the month were devoted to a study of the Book of Mormon. Hazel and George Frost of Dover, New Hampshire, were baptized on the morning of October 27 by their father, Carl W. Frost. Music for the service was furnished by the choir.

Council Bluffs, Iowa

Pastor, V. D. Ruch

The annual district conference was held in Council Bluffs on September 29 with Apostle Arthur Oakman as guest speaker. V. D. Ruch was sustained as pastor by a unanimous vote at the business session. The world-wide Communion service was observed on October 6; a capacity crowd attended. In the evening, Seventy Roscoe Davies gave the first in a two-weeks' series of sermons, using colored slides to illustrate his lecture. Despite inclement weather, the meetings were well attended. The Cecillian Singers, under the direction of Grace Doty, presented a concert which netted \$52; the money will be used to purchase robes for the singers. A three-day retreat for the young people was held at Camp Sheldon in Columbus, Nebraska, on August 31, and September 1 and 2; Dr. Roy Cheville was the instructor. On October 29 the adult choir, under the direction of Lela Ranney, sponsored an evening of musical entertainment. Lila Livingston, contralto; Floyd Fisher, baritone, and Calla Bernice, blind pianist, were the guest artists. Proceeds

from the concert were added to the organ fund. Elder J. W. Worth was the speaker at both morning and evening services on October 28; he remained to visit with the Saints the following week. Beginning November 6, a three-day institute for women was held at the church under the supervision of Zella Ruch. District President Nels P. Johnson, Pastor V. D. Ruch, Elder John Blackmore, Blanche Currie, district women's director, and Donna Mae Olson were the speakers. A tea, arranged by the Rosetta Group, was given at the close of the afternoon session on Thursday. A summer festival sponsored by the women's department netted \$1,700. Plans are now being made for a dinner and bazaar to be held December 7.

The Boy Scouts meet each Monday evening with their scoutmaster, Don Lainson. Eugene Currie is assistant scoutmaster, and Merle Spence, chairman of the scout committee. Members of the Men's Club meet for a dinner and program the first Tuesday of every month.

—Mrs. W. T. Spanswick, reporter.

Dow City, Iowa

Pastor, Elvin Baughman

Nine new members have united with the church; they are Martin and Lois Smith; Lucille Thompson, John Glassburner, Patsy Thompson, Jerry Anne Stewart, Eldon Argotsinger, Edith and Marilyn Wingrove. Dow City is represented at Graceland College this year by Beth Griffin. Six young people from the local congregation attended Graceland Homecoming.

Richard Weiss, U. S. Navy, is stationed at Pearl Harbor and Bryce Argotsinger, U. S. Army, at Enid, Oklahoma.

The choir, under the direction of Mrs. June Griffin, is contributing regularly to the musical part of the services. Phyllis Anderson is pianist. The children, assisted by Mrs. Elvin Baughman and Mrs. Paul Argotsinger, presented a play, "Learning About Jesus," on November 3. Religious movies are shown alternately twice each month at the Methodist and Reorganized Churches in Dow City. The films are secured through the public school, and the projector is operated by the superintendent of schools. Recent young people's activities include several skating parties and a Halloween party; Keith Weiss is leader. The women's department will sponsor a bazaar and supper in late November. A Thanksgiving prayer service, followed by a group dinner, will be held in the lower auditorium of the church.

Visiting speakers have been Lyle Winans, Clem Adams, Walter Weldon, Earl Yeager, and John Jensen.

—Bessie Pearsall, reporter.

Rock Island District Conference

The Rock Island District Conference assembled October 27 at the Scottish Rites Cathedral in Moline, Illinois. A priesthood meeting and women's round-table discussion took place in the Rock Island Church, and a Zion's League Halloween party was held at the Moline Church on Saturday night.

Sunday's activities began with a fellowship service at 9 a. m., followed by a worship service at 11 o'clock in charge of Elder John Stiegel; Apostle A. A. Oakman gave the sermon. Music was furnished by the district choir under the direction of Mrs. Clarence Tyree. The following recommendations for ordination were approved at the afternoon business session: Elmer Cousineau, Richard Martins, Paul Edwards, and Ammon Sartwell, priests; Everette McFarlane, Ralph Motejl, and Clifford Wakeland, elders; Irwin Gunlock, Leo Sheppard, Loren Pratt, Elvin Duke, and Clifton Nichols, teachers; and Richard Sackfield, Jack Powers, Charles Gritton, John Holmes, and Thomas Saul, deacons. Apostle Oakman gave the charge to these men. The bishop's agent's report showed a total of \$12,018.26 paid in tithes and offering for the first nine months of 1946. Winifred Stiegel, director of leadership training, reported 115 people enrolled in classes at Joy, Moline, Rock Island, Muscatine, and Peoria. Five persons are taking correspondence courses. The statistical report showed sixty baptisms, a net gain of thirty-one members, and a district enrollment of 2,016. Officers elected for the coming year are W. W. Richards, district president; John Stiegel, treasurer and bishop's agent; Ruth Shippy, secretary, nonresident secretary, publicity agent, and Herald correspondent; Evert McFarlane, church school director; Lillian Williams, young people's leader; Avis Tyree, director of music; Florence Cady, women's supervisor; Gladys Hegwood, historian; O. E. Lindsay, auditor; Winifred Stiegel, children's leader and director of teacher training. A vote of thanks was given Elder L. W. Stiegel in appreciation of his service as district president. President W. W. Richards selected E. J. Lenox and Harry Jones as his counselors. Appreciation was also expressed to William Shaffer of Moline who provided the floral arrangement, and to Winifred Stiegel and her assistants who cared for the children during the services. Twenty delegates were elected to represent the district at General Conference. It was voted that a reunion be held in 1947.

The Sunday evening service opened with a musical program presented by the

young people of Rock Island and Moline. Apostle Oakman was again the speaker.

—Ruth Shippy, reporter.

Louisville, Kentucky

Pastor, James B. Welch

The annual branch business meeting was held September 17 and the following officers were elected: James Welch, pastor; H. W. Burwell and Morgan Stacy, associates; Beulah Lewis, secretary; Robert Burwell, church school director; Elmer Kreutzer, associate church school director; Marie Weyler, women's leader; Leroy Oliver, young people's leader; and Mary Stacy, director of music.

Louisville was well represented at the district reunion, and attendance has increased noticeably at local services since then. Present quarters are inadequate, and a special effort is being made to construct an upper auditorium to the church. The building fund has reached five thousand dollars, an amount which must be doubled before actual construction begins. Two young people have joined the church since reunion, and two more will be baptized November 3. Missionary Allen Breckenridge is to conduct a two weeks' series of meetings beginning November 4.

Daniel Stacy, now in the armed forces, was ordained to the office of priest by Pastor James Welch on October 20. Additions to the congregation are Byron Constance, a student at Louisville University, of Omaha, Nebraska; Robert Brown of Oakland, California, who is stationed at Fort Knox; Dick Dunlap, a member of the university faculty, of Vancouver, British Columbia; and Jean and William Anderson.

—Mrs. Nita Burwell, reporter.

Everett, Washington

Pastor, Elliott Gilberts

Mrs. Agnes Johnson, her daughter, JoAnn, and Larry Roberts were baptized on the morning of August 25 in Silver Lake by Elder Elliott Gilberts. They were confirmed at the 11 o'clock service, Elders Carl Oliver, George Brundage, and Elliott Gilberts officiating.

Officers elected for the coming year at the September 29 business meeting are Elliott Gilberts, pastor; Luella Foster, church school director; Ada Rossert, women's supervisor; George Brundage, adult supervisor; Harold Johnson, young people's leader; Agnes Johnson, children's supervisor; Maud Foster, cradle roll supervisor; Roy Davis, clerk; and Ben Pilbeam, custodian. A table lamp was presented by the congregation to Elder and Mrs. Brundage in recognition of their faithful service. Elder and Mrs. Ernest Ledsworth visited Everett on Sunday, Oc-

tober 20; Elder Ledsworth gave the 11 o'clock sermon. Evangelist J. F. Curtis conducted a series of missionary meetings from October 20 to 30. Plans are being made for a rummage sale and bazaar, the proceeds of which will be applied to the building fund.

—Thelma Roberts, reporter.

Northern Michigan District Conference

The Northern Michigan District Conference was held at Lachine, Michigan, on October 12 and 13. The theme of the conference was "The field is white already to harvest; the laborers are few." Officers elected for the coming year are as follows: Allen Schreur, president; Elmer Parkes and Rex Stowe, counselors; Ada Alldread, secretary and historian; Ella Nulph, church school director; Joseph Engmark, young people's leader; Elizabeth Brown, women's director; Helen Fritz, assistant women's director; Bessie Brown, stenographer; and Edith Engmark, director of music. Elder Allen Schreur brought to the conference recommendations for the following ordinations: Ernest Willey, elder; Joseph Engmark, priest; and Clayton Barber, deacon. After individual consideration by the group, each recommendation was accepted.

An impromptu entertainment was presented Saturday evening. Sermons were given by Missionary Virgil J. Billings

and Pastor Rex Stowe of Gladstone on Sunday. Two prayer services were held during the conference. District President Allen Schreur spoke at the closing session, outlining the objectives for the coming year.

—Bessie Brown, reporter.

Toledo, Ohio

Pastor, Lloyd Lynn

The Toledo Saints are now meeting at 2526 Lawrence Avenue in the church purchased and dedicated in November, 1945. Additional classrooms will be added to the building as soon as materials are available. Elder Lloyd Lynn was retained as pastor, and Kenneth Floro was elected church school director at the September business meeting. During the past year the women, with Wilda Roush as their leader, contributed \$503.36 to the building fund. Cleone Lynn was elected leader for the coming year. The Zion's League has been reorganized under the supervision of Blake Liston. A number of veterans have returned to the congregation, including Matthew Holmes, Bill Roush, Blake Liston, Kenneth Floro, Evan and Melvin Dussia. The Northwestern Ohio District Conference was held in Toledo on October 27; District President Blair McClain was the guest speaker.

—Martha Ford Floro, reporter.

NOVEMBER 30, 1946

11 (1083)

THE DECEMBER READER'S DIGEST PRINTS

AN ADAPTATION FROM

MAN DOES NOT STAND ALONE

By A. CRESSY MORRISON



The editorial staff of the READER'S DIGEST thought enough of this book to include an adaptation in their December issue on page 11. The article is headed, "Seven Reasons Why a Scientist Believes in God." The author is a former president of the New York Academy of Sciences.

If you read the article in the DIGEST, you'll want to read the complete book. MAN DOES NOT STAND ALONE is a small book in which, avoiding ponderous scientific terms, the author talks on the deepest problems of the universe in language that makes the book read like an adventure in wonderland.

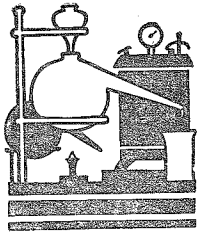
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"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."—Proverbs 4: 7.

"The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one."—Doctrine and Covenants 90: 6.

In college, it is never so important what you take, as what takes you. How many have left the church, how many have preached confused and confusing sermons simply because they did not "understand all they knew." Education is very much like fire, it can be a disaster or a blessing, depending on its control and use.

"Well," you may be saying, "that is all very epigrammatic, but does it mean anything?"

It means just this: In the first place, it is perhaps even more important for a good Latter Day Saint than for others to learn more than the surface of any subject which he studies. For, if he learns enough and learns it well enough, it will deepen his appreciation of the restored gospel and enrich his personal and official ministry.

"Light and truth forsaketh that evil one." You cannot know too much for God. He is always ahead of you. But you can certainly think you know too much. Whenever you meet a man who thinks he knows it all, you may be sure he knows very little. Our self-importance is usually a good measure of our

By *EVELINE BURGESS*

ignorance. Only one who has not yet assimilated his knowledge and has not "learned" the gospel will found his teachings, or his life philosophy, on a book, a course, or a body of subject matter. Any sermon in which a book or a course is primary and the teachings of Jesus incidental is usually neither an accurate presentation of a body of knowledge nor of the teachings of Jesus.

This brings us to a second consideration: The genuine expert will not answer questions outside of his field of specialization, and within his field, he will be exceedingly cautious. He does not wish to make himself ridiculous by "getting out

on a limb," and he does not feel qualified to speak on other subjects.

An atom bomb scientist would never attempt to explain the atom bomb *and* its significance in a half-hour discourse, yet ministers in all faiths have blithely attempted to do just that. Furthermore, whatever his personal opinions might be, this same scientist would refuse to lecture on psychiatry.

Yet ministers gaily preach their own conception of mental hygiene, and members of the congregation just as gaily advise friends and strangers alike about personal problems. Ministers have tried to present a digest of enough material in abnormal psychology to fill a semester's course, with additional readings by the student. If they did not know so little, they would hesitate to say so much in what is, at best, a controversial field.

In other words, it is imperative that Latter Day Saints know a great deal about the teachings of Jesus as found in the Three Standard Books, and a great deal about their own fields of work or study, whether it be plumbing or dentistry, house-keeping or teaching. But, more than this, the two bodies of knowledge must come together in a workable fashion. Why else was the ministry instructed in the ninetieth section to obtain knowledge in many fields "*and all this for the salvation of Zion.*" And why else in another place were they instructed to "seek learning even by study, and *also by faith.*"

Here Is the Writer

. . . . Eveline Burgess, who likes books, plays, music, people, and practically everything except boiled cabbage, turnips, and oysters—who not quite by accident knows something about her subject because she's attended Graceland College, Missouri University, University of California at Berkeley, Kansas City University, and is enrolled at Washington University, Saint Louis, right now for another psychology course—who has written many things for the church, has a master's degree in psychology, and is a visitor (social service worker to us uninitiated) for the Missouri State Board of Public Health and Welfare, welfare division. And that isn't all. She's jolly good company, knows lots of humorous stories, and cheers Missouri U's football team on to victory.



Eveline Burgess

Horizons

If our study is purposeful, we cannot say, "Religion is religion and education is education, and never the twain shall meet." The whole philosophy of Latter Day Saintism and of a Christian community hinges upon a religion which does not put God in a compartment and shut the door of logic upon him.

It is possible to read the story of Moses and see in it only the story of a man. It is possible to read this same story and see in it only a few points of theology. But it is also possible to read the drama of Moses and see in it a human and moving lesson in Christian leadership which combines divine instruction with trial and error learning. It is possible to see in it God moving in the lives of men and men groping for a more Godlike life. Assimilated knowledge, whether of the gospel or of the affairs of men, will be expressed in terms of the speaker's own experience and in terms which his friends and hearers can understand. God has set forth as his aim the enrichment of human life. This God-life must be an intelligent life if we are to believe that "the glory of God is intelligence." But it must also be life itself in its more prosaic phases. Christianity offers no academic ivory tower existence. If our purpose is in line with God's purpose, and his purpose is the bringing to man of eternal life (or God-life), then our lives must be a meeting of the human and divine, and our studies must be an exploration of the laws of God and his scheme for the universe, whether we be studying forestry, geology, medicine, journalism, psychology, or any other subject.

If God is the master scientist, or as one bacteriologist put it, "the great mathematician," then all study is a study of religion, and all study of religion is a study of God's universal plan. According to this conception, our creed is indeed "all truth," and our learning is continuous and circular. All truth is

one. We do not learn subjects and facts, but we grow constantly into a richer working philosophy and into a greater skill with human tools until the end of all our learning is accomplished in the realization of "thy kingdom" coming and "thy will" being done on earth as it is in heaven.

The Trouble-Shooter Apron-String Breakers

QUESTION:

I am nineteen years old and have been employed as a stenographer for the past four months. Since returning from college, I have made my home with my parents. Now, however, that I am capable of supporting myself, I should like to try a few of my own ideas in homemaking, but mother and father insist that I remain with them. They are wonderful parents, and I am very fond of them—still I should like to be on my own. It's an experience in budgeting and management I shall need if I get married. How can I make this break, yet keep everyone happy?

ANSWER:

By Mrs. Audrey Stubbart

You are nineteen, have gone to college, and are now capable of making your own decisions . . . good for you! Have you, however, considered all the angles? Have you learned to budget your money? Have you been paying room and board at home, or have your parents provided these gratis so that you could spend your salary on other things? Who will care for you in case of illness, or if you should

lose your job? Are you saving for further education or buying for a future home? Perhaps it is understood that if the venture proves unsatisfactory you may "go home to mother."

Still, in the view of all these doubts, there is much to be said for your being on your own. Most girls at nineteen experience the homemaking urge—a factor which cannot be ignored. If they are free to try their ideas at home, fine! If not, there is no better way to satisfy the urge than to get actual experience in an apartment. The best arrangement is for



several "nineteen and independents" to share expenses and the responsibility of housekeeping. Two can wash dishes faster than one.

Experiments in homemaking are much better made by breaking away from one's family and establishing a temporary home, than by marrying inadvisedly, simply because it seems the only means of severing the family ties. Sociologists maintain that if young people do not break away from the parental roof before they reach their twenties, they will become less and less inclined to as they grow older. Girls who can experience home-making in an apartment are less apt to make hasty marriages, and certainly when two, three, or four go together, the plan is a practical one.

As for keeping everybody happy, one mother says it can't be done. But as a step in that direction, you might expose your parents to all arguments in favor of daughters leaving home, and when they have learned to accept the situation as a perfectly normal one, pack your suitcase and kiss them good-by. As long as you are living in the same city, have them over for Sunday dinner occasionally, or invite them in for a late snack after a show.

—But before you start house-hunting, think of the many veterans and their families who are having to make their homes with mother and father because of the housing shortage. Is it fair for you to take up much needed space during this emergency period when so many are desperate for shelter?

Consider all of these things wisely—and that means objectively—then make your decision. It's your life to live, but other people must live theirs at the same time.

Why I Am a Total Abstainer

I am a total abstainer because I know our country and the world are entering the most difficult period of human history—a period when the stakes for civilization or chaos are the highest they have ever been; a period when we can drift into the utmost brutality and confusion or move forward into the most glorious period the human race has ever known. Whether we shall do the one or the other will depend upon the integrity and self-discipline of our people. We cannot work out the problems that face us with minds befuddled and lives wrecked by drink.—JOY ELMER MORGAN, Editor of *Journal of the National Educational Association*.

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BULLETIN BOARD

Notice to Eastern Saints

"The Old, Old Path," a story of the Restoration, is broadcast each Sunday morning over Station WHLD (1290 on the dial) from 9:30 to 9:45. Those who are isolated or unable to attend church will find this program an inspiration.

Fall River Homecoming

Former members and friends of the Fall River, Massachusetts, congregation are invited to attend homecoming services on December 8, beginning at 10 a.m. This occasion marks the eightieth anniversary of the organization of the Fall River Branch.

Change of Address

(Effective December 1)

Mr. and Mrs. Reed M. Holmes
45 Greenville Street
Somerville, Massachusetts

Request for Prayers

Mrs. Leo Barnett, 101 North Woodlawn, Burlington, Iowa, requests prayers for husband and herself. Mr. Barnett has been ill for two years; no medical treatment has proved effective.

WEDDINGS

Sherman-Hager

Jean Marie Hager and Clifford Sherman were married April 6 in Portland, Oregon, Elder Earl Hoisington officiating. They are making their home in San Jose, California.

Bamford-Sanders

Marilyn Rose Sanders and Edwin F. Bamford were married October 6 at the Southeast Reorganized Church in Portland, Oregon, by Elder P. G. Hager. They are making their home in Portland.

Trent-Sanders

Lavonne Sanders and Jack A. Trent were united in marriage on November 8 at the Southeast Reorganized Church in Portland, Oregon, Elder P. G. Hager officiating. Mr. and Mrs. Trent are living in Longview, Washington.

Larson-Tripp

Fern Kathryn Tripp, daughter of Mr. and Mrs. Ralph Tripp of Burnside, Illinois, and Allen A. Larson of Ft. Madison, Iowa, were married on September 22 at the Reorganized Church in Ft. Madison. Elder W. H. Gunn read the double-ring ceremony. The couple are making their home in Ft. Madison.

Births

A son, Leonard Lee, Jr., was born to Mr. and Mrs. Leonard Wyatt of Hamburg, Illinois, on October 14.

A daughter, Jackie Lee, was born September 2 to Mr. and Mrs. Jack Griffin of Fort Worth, Texas.

Mr. and Mrs. Wayne E. Everett of Dallas, Texas, announce the birth of a daughter, Pamela Irene, born October 9.

Mr. and Mrs. Marvin Reed of Adrian, Michigan, announce the birth of a daughter, Janet Eileen, born September 18. She was blessed November 3, Elder Lloyd Lynn and Clarence Holmes officiating.

A son, Stephen Edward, was born November 6 to Mr. and Mrs. Ed Buckley of San Francisco, California. Mrs. Buckley is the former Alice Zion.

A son, Charles Rolland, was born September 10 to Mr. and Mrs. Wilbur R. Tripp of Ft. Madison, Iowa.

Mr. and Mrs. C. Herzig of Portland, Oregon, announce the birth of a daughter, Pamela Jean, born October 26. Mrs. Herzig was formerly Nadine Hager.

Mr. and Mrs. Jerry F. Krubert of Belvidere, Illinois, announce the birth of a daughter, Susan, born October 25. Mrs. Krubert is the former Ruby Lovell, a Graceland graduate of 1940.

Mr. and Mrs. Darrel V. Tripp of Nauvoo, Illinois, announce the birth of a daughter, Geraldine Gayle, born October 4.

Mr. and Mrs. Allen Cornish of Senlac, Saskatchewan, announce the birth of a daughter, Joan Carol, born August 6.

A daughter, Lynne Denise, was born to Mr. and Mrs. William E. Cornish of Senlac, Saskatchewan, on September 2.

A son, Derryl James Howard, was born to Mr. and Mrs. James Howard Carson of Senlac, Saskatchewan, on September 8.

Our Departed Ones

ANDERSON.—Edward L., was born July 21, 1876, at Wabash, Ontario, and passed away at his home in Independence, Kansas, on October 26, 1946. He was baptized a member of the Reorganized Church on June 27, 1897, and remained faithful to its teachings throughout his life. On April 12, 1903, he was united in marriage to Betty W. Spencer.

He leaves his wife; two sons: Robert of Seminole, Oklahoma, and Francis of Tulsa, Oklahoma; a daughter, Mrs. Mary Holistine of Independence, Kansas; two brothers, Charles and Arthur; and three sisters: Mrs. George Dunbar, Mrs. A. K. Dillee, and Mrs. Jesse Hart. District President William Patterson and Elder Guy G. Cadwell were in charge of the funeral service. Interment was in Mount Hope Cemetery.

BIGGERSTAFF.—Vaughn Larry, Jr., was born August 24, 1946, at Independence, Kansas, and died October 18, 1946, of pneumonia at the Mercy Hospital. He was the son of Mr. and Mrs. Vaughn L. Biggerstaff of Independence.

Besides his parents, he is survived by three sisters: Shirley, Phyllis, and Carol, of the home; his maternal grandfather, Mr. August Nitz; and his paternal grandparents, Mr. and Mrs. Charley Biggerstaff. Elder Guy G. Cadwell officiated at the funeral service. Interment was in the Mount View Cemetery at Coffeyville, Kansas.

GREEN.—Hyrum T., died at his home in Mobile, Alabama, on October 15. He is survived by his wife, Era, and five sons. Interment was in Pine Crest Cemetery.

TILLMAN.—Doris Long, passed away October 22, at Mobile, Alabama, following a long illness. She is survived by her husband, George, and one son, George Roderic. Interment was in Magnolia Cemetery, Theodore, Alabama.

STANTON.—Percy Edgar, son of the late Thomas Stanton and Abbie Glessner, was born in Chatham, Ontario, on January 11, 1891, and died at his home in Chatham on November 2, 1946. He was married to Nancy Parker on July 11, 1921, and was baptized into the Reorganized Church on March 5, 1940. He remained a faithful member throughout his life.

He is survived by his wife; a son, Edgar; two daughters, Elsie and Abbie; his mother; three sisters: Mrs. R. G. Summerville and Mrs. Charles Gammage of Chatham, and Mrs. Phillip Burke of Blenheim, Ontario. Services were held at the Needham's Funeral Home, Evangelist R. H. Jones and Seventy H. A. Engle officiating. Interment was in the Maple Leaf Cemetery.

ALEY.—John Samuel, passed away October 7, 1946, at Indianapolis, Indiana, in the Veteran's Hospital. He had been ill for seven weeks. He was a member of the Reorganized Church for many years, and attended Hibbard Branch.

He is survived by his wife; a daughter, Phebe; and his mother, Mrs. Caroline Aley. Services were held at the Easterday Funeral Home, Elder Elroy Gamble officiating. Burial was in the Culver, Indiana, cemetery.

ROBERTSON.—Edward F., was born May 8, 1880, at Pleasanton, Iowa, and died October 24, 1946, at New Albany, Indiana. He moved with his parents to Nebraska when a child, and grew to manhood there. He was baptized a member of the Reorganized Church on June 4, 1893, and was ordained a priest in 1899, an elder in 1903, a seventy in 1908, and a high priest in 1919. He served the church as a missionary throughout his life, ministering to the Saints in Australia, Europe, and the Holy Land, as well as in the United States. Following his return from Australia, he married Emma G. Wood. Mrs. Robertson preceded him in death, after which he made his home with his sister.

He is survived by three sisters: Mrs. Grace Robbins, Greenfield, Indiana; Mrs. Maude Townsend, Phoenix, Arizona; and Mrs. Nellie Brumbaugh, Franklin, Nebraska. Funeral services were held in Independence, Missouri;

F. A. Smith was in charge, assisted by Amos Higdon and Chester Metcalf. Burial was in Mound Grove Cemetery.

BENSON.—Harry D., was born June 7, 1878, in Magnolia, Iowa, and died October 18, 1946, at Nampa, Idaho. He had been a resident of Idaho since a young man. He was baptized a member of the Reorganized Church and was an active worker until the time of his death.

He is survived by his wife, Irene, and a brother, Dr. J. Benson of Independence, Missouri. Services were held at the Robinson Funeral Home, Elders Cecil Gilmore and Lester Dellenbaugh officiating.

BOOKER.—Elmer L., was born August 20, 1887, in Monroe County, Alabama, and passed away at his home in Brewton, Alabama, on August 15, 1946. On December 7, 1910, he was married to Florence Parker; three children were born to this marriage. He had been a member of the Reorganized Church since a young man.

He leaves his wife; three daughters: Merlie and Eleanor of Brewton, and Mrs. Raymond Sharpe of Evergreen, Alabama; a sister, Mrs.

Any book advertised in this issue may be ordered by using this handy order blank.

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NOVEMBER 30, 1946

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h

A. A. Odom, and a brother, Miller Booker, of McKenzie, Alabama, and two grandchildren. Funeral services were held in the home; Seventy Maurice L. Draper officiated, assisted by Elders Bruce Jones and Lyle Flynn. Interment was in the Union Cemetery at Brewton.

CHANDLER.—Fred, was born December 4, 1861, at Cambridge, Iowa, and passed away at Birmingham, Alabama, on October 25, 1946. He was baptized a member of the Reorganized Church on May 18, 1884, and was ordained to the office of deacon on February 15, 1889. He was married to Fannie Thomas in 1886 at Des Moines; Mrs. Chandler preceded him in death three years ago.

He is survived by two children, V. R. Chandler of Birmingham, Alabama, and Mrs. Lee Wilson of Independence, Missouri; three grandchildren; and six great-grandchildren. Services were held in Birmingham, Elders Marvin Salter and H. H. Vickery officiating. Burial was in Woodlawn Cemetery, Chicago, Illinois; Missionary Joseph Baldwin conducted the graveside service.

COOPER.—Jno. Swift, was born February 5, 1880, at Galveston, Texas, and died September 5, 1946, at Dallas, Texas. He was a member of the Reorganized Church, and held the office of deacon at the time of his death.

He is survived by his wife, Annie; four daughters: Mrs. Lottie Kennedy, Mrs. Katherine Hargraves, Mrs. Lucille Mayfield, and Mrs. Margaret Coker; a stepdaughter, Mrs. Beulah Thrasher; and two stepsons: John and Archie Graham. Elders H. E. Davenport and Clyde Hastings officiated at the funeral.

DAVIS.—Mary Ann, daughter of Thomas and Mary Davis, was born April 18, 1859, in Rhymny, Wales, and passed away on September 3, 1946, at the home of her son, R. D. Williams, in Des Moines, Iowa. She came from Wales to Youngstown, Ohio, in 1872. Several years later she moved to Kirksville, Iowa, where she was married to Edward R. Williams; one son, Rodger David, was born to this union. Mr. Williams died in 1892. On February 20, 1895, she was married to John J. Davis, who preceded her in death in 1936. She was baptized a member of the Reorganized Church in 1916, remaining ever faithful to its teachings, and always bearing a strong and steadfast testimony of its truthfulness.

She is survived by her son, four grandchildren, and six great-grandchildren. Services were conducted in the Lilly Funeral Parlor with Elder H. C. Castings in charge and Evangelist H. A. Higgins giving the sermon.

ALLEN.—Eugene E., son of Mr. and Mrs. Cecil Allen, died June 23 at the Lakeside Hospital in Kansas City, Missouri, at the age of sixteen. He was an active member of the Reorganized Church and before the family moved to Independence, Missouri, in June, 1946, he served as president of the Montavilla Zion's League in Portland, Oregon. He was interested in music and made a fine con-



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tribution in that field. While in Portland he attended Commerce High School.

Besides his parents he leaves a sister, Mrs. George Horman of Seattle, Washington; six brothers: Leo, Leon, Gordon, and Merlin, all of Independence; Stanley of Seattle, and

Cecil, Jr., of the United States Navy; and his grandmother, Mrs. Viola Houghtaling of Bellingham, Washington. Services were held at the Kelsey Funeral Home in Independence, Evangelist Ray Whiting officiating. Burial was in Mound Grove Cemetery.

The Saints' Herald

Volume 93

December 7, 1946

Number 49



Harold M. Lambert photo

*Winter
School
Days*

Prophecies of the Future

By John Blackmore

Making the Christian Spirit Effectual

By J. A. Koehler

The Saints' Herald

Volume 93

December 7, 1946

Number 49

EDITORS:

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This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day, and The Independence Sanitarium and Hospital.

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Maybe You Could Do This

(From Seattle comes this picturesque and "savory" description of the social side of a young people's retreat. The account may set the reader to drooling, but will also give him an idea.)

Over one hundred young people enjoyed a week-end retreat at Coronet Bay in the foothills of Puget Sound. The camp is ideally located for mountain climbing, hiking, swimming, and boating. A large stone fireplace, which faces the beach, provided a setting for even-song. The camp has two large dormitories, five guest cottages, a dining room, and a large recreation hall.

Saturday night's dinner was an event long to be remembered. L. R. White of Mount Vernon went to the LaConnor Indian reservation early in the afternoon and returned with sixty pounds of fresh salmon. He prepared the fish with salt and garlic for barbecuing, and for two hours tantalizing odors filled the air around the outdoor fireplace. At six o'clock Chef White served his specialty to the group. Needless to say, there was scarcely a piece of skin left to tell the tale of the marvelous meal.

Wana McDole, reporter.

Freedom

O masters of the world, set free your slaves!

The chains that bind your fellow men to you

Bind you to them.

It matters not what kind of chains they are—

Or if they bind men's bodies, souls, or thoughts—

There are two ends to every chain
And one end holds the master shackled fast

As surely as the other holds the slave.
O masters of the world, set free your slaves,

And thereby let yourselves go free!

L. J. L.

* It is easy to meet the emergencies for which you are able to make some preparation. The emergencies that bring distress are those you can see coming, and for which you are powerless to build a defense. Then the only thing that can be done is to prepare mind and spirit to take the shock.

* I saw two autos crash the other day. Neither driver was going fast, neither wanted any trouble, and both of them were very unhappy that it had occurred. It was simply a case that the responsible driver was old and tired, his car windows were not as clean as they should be, and his eye glasses may have been in the same condition. He failed to look in all directions before crossing an intersection, and plowed into the side of the other car. The other driver was angry, and broke out in profane language. After he had finished swearing, I looked at the damage again to see if it had changed in any way. It had not. So swearing apparently did nothing to help, and made the settlement even more difficult.

* Wherever you go and see the rocks, you will observe two things about them: they are very hard, and they are generally broken. They have no elasticity, no resiliency. They make no adjustments, they will not compromise.

* Nature works in circles. She takes mud—just soft mud—and puts it under heat and pressure for millions of years until the mud becomes rock. Then she puts the rock up into the open air where the elements can work on it, and in a few million more years it is back to mud again.

Some Fruits of Freedom

Written large in latter-day philosophy is the affirmation, "It is not right that any man should be in bondage."

In the light of this tradition and truth, our people are most appreciative of every liberty attained, be it religious, political, social, or economic; sensing as they do that the fuller the freedom, the greater the possibility for human development and achievement.

A case in point is the attainment of the new Japanese constitution adopted October 7, in lieu of that of 1889: a document built on democratic principles, stripping the Emperor of attributes of Divinity, and of absolute power, and centering authority of government in a lower house elected by the people.

Political freedom is hereby visioned for the Japanese people, and may be fully attained and maintained, providing economical and social freedom be likewise attained and maintained. A herculean task is this confronting the Japanese, ravaged by war, dependent for sustenance on a few stony and congested islands, required to rebuild their industry and commerce, inexperienced in government, and under the obligation of establishing for themselves again a place of respectability among the nations. Nor is there a guarantee that when reparation claims have been satisfied, Japan shall have left to her the wherewithal to implement her economy towards social and therefore real and sustained political freedom.

A very great responsibility is here posed for the conquering nations, as for the new Japanese government and the Japanese people. May each and all be found worthy and capable of the trust.

To put our thesis affirmatively, It is right that every man should be free. Only in freedom may one come to a knowledge and appreciation of the truth. And to know, and do, and fulfill the truth in life is to be free indeed.

JOHN F. GARVER.

People in the Coal Strike

The Miner—Out Again

A picture of a dejected man appeared in the papers a few days ago. He was a coal miner, out of work because of the strike. Sixty years of age, wiry, strong, but nearing the end of his productive years, he was little interested in the great struggle of the unions against the coal operators. All he knew was that the

annual strike season was on again; that a time in which he could have enjoyed some good pay checks would find him unemployed, probably for some weeks; that he didn't like it; and that he could do nothing about it but strike. To have tried to work would only put his name on the blacklist, and then he would be fired when the trouble was settled.

All this man and thousands like

him know is, "Out again." They and their families will bear the brunt of the suffering. Will the pay increase make up what they lose? Did they get a chance to vote—freely, secretly, and without fear—for the strike?

You—Cold Again

You are in this strike, too, whether you burn coal or not. Shortages in production will reach you. Through the war, you suffered from many shortages, some of them unavoidable, some of them created by the alphabet agencies. This coal shortage seems unnecessary to you, and very unfortunate. You are not in any way responsible for the situation, but you will suffer along with others. Sometimes uncertain of the truth, sometimes uninformed, you may develop a great deal of feeling about the strike. About all you can do is to complain to your neighbors, and to your congressman, with the request that he "do something" about it.

The Newspapers

You will not find the whole story of this strike trouble in the newspapers. Few reporters have time to give adequate investigation to the facts to write a complete story. Few papers would have space to print it. Some good magazines may do better, but it would take a book to cover the significant elements, the historical background, the social conditions, the economic factors, and all. Moreover, our reading public do not demand of their publications a high quality of information in such a case; few of them would read it carefully.

Government Responsibility

The government should not be too severely blamed for what has happened. You kept voting for this kind of Government, and you knew

Editorial

something of its policies when you voted. If you don't like the results, you should let your wishes be made known to your representatives.

Government always faces a difficult situation. Economic and social maladjustments cannot be anticipated. They cannot be met until they arrive, and the public suffers. Remedies are tried, and sometimes they do not work. They must be replaced by other remedies. The government will respond to the demand of the citizens when the will of the citizens is sufficiently clear and strong.

Labor Czar

The dictator in the present situation was, according to some writers, very nearly a broken figure on the national scene, until the government picked him up, gave him protective legislation, and put him on his feet. Your government, they say, made him what he is, or, to put it more accurately, gave him power to make himself very inconvenient for the rest of us. That may or may not be true. Anyway, we seem to be caught in a trap of our own making, and we must try to find a way out of it. When we find the right way, the labor dictator will not be able to hurt us anymore.

Need of Education

One great need is for the general public to be better educated in labor problems—in the side of labor, in the side of capital, and in our own public interests. We shall need to know the truth in this situation before we can work intelligently to make ourselves free. More enlightenment is needed in the ranks of labor, too, and a better, higher quality of leadership. Above all, there is a need of some ethical and moral convictions, of responsibility for the welfare of others as well as our own good. When our thinking mounts to the plane of national welfare, transcending personal and

group gains, we shall all be able to find a better way to the more abundant life.

L. J. L.

Check Your Blueprint

By Lydia Wight

You are building a new church? Your congregation is working hard to support the building fund? Why? Because the church is to be built for them! You, the planning committee, have the architect's blueprint really in your hands? And you are about to turn the first spadeful of dirt and begin actual construction?

Then, please, pause a moment. But of course you have looked very carefully at your congregation and have seen its children, its youth, its adults young and old. You have considered them as families and as age groups as well as individuals. If you haven't, it might save later expense and bitter disappointment to check your blueprint against the check list and space requirement for church school needs given in the *GUIDE-LINES TO LEADERSHIP* for January, 1947. It will soon be off the press. The article for which you will watch appears under the heading "Building for Religious Education."

Your subscription placed now will put it into your hands.

(*Guide-Lines to Leadership*, by subscription, \$1 per year. Herald Publishing House, Independence, Missouri.)

The Duke of Wellington said that the British soldier was not braver than the soldiers of other countries, but he was brave five minutes longer, and, of course, the result could be only one thing, namely, victory. Many an army has surrendered when just on the point of victory. And the same is true of every man.—A. Bernard Webber.

Needlecraft

To Raise Missionary Funds at General Conference

The Needlecraft division of the General Women's Department is an organization for church-wide benefit, namely, to enlarge the missionary fund.

As in former years, there will be an exhibition booth at the Auditorium during the coming General Conference next April.

Because of the generous response of the women of the church heretofore in sending their contributions of needlework for sale, we again solicit your co-operation for the benefit of the missionary cause. Last year \$700 was turned over to Bishop DeLapp for this purpose.

Send all articles to the Women's Center, 1034 West Lexington street, Independence, Mo.

MRS. D. J. KRAHL, *Secretary*.

Not long ago there died a benevolent doctor, and it had been his custom as he went through his books and saw this debt and that debt, one after the other, and realized that it was not paid because the patient could not pay it, to put a red pen-mark through the debt, and write by the side of it, "Forgiven; unable to pay." That man died, and after his death his wife looked through his books, and she came upon these marks. She said, "My husband has forgiven people a lot of money. I could do with that money very well now," and she took it into the county court, and there sued every-one of those debtors for the money. The judge said to her, "How do you know the money is owed," "I have it here in my husband's books," she replied, and showed the books to him. "Oh, yes. Is this your husband's writing," he asked. "Yes." "Then," he said, "no court in the world will give you a verdict against people when your husband with his own pen has written 'Forgiven; unable to pay.'" —Life of Faith.



PROPHECIES OF THE FUTURE

Past and Present

By John Blackmore

The second of two sermons on the meaning of current events. Delivered at Omaha, Nebraska, October 20

And verily I say unto you, that it is my will that you should . . . obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.—Doctrine and Covenants 90: 12.

SOME FOLK DEMAND, as I have commented earlier, a “*Thus saith the Lord*” for the expression of prophecy. Others insist that this must be accompanied by an emotional evidence of the spirit. Others I observed demand quotations from the sacred writings—the Scriptures—written in olden days by prophets of long ago. We are always intrigued by the prophecies uttered by a past generation. They are always enlightening and often of great worth. But to me the “voice of prophecy” or the prophetic enlightenment may come in many ways. So this morning we shall look into the “book” of past experience, the “book of history” for both the past and the present are prophetic in terms of the future.

HISTORY IS ITS OWN PROPHET

History is its own prophet. We may look forward and peer into the future by looking backward over the past. Walking one morning with the late President Frederick M. Smith across the “Temple Lot” when the Auditorium was being

built—the foundation was being laid—we picked up a piece of limestone rock quarried out for the foundation. Encased in the specimen were some fossilized crinoids. This piece of limestone told a wonderful story of the presence of an ancient sea which had flowed over the very place upon which the Auditorium was being erected. It told of ages of geological processes which stirred the imagination. As the geologist can read the history of the past as it is recorded in the rock strata, so the historian can interpret the trends of the past and interpret the social movements of the present. As the astronomer can plot the course of the stars and the planets based upon their habits of the past and their present movements; so the historian—student of the past—and the social scientist—student of the present—plot the trends leading into the social future. May I suggest that we all become students of the *past* and the *present*, and by looking backward glimpse the possibilities of the future. There is no substitute for this type of prophetic education. To know and quote Biblical prophecies is not sufficient. To listen intently to the limited prophetic utterances of both past and present prophets is not enough. In this modern age each one must obtain a degree of knowledge of history, countries,

kingdoms, and the laws of God and of man. “*All for the salvation of Zion.*”

ALL SAINTS DESIRE ZION

All Saints desire Zion—a real Christian economy. But, few desire the conditions requisite for Zion. Five centuries ago Thomas à Kempis summed the situation up in these words: “*All men desire peace, but few desire the conditions requisite for peace.*” All men desire peace but few are prepared to pay the full costs for peace. Business men want peace but they want *profits*. Both English and American business sold to Japan millions of dollars of war potentials at the very time when our own State Department was protesting Japan’s war on China and trying to avert war in the Pacific. In time of war neutral nations are anxious to sell to the belligerents “war goods” for profits. During the war it is well known that our own government was robbed by both management and workers—management hiked the costs in the cost-plus system, and workers who drew high wages failed often to give a fair day’s work.

Men want peace, but they do not desire the conditions of peace.

Saints want Zion, but they do not want to abide the conditions of Zion. We love the church. We love the gospel. But, we do not love the *work* requisite for Zion. Those my friends are prophetic statements significant in their implications.

THE PROPHETIC STORY OF HISTORY

Approximately five thousand years ago, man built in Egypt a majestic civilization. Over the centuries of the Pharaohs, it was rich and grew strong and became a great empire. Its learned architects designed the pyramids. Dikes and reservoirs were built. A canal from the Mediterranean to the Red Sea—the first Suez—was constructed. It took thousands of years to build the Egyptian civilization and empire. It was destroyed within a comparatively short time, a few hundred years. Egypt went down into the dust, not into oblivion to be sure. Her civilization disintegrated because of internal wickedness and inter-racial strife.

Mesopotamia

We cross the Arabian desert eastward, and we come to the valley of the Tigris and Euphrates Rivers. Here in this fertile country, another great civilization was created. While Abraham was tending his flocks in Palestine, Hammurabi—a great ruling king—was governing the great cities of Mesopotamia which had reached a very high level of civilization. Hammurabi wrote the laws out of which grew many of the later Hebrew laws. Mesopotamia (Babylon) survived until Nebuchadnezzar; then, because of internal strife and outside aggression, she too went down into the dust. Her civilization disintegrated, and a people of lesser culture conquered her cities. Many of the great cities were burned and lost.

So the endless struggle continues. One people builds a civilization, and another tears it down and destroys cities and governments.

Greece

We pass by the civilization of the Phoenicians, and we come down in history to the time of Greece. Often termed "Immortal Greece." Not the Greece of today—not even the same race of people. We are talking now of the Greece of Athens and Sparta, the Greece of Pericles when Athens in all her glory was a type of "democracy," the Greece of Homer and of learning, the Greece of Socrates, Plato, and Aristotle. She was then the seat of learning of the whole world. It was the Greece of magnificent architecture and beauty, the Greece of intellectual power. But again, history tells the same story. Internal strife amid the cities of Greece weakened her. She was conquered by Alexander the Great; and finally humiliated she was brought into slavery by a cruder, less learned but ruthless people. Greece henceforth became a pawn in the unceasing wars of the Near East.

Romans

Rome now rises, builds her mighty empire based on arms and force. She rules the world—*Pax Romana*—peace in the world maintained by Rome. This great Roman Empire grows stronger, strong as iron. Her legions march and march through many countries, conquering many lands. She crosses victoriously many seas. The coasts of Britain are assailed and conquered. She gives to the world an appreciation *law* as Greece before her gave *philosophy*.

Rome was wealthy, so wealthy that many of her citizens lived without working. Her government satisfied the crowd with the dole and with games. But the evil day came. Internal graft, wickedness, and "fifth column" influences weakened her fiber. External pressure in war came, and *Rome fell*. Her vast empire disintegrated. The barbarians invaded her cities, burning and destroying. For a while the "*dark ages*" covered her one-time glory. Under papal patronage she again

arose only to be subdued and to disintegrate.

So history once again tells the story of fame, national pride, and disintegration. We have a period of contest among the nations for supremacy. Now we are in what may be termed *Modern times*.

Britannia

To be brief, we pass over much history to the time when "Britannia ruled the waves." A mighty British Empire arose. Her flag flew in every clime. The great boast was that "the sun never sets on her empire." But evil days have come. Wars have weakened her. Her financial house is not as strong. We are now witnessing the retrogression of England. Like other empires, Mother England is growing old and a little feeble. Of noble birth, her children are growing strong in their own right.

America

England's firstborn child (colony), America is now "ruling the waves" with the mightiest navy of all time. Her eldest child has become the strongest nation of the Anglo-Saxon family. The United States is the richest nation on earth. Regardless of our claims to the contrary, we are building an empire of territory and influence. We are aggressive, believing in our "manifest destiny." But, we are opposed by another congregation of peoples. Russia challenges our influence and our financial empire.

The Present

Today we find two great peoples, often outright and at other times by inference, challenging each other across the conference tables, across the lives and governments of smaller nations. Russia and the Anglo-Saxon peoples are in opposing camps. If leadership fails—and it might fail as in the past to maintain peace—history will continue her story of civilizations which crumbled because of internal strife, war among

the nations, with ruined cities and a lost culture.

The peoples of the world stand at the threshold of a great disaster or the greatest of all triumphs. The power of destructive armaments is so great that another war will crush not only cities and towns but transportation and communication systems. Atomic bombs, jet propelled missiles, war waged with germs as the destructive agent will wipe out the cultured peoples of the world.

A Conclusion

If war comes, we shall once again go back to the village type life. Small communities will have to depend upon their own productive resources and their co-operative ability. In other words, a local Zion has become an imperative. To me it appears that we have a few years in which to make the essential preparation and to gather into "co-operative communities" for the establishment of Zion and her stakes. To delay will mean irreparable disaster. For the prophecy of history is that the nations will continue their rivalry and will destroy each other in the future as they have done in the past. The *prophecy of the present* is that in the near future the Anglo-Saxon bloc and the Russian bloc will engage in mortal combat with destructive results never before paralleled in all history. National economics will crash, and local economies will be established under the impact of the conflict. Under these circumstances our philosophy of Zion will become an imperative.

A PRAYER

May God lead us and guide us to interpret the authoritative voice of history, and to understand the trends of today so that we may read the "Prophecy of History and the Prophecy of the Present." Amen.

Do not have your concert first, then tune your instruments afterwards. Begin the day with the Word of God and prayer, and get first of all in harmony with him.—J. Hudson Taylor.

Making the Christian Spirit Effectual

By J. A. Koehler

Number 14 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

WHEN ST. PAUL said that Jesus "went about doing good," he said that the Christian spirit is the spirit of good-doing. I suspect that you will not deny that. When Jesus said, "Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God," I think he said that the Christian spirit is the spirit of the Kingdom. Perhaps there are few men who will deny even that. "Pray" that the Kingdom may come, surely must mean that the Christian spirit is a Kingdom-building spirit.

If there is one term which signifies the sum total of the good which the Christian spirit would do, if the *summum bonum* of Christianity can be represented in a name, I suspect that name is "the Kingdom of God." For the outcome of all the endeavors of the genius of Bible religion throughout the ages, the end that is to be reached through the workings of the Christian spirit, is this: "The Lord God Omnipotent reigneth," or what is the same thing, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Well, we are still praying "Thy Kingdom come." We are still hoping that the fruitage of the Christian spirit will be "peace on earth." We still look forward to the time when, through the establishment of the righteousness of the Kingdom, or through Kingdom-coming good-doing, "all these things shall be added unto you." We still long for the age when "violence shall no

more be heard in thy land, wasting nor destruction within thy borders." And perhaps every one of us will say that that glorious social estate may be achieved only through the workings of the Christian spirit; only if "this mind be in you which was also in Jesus Christ."

I NEED NOT dwell on the ineffectiveness of the Christian spirit or, rather of the various spirits which have been called the Christian spirit. "The kingdoms of this world" have not become "kingdoms of our Lord and of His Christ." Nor is there anything doing anywhere which promises that they soon shall; nothing of which I know, except the awareness of some men of the church of the ineffectiveness of its spirit and their impulsion to do something about it, and the voice of the prophetic genius crying again in the wilderness of our civilization: "Prepare ye the way of the Lord, make straight in the desert [of our civilization] a highway for our God." "Organize my Kingdom upon the promised land." "Seek to bring forth and establish the cause of Zion."

Perhaps I may best bring out more sharply the essential question through the use of an illustration. Everyone knows of the musical genius of Kreisler and of Paderewski, which genius is an aptitude for a special kind of good-doing. Call that genius "the spirit" of Kreisler and of Paderewski; for any human

impulsion to any kind of good-doing is a spirit.

That spirit of good-doing may make itself effectual only through its own implementation. But to implement that spirit a Kreisler must have use of a violin and a Paderewski a piano; he must have an instrument on which to perform. And no matter how burning the desire of Kreisler to please his audience, his spirit would be utterly ineffectual if he had no violin. But give Kreisler a good violin, and there is hardly a limit to the effectiveness of his spirit.

As I said in my last article, the Christian spirit is the spirit of good-doing in the sum of all the relations that men may sustain one to another. It is the spirit which would enrich the life of man through the right and good conduct of matrimony, industry, government, the sabbath, and of all the affairs that arise out of those primary pursuits or which need to be promoted to make those affairs effectual.

The question then is, Are there any instruments which the Christian spirit must use to make itself effectual? And, if so, what are those instruments? They are not primarily violins and pianos. We know that. For that is not the character of the things the Christian spirit must do, primarily, to make itself effectual. Manifestly to make itself effectual in the relations which we call organized society—and matrimony, industry, and government in particular are affairs of organized society, or of peoples, are they not?—to make itself effectual in these relations the Christian spirit must implement itself in the primary social institutions of all peoples. Without a system of social institutions, the Christian spirit can be no more effectual than the spirit of Paderewski could without a piano.

The next truth which needs to be brought to light is that, to make itself effectual, the social institutions of the Christian spirit, or of Chris-

tian peoples, must be adapt. Suppose that instead of a violin Fritz Kreisler had only a bass drum; could his violin spirit be made effectual? It could not. Suppose that instead of a piano Paderewski had had only a very common guitar; could he have made his spirit effectual? He could not. To make itself effectual the Christian spirit must have suitable instruments on which to perform. It must have social institutions which are adapt.

The negative side of this question is not pleasant to dwell upon. But to refer to it is an effectual way of throwing light on its positive side. If we should form a general concept of all the specific things that the Christian spirit would do, I believe we would have the score of a social symphony. And, as you may know even though you may not be an accomplished musician, there can be no perfect symphonic performance without a symphonic orchestra; and you would not call a bass drum and a guitar a symphonic orchestra, would you?

WHAT WE HAVE supposed was "the Christian spirit" has tried to perform the social symphony of true religion, so to speak, with a guitar and a bass drum. Christian peoples provided themselves with churches of one kind and another. The peoples of those churches have had their impresarios, and those directors have beaten the air with their batons. But what we call Christian peoples have not had the social violins, and all, with which to perform the social symphony of true religion. They have had neither the industrial nor the governmental institutions—they have not had a full organ of economic instruments—with which to perform their social symphony. And, consequently, there neither was nor is a performance. "The Christian spirit" is not effectual.

Why do you suppose that peoples who are supposed to be Christian have tried to make their spirits effectual through the means, figuratively, of only a bass drum and a

guitar? Do you believe they would have done that if their idea of the sum of Christian good-doing had involved uses of violins and wood and brass instruments and so on? Do you think Paderewski with his minuet idea would have tried to perform on a one-stringed ukulele? He would not.

We may judge of the ideas or repertoire of the people of any church by the instruments on which it seeks to implement its spirit. And the conclusion to which we are driven by the facts of religious life is that peoples who were called Christian did not have the Christian philosophy of social life; nor are there any clear indications that, even at this late day, notwithstanding this is the age of social philosophy, they have mastered that social philosophy.

I AM THINKING of the church situation in all its parts. But my thoughts are more in the direction of my own church than of any other, for the reason that I believe the laity of our church is much like the laity of other churches. They have not yet arrived at a condition of thought and agreement to perform the Christian social symphony. For that reason their implementation designs or institutional ambitions do not involve them in the building of the economic institutions which would bring forth and establish the cause of Zion; which is our way of speaking of the Kingdom of God. And that is the reason why the spirit of our people—which, like that of other Christian peoples, is supposed to be the spirit of kingdom-building—is not effectual.

Just as Christian peoples generally, instead of getting into the heart of the business of Kingdom-building, have played on the fringes of incidentals; just as they have tried to make novelty and variety a substitute for Christian progression; so have many of our people played around with small-time business and industrial ideas. And that is the reason that, in our church as in

other churches, the Christian spirit has been ineffectual.

THAT IS THE dark side of the picture, of which there is also a bright side. Indeed, I would not be making this group of talks if there were not a bright side to the story of religion. Things are happening in our church, as they are in other churches. We are quite as dissatisfied with the advancement we have made as others may be with the advancement their churches have made. And what is more, in our church there are undercurrents as well as upper currents working to set aright the things which have stood in the way of our progression, or which have made our Zion-redeeming spirit ineffectual.

We had thought that the prophecy had been fulfilled which said: "A light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel." And we thought—I suspect that almost every member of our church had thought—that that prophecy had been fulfilled in him. But now we are not so sure that, instead, there has been fulfilled in us the prophecy which said "But they received it not, for they perceive not [that] light."

That, I believe, is a good sign. It is part of the bright side of our religious picture. The other part, as you may judge by the content of this group of talks, is that not a few Latter Day Saints are going places in their thinking. We are on our way to a mastery of the social philosophy of true religion. And if we continue in that way, which I am sure we shall, the day is not so far distant when the spirit which gave birth to our religious movement will provide itself with the instruments of making itself effectual.

To Our Customers

SORRY: *The Saints' Hymnal* is entirely out of stock. When it is again available, notice will be given on these pages.

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"I have spoken . . . that ye might have peace."—JESUS.

THE MISSION AND MINISTRY of Christ carries with it much more than ritual or profession; it brings to humanity the dynamics of life. The peace Christ offers is creative, enduring, and satisfying. It lifts man out of the elements of selfhood, and transplants him into the eternal purposes of God. By this we mean to say, that peace to be effective must begin its unfoldment from within. Peace is not something to be put on as one would a garment, nor is it something to be gained by coercive methods, such as the victor dictating to the vanquished. Peace, the peace that Jesus offers men, must spring spontaneously from the inner precincts of the soul; it must be carefully entwined as an integral part of one's everyday life; it must become life itself.

In a word then, peace must make man one with God by first making him one with himself, one with his fellows, and one with the very universe in which he moves. Peace, therefore, must of necessity become the real quality of life if it is to serve its real purpose, and become effective in the relationships of men. It is quite obvious then, that there is no such thing as peace for one who is at cross purposes with the universe about him; it is right relationships with everything. This, and this only, can insure harmony, tranquility, and satisfaction in the soul of man. Peace therefore becomes the ripened fruit of the tree of life that has been properly cultivated, pruned, and nurtured, until it has reached the maximum of its intended purpose here on the earth. Peace then comes as a result of obedience to law; it can never be gained through caprice. When men discover and carefully apply the law in their lives nothing but peace, eternal peace, can follow them.—J. E. VANDERWOOD.

A COMMENTARY ON THE Doctrine and Covenants

By F. HENRY EDWARDS OF THE FIRST PRESIDENCY

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News Briefs

Northern Indiana District Conference

Apostle D. Blair Jensen presided at the conference held in Buchanan, Michigan, on October 27. The following officers were elected at the 2 p.m. business session: S. M. Nichols, district president; Forest Myers and James Best, counselors; Myrtle Johnson, secretary and auditor; Ed. J. Grigg, treasurer; Lydia Myers, women's leader; Dale Wismer, director of religious education; Iona Cease, director of music; Geneva Swain, young people's supervisor; Glenn Cease, historian; and Cecil Wismer, nonresident pastor. William Wisner, Ivan Allen, Ned Tarney, and John Rees were approved for ordination to the office of priest; Walter England was approved for ordination to the office of elder. It was voted that a budget of \$250 for district expenses be continued for the coming year. Delegates to General Conference were elected. Apostle Jensen preached both Saturday evening and Sunday morning; he and Elder F. E. Myers were in charge of the 9 o'clock prayer meeting. Dinner was served by the Buchanan Saints.

—Myrtle Johnson, reporter.

Byrneville, Indiana

Pastor, J. R. Byrn

The annual business meeting was held at the church on September 27. Officers elected for the coming year are Frank Martin, church school superintendent; Bertha Mosier, Zion's League leader; Alma Harrison, women's leader; Dorris Maymon, director of music; Myrtle Maymon, publicity agent; Aldon Utz, treasurer; and Alma Utz, clerk. J. R. Byrn was sustained as pastor of the branch. The women met at the home of Bertha Mosier on October 2 to elect officers. Hazel Byrn was elected assistant leader; Lois Harrison, secretary; Perla Maymon, friendly visitor; Louise Utz, teacher; and Bertha Mosier, assistant teacher. A play, "Blest Be the Tie," was given October 17 by the women.

The installation and dedication service held at the first of the church school year was beautiful and inspiring. Each teacher and officer came forward at the beginning of the service and placed a lighted candle on the altar as a pledge of loyalty and support. The Religious Education Institute held in New Albany on November 8, 9, and 10 was well attended. A banquet, sponsored by the women's department, was held on Friday night. Thelona Stevens of Independence, Mis-

souri, was the instructor. Nine young people represented Byrneville at the youth retreat held October 19 and 20 at Evansville.

Sympathy is extended by the Saints to the family of Elder E. F. Robertson who died October 24. His advice and counsel will be greatly missed.

—Mrs. Myrtle Maymon, reporter.

Cornith, Ontario

Members of the Zion's League met at the home of Mr. and Mrs. Rhodes Ingersoll for the election of officers; Arlo Hodgson served as chairman of the meeting. Those elected are as follows: Howard Jenny, president; Lillie Graham, vice-president; Ruth Jenny, secretary-treasurer; Brother Marshall, teacher; Robert Rhodes, assistant teacher; Alice Laur, recreation and social chairman; Sister Hill, director of music; Sister Orr, book steward; Gladys Orr, publicity agent; Denny McCurdy and Junior Hill, ushers.

—Gladys Orr, reporter.

Valley Center, Michigan

Pastor, H. C. Muir

The following officers were elected for the coming year at the September business meeting: Willard Green, church school director; Bernadine Muir, women's leader and director of music; Floyd Silverthorn, assistant church school director; Myrtle Isles, clerk; Edward Gardner, treasurer; Everett Finken, young people's leader; Carol Green, church school secretary; Lottie Murray, librarian; Elizabeth Muir, historian; Ralph Braidwood, solicitor; Mrs. Willard Green, publicity agent; and Shirley Isles, pianist. Elder H. C. Muir was unanimously elected pastor for the fortieth consecutive year.

Visual aids are now being used in the church school department to improve teaching methods. The annual harvest home supper was the largest ever held; a profit of \$175 was realized. Recent speakers have been Elders John Booth and Ted Weaver. Newcomers to the congregation are Elder and Mrs. Earl Falconer, formerly of Midland.

—Carol Green, reporter.

Santa Rosa, California

Pastor, Herbert E. Hinton

Rally day was observed October 13, with Bishop E. C. Burdick setting the theme for the day's devotions. A potluck lunch was served at noon by the young people. A consecration service was presented by the church school workers in the afternoon, in which a plea for teachers and leaders was made. The evening vesper hour was built around the story of Bertha

Valerius' painting, "The Christ." High Priest Robert L. Bishop gave the sermon.

Zion's League activities for October included a rummage sale, a Graceland College Day vesper service, and a Halloween party, to which the entire branch was invited. Having finished the task of cataloging all books in the church library, the Leaguers are now preparing to paint the bookcases recently purchased by the branch. The Blue Birds and Eagles also sponsored Halloween parties.

Under the direction of Mrs. Etta Holst, a half-hour devotional is being presented each Sunday evening prior to the class study. Christmas cards are being sold to raise money to purchase a mimeograph so that a monthly church bulletin can be published. —Romla Hinton, reporter.

Southern Nebraska District Conference

The Southern Nebraska District Conference was held in the Grand Island, Nebraska, church on October 12 and 13. The theme of the conference was "A Consecrated People." Apostle Paul M. Hanson and members of the district presidency were in charge.

The conference opened with a prayer service on Saturday afternoon, District President Ernest G. Keller presiding; classwork, with Elder Charles Fry as teacher followed. Apostle Paul Hanson was the evening speaker. Sunday's activities included church school at 9:30 a. m.; a worship service; a sermon by Apostle Hanson at 11 o'clock; a district women's meeting at 1:30 p. m., with Mrs. Grover C. Wall in charge and Mrs. Harry Niehaus as guest speaker; a men's fellowship meeting with Elder Francis Schrunck giving the address; and a business session at 2:45. The following district officers were elected for the coming year: Ernest Keller, district president; Mrs. Gladys Hathaway, secretary and historian; Dave G. Krahl, treasurer; Mrs. Blanche Preston, director of religious education; Wayne Smith, young people's leader; Mrs. Edith Niehaus, women's leader; Mrs. Capitola Mechling, director of music; and Grover C. Wall, auditor. All district reports were presented and accepted. The conference approved recommendations that Harry E. Niehaus and Lawrence A. Rife be ordained elders; Wayne F. Smith, a priest; R. Devere Collins and John L. Weller, deacons. The ordination service was held in Lincoln, Nebraska, on Sunday evening, November 3. Donald Savage was also ordained a priest at that time.

A basket dinner was served Sunday noon in the social room of the church. The conference closed on Sunday evening with Elder Charles Fry giving the sermon. —Mrs. Ernest Keller, reporter.

Chatham, Ontario

Pastor, J. A. Pray

The Chatham Branch anniversary services were held Sunday, October 27. Evangelists John Shields, John Grice, and Richard Jones, and Elders J. A. Pray and H. A. Engle were in charge of the 9:30 a. m. prayer service. Church school was held at 11 o'clock; preceding the classwork, a devotional was presented by the young people.

Elder J. A. Pray, formerly of Port Huron, Michigan, was installed as pastor of Chatham congregation at a special business session held in the afternoon. Elder H. A. Engle, former pastor, has been transferred to the Southern Michigan and Northern Indiana Districts. Pastor Pray spoke at the 3 o'clock service; special musical numbers were given by Harold Neal, William Clarke, Marnie Neal, and the choir. Elder Engle preached his farewell sermon in the evening; the senior choir, under the direction of William Clarke, sang two anthems with Leta Pritchard as soloist.

Meals were served by the women of the branch in the lower auditorium of the church. Mary Armstrong, one of the oldest members of the congregation, provided the floral arrangements. The newly-organized girls' choir, directed by Gladys Ferguson, made its first public appearance at the morning devotional.

On Wednesday evening, October 30, a spook party was held in the church basement. Elder R. R. Wood was in charge of contests and games; prizes were awarded for the best costumes.

Seventy H. I. Velt arrived in Chatham on November 6; services were held at the church on November 6, 7, and 8 preparatory to a missionary series which began November 10.

Sympathy is extended the family of Percy Stanton, a devoted member of Chatham congregation whose sudden death came as a shock to his many friends. Funeral services were held November 6.

—Gladys Ferguson, reporter.

St. Clair, Michigan

Pastor, Harvey H. Grice

Officers for the coming church year are Harvey Grice, pastor; F. W. Feske and G. O. Coburn, counselors; Mrs. F. W. Feske, secretary; W. A. Lively, treasurer and church school director; Ervin Sibilla, financial secretary; Mrs. W. A. Lively, women's leader; and Mrs. David Chisnell, director of music. Pastor Harvey Grice is the son of Elder and Mrs. John R. Grice of Port Huron; he is a graduate of St. Clair High School and Ohio State University, where he received his

Doctor of Philosophy degree in 1941. He is also a veteran of World War II.

A social was held at the home of Elder and Mrs. G. O. Coburn on the evening of October 18 in honor of the retiring officers. Gifts of appreciation were presented to Elder Frank W. Feske, who has served as pastor for the past five years, and Mrs. Harry Lively, women's leader for the past fifteen years. The evening closed with a prayer and the singing of "Blest Be the Tie That Binds."

The men of the congregation meet at the church each Tuesday evening to work on the basement; construction should soon be finished.

—Mrs. Roy Easton, reporter.

Missouri Valley, Iowa

Pastor, Charles A. Skinner

Officers for the coming year are C. A. Skinner, pastor; L. E. Meade, church school director; and Harlan Mickey, who was recently ordained a priest, Zion's League leader. Don McCurley will be in charge of all work in the lower auditorium. A profit of \$650 was made at the food stand sponsored by the church at the annual county fair. Plans are being made to refinish the lower auditorium; a picture projector to be used at the evening services will also be purchased.

—Mrs. C. A. Skinner, reporter.

Flora, Illinois

Pastor, Eddie Colvin

The annual branch business meeting was held September 18; Eddie Colvin was sustained as pastor, with Elder D. H. Milner and W. W. Brown as counselors. Other officers are John Kurtz, church school director; Moyle Colvin, women's leader; Marie Henson, director of music; Clarice Fitzgerald, pianist; Noel Kurtz, young people's supervisor; Burl Luttrell, treasurer; Dorothy Milner, publicity agent; and Norma Colvin, librarian.

John Etchison was baptized Sunday, September 22, by Otto Henson; the baptismal service was held at the Poplar Creek Church. Patriarch Richard A. Baldwin, D. H. Milner, and W. W. Brown were the speakers for October. Work on the new church building began September 21 and is progressing rapidly.

—Dorothy Milner, reporter.

Elgin, Illinois

Pastor, Harry Passman

Officers elected at the annual business meeting are as follows: Harry Passman, pastor; Rufus Ottinger, church school director; Ruby Blay, secretary-treasurer and women's leader; Ruby Huette, pianist;

and Blaney Blay, teacher of the adult class. District President Dwight Davis was in charge of the meeting. Recent speakers have been Harry Passman, Russell Rogers, Harley Morris, Dwight Davis, and Elder Honker. Elgin Saints miss the ministry of Russell Rogers who, with his wife, moved to Kankakee, Illinois. The women of the group are studying *The Enduring Word* by Christiana Salyards.

—Ruby Huette, reporter.

Madison, Wisconsin

Hadley Sheffield was ordained to the office of deacon, not priest, as stated in the November 16 issue of the *Herald*.

New and Good Reading!

On Being Fit To Live With

By

Harry Emerson Fosdick

These twenty-five sermons, of all those delivered by Dr. Fosdick, have a special mark upon them. They have been selected from among those heard during the two-and-one-half years which capped his active ministry.

During this period in which the world and nation alternated between hope and doubt, fear and confidence, Dr. Fosdick's sermons were steadily insisting upon and illustrating a mature, practical and triumphant religion. Only those messages which seem to speak to all time have been included.

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News

Compensations of Stewardship

by BISHOP WALTER N. JOHNSON

Early in the new year, thousands of church members will file annual tithing statements. Some branches will have a special service at which the completed statements are handed to the representative of the Presiding Bishopric. We might well raise the question, "Why do these members go to all the trouble involved to complete these annual statements?"

Undoubtedly some members file because they believe that material blessings follow the filing of the financial statement and the payment of tithes and offerings. Some may even believe that failure to comply will bring misfortune upon them. Some members file because others in the family or branch are doing so. It is easier to conform than to be constantly reminded of one's failure to do so. Some few may file from the motive of fear. At times the text, "He that is tithed shall not be burned," has been used in a manner reminiscent of the arguments of a salesman selling fire insurance.

Many of us complete our statements because the church teaches that we should do so. The clearest expression of this church belief was given in the form of a resolution of the General Conference of 1923, "That the Order of Bishops believe it to be the duty of every member of the church to acknowledge his stewardship by complying with the law as given in the Scripture: (a)

filing his inventory; (b) paying his tithes; (c) paying his surplus; (d) making his offerings; (e) and thereafter giving an account of his stewardship annually as required by the law of God."—Resolution 847.

This seems to be a good reason for filing a financial statement. As members of the church, we feel some sense of obligation to comply with its requirements in much the same manner in which we subscribe to the regulations and general

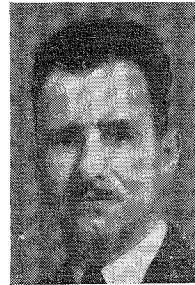
ment of stewardship attitudes in the lives of its members. This has been done with the realization that stewardship begins first of all in the hearts and minds of men and women, and that individual stewards must, of necessity, be developed before the more complex group stewardship organizations can be established. In the task of developing a membership with a genuine stewardship philosophy, the church has undertaken a tremendous task, for it has to transform our worldly viewpoints concerning our talents and possessions to an attitude that is essentially Christian. Such a task is not accomplished overnight.

Stewardship is impossible without some understanding of the infinite love of God for us and for all mankind. It means conversion to the way of Christ, and acceptance of him as our Lord and Master; it means the catching of a vision of the future world for which he works. A steward is engaged in the work of his Master. Life with its opportunities and potentialities is accepted as a trust from our Heavenly Father, and it is to be aligned with his ongoing purposes as we grow in understanding of his will for us. Time, talents, and possessions become sacred in our eyes because they are the basic elements of our individual stewardship.

We accept rather naturally the idea of a stewardship of time and

Here Is the Writer . . .

Walter Johnson came to the United States from Australia in 1930. He attended Graceland College and the University of Chicago, and was made a church appointee in 1938. After serving as pastor of the Boston, Massachusetts, congregation for two years, he was assigned to Kansas City Stake as bishop. Since April, 1946, he has served the church as a counselor in the Presiding Bishopric. In 1940 he married Bertha Garver, daughter of President John Garver. The Johnsons have two children, Lois Kay and Garver William.



Walter Johnson

practices of other organizations to which we belong.

For many years our church has been engaged in its stewardship program. A very important phase of this program to which the church has set its hand with vigor and some measure of success is the develop-

Horizons

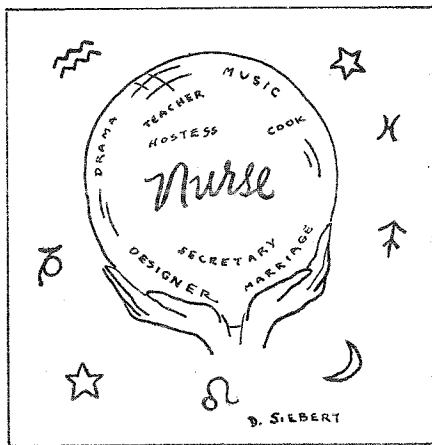
talent, but it is not always easy to carry the stewardship viewpoint over into the handling of our material possessions. All of us know how easy it is to wax eloquent when talking about stewardship in terms of some other person's surplus! The test comes, however, in our individual assumption of stewardship responsibilities over our own possessions. Something of the genius of the Latter Day Saint teaching concerning stewardship lies in the fact that it

does not advocate some easily-achieved Utopia, or some impractical plan of sharing the wealth at the expense of one class of people, but it places stewardship responsibility squarely on every person, regardless of age, wealth, or social position.

We believe further, that material things should be used for the spiritual uplift of men and nations. Through the centuries, the misuse of the wealth of the world has so

consistently brought war, suffering, and disaster on succeeding generations that many religionists and philosophers have declared that all material is essentially evil. The philosophy of stewardship says, in effect, that material things cannot be evil of themselves. When used aright, they are a source of blessing. To preach the message of stewardship, and to demonstrate its truth in the life of individuals, families,

(Continued on page 14.)



QUESTION:

During my wartime high school years, I was convinced that I wanted to be a nurse. Now that the war is over, I'm not so sure. I think I would like taking care of patients, and I know I couldn't choose a vocation of higher social value than nursing, but I expect more than that of the work I choose. I want to do something that will assure a good living and security for the "twilight" years, and offer opportunity for professional growth along the way. If nursing can promise me these things, I'll sign up for it; if not, I'll choose some other career, because I can't

The Trouble-Shooter

To Be Or Not To Be - - - A NURSE

afford to follow a dead-end street when it comes to a life's work. I'd like to have a clear, compact, over-all picture of the opportunities in nursing. Can someone help me?

ANSWER:

By Nelle Morgan, president of the Missouri State Nurses' Association and director of nurses for the Independence Sanitarium and Hospital.

In September, I attended the biennial convention of the American Nurses' Association held in Atlantic City. Approximately 5,000 nurses from all parts of the United States were there. Many held administrative positions and were the employers of nurses. They all voiced the same cry, "More Nurses!" Each day's mail brings to their desks, as it does to mine, an appeal for nurses. These requests come from hospitals, schools of nursing, industries, government institutions, and private homes. The present demand for nurses is great,

and with the current social trend toward better medical and nursing care for everyone, this demand will increase.

The American Nurses' Association is concerned with meeting this demand. It realizes that the profession must be made attractive to intelligent young women, and an effort is being made to increase salaries, shorten working hours, improve personnel relations, and promote legislation which will be advantageous to the profession. Scholarships are being established for nurses who want to do graduate work, because the demand for specialists and nurses qualified to fill administrative positions is also increasing.

In October, I had the opportunity to preside at the Missouri State Nurses' Association held in St. Joseph. There I found that the nurses in the state are eager to co-operate with the national organization in any activity which will result in good for the profession and the individual nurse. You can see that professional nursing organizations not only

stand behind the nurse herself, but go ahead and pave the way for her. That could hardly be labeled a vocational dead-end street.

A postcard, addressed to me at the Independence Sanitarium and Hospital, Independence, Missouri, will bring you a chart which has been prepared by the Nursing Information Bureau of the American Nurses' Association in co-operation with the National League of Nursing Education and the National Organization for Public Health Nursing. This chart will show you the various nursing positions, with minimum and maximum pay for each type of work. Our nursing school catalog will be sent to you also if you wish. A February class will be organized in our nursing school if as many as ten applicants are approved. Entrance requirements are listed in the catalog.

If all questions are not answered satisfactorily in these circulars, I will be glad to hear from you personally.

Compensations of Stewardship

(Continued from page 13.)

and communities is a major task of our church. It is a message of which the world stands in dire need.

We are forced to the conclusion that if stewardship is to be significant as a force in the world, it must concern itself with the right uses of possessions. It cannot be meaningful until, individually, we make Christ the Lord and Master of that vast area of life which is concerned with the getting and spending of money. There is spiritual significance in the attitudes which we have toward our material wealth. Our spending of money for any purpose is of importance in the total picture of our stewardship for Christ. Nor can we avoid our stewardship of the gospel which calls us to preach the message of Christ in all the world.

What, then, is the relationship of the financial statement to the stewardship program of the church? It is an expression of our individual stewardship of possessions. It should be the "outward sign of an inward grace." The amount of money in-

olved is less significant than our acknowledgment to God of our acceptance of trusteeship responsibility for these material blessings. It is a pledge that a designated portion of our wealth is to be devoted to the specific task of carrying on the work of his church. The primary purpose of the financial law is to develop character, and, when complied with in the spirit of stewardship, it is a potent factor in our spiritual and moral development.

Because the educational, administrative, and missionary work of the church is financed by the tithes and offerings of its members, the financial statement is of immediate practical value. It enables the individual to determine his annual increase and compute the tithing due. The future of the church is largely dependent on the manner in which its young people respond to this challenge. The yearly church budget must be expanded tremendously if we are to make any rapid progress, but such expansion must wait upon our fuller compliance with the financial law. When the financial law is honored, not only is the church enabled to finance its work throughout the world, but its beneficent effects are seen in the lives of the members. There are those who testify that material blessings have followed the keeping of the law. While this in itself would be an unworthy motive for keeping the law, the testimonies are too numerous to be treated lightly. It goes without questioning that many members, by keeping the law, have been blessed materially because of the abilities and skills developed in the management of individual and family finances.

The great values of the financial law, however, are always spiritual. It does something for the sense of dignity and worth of a member to know that his service goes beyond nominal attendance and participation in church activities. He cannot help but feel deep satisfaction in the thought that in his daily toil he shares in the work of God. Wherever the church functions in its pas-

toral, missionary, teaching, or healing ministry, the tithepayer is at work. He stands behind the missionary and makes it possible for him to devote his full time to the church. He has a stake in every missionary sermon that is preached throughout the world. The keeping of the law brings spiritual vigor in its wake. "Where your treasure is, there will your heart be also."

The filing of a financial statement should be, and can be, an event of spiritual significance in our lives. The payment of tithing is an investment of life itself in the work of God. Many complex problems of stewardship are before us, but they shall be solved as we learn to walk in the light which we now have. The financial law provides an opportunity for every young person to develop the attitudes and practice of stewardship, and to participate in a significant way in the work of the church.

Any book advertised in this issue may be ordered by using this handy order blank.

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Date....., 1946

Gentlemen: Please send me the following books which I have checked and indicated quantity.

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BULLETIN BOARD

Wants Copy of Presidency and Priesthood

Lester Bryant, 2413 13th Street, Bremerton, Washington, wants a copy of William Kelley's *Presidency and Priesthood*.

Request for Prayers

I am again asking prayers of the Saints for my daughter, Mrs. C. J. Tisdale, who is seriously ill and may have to undergo an operation. She is the mother of three small children. I have received many blessings through prayer, and believe my daughter will also. I wish to thank, in advance, all who pray for her.

MRS. EARL E. HAMMON.

Hill City, South Dakota

ENGAGEMENTS

Waugh-Cornell

Mr. and Mrs. Ray M. Cornell of St. Joseph, Missouri, announce the engagement of their daughter, Elizabeth, to Charles A. Waugh, son of Mr. and Mrs. Elbert Waugh of Rockport, Missouri. No date has been set for the wedding.

WEDDINGS

Gernhart-Forbes

Jacqueline Forbes, daughter of Mr. and Mrs. Thomas T. Forbes of Washington, D. C., and Jack C. Gernhart of Sioux City, Iowa, were married August 4 in Washington, D. C., Elder Ray Hurst officiating.

Booker-Caldwell

Sue Caldwell and Joseph Booker were married October 19 at the home of Pastor Thomas Wareham in Evansville, Indiana.

Richardson-Elliott

Stella Elliott, daughter of Mr. and Mrs. Edward Elliott, and Calvin F. Richardson, son of Mr. and Mrs. Vern Richardson of El Dorado Springs, Missouri, were married November 3 at the Coal Hill Reorganized Church. Elder Manley D. Winters performed the ceremony.

Leffler-Burlington

June Aleace Burlington, daughter of Mr. and Mrs. Wallace Burlington of Kansas City, Missouri, and Gustin Vale Leffler, son of Mr. and Mrs. George V. Leffler, of Stockport, Iowa, were married November 16 at Central Church in Kansas City. Bishop Walter Johnson read the double-ring ceremony. The couple will make their home in Stanton, Texas.

Kent-Adams

Margaret Adams became the bride of Edwin C. Kent on October 20 at a ceremony performed in the Mission House in Burbank, California, by Pastor R. C. Chambers.

Births

A son, William Kirkwood, was born to Mr. and Mrs. Douglas Clark of Burbank, California, on October 20.

Mr. and Mrs. Howard E. Vaughan, Jr., of Kansas City, Missouri, announce the birth of a daughter, Jill Irene, born November 6. Mrs. Vaughan is the former Frances Raw.

Our Departed Ones

WILLSIE.—Leo James, son of Charles and Alberta Willsie, was born February 2, 1898, at St. Thomas, Ontario, and was killed October 20, 1946, when his car was struck by a train at Strasburg, Missouri. He was married to Gladys Macauley on September 25, 1919; six children were born to this union. The family resided in Detroit, Michigan, for a number of years before moving to Missouri. Mr. Willsie was baptized a member of the Reorganized Church when a young man, and held the office of elder at the time of his death. He served as pastor of several branches throughout his life. He was employed as chief fire inspector for T.W.A. at the Fairfax airport in Kansas City, Kansas. During the First World War, he was a soldier in the British Army; he served two years as a member of the U. S. Coast Guard reserve during World War II.

He is survived by his wife, Gladys, of

Pleasant Hill, Missouri; four daughters: Mrs. Harry McCallum, Strasburg; Mrs. E. Wheeler, Detroit, Michigan; Mary Lee and Betty Lou Willsie, both of the home; two sons: Leo M., a student at Graceland College; and John, of the U. S. Navy, stationed at Milton, Florida; two sisters: Mrs. Reuben Gibson, Detroit, and Mrs. Beulah Proos, Sacramento, California; and two brothers: Otto, Saskatchewan, and Mario, Dallas, Texas.

ROBERTS.—Hattie May, daughter of Mr. and Mrs. O. N. Dutton, was born May 5, 1870, at Janesville, Wisconsin, and passed away November 8 at Rest Haven Home in Beloit, Wisconsin. She was baptized June, 1887, at Lake Geneva, Wisconsin, and remained a devoted member of the Reorganized Church throughout the remainder of her life. On March 31, 1908, she was married to Herbert Roberts, who preceded her in death in April, 1936. Their one daughter, Tula May, died in infancy.

She is survived by a sister, Mrs. Ava Woldemuth of Independence, Missouri; a brother, Jasper O. Dutton of Galva, Illinois; and an adopted daughter, Mrs. Minnie Ward of West Allis, Wisconsin. Services were held at the Renning Funeral Home in Janesville, Wisconsin, Elder Robert H. Brigham officiating. Interment was in the Oak Hill Cemetery in Janesville.

HENDRICKS.—Dolly Jean, daughter of Mr. and Mrs. Earl Hendricks, was born March 11, 1931, in Kent County, Michigan, and died October 12, 1946. She was crushed to death

while helping harvest potatoes. She lived with her parents on a farm in Kalkaska County, Michigan, and was a devoted member of the Reorganized Church. Although she was only fifteen, she had been selected teacher of the primary class in church school a short while before her death. She was a sophomore in high school, and was a favorite of all who knew her.

She is survived by her parents; two sisters: Shirley and Doronda; and two brothers: Ival and Carl of the home; her maternal grandmother, Mrs. Laura Whittemore, and her great-grandmother, both of Grand Rapids, Michigan. Services were held at the Berg Funeral Home in Kalkaska; Elders A. R. Ellis and Glenn Wiley officiating. Students of the entire school attended as a body. Interment was in the Evergreen Cemetery in Kalkaska.

FARLEY.—James A., was born May 2, 1868, at Pelton Fell, County of Durham, England, and died November 11, 1946, in Los Angeles, California. He came as a boy with his family to the United States. On July 11, 1892, he was married to Hannah Robinson at Lucas, Iowa; six children were born to this marriage. One son, Joseph, died in April of this year. Mr. Farley was baptized into the Reorganized Church in 1892, and was ordained to the priesthood in 1919. For many years he resided in Los Angeles and was an active member of the congregation there.

He leaves his wife; two sons: James W. of Orange, California; and Wallace M. of Independence, Missouri; three daughters: Mrs. Sarah Bender and Mrs. Bessie Williams of

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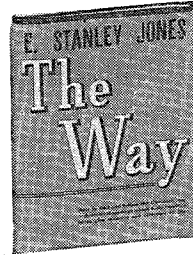
- | | | |
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| Peter and John Preach Jesus | Saul Meets His Master | Barnabas and Saul Preach in Cyprus |
| Ananias and Sapphira Prove False | Saul Finds the Tables Turned | Paul and Barnabas in Antioch of Pisidia |
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Los Angeles; and Mrs. Ethel Tarling of Escondido, California; a brother, William Farley of Durango, Colorado; twenty-three grandchildren, and seven great-grandchildren. Services were held at the Robinson Funeral Parlour, Apostle John Rushton and Elder L. J. Ostertag officiating. Interment was in the Rosehill Cemetery near Montebello.

WILLS.—Lewis George, was born June 12, 1889, in Toronto, Ontario, the son of George and Emily Hancock Wills. He died July 14, 1946, at Takoma Park, Maryland. On December 26, 1921, he was married to Edna Benedict at Crosswell, Michigan; one daughter, Dorothy Jay, was born to this union. Mr. Wills was baptized a member of the Reorganized Church in 1907, and served his church

as elder for over twenty years. During World War I he was with the A.E.F. in France.

He is survived by his wife and daughter; his mother; and two sisters, Mrs. C. F. Wakely of Detroit, Michigan, and Mrs. Roger Palmer of Moncton, New Brunswick. Funeral services were conducted by Elder Ray L. Hurst. Burial was in Arlington National Cemetery.

BEDFORD.—Eva Jasper, was born October 21, 1873, at Santa Ana, California, and died suddenly at home on November 13, 1946. On September 3, 1891, she was married to William A. Bedford; four sons were born to this union. She became a member of the Reorganized Church on July 29, 1894; she will be remembered for the work she did in the women's department during her life. Mrs. Bedford belonged to the American War Mother's organization, serving as president of the Loyal Chapter and a state officer. She was also a charter member and officer of the American Gold Star Mother's association. Her husband and two of her sons, Sidney and Roy, preceded her in death.

She is survived by two sons, William and Carl, and two grandchildren, of Los Angeles, California; a brother, Claude Jasper of Fallbrook, California; and four sisters: Mrs. Alma Knuckles of Pasadena, California; Mrs. Ada Pohlman, Mrs. Lulu Cokely, and Mrs. Marguerite Dye, all of Los Angeles. Funeral services were conducted by Apostle John W. Rushton and Elder G. E. Tickemyer. Interment was in the Inglewood cemetery.

WATKINS.—Edith Batten, daughter of Parley and Elizabeth Batten, was born May 4, 1889, and passed away at the home of her mother in Chariton, Iowa, on November 7, 1946. She was united in marriage to Lorenzo Watkins on July 4, 1908, at Chariton, Iowa; three children were born to this union. She had been a member of the Reorganized Church since July 2, 1899.

Left to mourn are her mother, Mrs. Eliza-

beth Batten; a daughter, Mrs. Claud Feite of Storm Lake, Iowa; two sons, Wayne and Delbert Watkins of Chariton; two sisters: Mrs. Harvey Maxwell of Knoxville, Iowa, and Mrs. Harry Ribbing of Oak Park, Illinois; two brothers: James Batten of Moline, Illinois, and Edmund Batten of Kansas City, Kansas; and four grandchildren. Funeral services were conducted by Bishop Lewis E. Landsberg of Lamoni, Iowa.

DAY.—Orpha Mabel Strand, was born February 25, 1889, in Indianapolis, Indiana, and died November 9, 1946, at Centerton, Indiana, where she had resided for the past fifteen years. She was a faithful member of the Reorganized Church for many years.

She is survived by her husband, Ira B. Day; six children: Maurice E., Lois Ellen Clark, Jesse L., Ira Milburn, Paul E., and Florence B.; her mother, Mrs. Etta Strand; three sisters: Mrs. Della Hall, Marie Foor- send, and Margaret Betge; three brothers: Donald, Everett, and Aaron Strand; and three grandchildren. Services were held at Harvey's Funeral Home in Mooresville, Evangelist Arthur Gage and Elder Charles Nolan officiating. Burial was at Greenwood, Indiana.

Evan Fry Needs a Book

If any *Herald* subscriber or reader has a copy of W. H. Kelley's *Presidency and Priesthood* which he would care to sell, I should be pleased to have him write me at the Auditorium, Independence, Missouri, stating condition of book and price desired. I have frequent need of the reference material contained therein in the preparation of radio sermons.

EVAN A. FRY.

(This space for Address Label.)

The Saints' Herald

Volume 93

December 14, 1946

Number 50

A Prayer

God, help me to be tolerant.

When men oppose my charted way,
Help me to hold my tongue, I pray,
—I may find they were right . . . someday.

Help me to be forgiving, too.

When I would let some grievance grow
Until it turns to hate, God, show
Me where I'm wrong. I want to know.

And please, God, help me to be fair.

When prejudice or jealousy
Would warp my thinking, make me see
How very fair you've been with me.

—Nomie

The Bases of Reasonable Faith

By Apostle Arthur A. Oakman

The Church and Home Together

By Dr. F. M. McDowell

Blue Pencil Notes

By Elbert A. Smith

The Saints Herald

OFFICIAL

Church Programs on Radio
KMBC

Volume 93

December 14, 1946

Number 50

EDITORS:

The First Presidency

Israel A. Smith

John F. Garver

F. Henry Edwards

ASSISTANTS:

Leonard J. Lea, Managing
Editor

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P. S.

*** APPRECIATION**

It was a very happy experience a few days ago to lift the phone and hear one of our contributors say to me, "Let me read you a letter I received today."

This letter was from another contributor, a very able writer. As able an author as he is, this was one of the finest, loveliest things he ever wrote. It was sincere, graciously written, strong, effective. As a result of it, those two men will always be a little closer to each other. Life will be that much richer for both of them. What a wonderful experience it was for me to be a witness of it!

These men are very different. Each can do something the other cannot do, and both recognize it. No competitive spirit exists between them. Each makes his own contribution and feels humble about it. I think that men grow in stature themselves when they appreciate each other.

Effective Monday, December 2, the Morning Devotional service on KMBC, 980 KC, will be heard at 6:30 a.m., instead of 6:45 a.m. each week-day morning, as heretofore.

The Sunday schedule of church radio programs is as follows:

- 7:45 a.m. Thoughts for the Day
- 11:00 a.m. Stone Church Choir; Sermon, Dan Sorden
- 5:00 p.m. Wayside Chapel
- 9:45 p.m. Studio Service; Sermon, Evan Fry

EVAN A. FRY,
Radio Director

Appointment of Bishop's Agent, Northeast Illinois District

Notice is hereby given of the appointment of Brother Clarence M. White, 469 Grand, Aurora, Illinois, as Bishop's Agent of the Northeast Illinois District, succeeding Brother A. O. Skinner. Solicitors are hereby notified to send their reports for the month of November and each succeeding month thereafter to Brother White at the above address.

We take this opportunity of expressing our appreciation to Brother Skinner for the devoted service he has given in this office. He will continue to serve as Bishop's Agent for the Chicago District.

We have also appreciated the support given by the Saints to Brother Skinner during the period of his service and take this opportunity of commending Brother White to the Saints for their favorable consideration and support.

THE PRESIDING BISHOPRIC,
By W. N. JOHNSON.

Approved
THE FIRST PRESIDENCY,
By J. F. GARVER.

*** PEOPLE**

A man is a creature who can cook for himself if he must, but he will live longer if you don't let him do it. . . . Women are often very efficient workers and wage-earners, but they rarely really like it. . . . People could get along in peace and harmony, but they seem to prefer the occasional excitement of trouble. . . . Those who start trouble often find that it goes farther than they intended it to. . . . People are willing to wear anything, if only it is a little better than what the neighbors have. . . . Millions of generalizations like these are written about people, and you can find exceptions to all of them.

The Saints' Herald is the official publication of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at the Auditorium, Independence, Missouri, and is issued through the offices of Herald Publishing House, 103 South Osage Street, Independence, Missouri.

Entered as second-class matter at the post office at Independence, Missouri, under Act of March 3, 1879. Issued weekly at Independence, Missouri. Price \$2.25 per year and \$1.15 for six months in advance in the U. S. A., its territories and possessions; Canada \$2.50 per year and \$1.30 for six months; other countries, \$3.25 per year. Notice of a change of address must be given three weeks ahead of the date that it is to become effective. Accepted for mailing at the special rate of postage provided for in section 1103, Act of October 3, 1917, authorized July 21, 1921. Printed in the United States of America.

All checks for subscriptions to church papers, or for books and other materials sold at the Church Bookstore, should be made payable to Herald Publishing House, Independence, Missouri.

Suggestions to writers: Typewritten scripts, double-spaced, are preferred. Keep carbon copies to protect against loss. All articles and letters should be signed by writers. Please avoid use of post cards. News letters should be signed, approved by pastors, and should concern only church activities and workers. We find it necessary to edit most articles, and to condense news. No charge is made for one printing of the usual announcements of church meetings, births, marriages, and deaths; no memorial verse is used. Bulletin Board notices should be in our office at least ten days before date of publication. We cannot accept commercial or personal advertising. Articles for publication are gladly received, but there is no provision to pay for them. Those that relate to church work, doctrine, general cultural and educational subjects, personal development, etc., will be considered on basis of contents and literary merit. Writers should feel free to make independent presentations of their views, but should avoid criticism of the work of other writers appearing in these columns.

Letters: All letters and money for subscriptions and books should be addressed to Herald Publishing House, 103 South Osage, Independence, Missouri. Articles and letters for publication should be sent to the same address, and marked "The Editors." Letters for all general church offices should be sent to The Auditorium, Independence, Missouri.

Checks or Money Orders for contributions made to the General Church should be issued in the name of the Solicitor, Bishop's Agent, or Bishop in the district or stake in which the contributor lives.

If circumstances or conditions are such that it is more convenient to send contribution direct, Money Orders or checks should be issued in favor of The Presiding Bishopric, and mailed to The Presiding Bishopric, The Auditorium, Independence, Missouri.

This includes contributions for tithing, surplus, offering, oblation, Christmas offering, Auditorium, College Day, and The Independence Sanitarium and Hospital.

Demise of June Whiting Lea

We have stopped our presses in order that we may notify most of our readers of the death of Sister Lea, the wife of Brother Leonard Lea, our Managing Editor. She was stricken but a few days ago and was taken at once to the Independence Sanitarium where every assistance by way of medical aid and careful nursing were provided, as well as ministrations of the elders. The end came suddenly and quite unexpectedly, a severe shock to her devoted husband, her mother, sister, other relatives, church officials, and her many thousands of friends. Thus

a talented companion and friend to the cause is called to her rest, and her untimely passing will be mourned throughout the church. A more complete account of her life and work will appear in a later issue of the *Herald*.

Funeral services were held at the Walnut Park Church at two thirty in the afternoon of Tuesday, December 10th.

ISRAEL A. SMITH,
JOHN F. GARVER,
F. HENRY EDWARDS,
Editors in Chief.

people have had worse troubles, and were powerless to seek a remedy. When we complain, let us remember this.

Warnings

There have been warnings enough of troubled times to come. We have long considered the general warnings of the Scriptures, ancient and modern, and in the word of revelation. More than fourteen years ago, when the general public anticipated no such industrial disorder and international concern as we have now, President Frederick M. Smith addressed the General Conference in terms of events that are finding their fulfillment now. The Presiding Bishopric issued advice to the members of the church, which many have sought to follow, and which more should heed. We have had the series of articles by Bishop J. A. Koehler, pointing out the weaknesses of the present economic structure and the inevitable difficulties that would come; a part of them are here. Very recently we have had the two articles by John Blackmore, who has significantly pointed out the fact that events of current history contain prophecies within themselves, if we can understand them; and this should stimulate an interest in such studies, which may help to prepare us for other circumstances yet to come.

Refuge

The nation's most eminent "escapist" seems to be the statistician, Roger W. Babson, who has lately chosen a site in Kansas for a new school in which he hopes to be safe from atomic bombs in future wars. Years ago he had selected Arkansas as a proposed retreat; what caused him to change to Kansas he has not announced, so far as we know.

A great many of our people are moving inland from the coasts to

(Continued on page 10.)

The Time of Troubles

The Russians

There is a certain period in Russian history that their writers call, quite frankly and without apology, "The Time of Troubles." It was at the beginning of the seventeenth century. Rival persons and factions contended for power, there was no leader who had the authority and ability to do what needed to be done, the peasants suffered terribly, there were disorders and insurrections, and the life of the country was disrupted. Russians do not mean that they had no troubles at other times, for everything has happened to them that could happen to any nation except that nobody has ever been able to exterminate them. They mean that this was a time that distinguished itself for trouble.

Our Time of Troubles

Will future people look back to this time in America and in the world and call it "The Time of Troubles"? Or, if our multitudes of journalistic scryers could actually see the future in the crystal ball they love so well, would they see even worse troubles to come?

Certainly this could be called a

time of troubles, even for prosperous America. It is true that most of our troubles are of our own making, speaking of the nation collectively and not of individual cases. In the midst of abundant natural resources, we have shortages of supplies. With great numbers of skilled laborers, we have enforced unemployment. People are cold here in the United States, and if the present situation continues, some will be hungry. One of the worst features is that our supply of goods to the suffering people of Europe is halted; and where there were many starving and cold before, there will be more now.

While striving to do something about our trouble, we should not pity ourselves too much. We have never witnessed, we have never felt, the want and trouble that have afflicted other peoples in our own time. And when we search the pages of history, we can easily realize that, even in our present difficulties, we are among the most fortunate people of all recorded times. Our troubles are not nearly so bad as they could be, and we at least have the chance to do something about them if we will. So many other

Editorial

Blue Pencil Notes

What Happened to the Rainbow?

At the close of the war, many Americans saw a rainbow of hope that orderly production, with peace and plenty, might be realized. What has happened to that rainbow on our economic and social horizons? Too many individuals and strongly organized minority groups have about obliterated it in their mad scramble to grab for themselves the pot of gold at the foot of the rainbow, without much regard for their country and the rest of the people in their country. The rainbow does not rest on a pot of gold but on certain sterling moral qualities of our citizenship that are not enough appreciated.

At this writing the apparently badly timed and ill-advised strike of the coal miners threatens disaster to the whole country and to the people of the country, including all the workers, and may jeopardize the cause of organized labor. And labor does have a just cause. Not a spoonful of food or a shred of clothing can be produced, or a brick be laid or a wheel turned without labor.

SECURITY WITHOUT RESPONSIBILITY?

We have heard a great deal of late years about social security; security in old age or sickness or unemployment, assured by pensions, insurance, investments, and so on. Security is greatly to be desired—to alleviate misery, fear, and want. But there is something in human nature that too often craves security without responsibility and effort.

A highly placed government official not long ago said that for some years he had seldom gone through any one of many government offices in Washington without observing that too many of the employees were

idling or absent. Here was a class of white-collar workers, mostly unorganized, content to feel secure as government employees without any adequate sense of responsibility to work for their government. Some of them trusted to political "pull" to protect them.

A young man of my acquaintance, employed in a large aviation concern in the middle West, recently complained that it hurt him to observe the number of his fellow workers who really are not workers. They put in time and shirk while others work. They are alert only on payday. The company for which they work fears to discharge them, lest another strike be precipitated; and they feel secure in their union membership but feel no sense of social responsibility or even responsibility to their fellow workers. They throw an added burden of work on their fellows, discredit the cause of organized labor, penalize the company, increase the cost of production and so levy tribute on the public. Reports of such conditions in many industries and localities indicate that this economic loss is no small matter. It is one thing that has dimmed the rainbow of hope.

Continuing with the liability items on our national balance sheet: some business and industrial concerns have been obsessed with a passion for quick and big profits—regardless. Men and women who have large fortunes, inherited, or easily acquired, have felt security in their wealth and have felt little or no responsibility to spend themselves and their fortunes wisely and constructively; they have lived riotously and flaunted their extravagances in the face of God and mankind at a time when much of the world is engulfed in a sad era of cold and star-

vation, rags and hopeless poverty.

Perhaps even below these "respectable" wantons and playboys there are the gamblers, gangsters, thieves, murderers, a great army of criminals more dangerous to our peace and security than any army of invasion that has threatened us of late years.

THE OTHER SIDE OF THE BALANCE SHEET

On the other side of the national balance sheet, among our most vital assets, we have millions of men and women of a different class who do not make the headlines as often or as prominently as do the grafters and the gangsters. Men and women of the industries, the business world, government services, the professions, of various classes and ages, who have worked hard and long to keep their country running and secure while men and women of the armed forces were making the greater sacrifices required by war.

These people are loyal, temperate, industrious, frugal, honest. They are willing to work hard and economize, to build and create. They have a sense of responsibility to society that goes along with their own craving for security.

It will be well with the nation if there are enough of these sane, dependable people to solve our problems and hold in check the irresponsible individuals and groups that would tear democracy apart. Mob insanity and anarchy unchecked may bring any nation into the strait jacket of Fascism or Communism. The Book of Mormon warning that we shall remain free only if we are righteous is still pertinent and portentous. The best safeguard of social security is a sense of social responsibility which is gathered up and sanctified under the ideal of stewardships.

ELBERT A. SMITH

The secret of success is making hay with the grass that grows under other people's feet.—*Cilco News*, New York.

The Bases of

REASONABLE FAITH

By *Apostle Arthur A. Oakman*

INTRODUCTION

The writer is not a theologian, nor is he the son of a theologian. He does not claim any special gifts which might qualify him to be designated as a theologian. But he has a fairly good idea of what he believes and why he believes it. So far as the constitution of his mind has enabled him to analyze his experience, and assimilate the experiences of a few other people, he has come to the settled conviction that there is a God, a supreme intelligent Spirit, who is also a Person, who is immanent and also transcendent, working in and through his creation, but existing prior to and apart from it in his own self; and that there is purpose in what he has done and is doing about the creation. He believes also that God came into human life in the form of his Son Jesus Christ, who was prepared aforetime, and was the only-begotten of God, miraculously conceived in the body of Mary, was dead and buried, and, as the creed says, "rose the third day from the dead." In fact, the writer could recite the Apostles' Creed (which you will please note was used many, many years before the apostasy by our former-day brethren, and so should not be discarded by us now), with full purpose of heart. Being thus under conviction, and feeling that such conviction should answer to intelligent scrutiny, he has endeavored through the years to find reasons for his faith. So far as he has endeavored, in his limited way, he has yet to find his faith successfully assailed by the sophistry of men, or weakened by the advance of knowledge consequent upon the extended dominion achieved by men over the physical universe. The writer is not without prejudices. But not all prejudice is bad or undesirable, and so far as possible these prejudices have been subjected to the best scrutiny of which he is capable.

"This fellow is ambitious," you will say. Yes, he is. He has always cherished a desire to minister on as high a plane as he is capable of doing. He would find reasons for the hope within him, and share those reasons so far and so widely as he can. Perhaps in another thirty years, he will be able to find bigger and better reasons for believing as he does, and he is ambitious to do just this. Perhaps then, too, he will be able to write without giving so much offense.

Bishop Livingston has, in public address and in private conversation, often vigorously affirmed that our Zionite enterprise is doomed unless it stems from a sound theology. If the writer apprehends him aright, the Bishop would not have the kind of theology which is bookish, and which echoes the reasons other men and women have, and which rattles around in the mind without ever affecting the conduct of mankind. He would affirm, surely, that whatever beliefs the church has must grow out of experience with God, and be constantly refined therein. We need experience with God. But we need also, cogently and intelligently, to penetrate our experience with the light and power of reason, and use our reasons in our work as a means of bringing others to the divine throne. The writer believes that the church finds itself in a situation which requires

The first of four studies in the field of Christian apologetics, under the general title, "An Approach to a Reasonable Faith."

such cogent and intelligent statement. Unless the past can be crystallized and transmitted to the future, no progress whatever is possible. These four studies look in that direction. They are not in any sense final. They are suggestive of the lines along which progress appears to be possible.

Our gospel is a gospel of a sound mind. There is more reason for believing it than for disbelieving it. Let those reasons, then, appear in this day of enlightenment. Let them multiply themselves through the efforts of good men in the church everywhere, so that the sum total of our spiritual attitude may be made articulate.

The world needs a new revelation of Christ like that which came to Joseph Smith the Martyr, and which came anciently to Paul and John and the others, to convince men that the Saviour was before all time, that he is coming again, and that he is indeed their Saviour here and their Judge hereafter. If a sound mind can aid us (as the writer believes) in gaining this vision, then pray God for strength to endure those disciplines which bring such understanding.

I. OPENMINDEDNESS

MANY OF OUR beliefs and convictions about life and religion have grown upon us. We have not thought much about them, and very often there is no order in the way they grew, nor do they have any mutual relationship. Most of them have been imbibed or soaked up as we have passed through the changing scenes of life.

Recognition of this fact should not throw us into confusion or make us discouraged. It should stimulate a careful analysis of our cherished convictions, and a determination to examine them in the light of what we know to be true, being ready as we do this to accommodate ourselves to the truth from whatsoever source it may come.

There is a disposition in our age to substitute one attractive idea for another. When we think of the various fashions of thought which

have swept over us from time to time, captivating and enthralling for a brief period, and then passing into oblivion, there is quite a legitimate cause for concern as to our mental stability. Mental indecision is never openmindedness. Some great thinkers have even affirmed that the search for the truth was to be preferred to the finding of it—that "anticipation" was better than "realization." But it is the truth that will save us, and unless the search ends in the acquisition of it, it profits but little. Those who prefer looking for the truth to finding it, have a deep-seated disease of the mind.

We must divest ourselves from any passion or attitude bred of disappointment or antagonism. It is quite easy to acknowledge this must be done, but it is far more difficult to do it. It is easy to become "offended" at the church when one finds a minister in a prominent position who has a narrow outlook, or who is obscurantist in temper, or who is proud and appears to condone misconduct for a consideration, or who might "play politics." Some ridicule the church because of its supposed paucity of intellectual honesty or its narrow culture, and wish to take reprisals and attempt to do so, using their wit to destroy the faith of others less clever than they are. This attitude is not new. Bishop Butler (1692-1752) speaks of the attitude of people of fashion in his day toward the church, thus:

It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject for enquiry; but that it is, now at length, discovered to be fictitious. And accordingly they treat it as if, in the the present age, this were an agreed point among all persons of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world.

Some are resentful of the moral restraints which the church seeks to impose, and against which they struggle within themselves. Calm and reasonable judgment cannot be expected from those who attempt to justify themselves in wrongdoing, for they will distort the truth to salve conscience, and the inevitable result is that they create a God in their own image. They substitute argument for morality.

Openmindedness is a fruitage of honest worship. It grasps firmly with one hand that which experience has confirmed as true, veracious, and "worthy of all acceptation," while, with the other, it reaches upward for new hold on richer manifestations of the divine nature. It is a state of suspended security. It seeks ever to build "more stately mansions" for the soul. He who would know the truth cannot revel in self-pity, or resentful prejudice. Paul enunciated the great principle of openmindedness in matters of religion when he said, "He that cometh to God, must first believe that he is, and that he is a rewarder of them that diligently seek him." Openmindedness is not empty-headedness. It is simply to be alert to the truth—as one holds fast to that which he knows and assuredly believes. It is an indispensable condition of sanity in things spiritual.

II. NECESSITY OF DECISION

There are a vast number of questions upon which it is impossible to make a decision. Theology and philosophy abound with such ques-

tions. They are material for specialists, and the most one of average intelligence can do is to read after the experts as far as he can and form his opinions as best he may. But in matters of morality we ought to have a clear faith, which rests on sane propositions about God, man, and human destiny. It is idle to assert as some do that "It doesn't matter what you believe, so long as you do unto others and practice the golden rule." When one feels called upon, as he very well may often be, to pursue a course of conduct which runs counter to the popular opinion around him, and is therefore difficult to do, he must be sustained in such endeavor by a sound theology. Moral standards that are not sustained by a clear faith about God, about man, and destiny, tend always to decline. And while there may be questions of philosophy or general knowledge about which we are not competent to form opinions, in matters of moral conduct the stern necessity of reaching reasonable decisions devolves constantly upon us.

There are, of course, the pragmatists who insist that high standards of morality are absolutely essential because they are the only workable basis on which society can exist. But the last fifty years have shown a gradual lowering of moral standards, due not to the fact that they have been found unworkable, but because the theological bases on which they rested have been dealt such devastating blows by the advance in general knowledge and the churches have been unable to reinterpret their theology. Darwin, Marx, Renan, and others have done much to destroy in the popular mind the ideas of sin and the fall of man which justified a strict moral code. After all, if sin is merely the relic of man's rise, and his further rise is inevitable, what use is there in undergoing the difficult process of restraint of natural impulse? The pragmatists fall down at this point; for what man conceives as his moral duty depends precisely upon his

convictions about God and the moral order of the universe.

In making decisions in such matters, we must recognize that occasionally we may have to hold in toleration apparently conflicting views. Sometimes evidence which might enable us to compose such conflicting views is lacking, or perhaps we may need the counsel of time and experience in order to arrive at mental peace. Some questions we may outgrow. Others may require the judgment of specialists. But while such questions of philosophy or metaphysics remain unanswered so far as the plain man is concerned, in matters of moral and religious conduct he must have assurance which is constantly reinforced as he inquires about the moral nature of God and the fitness of things. There doubtless are many instances where people profess atheism or agnosticism whose lives bear no relation to their profession, and who act in life's crises as devout believers would. Here we must distinguish between a *conventional profession* and a *practical creed*. And, as we do, we see how manifestly foolish it is to assert that it doesn't matter what you believe. For a man's real creed, what he really believes about the unseen foundations of life, whether the basal assumptions upon which he acts are apparent to his intellect or not, determines the character of the man. Who can doubt that in the long reaches of history, the Jewish, Christian, Mohammedan, Buddhist, and Brahmin faiths have resulted in different types of civilizations? And what is true of groups and epochs, is true of the individual and his brief "three score and ten." Take pains then, to distinguish between a real and a conventional creed, and you will discern a man's life is based on his real creed. *It is a real creed we must seek. It is about this real creed we must decide.* We may entertain wrong decisions, and if we do, let us trust that, as we cultivate openmindedness, experience and growing knowledge will correct our

mistakes. It is well to remember that life goes forward, and decisions, practical judgments, have continuously to be made. It is not permitted that any of us escape.

III. MANIFOLD GROUNDS OF CERTAINTY—ART, MYSTICISM AND REALITY

The soul has other windows than thought or reason through which man may view the universe and experience reality. Consider the great artists. Consider Beethoven:

William de Morgan describes in a wonderful passage the effect of a sonata of Beethoven on a man without special musical gifts or knowledge in an hour of desolation and despair. It reasoned with him, after its manner. It conveyed to him reassurance which nothing else could convey. "I have ever since regarded the latter [Beethoven] as not so much a Composer as a Revelation. How often have I said to myself after some perfectly convincing phrase of Beethoven, Of course, if that is so, there can be no occasion to worry. It could not be translated, of course, into vulgar grammar or syntax; but it left no doubt on the point, for all that." Those who have any appreciation of music, however deficient in musical science, must feel after long listening to Beethoven what this means. He conveys to us a temper of mind, almost a philosophy—though not such as can be made directly articulate in intellectual propositions. It is by feeling or intuition that this supreme artist gains his profound vision of experience and of God. But it seems to me quite impossible to deny that it is insight into reality, the sort of insight which at bottom involves a philosophy of rational meaning or purpose in the universe. "The rest may reason and welcome: 'tis we musicians know."—Gore.

Of his own music, Beethoven is reported to have said:

I must despise the world which does not know that music is a higher revelation than all wisdom and philosophy, the wine which inspires one to new generative processes. . . . Well I know that God is nearer to me than to other artists; I associate with him without fear: I have always recognized and understood him—and have no fear for my music—it can meet no evil fate. Those who understand it must be freed by it from all the miseries which others drag about with themselves.

Beethoven does not communicate to us his mind-content or his life history. He communicates to us the spiritual states based upon them so that, as Sullivan says, "we may share with him that unearthly state where the struggle ends and the pain dissolves away." We need know but very little of the struggle, and we do not have to experience his pain. Yet we can share the fruits of his victory over them. His universe is richer, better, and in some ways far more terrible than ours. But as we listen to his music, we feel kinship because his attitudes are prophecies of our own peace and triumph. Greater consciousness he undoubtedly had of certain aspects of our life which we but dimly perceive, and this greater understanding blesses us as we are joined to him through his art.

Art communicates to us states of consciousness and attitudes consequent upon the perceptions of the artist, and the greatest art is that which has the power to make us feel that these attitudes are valid and are part of the warp and woof of life itself. We need not dismiss these feelings or states of consciousness nor need we belittle the processes by which they are conveyed to us. They are real. Experience is reality as felt.

The Abolition of Man is the arresting title of a little tract written and published in England recently by C. S. Lewis of "Screwtape" fame. The tract was occasioned by the following passage which appeared in a textbook on English:

When the man said "That is sublime," he appeared to be making a remark about the waterfall. . . . Actually . . . he was not making a remark about the waterfall, but a remark about his own feelings. What he was saying was really "I have feelings associated in my mind with the word 'sublime,' or shortly, "I have sublime feelings." This confusion is continually present in language as we use it: We appear to be saying something very important about something; and actually we are only saying something about our own feelings.

Mr. Lewis rightfully rejects the

implications here, namely, that beauty is only a figment of human imagination and that actual reality has no intrinsic, spiritual values. Science gives us knowledge of structure, but not of substance, or the spiritual world of values. There is no doubt but what excessive pre-occupation with intellectual pursuits tends to one-sided development, and we must guard against it by recognizing that *structure is the vehicle of value* and that exclusive preoccupation with structure tends to that intellectualism which as von Hugel says, "seems habitually, instinctively to labor at depersonalizing all it touches."

What is true of the artist and of the sense of beauty generally, namely that they have access to reality and can tell us the truth about the universe as well as the scientist and the scientific attitude, is true also of the poet, the prophet, and the mystic. These men experience reality as well. We must, of course, guard against delusive imagination and false "hunches" of good men, and in stating this we are trying to accommodate the intellectuals who inherently mistrust mysticism. Many gross errors have arisen and, in the name of religion, have been fostered and taught, simply because someone "felt" strongly about something that was not true. In our church, for example, we occasionally run into "false prophecy and spiritual gifts." Against them we must carefully guard ourselves, and do so by certain basic criteria, two of which are here presented: (1) Spiritual insight of poet or mystic should, if valid, commend itself over a long period of time to a wide range of humanity and show itself capable of conveying new power to mankind. Judged by this standard, the prophets of Israel, the poets, and musicians of quality may be accepted, and their work commended as conveying truth. (2) The intuitions of mystics should be accepted only when, as they are restated in propositions upon which reason may be

founded, they are seen to be not out of harmony with all that, by other faculties, men have discovered about the universe.

We should not be hasty, however, even in our judgment in these matters. Sir William Bragg said:

We are obliged to use each theory as occasion demands and wait for further knowledge as to how it may be possible that both should be true at the same time. Toleration of opinion is a recognized virtue. The curiosity of the present situation is that opposite opinions have to be held or used by the same individual in the faith that someday the combined truth may be made plain.

His attitude is necessary even in the limited field of science. How much more will such suspension of judgment be required when we address ourselves to the whole range of human insight and knowledge?

We should not, of course, remain forever in suspense. But we must recognize that "if we want to reach the whole truth, so far as we can, concerning the world we live in, we must trust the whole of our faculties—nor our powers of abstract reasoning only, or only our powers of scientific discovery higher or lower, but also the more emotional and active powers of our nature—its capacities for intuition and feeling and willing."—Gore.

Man lives first, and thinks afterwards. Not only as an infant does he breathe and take nourishment and grow, long before the dawn of conscious reason; but his reason, even when developed, can only act upon experience, that is upon something which has already been lived through. He makes history by his action, before he can reflect upon it and write it. He takes notice of the facts of nature before he can compare and criticize and shape them into science; while history and science in their turn supply material for further thinking, and are examined and sifted and generalized and gathered up into philosophy. And though, of course, reason has an eye to the future, and works with the view of preparing for fresh developments of life, its foresight must spring from insight; it can only predict what is to come by discovering the law of the phenomena, the formula of

the curve, the lie of the strata in the past. It follows from this that thought is always in arrear of life; for life is in perpetual progress, and, while we are reflecting on what happened yesterday, some further thing is happening to-day. "When philosophy," says Hegel, with a touch of sadness—"when philosophy paints its grey in grey, some one shape of life has meanwhile grown old: and grey in grey, though it brings it into knowledge, cannot make it young again. The owl of Minerva does not start upon its flight until the evening twilight has begun to fall." Consequently no system of philosophy, no intellectual explanation of things, can ever become adequate or final. Reason is incessantly at work, to render more and more explicit the implicit principles, or principles which are implied in life; but there is always an unexplained residuum, an unfathomed abyss in the background, from which new and unforeseen developments may at any moment, and do from time to time, arise.—J. R. Illingworth.

Thus we must recognize that Christian theory arose, like all other human thought in meditation upon the facts of experience. Those facts are the life, death, resurrection, and teaching of Jesus Christ.

So, also, any thought we may develop must have some ground in our own experience. We may, vicariously, identify ourselves with the experience of others, and sympathetic imagination should play a large part in our system. Thus we may carry forward the spiritual gains of those who have preceded us. But no man can be a true theologian if he is a wicked man. "Light and truth forsaketh that evil one." It is in the very nature of truth that it is conveyed to us only as we do rightly. All we ever really have, is what we do. "Truth is not a theory, or philosophy might find it. Truth is not a formula—or science might discover it." Truth is a life, which only life can know. Truth is a spirit that is apprehended as it appeals to our whole nature, goes to the very center of our being, and as we respond to what it demands of us.

I know that God must be
By all that he demands of me.

IV. THEOLOGY AND RELIGIOUS EXPERIENCE

Theology, in its comprehensive sense is that science which treats of the attributes and character of the Deity, and of his relation to nature and to man. It is concerned in a philosophical way with any explanation of the universe which deals in terms of the supreme mind or spirit.

It includes a study of epistemology, that is, a study of the grounds and limits of knowledge and valid inference in such matters.

It must address itself to a study of religions comparatively.

It deals specifically with the psychology of religious experience.

Christian theology, with which we are more directly concerned, deals specifically with the contents and with the implications of the revelation given in Jesus Christ: a study of Christian literature; a knowledge of church history together with the creeds, sacraments, ministries, and institutions of the church.

It is held by many, among whom are a large number of eminent theologians, that religious experience is unique; and that it contains information other than that to be obtained by the natural senses; that man possesses a unique faculty which enables him to arrive at knowledge about the universe and about ultimate reality unattainable in any other way. The natural sciences are based upon observation, classification, and generalization of phenomena in the outer world which comes to man through the gateway of the physical senses. Many theologians claim, however, that other information as legitimate as the scientific, may be derived from the universe from unique emotional states and dispositions of the human spirit; and that this unique information contains propositions for the intellect and supplies philosophy with data which cannot be apprehended alone by the five senses.

According to the first view, that

is, that the only valid knowledge comes through the senses, the only true inferences about God and immortality and therefore the only valid theology is to be derived from and mediated through a study of the natural world and through history and the ideas which have possessed mankind. It will be seen, then, that the prejudices which rule the investigator will interpret his information. If, for example, his belief in the reign of law is such as to prevent his believing in miracles, he will read the New Testament, as many have done, with an entirely different bent than one not so prejudiced.

According to the latter view, extra-sensory experience may, at any time, break through the physical senses and present unique information about reality which will radically alter the interpretation of life and of mind.

We must, therefore, hold fast to the doctrine of the manifold grounds of certainty, and trust all our faculties as has previously been pointed out. Based upon Christian experience the injunction has come to us, "Come, let us reason together." Let us then, reason with our whole man, seeking knowledge by study, also by faith.

V. THE DEFINITION OF TERMS

"If you wish to converse with me," said Voltaire to a friend, "you must define your terms." Wise counsel from a wise man. When one undertakes to study in any branch of knowledge, he has to learn to talk a new language. Not only do new words have to be mastered, words peculiar to the particular aspect of science or philosophy he wishes to place under review, but very often he finds old words infused with new meanings, and these new meanings have also to be understood. Every field of study and investigation has its own special terminology. And theology is no exception. It has a language all its own, a language born of experience with religious truth and spiritual

reality. We must learn this language and define our terms, as Voltaire said of philosophy, if we wish to converse together.

In this first study, we have prepared a glossary of terms with their meanings briefly (very briefly) indicated. Fuller exposition of these may appear in the body of the text as the words are used to express the point of view to which they relate. But they should be met and recognized now, and then their character will be appreciated more fully later.

Man has no celestial language. He has had far too little celestial experience from which a celestial language could stem. Some things "are not lawful to be uttered" because the attempt to communicate them would render them liable to misinterpretation; and their beauty would be sullied by very fact of attempting to convey them in a language which itself is soiled by sin. But the things of the Spirit can be understood by the Spirit; and if the Spirit be present in our study, then our sordid vehicle of expression may be cleansed and to some extent redeemed.

GLOSSARY OF TERMS

THEOLOGY:

The study of the Gods.—W. Durant.

The science of God or of religion. The science which treats of the existence, character, and attributes of God, and of his laws and government. Divinity. The knowledge derivable from the Scriptures, the systematic exhibition of revealed truth, the science of Christian faith and life.

"Many speak of theology as a science of religion (instead of the science of God) because they disbelieve there is any knowledge of God to be attained."—Prof. R. Flint, *Encyclopedia Britannica*.

ATHEISM:

Disbelief in, or the denial of the existence of God or of a supreme intelligent Being.

An atheist was formerly denied the right to a seat in the House of Commons in England, and could not qualify as a witness.

THEISM:

Belief in the existence of a God or gods, as:

- a. Belief that there is but one God—monotheism.
- b. Belief in superhuman powers or spiritual agencies in one or many gods.
- c. More exactly, belief in the existence of one God, transcending the universe in his personality, yet immanent in it in his knowledge and action.

In all sense "Theism" is opposed to "Atheism."

AGNOSTICISM:

- A. "I invented the title of 'Agnostic,' it came into my head as suggestively antithetic to the 'gnostic' of church history who professed to know so very much."—Thomas Huxley.

The doctrine of agnosticism is that "neither the nature nor the existence of God, nor the ultimate character of the universe is knowable," was also formulated by Huxley to distinguish his position from Atheism which positively rejects God's existence.

Atheism says, "There is no God."

Agnosticism says, "There may be a God, but he is not knowable."

- B. Any doctrine which may affirm God's existence but denies to a greater or less extent the knowableness of his nature.

1. Mansel said, "Man is compelled to a belief in God's infinite being, though he is unable to comprehend it."

2. Spencer affirmed the existence of a great Unknowable.

POLYTHEISM:

The doctrine of, or belief in, a plurality of gods.

DUALISM:

The doctrine that the universe is under the domination of two opposing principles, one good and the other evil. Zoroastrianism is the typical dualism.

The view of men as constituted of two original and independent elements, i. e., matter and spirit.

In philosophy it is used to express any theory which considers the ultimate nature of the universe to be twofold and constituted by two mutual irreducible elements, such as thought and matter.

EMPIRICISM, EMPIRICAL:

Pertaining to or founded upon experiment and experience, depending upon the observation of phenomena. Depending on observation and experiment alone without any regard to theory.

(i. e., medicine by practice alone—trial and error—without any reference to science or theory. A "quack" is an empiricist.)

"In philosophical language the term 'empirical' means simply what belongs to experiment or observation."—Sir W. Hamilton.

METAPHYSICS:

"Beyond Physics," i. e., having to do with the nature of being—the supersensible or that which is beyond the five senses. The primary meaning is derived from Aristotle's discussions on the nature of being or God, on the cause and genesis. Bacon defined it as the quest or study of formal or final causes, contrasting it with natural science.

"Metaphysics is that fertile field of delusion propagated by language."—John Stuart Mill.

"The science conversant about all such inferences of unknown being from its known manifestations is metaphysics."—Sir W. Hamilton.

EVOLUTION:

A thing or series of things evolved—as the flower is the evolution of the bud. An unfolding.

In biology, however, the field in which the term is used in relation to theology, it refers to race and species as well as to individual. It means in its broadest sense the process by which the higher forms of life came from the lower—the complex from

the simple. Many types of animals and plants have had their origin in pre-existent types. Paleontology (study of fossil remains) has lent color to the theory.

The theory of evolution presupposes the descent of man from some pre-existent type; but the popular idea that man, at some time in the remote past came from some existent form of anthropoid ape is completely erroneous.

NATURAL SELECTION:

The natural process tending to cause the survival of the fittest. (i. e., survival of those forms of animals and plants best adjusted to conditions under which they live.) It tends to the extinction of poorly adapted forms. Process is dependent upon the variability in individual characters. If the individual possesses peculiarities which are advantageous, the chances for long and healthy life for that individual, and hence for the reproduction of advantageous peculiarities through heredity, are greater than if the peculiarity is a disadvantageous one. In succeeding generations the modification may proceed further, gradually resulting in great changes in structure—and if the environment gradually changes, races of organisms adapted to new conditions may result.

Darwin considered natural selection the most important factor in organic evolution.

Later biologists do not attach so great importance to it.

EPISTEMOLOGY:

Epistemology is a study of the bases of knowledge. An analysis of knowledge.

What We Can Do

While church officers are wrestling with the many problems before the church, and while the members are trying to help (or interfere, as the case may be), what is there for church people to do? At the present time, while the veterans' training program is in effect, there is a great opportunity for young people to pursue studies that will qualify them to help. Every field of educational endeavor yields something that contributes to human welfare. The social sciences are particularly important: history, sociology, economics. The sciences must be included. Business and commerce are basic in our plans, too. Cultural knowledge has its place. If every member of the church will advance his own education wherever it is possible (and this means right up into the later years of life), or help some young person or encourage

him to seek better training, we can have the personnel we need for any kind of joint and co-operative effort the church may call us to participate in. Danger and opportunity alike urge us to make the best use of our time while we have it.

L. J. L.

What is morally wrong is socially dangerous.

The Will of God

By Leslie D. Weatherhead

In this small book there is straight thinking about God's part in personal loss and world disaster—the basis for a firm faith in divine power and love. Here is a message to give the sorrowing an abiding comfort, the despairing a renewed courage, and the doubting a stronger faith. 75c

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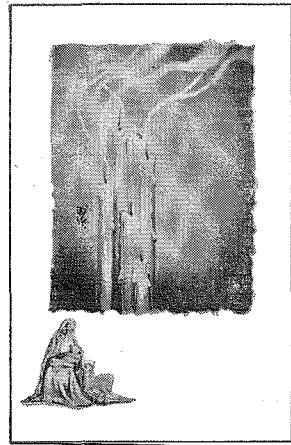
Editorial

(Continued from page 3.)

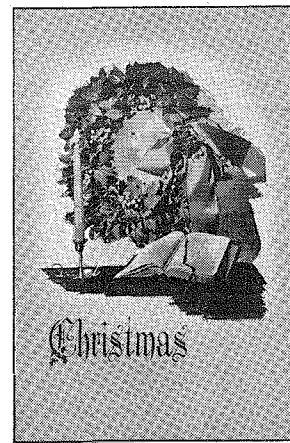
reach central areas of the country for their location; many have moved to Independence and adjacent areas.

Yet we must have something more to come to than a place. What makes any area good or bad for human life consists as much (or more) in its social and economic organization and institutions than in its physical environment. What else could account for the vast differences that exist in a few hundred yards across national boundaries?

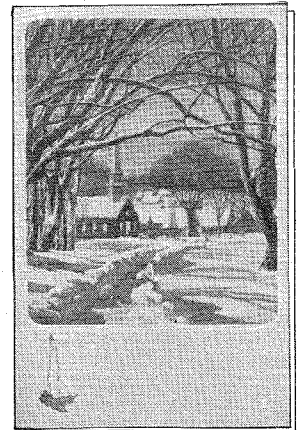
Basic principles of organization have been given to us. Application of the principles to situations and institutions are being studied and planned, resources are being gathered for various projects. More of the membership should strengthen themselves economically, complying with the financial law of the church, to enable us to make the progress we should when the time for definite action arrives.



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THE INSTITUTION DESIGN of the Modern Prophet

By J. A. Koehler

Number 15 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

AS I RECOLLECT, it was Mark Twain who said, "Everyone talks about the weather, but no one does anything about it." Of course no one can do anything about the weather of which he spoke. But there is a weather of our own making—a social, moral, or spiritual weather—about which someone (some people, rather) could do something more than to temper its wintry blasts to "shorn lambs." Some people could do it, that is, if it had the spirit of good social weather and if it had an effectual way of controlling the forces that make weather good.

Even the Christian world has been having bad social weather for ever so long. The church said it had the spirit of good weather and that it knew what to do about it. But if we are to judge by the harvests which Christian nations are now reaping, what the church knew amounted to little more than nothing. For, as a rule, from beginning to end, Christendom's social weather has been cyclonic. During the last few decades, there has been a veritable avalanche of social-world tornadoes. And in their wake, we see ruins of what we had supposed were "Christian" social institutions.

The social weather of the Christian world has been so bad that the church has made some admissions. In 1927, in London, England, a bishop of the Anglican Church said that, in part, "The cause of this disappointment [in the social weather conditions of the Christian world] is to be found in the vagueness of our

ideas and in the consequent uncertainty as to our methods [of dealing with social weather conditions] and our objectives."

"We are embarrassed," said that bishop, "by the uncertainty as to what the principles of Christ, such as admit of being applied to society, really were and are."

In other words, Christian church leadership neither knew what to do to improve the bad weather conditions of Christendom, nor did it know how to do it. It did not have a clear vision of the shape of social things to come. Some church leaderships were sure that society needed to be reconstructed, but they had no plans and specifications of The New Christian Community, no adequate social institutional design.

If the church had had an adequate institutional design it could have revealed it to the people who would long since have implemented it, if (and don't overlook that "if") that people had had the spirit of that enterprise. But the leadership of the church, its class of ecclesiastical impressarios, was unable to train men's voices (so to speak) for participation in that social symphony, The New Christian Community, which Restoration calls "Zion," because that leadership itself had not mastered the score of that symphony. It did not have a vision of the shape of things to come. It was uncertain (as it still is) as to what "the principles of Christ, such as admit of being applied to society, really were and are." It had no adequate institutional design; no institution-building plans.

ONE OF THE greatest French historians, M. Guizot, said that two accomplishments are requisite to the realization of what Christianity calls "the Kingdom of God." Call that Kingdom "Zion," or The New Christian Community or whatever you wish. He said (1) that personality must be improved or "ameliorated," and (2) that the laws, institutions, and customs of peoples, that society itself, must be improved.

M. Guizot said what religious teachers—educators, supposedly—belatedly are coming to sense; which is that these two improvements must go on together. He said that it is quite as necessary to improve society, if personality is to be improved, as it is to improve personality, if society is to be improved.

The Christian church undertook to improve personality, because it believed it knew what the principles of Christ are, such as admit of being applied to persons. It harped eternally (as some of its educators still do) on the righteousness and unrighteousness of this and that personal affair. But when it faced the problem of conforming the whole family of social institutions, the community, the government of industry and all, to the will of God, its hands fell down by its side in despair, and it gave up the task of real Kingdom-building—which is institution-building—with a facility which was equaled only by its impatience to attain its social objects.

You have seen people who did not know what they were about try to erect buildings only to see them fall to the ground. Those people built on sandy foundations. They neither understood constructional principles, nor did they know how to apply them. They could make no real headway in the work they had elected to do.

KINGDOM-BUILDING, Zion-redeeming social reconstruction, call it whatever you will, until very recent

years, was like that. Perhaps you may say it is still like that. But that is the reason the modern prophet arrived, little more than a century ago, with his institutional design; with his plans and specifications of "The City," the "Kingdom," the "Zion" of latter day. That is the reason the prophet said that if The New Christian Community is to be built at all, it must be done according to prophetic plans and specifications. And that is the reason the peoples of the Church should heed that prophetic voice.

I shall try to unfold the institutional design of the modern prophet in this group of talks. And as I do so, anyone may see that that prophet did not hope to build "The City," the new community, the Kingdom of God, simply by polishing stones for that temple. His design was not simply a log-cutting and a timber-seasoning design. He did not hope to get the Kingdom built, he did not hope to redeem Zion, by gathering material from here and there and piling it up at convenient places. He did not hope to perform that social symphony by crowding people into a choir loft. His institutional design was an organizing design; not a business-organizing design; but a society-building design.

I can hardly get the consent of my own heart to try to represent that institutional design—which is a social philosophy implementing design—piecemeal or fragmentarily. But that seems to be the only possibility in the circumstances; so I recite a few passages from that social philosophy.

IN 1832, the modern prophet said "There must be an organization of my people . . . [a communal organization] to advance the cause which ye have espoused"; which is the cause of social righteousness, and particularly economic righteousness.

The year before, the prophet had made it clear that that was the essence of his institutional design. His

communication of May, 1831, (which is section 51 of our book of Doctrine and Covenants) is a rough outline, but a clear or intelligible outline, of the system of economic principles in which The New Community is to be grounded. It is a rough outline of an economy, a system of administration of the economic affairs of "a people." It is a revelation of his institutional design. It is a witness that the modern prophet knew something of the score of the new social symphony, or of the shape of society to come. Always he tried to drive home the truth that there must be "*an organization of my people*" to advance the cause of Zion, or to establish the business of the Kingdom.

In the communications which followed, he elaborated upon his institutional design. He said, for instance, that in The New Society "you are to have equal claims upon the properties (of the people, or of the community) for the benefit of managing the concerns of your stewardships."

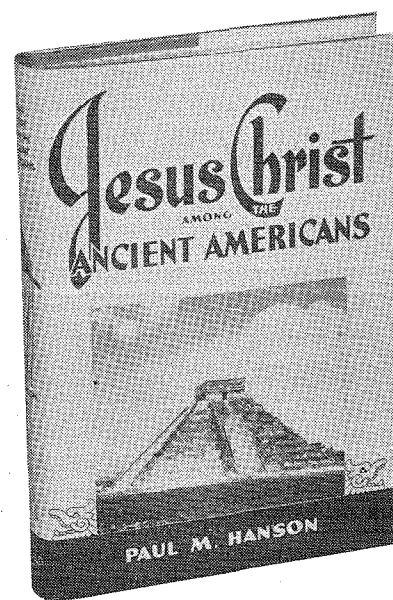
As the need for adventure in Christian community-building became greater, the prophet revealed more and more of the particulars of his institutional design. He said, for instance, that "all moneys that you receive in your stewardships, by improving upon the properties [entrusted to individuals for management] . . . shall be cast into the treasury [of the community] as fast as you receive them." He knew what the causes of Christendom's social tornadoes are—one feature of which is the present epidemic of strikes—and he planned to uproot them. So runs the message of the modern prophet.

In later articles I shall call attention to the bearings of this institutional design upon the present strike situation, for instance. I will try to complete the picture of the modern prophet's institution design.

That institutional design is not a church-building design, in the common acceptance of that term, even though it involves church-building.

It is not what sociologists call an "associational" institutional design. It is not a Consumers' Co-operative design, for example, even though Consumers' Co-operatives, in some cases, may serve to further that design. Of that I am not certain. What I am certain of is that the modern prophet's institutional design is a "community building" design. It is concerned with the total living-together situation. It is a design of an outright adventure in rightly constituted economic society.

With that explanation, it should be easy to understand why I represent the social philosophy of the modern prophet. For no people that does not have a philosophy of social life is competent to promote that institutional design.



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Religious Education Advances in the Australasian Mission

THE following paragraphs are quoted from a letter addressed to the General Department of Religious Education, by Allen S. Frater, director of Religious Education, of the Australasian Mission.

This letter while somewhat informal and personal, contains an unusually splendid summary of the emphases and progress of religious education in that mission.

In one of the unquoted paragraphs of his letter Brother Frater says "I realize that in many things this mission is far behind the general church and the religious education program as developed in the U.S.A." He also reminds us that many times we have neglected or overlooked the interests of his mission in the preparation and distribution of materials, etc.

About all we can say to Brother Frater and his associates is this; "Don't be too sure that you are behind or out of step in the work of religious education. Indeed your emphases are timely and your progress most commendable."

The reader should note especially:

1. The clear recognition, in the administrative setup of this mission, of the work of religious education as an integral part of the total church program.
2. The systematic promotion of religious education at reunions, conventions, and the like.
3. The clear-cut emphases upon the "place of the child in totality of church work."
4. Long-time program of teacher training.
5. The co-operation between the several departments and especially between church school and the home.
6. Methods used in promoting the entire program of religious education throughout the entire mission.

(We have frequently received samples of attractive mimeographed leaflets representing many of the important areas of the work of religious education.)

Most certainly this report should spur us all to greater activity in these matters. This should include more long-time planning, more creative leadership and more sharing of helps with our co-workers in distant missions. We congratulate Brother Frater and his associates on their good work, and hereby resolve, without waiting for the new year, to do a better job of co-operating with him in our mutual tasks.

—F. M. McDOWELL.

It is quite a long time since I last wrote to you and gave you a report on the work of Religious Education in the Australasian Mission. During the past year, not as much has been accomplished as I would have liked, but stress of other duties has limited my personal activities, such limitation being reflected to some degree throughout the mission. As you are probably aware, I had to share my work in this department with the management of the Board of Publication's Publicity Department, managing editor of *The Standard*, mission statistician, and such like, with the result that Religious Education often had to give way to other pressing needs.

However, following my appointment, at the recent General Conference, to full-time missionary activity, I feel sure that this department, so vital in the life of the church, will receive much greater emphasis. In spite of my regrets at past inactivities, there have been some accomplishments that are worth-while. The first has been to develop a greater appreciation for the place of children in the totality of church work, breaking through an unconscious but none-the-less very evident adult-mindedness. At reunions and conferences especially has my new emphasis borne best results. In the past, beyond a church school session (often with adult emphasis) no provision was made at district gatherings for children. Now, the opposite is the rule, with proper care for little ones, and expressional activities for primaries and

juniors as a definite part of all such gatherings.

At Tiona, our mission reunion, a definite move towards more adequate care of children over the past two years has resulted in a system, which, I hope, will never be taken from future gatherings there. I will make a special report to you of our junior church program at Tiona last year.

The question of teacher-training is also one phase that has received considerable emphases. In addition to my own series of lectures in this field, and the publication of my brochure "Teachers and Their Training" about two years ago, several centers have conducted special classes, and there is evidence that the standard of our teaching will improve. There is, however, another aspect of the question that I have been stressing—we should not only have a higher standard of ability among our teachers, but our parents (and in fact the church as a whole) should expect such higher standard. Over the years there has developed the policy that "just anything will do," . . . and the breaking down of such a defeatist attitude is one of our major problems. Church school teaching has been the 'ugly duckling' of our lives that demands efficiency, ability, and authority in every other walk of life, from the breeding of stud sheep to the raising of roses.

To foster a closer co-operation between the church school and the other departments of the church, including the home, I have arranged an exhibit of church school materials. It has already been on display in two centers—Euroa, Victoria; and in Adelaide, South Australia—and the response and interest shown in the exhibit have been very gratifying. I have incorporated several sections—books, which include quarterlies, and their associated leaflets, workbooks, etc., textbooks, and references of all sorts, church published and otherwise; charts; pictures; maps, bought and student-made, pictorial, and cartographic as well as the ordinary type; models; many types of handwork; and teaching aids of all sorts. In association with the display, I distributed a leaflet "Do not Angle for Success . . ." a copy of which is enclosed for your information.

I have just completed a month's mission in Adelaide, South Australia, where my whole emphasis was on the relationship between the church school and other departments. I spoke to the women's circle, the young married group, and both junior and senior Zion's League on this aspect, and, in my home-visiting, I stressed the need for co-operation. The attached pamphlets on *Our Christian*

Home and The Home and the Church School were compiled to help me in this phase of my work. I have made a start on several other similar leaflets.

During my ministry in Adelaide, I gave foundation lectures on teacher-training, and I am sure that the leaders and all interested will continue in study of this vital phase of our work. As a culmination of my ministry, a teachers' dedication service was held (program attached), the fine spiritual tone of this service being a fitting climax to my ministry there.

LETTERS

Gives to Graceland

Biloine Whiting's challenge, "Are we getting soft?" in the issue of the 16th, just won't be dismissed from my mind.

I gave two dollars toward the memorial building at Graceland on College Day, so enclosed is my check for \$8.00 to make the ten dollars that our sister suggests that 6000 Saints should give to make this building a reality.

Frankly, the sacrifice attached to a \$10.00 contribution is very small compared with the sacrifices of my fathers in the early days of our faith.

ELMER A. KALER, SR.

1614 Hedges Avenue
Independence, Missouri

A Conversion

For a long time I prayed that my husband would come to appreciate the gospel message as I did, and understand why I liked to go to church. It was not until our son was getting ready to go overseas, however, that I received any encouragement as an answer to my prayers. Just before our son left for camp, after spending his last furlough at home, my husband asked the boys to kneel while I offered a prayer. After that he used to ask me to pray before we went to bed at night. Last October, when he came home from the hospital, following an operation, he read *The Call at Evening*, *The Solid Rock*, *In His Steps*, *Joseph's City Beautiful*, and other church literature. On the last day of September this year he said, "I am going to be baptized."

God has many ways of accomplishing his purposes. Early this fall I broke my arm. After wearing a cast for three weeks, I noticed that the pain became steadily greater, so I went back to the hospital for an X ray. The doctor said that the bones had slipped out of place,

and it would be necessary to rebreak it. My arm is still in a cast, and I am not able to do many of the things I formerly did. I now have time to read the *Herald*. I want to thank the friends who have remembered me with cards and personal messages. I won't be able to answer them all, as writing is very difficult for me. May God bless all is my prayer.

LILLE MAE SOWELL.

1406 Ellis Avenue
Wichita 9, Kansas

Grateful for Prayers and Letters

I should like to inform my many church friends of the outcome of my recent illness. I entered the hospital for observation on October 2; after three operations, I was permitted to return home on November 24. While I had the best surgical skill obtainable, my recovery was uncertain. During the darkest days, it was the prayers of the Saints and administration that gave me strength and hope. The scores of letters and cards meant much to me too. For these things I am deeply grateful.

I am still very weak, and it may be several months before I can again resume my usual activities. The Lord has seen fit to spare my life, and, if I am permitted to recover fully, I hope to be able to again make a contribution to his work. I have tried, in the forty-four years of my ministry, to be a good servant, and I shall continue to do my best.

J. A. JAQUES.

135 N. Prospect Avenue
Park Ridge, Illinois

A Divine Warning

Today I was impressed to write a letter to the *Herald*. I have been helped many times by the testimonies of others, and I write this in hopes someone may profit by reading it.

I have been a member of the Reorganized Church for twenty-four years. Since I seldom have the opportunity of attending church, I read as much as I can. The truth of the Book of Mormon was revealed to me while I was reading it, and God has permitted me to receive other spiritual blessings.

Several years ago my husband built a storm cellar. It seemed to be a very safe one, and we were proud of it. One night, however, I dreamt that a log in the center had weakened so that it would be a hazard if a severe storm should occur. I told my husband about it the following morning, but he thought little of it. I resolved never to enter it again. The very next night a storm came, but no one suggested that we go to the cellar. In the morning I saw that my dream had been a

warning. The log in the center was broken, and the ends were resting on the seat where I would have sat had we gone to the cellar. Mud and water filled the dugout, and I'm sure we would have been killed if we had taken refuge there.

God has been very good to me. Sometimes it seems I have more than my share of sorrows, but he is my unailing source of comfort. Recently I was on the verge of a nervous breakdown, but after praying one morning, I felt God's Spirit resting upon me, and the words of the song "Blessed Assurance" came to me. I began singing, and soon experienced a joy such as I had never known before. Truly God hears and answers prayers.

MRS. LONA HERRINGTON BURGESS.
Route 1
Wister, Oklahoma

From a Herald Reader

I would not want to miss a single copy of the *Herald*; I enjoy each page. The letters and testimonies mean much to me, as I am an isolated member and seldom see another of my faith. Many times the letters are by someone I've met.

I am thankful to my Heavenly Father for the blessings of this gospel. May we soon put on the whole armor of God, that our spirits may be quickened, and we can show the world what He will do for his people. My prayer is that He will bless and comfort the sick and lonely, and guide each of us by his holy spirit.

Florence Williams.
302 Front Street
West Union, West Virginia

News of Belleview Saints

The Belleview Saints are again holding church and church school after three months of inactivity. Heman Cooker, pastor of the Pensacola congregation, is in charge. They had an outstanding Communion service on November 3 with A. D. McCall, C. C. Rummul, and G. Barnes in charge. They ask an interest in the prayers of other Saints that they may grow in faith and be pleasing in the sight of the Lord.

Matilda Powers.

Route 5, Box 682
Pensacola, Florida.

Information Wanted

Will pastors or other Saints in Arizona please communicate with the undersigned in regard to location of doctors, clinics, and hospitals? We are moving there early in December because of child having asthma, respiratory and rheumatic infection. Husband has machine shop experience, also farm experience. Any infor-

mation on employment possibilities greatly appreciated.

MRS. ALFRED SLEIGHT.

154 Lincoln Avenue
Pontiac, Michigan

Hopes to Visit Independence

I am still enjoying life at the age of seventy-nine, and am trying to keep God's commandments. I have the *Saints' Herald* and the Three Standard Books of the church here on the table; they all teach that the important thing is to be doers of the word, not hearers only. It has been my experience that the nearer we live to God's teachings, the greater peace of mind and contentment we shall have. I am many miles from any branch of our church, but I someday hope to visit Independence. If it is God's will, I shall.

Blair Fillmore.

R. R. 1
River Philip, Nova Scotia

Do You Teach Young Adults?

By Lydia Wight

We quote: "Church schools are asking, 'What lack we yet? We have kept the laws. We have gone through the routines since our infancy; we have opened our doors every Sunday on the hour. We have sung and prayed; we have passed out quarterlies. We have asked and answered questions (sometimes to be quite sure we have left nothing out, we have even read the text in class); we have *taken up collections* for the school and once a year for the missions. What lack we yet? . . . authors, editors, and religious education officials are leading the way toward an action program."

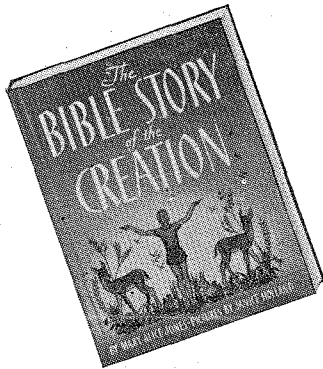
Does this strike a responsive chord in your hearts, teachers of adults and

young adults? Do you stop to think whether the church school class study changes the lives of your pupils? Why not read on? The stimulating article from which we quote the above words appears in the January issue of the leaders' magazine, *GUIDE-LINES TO LEADERSHIP*. It is entitled "More Effective Religious Education For Young Adults and Adults" by Olive Mortimore, church school director of Lamoni, Iowa.

Place your subscription NOW for this magazine needed by all workers in the church school, then you will not miss the January issue.

(One dollar per year. Herald Publishing House, Independence, Missouri.)

Life tests your character in many ways, some of them unexpected. It is hard to be strong, wise, restrained, unselfish, and kind at all times. But it is a Christian duty to try.



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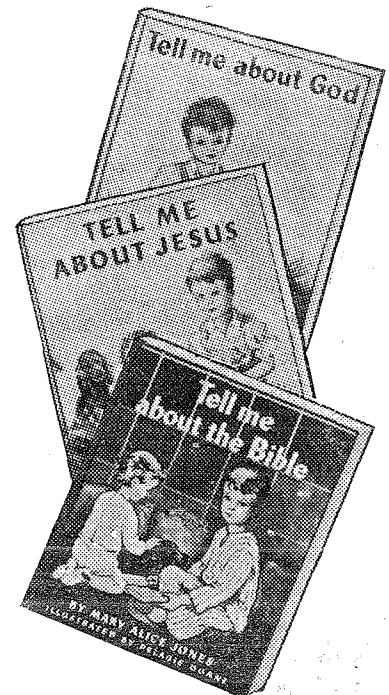
The figure of Jesus here emerges as a reality, loving and understanding children and showing them how trust in God, love of people, and prayer and worship should be part of daily living. \$2.00

Tell Me About God

This beautiful book answers such puzzling questions as "Who is God?" "Why can't I see God?" and many others, so simply that the child cannot help but understand about the Creator. \$2.00

Tell Me About the Bible

The youngest child is introduced to the Scriptures easily and naturally by telling who wrote the Bible, why it is called God's Book, and how its teachings apply to children's everyday lives. \$2.00



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The Church and Home Together

I BELIEVE IN THE CHURCH

An article from the creed of a Christian educator

I Believe in the Church.

The church has been my spiritual home.

I have memorized its Scriptures.

Its hymns have nourished me in defeat and fortified me in temptation.

Its history has thrilled me as I have followed its fortunes down the centuries.

Its persistence and its power, in spite of so much folly and wrong in its human leadership, make me believe that God believes in it, too, and has yet some great work for it in the world.

I know well the mistakes and weaknesses of the church. I am saddened by its pursuit of foolish whims, distressed by its fatal divisions, discouraged by its absorption in materialistic ideals that it is set to oppose.

But, also I know well the latent idealism of its members.

I am aware of the vision and courage of its wisest leadership.

I am conscious of its unused powers of costly plants and working membership and growing persons.

I see what it can become in transforming the world if it ceases to serve itself and once becomes enamored of its power as a servant of human good.

I Believe in the Church.

I BELIEVE IN THE HOME

An article from the creed of a Christian educator

I Believe in the Home.

I looked into the Past, and saw the crude beginning of the Home.

I saw it being nurtured in struggle, surviving through social change, maintaining its inner spirit and its essential ministry to mankind even through transformations in its outward forms.

I looked into the world about me and saw the Home stricken hard by changing standards, threatened by the collapse of its economic system, and fighting for its life against machines and false cultures.

But still I found it going on its way, changed and yet unchanging.

It remains the one complete and effective democracy.

It provides security for tossed and confused spirits.

It affords, in its own life, practice in putting ideals into action.

It takes the strange mixture of experience that an aimless society tosses into every growing life, and gives them meaning, weeds out their dross, and centers them around some single purpose set attractively in the soul.

When this purpose becomes Christian, the home becomes Christian and through it society itself becomes more and more fashioned into the kingdom of our God and of his Christ.

Quoted from *Home and Church Work Together* by special permission of the International Council of Religious Education, Publishers.

RECENTLY there convened in London, Ontario, a great youth conference. Assembled were five hundred young people and their leaders. For three days they pooled their prayers and thinking on the theme, "Present-day Resources Available to Youth." Three groups of such resources were considered: resources within ourselves, resources with others, and resources within the church.

WHAT IS THE CHURCH?

The discussions of the conference concerning the meaning and nature of the church lead to the following conclusions:

The church is a fellowship of men and women, boys and girls, with common ideals, convictions, and purposes—all striving together in a common cause.

The church is a fellowship of worship, study, thought, work, service, witnessing, and love. All of this to the end that persons might grow in Christlikeness.

The church is an experiment station, a proving ground. Here under sympathetic and helpful supervision and guidance, learners may actually try out new ventures in Christian living.

The church is a demonstration center of Christlike living where people learn to live together in the light of the gospel way of life—may collectively witness that light to others.

The church is a school of Christian living where the spiritual life is being stimulated, guided, and increased, and where persons are found growing always "to the measure of the fullness of the stature of Christ."

It was emphasized in these discussions that the above was not to be interpreted as an indication that the church was held to be a human invention—or a sort of glorified social club. On the contrary, the

By Dr. F. M. McDowell

church is conceived as the veritable body of Christ. The church bears his name, teaches his laws, transmits his life, seeks his children, acts with his authority, builds his kingdom, i. e., carries forward the business of God.

WHAT THE CHURCH PROVIDES

Exploring the church further, the following resources were suggested and evaluated:

Material resources. Attention was called to the fact that the material resources of the church, even though ours is a relatively small denomination, were not to be underestimated or unappreciated. Figures were presented to show that the net worth of the church was over six million dollars. Appreciation of this material worth, however, seemed to grow when the institutions of the church were listed. These included the Sanitarium and Hospital, Grace-land College, the Herald Publishing House, church buildings throughout the world. To this was added farm lands and missionary reserves.

Now all of these are available in a certain very significant sense to the smallest branch, to the humblest church member, or family everywhere. Each is indeed part owner. Each may definitely benefit from the utilization of these resources by the church as a whole.

Social and moral resources. The worth of the church is not to be measured wholly in material terms. This was clearly evidenced as the young people above referred to began to think of the social and moral resources within the church. Here they named friendship, fellowship, common ideals, purposes, and tasks; stimuli to growth and education, opportunities for such, and a high quality of human fellowship made available to them through the

church. In a word, they found that if we were to consider the church merely as a social grouping of persons, purely on the human level, that its resources could hardly be overestimated. It was brought out that the church measured on this level was certainly among the very best of social institutions generally.

Spiritual resources. It was when these human resources and values were lifted to the divine level that the resources within the church came to be appreciated in their true light. What words can measure such resources as friendship, fellowship, and common endeavor when they are shared with others who are heirs of God and joint heirs with Christ?

Consider here the gifts of God made available through the church: Christ, redemption, revelation, priesthood. Add to these the sacred literature, hymns, testimonies, the accumulating witness of the ages, the power of stabilizing convictions, the opportunity of sharing in God's purpose and work. Consider too the assurance of final victory.

Other resources suggested by the young people as found within the church were the ordinances and sacraments of the church, the provisions for instruction in many fields, for counseling and guidance, parents of honor and industry and thrift, homes of kindness and love and co-operation, the long view of life, high ideals and purposes; the example, Christ, the perfect assurance of God—these and many others.

Apostle F. H. Edwards in his "Personal and Family Evangelism" presents a splendid analysis of what the church gives. This may be briefly summarized as follows:

Before we were born, the church won our parents to Christlike living, made available to us homes of Christlike quality, provided a setting for the supremacy of spiritual values over material, of the eternal over the temporary. While we were yet children, the church provided priesthood, teachers, and leaders for each age. She taught us to hold love high, to value self-discipline, to honor marriage, and thus laid the foundation of a stable home life.

As we grew older, the church made

available to us a store of rich spiritual traditions, hymns, buildings, books, testimonies, experiences, and friendships.

Under the tutelage of the church, we gained the desire for and experience in sound relationships with God and man.

Again and again the church has furnished us solace in time of sorrow and despair, stimuli to and implements of worship and service, together with incentives to education.

All of such and more are available to those families and members of families who will qualify.

BASIC POSTULATES CONCERNING THE HOME

The social order is changing all the time. The home does not exist in a vacuum; it, too, will change. Change in itself is not necessarily good or bad. The direction of change is of major importance. The home will not and cannot attain a "fixed status" something achieved once and for all. Eternal vigilance will be required.

The home is indispensable to the "good" life. It is therefore immensely worth saving. We can and must do something about it. Almost unlimited resources are available for grappling with the problem.

The home has survived as an institution through change and chaos. It is not helpless—it can help itself. It need not be passive. It can be and must become an active agent.

Home and family life cannot go back to the yesterday even if such were desirable. Neither can it be maintained as it is at present. Changes will come. Must come! These cannot be left to blind chance.

Our only course then is purposeful direction and control of the changing family. For this purpose we shall need both religion and science, both faith and knowledge, and we must have intelligence, patience, and skill. For this purpose the church and home must unite in co-operative endeavor, which is indispensable to each.

THE KIND OF HOME WE HOLD TO BE DESIRABLE

There has been emerging from certain more or less recent studies

a description of the sort of homes which we as a church would appear to hold desirable. This picture has for the most part been presented as "norms for the Latter Day Saint home and family." Norms have been defined as the "standards by which we shall estimate what we have and by which we shall set the direction of our course."¹

THE LATTER DAY SAINT HOME

The home is divinely patterned. Its purpose and character are written into the very nature or structure of life itself. Our human achievements in home-building, even at their best, are but approximations of this eternal pattern.

The home is rooted in strong affection. Its members are cemented by an understanding and comprehending love. In a word, the home is founded, unified, and motivated by love, both human and divine.

The home is personality centered. It exists for persons. Its purposes are centered in the welfare of the persons. Each member of the home or family must be made to count for something. In the home, everybody is somebody.

The home is the place of mutual sharing, where each is for all and all for each. It is a place for shared opportunities and shared responsibilities. A place where "each receives according to his needs and gives according to his power." In the home things are done together.

*The home builds for health—*physical, mental, social, and moral health. Such a home is law-abiding, it willingly pays the price of obedience for the blessings it would enjoy. The home is a balanced relationship. It emphasizes the wholeness of life. It neither negates nor glorifies one aspect of life; i. e., material goods, sex, emotions. All such are recognized for what they are—opportunities, values, powers—when utilized for the good of all, but death-dealing when selfishly exploited.

The home is intelligently purposeful. It recognizes the need for conscious planning. It has a clear vision of desirable ends or goals and intelligently and consistently builds that such may be achieved.

The home is alert and adjustable. Recognizing that it does not exist in a vacuum, it is keenly conscious of social change and meets those changes with patience, skill, and courage, making capital of whatever happens as a conditioning of progress toward cherished goals.

The home is spiritually centered. It has a central spiritual nucleus. This spirituality is not something apart from all the other elements of the family life, rather it conditions all that goes on there, giving meaning and purpose and value.

WHAT THE HOME PROVIDES

The resources within such homes are of incalculable worth. Consider, for example, the following:

The power of early influences. Homes have chance first, and during those years that count for most in establishing the rootage of all that goes to make up personality, success, or failure in latter years. Certainly the basic influences of life can be traced to the cradle years.

The time available in the home. For several childhood years the public school gets less than fifteen per cent of the child's time, the church scarcely one per cent. The home thus has available most of the remaining hours to make or break the growing life.

Intensified association. No other relationship can quite equal the quality of fellowship within the family. Here are found affection, sharing, a sense of care and of belonging, and the assurance of being loved. Here indeed is an opportunity for socialized education in its truest and best form.

Opportunities for life-centered education. In the educational work of the church and public school, we theorize a great deal about life-

centered education but the home best of all provides the opportunity to put into practice our theories, to make the ideal real. Here the shared activities of leisure, work, culture, worship may be found growing out of actual life situations. This constitutes education at its best.

The opportunity to capitalize upon example. In the home the child is provided with daily and long-time patterns of character. Nothing later can quite destroy or nullify the effects of right example in the home. Nothing can ever quite compensate for the tragedy of bad examples in the relationships of the family.

The actual experiencing of love and good will as a means of knowing and loving God, as promoting growth in brotherhood and the appreciation of the worth of persons.

The actual experience of sharing resources and responsibilities in the home as projects in democratic understanding and practice.

The opportunity for worship that is God-revealing and life-transforming, since in the home worship arises naturally out of the experiences and problems of daily life and relationships.

POSSIBLE MUTUAL ATTITUDES OF HOME AND CHURCH

Each may *ignore* the other, trying to carry on as though the other did not exist.

Each may *neglect* the other. While recognizing mutual needs and values, each may simply neglect to do anything about it.

Each may *tolerate* the other—permit the other to exist and carry on its work, but do nothing constructive to help.

The two may *compete* for time, energy, finances. In this way the individuals and families are often pulled in two directions by two great loyalties.

The two may *co-operate superficially*. They may work together if such is convenient for the time be-

ing or if selfish interests are temporarily served.

The two may *co-operate creatively*. This involves a long-time program which requires that each shall grow in understanding and appreciation of the other. It involves, too, the willingness and ability to express this mutual understanding in the creative endeavors of a great common cause. This requires in turn a growing mastery of essential methods and skills. Mutual ideals, purposes, and needs must increasingly find expression in intelligently planned and skillfully administered joint endeavors. Such is the purpose of this series of lessons.

AREAS OF COMMON INTEREST AND CONCERN

We have considered briefly some of the standards and resources of the kind of home and church life which we as a people hold to be desirable. As thus conceived, the church and the home have much in common. For them there are many areas of intense mutual interest and concern. Consider the following:

Common ideals

Respect for persons as of sacred worth.

Love, the ideal way of life.

Abundant living for each and all as life's rightful heritage.

A common cause

The cause of God and Christ, the highest fulfillment of life for man individually and socially.

The evangelizing of the world and building of the kingdom of God's good will.

Common functions

The promotion of a rich and integrated growth of person through the nurture of teaching, guidance, and example.

Common materials with which to work

Human life itself.

Infinitely varied and complex human personalities with seemingly

unlimited potentialities — indeed the potential children of God.

Common destiny

For the home and church together either life or death, victory or annihilation, as together they walk or fail to walk the way of God or Babylon. With God, the destiny of both is the Father's kingdom.

Common enemies

Self-seeking, coercion, lust, greed, hatred, conflicts, war, are alike the deadly enemies of the church and home.

The home and the church experience much the same joys and sorrows, much the same values and disvalues. What promotes one promotes the other, what injures one injures the other, what thwarts one thwarts the other. Each needs and supports the other.

THE HOME NEEDS THE CHURCH

The home needs the church if it is to perform at all adequately its basic functions.

The home needs the church:

1. When a new family is established
2. When children are born
3. When the multitude of problems of child nurture arises
4. When life becomes confused and the way uncertain
5. At all times when the family requires the voice of a dependable authority, not mere opinion or expediency
6. At those times when the family needs to discover its deepest and most abiding realities
7. At the times of distress and strain; i. e., death and disaster
8. When the healing agency is required
9. In a time of great social upheavals
10. When a fundamental and dependable working philosophy of life is required
11. When nothing is more essential than that the family shall be able to interpret whatever hap-

pens in the "highest values that mankind knows"

The home needs the church if it is to endure.

Shortly before the opening of World War II, Dr. Regina Westcott Wieman, in her book *The Modern Family and the Church*, says:

The family is the orphan institution among the organizations of modern civilization. It is regularly utilized, exploited, disrupted, or despoiled as an incident in the climb to power or to wealth which are the obsessions of this ruthlessly competitive, individualistic age. The single family is a tiny, relatively short-lived institution which has increasing difficulty in establishing and maintaining sufficient social status to permit the fulfilling of its functions. . . . Homes that are overstraining or breaking because of the present impossible conditions of living. Both aspects are evident: the family growing lax, sinking, breaking, disintegrating; the family struggling spasmodically, haphazardly, fearfully, yet desperately, for the essentials of human fulfillment.²

All of the lust, greed, and hatred, all of the selfish materialism and nationalism of human folly were caught up and expressed in World War II. Here again we see in clear relief how all of such pagan forces are and always will be the deadly enemies of family life. War menaces the family more than any other social institution. Witness family migration and separation, witness the decay of moral standards, the menace to marriage, the murder of children, the increase of juvenile delinquency and the like, which accompanied the late war.

It is clear, therefore, that the only hope for the preservation of the home is to be found in substituting for that hatred, lust, and greed which have always made for war; that love, good will, justice, and brotherhood which constitute the Christ way of life and these virtues which make for peace. But these virtues are like cut flowers, fresh today and withered tomorrow, for, like cut flowers, they are without rootage. Ethics must be rooted in religion, and religion in turn endures only through the church, the

one institution which recognizes such religious nurture as its first and only purpose.

THE CHURCH NEEDS THE HOME

For its constituency. For its field of operation. For a medium in which to work.

For its financial support, which in turn depends upon a growing sense or scale of values among its members.

For a fruitful point of attack upon the larger and long-time social issues, evils, and problems. In the family these all exist on a smaller scale. Here the church gets in its best licks by being able to strike at the very roots of social ills and needs.

For its future membership. If the family fails here, in the religious nurture of children and youth, the church withers and dies.

For the fostering of that peculiar environment in which religion flourishes.

For the constant challenge of life's persistent and perplexing problems as they press upon the family and from which the church itself is too often remote.

In his "Preparation for Marriage and the Building of Zion Homes" the author has expressed this dependence of the church upon the home as follows:

We have seen that much of modern life may be characterized as a "conventionalized, routinized, specialized, impersonalized system." Men in such a world desperately need kindness, fellowship, a feeling of personal worth, a sense of community interests, an opportunity for sharing and sacrificing together for ends which are held mutually desirable. This may well be summed up by stating that men need the genuine experience of love as over against the many false manifestations of love in which they are often invited to share, such as infatuation, lust, self-love, jealousy, etc.

But love is and love grows only in an atmosphere of confidence, trust, sympathy, fellowship, mutual service, sacrifice; that is, in an atmosphere that is characterized by "an interweaving of all interests and activities." Now such

relationships at their best define the Christian family at its best. There love is, there God is, for God is love: "God is the interweaving of the interests of men into larger holds, which increase the abundance and meaning of all of living."

The family becomes, then, the place where the growing human learns first to share significant interests, learns first to join in creative endeavor, learns first the true nature and significance of love. The family thus becomes the means par excellence for fostering the kind of relationships that must characterize the kingdom of God. The family is in very deed a working laboratory unit where these relationships are practiced and hence expressed.³

ALLIES FOREVER

Indeed, the church and the home are allies forever. Elsewhere, the author has summarized this essential relationship as follows:

We have now witnessed the family and the church struggling desperately to survive. Because of their common enemies, their common needs, their common ideals and standards of value and their common goals, they must join forces. The church and the family will survive or perish together.

The interests of the church and the family are deeply immeshed. What promotes one promotes the other. What endangers one endangers the other. They are one in essential purpose—the highest human fulfillment. They must share both joys and sorrows, and their best work is done with the immature.

The family is dependent upon the church for support, guidance, and the source of authority without which it will be lost. It needs help in the emergencies of life, in its attempt to find and keep life's highest and supreme values uppermost.

Without the stimulation, inspiration, guidance, fellowship, the ever-fresh experience of God and ever-revitalized sense of values, and the mutual reinforcement which the church furnishes, the family will not survive.

The church depends upon the family for its membership and its financial support. The relationships of the family are productive of religion at its best. In the family the teachings of the church are constantly being worked out. The family is thus a working laboratory for the church.

Without the early religious nurture of the family, the church will not later hold its young people. In the family

the church can get down to the root of its problems and purposes.

The church and the family belong together. They live or die together. Each is an indispensable source of strength to the other. In the building of the kingdom of God especially are they inseparable.⁴

SUGGESTIONS FOR THOUGHT, STUDY, DISCUSSION, ACTION

1. Present evidences of the vital and mutual obligations of the church and home in religious nurture.
 - a. Evidences from Scripture.
 - b. Evidences from human experience.
 - c. Evidences from personal observation.
2. The writer urges the necessity of breaking down the ultimate objectives of the church into more immediate and tangible objectives as essential to our progress as a church.

- a. Do you agree? Why? Why not?
- b. Formulate some immediate objectives for the church, i. e., objectives in character-building; objectives in marriage and family life; objectives in the work of the branch.
3. a. State three "norms" or characteristics of a healthy branch.
 - b. What are some of the resources available in such a branch — available to individual members and available to the families of the branch?
 - c. Why are these resources essential to persons and families in the world today?
4. a. State three "norms" or characteristics of a Latter Day Saint family.
 - b. What are some of the resources available in such a family for individual members

Worship Program Helps

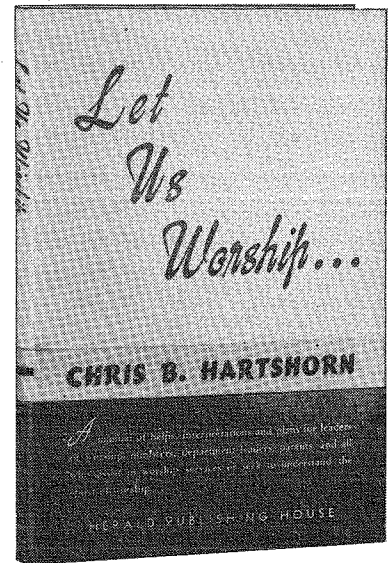
GIFT ITEM

for

Church Workers

Let Us Worship

By CHRIS B. HARTSHORN



A manual of helps, interpretations, and plans for leaders of worship, ministers, department leaders, parents, and all who assist in worship services or seek to understand the spirit of worship. The book is not limited to any one age group, but may be used with equal benefit in the several departments of church work, for women's groups, organized classes, and family worship. It is appropriate for all general worship situations.

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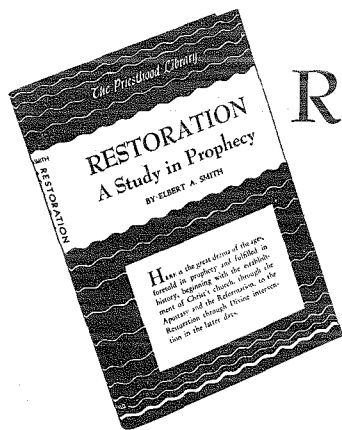
of the family and for the church?

- c. Why are these resources essential to individuals and to the church in the world of today?
5. a. Give several needs of the church which are provided by the Latter Day Saint home.
b. Give several needs of Latter Day Saint homes provided by the church.
6. The author believes that the home cannot survive without the church, neither can the church survive without the home. Do you agree or disagree? Give reasons. Discuss.
7. A tested method of stimulating discussion is the following: Call attention of the members of the class (in advance of the class session) to the following outline, urging each member to complete at least one section of the

outline and be prepared to support such in class discussion.

1. The *interrelationship of the church and the home in religious education is important today because:*
 - a. The breakdown of family life.
 - b. The family is the basis of society.
 - c. The church cannot survive the decay of family life.
 - d. Let the students give additional reasons.
2. *Family life is especially potent in religious education because:*
 - a. It is a fellowship of love.
 - b. Its associations are most intimate.
 - c. Let the student give additional reasons.
3. *The church cannot survive without the home because:*
 - a. The church has very little time to devote to religious education.

- b. If the home fails, the church would soon be without members.
- c. Let the student give additional reasons.
4. *The home cannot survive without the church because:*
 - a. The home is often isolated and alone without anchorage or security.
 - b. Families need fellowship as well as persons.
 - c. Let the student give additional suggestions.
5. *The home and the church have much in common.*
 - a. They have common motives.
 - b. They have common problems.
 - c. They have common enemies.
 - d. Let the student provide additional ones.



RESTORATION

A Study in Prophecy

BY ELBERT A. SMITH

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HERE IS THE GREAT DRAMA of the ages, foretold in prophecy and fulfilled in history, beginning with the establishment of Christ's church, through the Apostasy and the Reformation, to the Restoration through divine intervention in the latter days.

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¹See: *History and Significance of the Family in the Work of the Church*, Dr. Roy A. Cheville, Quarterly 781-A, specifically "Norms for the Family," Lesson 12.

²"The Latter Day Saint Home of Today and Tomorrow," Alice M. Burgess, second of a series on *Church and the Home* entirely devoted to a statement of eleven norms for a Latter Day Saint family.

³"Pastoral Ministry of the Family," *Priesthood Journal*, October, 1938.

⁴*Preparation for Marriage and the Building of Zion's Homes*, F. M. McDowell, Quarterly 782-A, part of "Studies in the Zion's Home and Family," Lesson 13.

⁵*The Modern Family and the Church*, by Regina Westcott Wieman, Harper and Brothers, New York, N. Y. Quoted by special permission of the publishers.

⁶*Preparation for Marriage and the Building of Zion's Homes*, F. M. McDowell, in the Quarterly 782-A: "Studies in the Zion's Home and Family," page 6.

⁷*Ibid.*, page 7.

From a Lonely Mother

I am eighty-one years old and live alone. All of my children are married. My son, who was with the Army for three and a half years, returned home safely, but has left to establish his own home.

I have been a member of the Reorganized Church for many years; I believe it is the only true church of God. Although I am weak and apt to wander away from the Lord, I do want to live so that my life will be a good example to others. I attend services as often as possible; we are hoping to organize a group in Ponca City soon.

Pray for me that I may be content with my lonely life. My prayer is that God will bless his people everywhere.

LULU JACKSON.

Route 2
Ponca City, Oklahoma

ADVENTURES IN LATTER DAY SAINTISM

The First Christmas in America

By Sylvia McKeage

A Holiday Drama for Your League

A historical play taken from the Book of Mormon, in three acts, that are made up of short scenes which represent incidents of history leading up to the time of the birth of Christ.

THE CAST

READER: One who reads the explanations.
SAMUEL: The Lamanite prophet.
VOICE: The voice of the Lord.
NEPHI: The chief priest and teacher over the people.
LACHONEOUS: The chief judge and governor in the land.
ZORAN: The chief captain.
HAGOTH: A guard over the market place.
SHIBLON: A traveling merchant who carries his wares on his back.
AMMON: The keeper of the gateway.
ONIHAI: A street merchant whose wares are pottery and baskets.
NAPHTALI: A street merchant.
SEBUS: A street merchant whose wares are toys or fruits.
ABINADI: A purchaser.
LEAHONI: A purchaser. These could be either boys or girls.
MULEK: A pedestrian.
PAANCHI: Also a pedestrian.
ZARA: A child.

ACT I.

SCENE I. Samuel, the Lamanite prophet, had been cast out from the land of Zarahemla. He was told to return again.

Reader (steps forth between closed curtains): (This could be read as from the Book of Mormon): It came to pass in the fifth year before Christ, the Nephites did still remain in wickedness, while the Lamanites did observe strictly to keep the commandments of God according to the Law of Moses.

And it came to pass in this same year there was one Samuel, a Lamanite, came into the land of Zarahemla, and began to preach unto the people. Yea, he preached many days unto them, pleading with them, and prophesying unto them that they must repent of their wickedness and turn again unto the Lord.

But behold, they reviled against him and hardened their hearts insomuch that they laid hold upon him and cast him out of their city. (Reader steps back from view.)

(Music very soft and low. This could be No. 292 in the *Hymnal*.)

(Curtains part, revealing Samuel in an attitude of prayer. Stage is darkened. In a few moments a spotlight shines upon him. Music ceases as a voice is heard.)

Voice: (clear, mild) Samuel, look up! and listen to the voice of your Lord! For I bring unto you glad tidings of great joy.

Samuel (Rises to his feet. Looks up towards light): Lord, is it thou?

Voice: Yea, Samuel, but I bid thee return again and prophesy unto the people.

Samuel: But Lord, they have stoned me and shot arrows at me and did cast me out.

Voice: Yea, Samuel, but I bid thee return

again and prophesy whatsoever things come into thy heart, and I shall go with thee.

Samuel: Yea, Lord, I will go and do the things which thou hast commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.

(Samuel sings with feeling the first stanza and chorus of hymn No. 292.)

CURTAIN

SCENE II. A selection of music can be played while making the stage ready for scene two. This can be done quickly if rightly planned.

(Curtains part revealing the market place within the walls of the city of Zarahemla. All are active and busy, passing to and fro, buying and selling. All are talking at once, laughter is heard. The merchants are at their places of business trying to interest passers-by in their wares. The gatekeeper is at the gateway equipped with a sword. The guard is also at his station equipped with a bow and arrows. The traveling merchant passes from one side of the stage to the other, he has a heavy load upon his back. As he is about to make his exit, Samuel appears. The gatekeeper quickly draws his sword and refuses Samuel entrance. This must be seen by the audience. Samuel then mounts a stepladder outside of wall and speaks with a loud voice.)

Samuel: Behold I, Samuel, a Lamanite, do speak the words of the Lord which he doth put into my heart. (All activity ceases, all are attention.) And behold, he hath put it into my heart to say unto this people, that the sword of justice awaiteth over you, yet, and nothing can save this people, save it be repentance and faith on the Lord Jesus Christ, who surely shall come into the world, and shall suffer many things and shall be slain for this people.

And behold, an angel of the Lord hath declared it unto me, and he did bring glad tidings to my soul. And behold, I was sent unto you to declare it unto you also that ye might have glad tidings, but behold, ye would not receive me.

O ye people of the land, that ye would hear my words, that ye would repent and be saved. (General discontent is shown.)

Behold, I give unto you a sign: for five more years cometh, then cometh the Son of God to redeem all those who believe on his name. (Someone laughs mockingly.)

And behold, this will I give unto you for a sign at the time of his coming. (All are listening now.) There shall be great lights in heaven, insomuch that the night before he cometh, there shall be no darkness. And it shall appear unto men as if it were day. Therefore there shall be a day and a night and a day, as if it were one day; (this causes much mirth.) And this shall be unto you for a sign, for you shall know of the rising of the sun and of its setting, therefore ye shall know of a surety that there shall be two days and a night, nevertheless the night shall not be darkened and it shall be the night before he is born. (Someone throws stones at him—use paper or something light.)

And there shall be a new star arise, such a one as ye have never beheld; and this also shall be a sign unto you. And it shall come to pass that ye shall be amazed, and wonder, insomuch that ye will fall to the ground. (The captain enters from left stage.) And whosoever shall believe on the Son of God, the same shall have everlasting life. (The guard quickly approaches the captain.)

Hagath: Captain, let us take this fellow and bind him, for behold he hath a devil. And because of the power of the devil which is in him, we cannot hit him with our stones and arrows.

Captain: Take him and bind him, and away with him.

Guard (leaves and returning says): He hath fled out of our land.

(The following may be sung by someone in the play as a solo or by several as you choose, Hymn No. 149, *Zion's Praises*, the first and last stanzas. Changing the line "And love the sweet council they find in his word!" to "And list to the angels who bring us the word!")

CURTAIN

ACT II.

SCENE I. The market place four years later.

Reader (steps forth between closed curtains): There was but little alteration in the affairs of the people, save that many began to be hardened in iniquity, and do more and more that which was contrary to the commands of God. And angels did appear unto me, and declare unto them glad tidings of great joy; thus in this year the scriptures began to be fulfilled.

There also began to be many signs and wonders in the land, nevertheless the people began to harden their hearts, all save it were the most believing part of them. (Reader steps back from view.) (Curtains part revealing same market place. The merchants are at their places of business. Card tables may be used or low benches. The gatekeeper at the gateway. The guard at his station.)

Onihah, a street merchant: (Sebus is standing near her table) Did you notice the signs in the sky last night?

Sebus (She has a small child. With excitement.): Yea, I did. It seemed that I saw a babe nestled among the clouds on yesterday. It was so clear. It was as though it were alive. When I turned to look again it was gone.

Naphtali: How strange! I, too, saw a babe while I was dreaming in the nighttime. I am troubled much because of it, for I saw the babe in the arms of a beautiful young lady, yet as I watched this child, he grew and became as a cross upon a lonely mount.

Sebus: Oh, but the babe I saw seemed to bring great joy to all people, and as I looked I felt a great peace, and love for all mankind came into my heart.

Abinadi (near the table of Naphtali): Ah, yes, and angels have appeared unto some and brought glad tidings to their souls. Oh, why will people harden their heart against these things? For verily I believe that Christ shall come into the world, for the heavens have been full of signs and wonders.

(Enter Mulek and Paanchi from left stage. They hear the last remarks of Abinadi; they stop at center.)

Mulek (rather disdainfully): Truly many strange things HAVE been coming to pass of late.

Shiblon (also enters from left stage with his wares; he is about to pass by) (sarcastically): Some things they may have guessed right

among so many. (He remains with the two.)

Paanchi: It is not reasonable that such a being as a Christ shall come.

Shiblon: If so, and he be the Son of God, and the Father of heaven and earth, as it has been spoken, why will he not show himself unto us as well as unto them who shall be at Jerusalem?

Mulek: Behold we know that this is a wicked tradition which has been handed down unto us by our fathers.

Shiblon: Yea, to cause us to believe in some great and marvelous thing that shall come to pass.

Mulek: But not among us, but in a land that is far distant, a land which we know not.

Shiblon: And they desire to work some mystery which we cannot understand.

Paanchi: They think to make us servants to their words and to them.

Shiblon: Yea, they desire to keep us in ignorance, for we cannot witness with our own eyes that they are true. (He passes on to right. He meets Nephi who stops to notice the child with Sebus.)

Paanchi (motioning towards Nephi, speaks in loud undertone): Behold, Nephi hath preached many strange things of late.

Mulek (loud undertone, holds hand to face): Yea, he desires that we shall repent and yield ourselves up unto him all the days of our lives. (They pass from the left stage, but before doing so Paanchi replies.)

Paanchi: But many do believe his vain and foolish teachings and are led away by his flattering words.

Leahoni (who has been standing near Onihah looking over her goods, looks up and sees Nephi. Goes toward him. Calls out): Nephi! Nephi! we desire to have speech with thee.

Sebus: Yea, we have heard your prophecies and saw the many signs and wonders in the sky.

Leahoni: Therefore we know that thou art a true teacher over the people, but there are many who do not believe your words.

Abinadi: We know we are sinful creatures; we want to confess our sins, for we have suffered much in our souls this day because of them.

Leahoni: Yea, we believe that Christ shall come as spoken by the Prophet Samuel, and that he will redeem us from our sins.

Abinadi: Yea, we desire that we may follow the Christ with full purpose of heart.

Nephi (warmly): Yea, glory be to God on high and Jesus Christ his Son.

(Nephi, Abinadi, Sebus, Leahoni, or others on the stage sing first two and last stanzas of hymn No. 114.)

CURTAIN

SCENE II. The market place one year later.

Reader (as before): And it came to pass that five years had passed away since Samuel, the Lamanite prophet, stood upon the wall and prophesied unto the people, and it was six hundred years from the time that Lehi left Jerusalem; it was in the time when Lachoneous was the Chief Judge and governor over the land.

Behold, the prophecies of the prophets began to be fulfilled more fully: for there were some who began to say that the time was passed for the words to be fulfilled, which was spoken by Samuel, the Lamanite. (She steps back.)

(Curtains part, revealing same market place. It can be changed around. The gatekeeper is in place. The guard at post of duty. All are busy as Paanchi and Mulek enter from gateway at rear of stage. They approach the merchants. They pick up some pottery, look at it, finally Mulek speaks to Naphtali, a smirking smile on his face.)

Mulek: Behold, the time is past, and the words of Samuel are not fulfilled.

Paanchi (also to Naphtali): Therefore, your joy and your faith concerning this thing hath been vain.

Naphtali (with conviction): We know not the time when he cometh, but we are all waiting and watching for him. (Mulek and Paanchi leave at left stage, but before doing so):

Mulek (mockingly): You'll be waiting and watching a long time, a very long time.

(The traveling merchant, Shiblon, crosses the market place with his wares.)

Onihah (sorrowfully): It does all seem so strange—I wonder—I wonder.

Leahoni: Yea, I wonder lest by any means those things which have been spoken might not come to pass.

Sebus: Could it be possible that we have been mistaken?

Abinadi: Ah, dear people, why have doubts in your hearts? Have ye not seen many signs and wonders of late? Do we not know that these things speak of that which is to come to pass? For the very heavens declare the glory of God, and the stars shine forth in greater brightness because of the great blessing that is about to come into the world.

(Nephi enters as Abinadi finishes speaking.)

Nephi (eagerly): Behold, Jesus shall come soon, and we shall rejoice exceedingly, for an angel of the Lord did appear unto me, and it came to pass that he said unto me, "Look!" And I looked and beheld the great city of Jerusalem, and also other cities. And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceeding fair and white. And it came to pass that I beheld that she was carried away in the spirit for the space of a time. And the angel spake unto me again saying: "Look!" And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me: "Behold the Lamb of God, yea, even the Son of the Eternal Father."

Sebus: Yea, let us all be faithful and murmur not.

Leahoni: Yea, let us all be waiting and watching for him.

(A duet or others sing No. 30, *Zion's Praises*. The first two stanzas.)

CURTAIN

SCENE III. (Lachoneous, the chief judge and governor of the land, issues a decree. The stage is cleared. Gatekeeper still at the gateway. The guard is not on the stage. Curtains part, revealing Lachoneous at center of stage, either standing with folded arms very dignified or seated at a table with documents in his hand. The captain enters and salutes.)

Zoran (goes to judge and bows): I would have word with thee. Behold there is a great uproar in the land. There is much disturbance because of this thing that they say will surely come to pass. This day and a night and a day in which there shall be no darkness, which they say will cause such great astonishment.

Lachoneous: Yea, we are greatly troubled these days because of those who believe the foolish and vain words of the prophets.

Zoran: Yea, judge, they have exceeding faith that this Christ will come, and they worry us with their much preaching, yea, and many do believe on their words.

Lachoneous: Lest their strength should become too great in the land and they overpower us, I will send forth a decree.

Zoran: Yea, judge, thy decree? That will I observe to carry out. (If the judge is seated, he arises and stands with folded arms.)

Lachoneous: Behold, this is my decree: Three days shall pass away and at sundown, except the sign shall come to pass which has been given by Samuel, the Lamanite, all those who believe in those traditions shall be put to death. (He turns, passes off left stage. The

captain turns right facing the guard who has just entered.)

Zoran (to guard): The governor hath issued a decree, and this is the decree: Three days shall pass away and at sundown except the sign shall come to pass which has been given by Samuel, the Lamanite, all those who believe in these traditions shall be put to death. Therefore go thy way, and cause that this decree should be sent out in all the land.

Hagtho: Yea, captain. (Captain is about to pass through the gateway, he speaks to the gatekeeper.)

Zoran: And guard the gate well, that no one may pass through, thinking thereby to escape. (He leaves.) (The guard passes across the stage and off, calling in a monotone as a town crier.)

Hagtho: Hearrrr — Yeeeee! Hearrrrr — Yeeeee! The governor hath sent for—th a decreeeee (Drag out the words till he has reached back of stage and voice dies down as of distance. One or more singers come to front of stage and sing the following words to the tune of No. 163, *Hymnal*.)

Hark! 'Tis the captain's voice we hear,

'Tis the decree the wicked gave.

It fills our hearts with doubts and fear,

It fills our hearts with sorrows grave.

Oh, grief that wrestles lone with fears,

'Tis hope we need. O wilt thou give

A faith that shines through grief and tears?

Oh, help us bear the storm and live.

Soon sundown in the garden lee.

Faith must bear up this heart of mine,

A lasting faith that comes from thee

And fills my soul with love divine.

CURTAIN

SCENE IV. (The gateway is closed. Appropriate music is heard as curtains part revealing people in fear passing to and fro. Panic-stricken mothers hug their children to them. Some are weeping. The traveling merchant passes by. The guard passes near the wall as on parade. Music ceases.)

Onihah (fearfully): Two days have passed away, and still the sign has not come to pass.

Naphtali: Oh, my heart is full of fear. What will be our fate on the morrow? Why will they put us to death because we believe the traditions of our fathers?

Sebus: Yea, did not the prophets of old speak of this same Jesus that our father Lehi did declare would come in six hundred years from the time he left Jerusalem?

Naphtali: And according to the records that have been kept, six hundred years have already passed away.

Sebus: And according to the words of the prophet, Samuel, the time must be near at hand.

Leahoni: And we are living in the very day he is to be born, and yet we are to be put to death and will not see the thing come to pass that is to bring glad tidings of great joy to all people.

Sebus: There is still today left.

Naphtali: And after the day passeth away, then what cometh? Oh, if they would wait a little longer, perhaps he will come soon, perhaps on the morrow.

Leahoni: But we must not despair, our faith and our courage must carry us through. Were not the prophets of old stoned and beaten and slain because they dared to speak the things the Lord revealed unto them? And how much better are we than they? For lo, we know that angels hath declared these things unto us.

Onihah: Oh, that my faith were as thine.

(Continued on page 30.)

Worship Suggestions for January

By Florence Freberg

Theme for the Month: BEGINNINGS

January 5, 1947

Theme: IN THE BEGINNING—GOD.

Prelude:

Fifteen minutes of instrumental music (preferably two instruments).

Call to Worship:

IN HIS FOOTSTEPS

I cannot help but know
There is a God,
For I have seen the footsteps
Where he's trod.

They've left their mark on
Valley, hill, and sea,
On hearts and minds and
Souls—and me.
—Ramona Sartwell.

Theme Talk Thoughts:

In the beginning—God! He is the first to love; he leads the way in being holy, in being kind, just, patient. God first had all the knowledge which has made possible the accomplishments of science in every age of the world. He has throughout time been the LIGHT of the world.

Hymn: "This God Is the God We Adore,"
Saints' Hymnal, No. 100.

Story:

Brother Frank Fry's experience, as told in his own words: "I know this experience is real; there is nothing imaginary about it. Just three years ago, before my father died, he verified the experience before the whole family. "When I was nine years old, I lived on a farm between Woodbine and Logan, Iowa. My father had a twenty-seven-acre tract of land from which the timber had been removed but a short time, and of course there were many stumps, which we were removing, preparing the land for a corn crop. We met in the middle of the field and stopped to let the horses rest. As we talked, I turned around and let my feet hang over the back. After a while my father said for me to unhitch my team and go to the house. He started his team, but before I could turn around, my team started off at a fast rate. The jerk sent me over backwards. My heels landed on the doubletree in front of the disc, and I grabbed the brace rods. I was dragged for some distance, calling for the team to stop. They kept going fast and faster. My father heard my cries, and ran toward me, just in time to see the disc run over my head and face. He turned his back, thinking I would be cut to shreds. I looked up and saw the disc running over me just as plainly as I can see you. I lay flat on my back, and it ran its full weight on my face first. I didn't feel the weight of the disc. I got up after it ran over me and spoke to my father. He turned around, as white as could be, trembling all over. He looked at me, and there was not a scratch on my face or body, not a thread of my clothing was torn. We looked to see if there were any possible way for the disc to be held off of me, but there was nothing within a hundred feet. The disc was set at full disc, so there was no space left, and it had just been sharpened. It was weighted down on each side

with stones weighing a hundred pounds.

"My father put his hands on my shoulders and said, 'Frank, always remember that the angels of the Lord protected you and held the disc off of you. You have a work to do for the Lord. There just isn't any other answer.'" *An Observation:*

After reading this story to a ten-year-old boy, he looked up and said, "I'd probably have been cut to shreds, because I don't know God as Brother Fry does," but the answer to him was: "When he was a boy he probably did not know God any better than you do now. But God is like that. He first loves and cares for us."

Solo:

GOD IS SO GOOD TO ME

I cannot doubt my dear Saviour's love
As on the Mount I stand,
And looking back I plainly see
The leadings of his dear hand.

Chorus:

God is so good to me,
God is so good to me.
I'll love and serve him faithfully,
He is so good to me.

Walking with Christ is sweeter to me
Than all the world's vain charms.
"Tho rugged be the path I tread
I'm leaning on his strong arm.

He is so good to me every day,
Keeping me in his care.
His blessed sunlight floods my way;
My burdens and joys he shares.

I'll cling to him, whatever may come,
And through Eternity
'Round the white throne where praises ne'er
cease,
I'll tell of his love for me.

—Words and music by
Lydia Shivers Leach.

or "My God, How Wonderful Thou Art,"
Saints' Hymnal, No. 133.

Prayer:

It would be well if the person to offer the prayer would read some from *God Our Help*, by F. Henry Edwards, for his own preparation.

January 12, 1947

Theme: BEGINNING THE YEAR WITH GOD.

Prelude:

Fifteen minutes of instrument music prior to the worship service.

Scripture Reading:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."—1 Nephi 1: 65.

Meditation Thoughts:

"To work throughout the year with God, he desires holiness of me. Is it possible for me, filled with human weaknesses and errors, to reach the plane of purity he has pointed out? If I think not, then would I assume that God errs in judgment regarding what he desires, or that Nephi was misled by revealed knowledge? I am unwilling to concede either,

and so must believe that God does not beckon me to heights I cannot reach, nor invite me to a feast of happiness I could not, with effort, attend. It is only for me to equal Nephi's faith and devotion, his integrity and humility, and then I may expect, as he found, that God will open the way for me to accomplish the thing he expects and asks of me. Each day becomes a steppingstone, each lesson a clearer vision of the upward path, and each consecration a new dedication of myself as a pilgrim therein, determined to press onward and upward, at whatever cost, in order that no man may rob me of my reward—a good conscience towards God and man."—Audentia Anderson.

Scripture Reading:

"O house of Israel, cannot I do with you as this potter saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."—Jeremiah 18: 1-6.

Prayer:

Quartet: "My God and I," by I. B. Sergei, Publishers, Kama Co., Box 1929, Chicago, Illinois, price, 20c.

Story:

PETER'S SECOND CHANCE
by Vesta Towner (for adults)

After Peter had denied his Lord, he suffered great remorse. As the days passed by, there was just one thought in Peter's heart, "Oh, if I only had another chance! If I had just one more chance!"

"Yes, I could brag enough. I bragged about the way I would stand by him, if all the others should forsake him. I would stand by even unto death. And then that night at the trial that maid servant came to me as I was warming myself by the fire and accused me of being one of his disciples. I denied that I ever knew him. Oh, why was I such a coward? Three times I denied him! Oh, if I had only another chance to prove to the Master, and to the world, that I do love him!"

But the days passed, and Peter's chance did not come.

There were a few wonderful times when the risen Christ reappeared to his disciples, and their hearts were filled with gladness, hope, and joy. But the intervals between were long, and there was no settled program of things to do, and Peter had too much time to think, and to live again the dreadful night of the betrayal, and the night he had denied the Lord; and at every sound of the crowing of the cock, he could see again his Master's eyes fixed on him in sorrow. He had too much time to think.

And one day he said, "Boys, I am going fishing," and instantly they spoke up and said, "We go, too."

There were seven of them all together, and they took the old fishing boat that night and went out upon the lake, just at sunset. They went out where the blue water was still and deep, and just the right sort of spot to fish. They went to work and threw in their nets.

But when they drew them in, they were empty—not a single fish in the net, just the bare, dripping nets.

"Let's try again," they said, and again and again they let down their nets, and when they pulled them up, always the nets were empty. It seemed as if there were no fish in the Sea of Galilee.

They were there all night long. They worked on and on until the stars began to fade, and the waters that had been black all night took on a greenish color, and they could see the shore. And finally they could see the little white houses along the shore. Then in the misty dawn they spied a figure standing on the shore of the lake. He cried out to them, "Lads, have you any fish?"

"No," they answered; "we have toiled all night long and have not caught a thing."

"Cast your net on the right-hand side of the boat, and you will find fish," he said.

They had toiled all night. They looked at each other, but there was something in that voice that caused them to obey. Instantly, when they had done as they had been bidden, it seemed as if every fish in the Sea of Galilee swam for that net. And John turned to Peter, and said, "It is the Master standing there on the shore."

Peter looked, and forgot all about the fish. He leaped into the sea, swimming just as fast as he could toward the figure on the shore, leaving the others to bring in the fish. As he neared the shore, he saw that indeed it was the Master, but he did not venture to call out to him.

There was a little fire, a little charcoal fire, with fish broiling on it.

Just then the others came to land dragging the net full of fishes after them. Then Jesus said to them, "Bring me some of your fishes." Instantly Peter sprang and helped to bring the fish. There were one hundred fifty-three of them, they found as they counted them, and the net had not even broken. But just now they gave little heed to the fish.

"Here is the Master," they whispered to each other. And yet they did not venture to question him.

"Come, lads, and have some breakfast," said Jesus. And so they sat down upon the sand, around the little charcoal fire—those seven fishermen who had toiled all night and taken nothing—they sat around the fire, and the Master took of the bread and the fish and gave them to eat.

No food ever tasted better than did that to those seven hungry men who that morn received their breakfast from the hand of the Master himself. But no wonder, for their food was more than bread and fish that morning. The quiet beauty of the scene itself was never to be forgotten. There was the rosy blush of the dawn, the savory smoke arising from the glowing coals, and the stillness of the early morning broken only by the soft lapping of little waves on the sand. All this, and the very presence of the Master gave them peace.

But Peter—Peter couldn't eat much that morning; the hunger in his heart was too great.

And when they had finished breakfast, the Master said, "Simon, Simon, dost thou love me more than these?" Now Peter remembered all too keenly the night when he had denied his Lord, and with his humiliation strong upon him, Peter did not quite dare answer that he loved the Master, so he very humbly used another word, and said, "Lord, thou knowest thou art dear to me."

And Jesus said unto him, "Feed my lambs." Then once again he put the question to him, "Dost thou love me more than these?" "Then," said Jesus, "be a shepherd to my sheep." And once more Jesus put the question to him, for the third time, and "Yes, Master, you know all things, and you know that you are dear to me," was Peter's answer.

Then with an infinite yearning in his voice the Master said, "Then feed my sheep." In a voice of tenderness, "My much-loved sheep."

And then at last Peter understood. His great chance that he had been longing for had come. Not this time to bear witness in a crowded courtroom of his love and loyalty to the Master, but day by day to prove his love, to serve even as his Master had served, giving the bread of life to the hungry, being a shepherd to the much-loved sheep and the lambs. And a great resolution grew in Peter's heart. No words came to his lips, but this was the thought of his heart, "This time I will be true, this time I will prove to the Master and to the world how great is my love."

And the Master looked at him and read the answer in Peter's heart.

(Miss Towner's explanation of the use of the word "dear" is that it was taken from the "modern speech" translation of the Bible. That in the original there were two words used of different degrees of meaning, hence the translation of "love" for one of them, and "thou art dear to me" for the other.)

Challenge:

"T'WAS A SHEEP NOT A LAMB

'Twas a sheep, not a lamb, that strayed away
In the parable Jesus told;
A grown-up sheep, that had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought
And back to the flock safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long,
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs, today;
If the lambs are lost, what terrible cost
Some sheep will have to pay.

—Author Unknown.

Duet: "Dear to the Heart of the Shepherd,"
Zion's Praises, No. 88.

Note: For a worship center, one could have the picture, "If Thou Hadst Known," (see *Christ and the Fine Arts*, page 706). Then, for the Call to Worship, tell the name of the picture and add: Qualifications for service with God seem at times too difficult, but were we to fall away from God's orbit, we would find ourselves in a more sorrowful condition, and we would be lamenting, "If we had only known."

January 19, 1947

Theme: BEGINNING THE WEEK WITH GOD.

Prelude: Fifteen minutes of music prior to the opening of the service.

Call to Worship:

Each week we thank thee, Lord, for little things to do.

Please help us to do them as though we were doing them for you.

Scripture Reading:

"... behold I say unto you, that by small and simple things, are great things brought to pass; and small means in many instances doth confound the wise. And the Lord God doth work by means to bring about his great and eternal purposes; and by very small means the Lord doth confound the wise, and bringeth about the salvation of many souls."—Alma 17: 33, 36.

Inspirational Incidents:

HOW KINDNESS WON SEVERAL GENERATIONS

Patriarch E. A. Smith tells this story: "I was guest speaker at a rally day in Burlington, Iowa, where I began my first official pastorate thirty-seven years ago last May. . . . Among the happy experiences those past years brought to mind was this one: Of a sacrament Sunday there came to church a widow lady, who introduced herself as Mrs. Wilson, and bringing with her two married daughters, Mrs. Ed Kuntz

and Mrs. Al Kuntz. They partook of the sacrament and were happy to be with the church and we to welcome them. The next day Sister Smith and I went to call upon them. We found them quite downcast and rather distant in manner. They had discovered that we were of the Reorganized Church, while they were Utah Mormons. They had not known the difference when they introduced themselves as members. As soon as I could rally my wits from the surprise, I said to Mrs. Wilson, 'By all means continue to come to church. We will try to make you feel at home, and I will never make any attack on your faith or even start an argument with you. If the time comes when you feel that you wish to ask questions, be free to do so.'

"This good woman of whom I have just written did continue to come to church with her daughters and their husbands. After perhaps six months, she invited me to come to her home one evening to talk matters over. I did so. To make a long story short, I baptized her and her two daughters and their husbands, two of her sons, and later other members of the family. Altogether some thirty members of the Kuntz family have been baptized, and they continue to come in as fast as they grow old enough. At this meeting I met the youngest member of the family to join, now nine years old, a great-grandson of Mrs. Wilson. Her grandson, Fred Kuntz, is now pastor of the branch and doing a very fine piece of work as pastor."—*Saints' Herald*, October 28, 1939.

A WAYSIDE KINDNESS

It was nearly a year ago when Miss Gray got off the street car near a home for the aged. As she reached the pavement, she was met by a tiny old woman who extended to her a scrap of newspaper, saying, "Could you tell me how to get to that place where they want a dishwasher?"

"But you can't do that kind of work," remonstrated Miss Gray.

"Oh, yes, I can," asserted the diminutive person. "I have scrubbed and washed all my life, and I am as strong as ever I was."

Miss Gray could not assent but took the little woman to her home and learned her story. She had come from Switzerland to Kansas City thirty-six years ago and had worked all those years in kitchens and laundries. Now she was old and out of work and needed to earn a living. To her newly found friend she confided that she had a sister from whom she had been separated fifty-four years before in her native land. The sister had been last heard of in Philadelphia. Miss Gray set herself to the task of finding this sister, and finally succeeded in locating her in Florida, well and prosperous and ready to open her arms to the sister from whom she had been so long lost. A letter from her says: "How glad our hearts will be to have you share our home with us as soon as possible!"

The little wayside kindness of Miss Gray brought a great happiness into the life of the little woman she found in the city streets.

Hymn: "Oh, Master, Let Me Walk With Thee," *Saints' Hymnal*, No. 213.

Prayer:

Challenge:

He drew a circle that shut me out
Heretic, rebel, a thing to flout.
But love and I had the wit to win.
We drew a circle that drew him in!

—Edwin Markham.

January 26, 1947

Theme: BEGINNING THE DAY WITH GOD.

Prelude:

Fifteen minutes of music before opening the service.

Call to Worship:

Daily worship in the home is recognizing the presence of an Intelligence far beyond ours;

A Power greater than we shall ever comprehend.

It is a gracious invitation to our Dependable Guest.

Scripture Readings:

Deuteronomy 11: 19, 20.

Mosiah 2: 25-27; Alma 16: 219; 3 Nephi 8: 52.

Doctrine and Covenants 68: 4; 90: 6.

A Worship Service in the Home:

Worship in the home is an easy way as well as a splendid way to teach our children.

Setting: A home which has on the wall a picture of Sallman's "Head of Christ." The Three Standard Books are on a table.

Junior Choir or a group sing "Take Time to Be Holy," *Saints' Hymnal*, No. 322.

Enter: The father, who lights the candle by the picture of Jesus, and then takes the Book of Mormon and opens it to page 652.

The mother enters with her Bible storybook. *The two children* follow and quietly take their places.

The father: (turning to the boy) What was your lesson about yesterday in junior church?

The boy: Oh, Ray told the story about Elisha bringing the axhead up from the bottom of the River Jordan.

The mother: We have another story about the power God gave Elisha, and this time Elisha's kindness to his enemies saved him from further trouble with them.

(She reads the story from a child's Bible storybook, if the children are small, of the account given in II Kings 6: 8-23.)

The father: (to the younger child) What did you learn yesterday at church?

Younger child: A poem.

Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the sparrow to the robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

The father: That tells us to have faith in God and pray to him. This is what Jesus told the Nephite people, "Whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given you. Pray in your families unto the Father always in my name, that your wives and your children shall be blessed." Let us pray.

The family stands and with hands clasped, each offers a short prayer. During this time the junior choir hums, "Let Us Pray for One Another," No. 311.

Leader:

Brother Elbert A. Smith has said that if you do not have faith enough for a year, have faith enough for just one day, and the next day have faith enough for that day. Then if you continue that way for three hundred and sixty-five days, you have had faith enough for a year.

News Briefs

Southeastern Illinois District Conference

The Southeastern Illinois District Conference was held in Mt. Vernon, Illinois, on Sunday, November 10. The conference began with a prayer service at 9:30 a.m., at which District President M. E. Loving, Apostle Arthur Oakman, Seventy Z. Z. Renfro, and Missionary James Daugherty presided. The small daughter of Mr. and Mrs. Leo Holman of Wayne City, Illinois, was blessed by Z. Z. Renfro and James Daugherty. The business session convened at 2 p.m. Following the reading of district reports, three recommendations for ordination were approved; they were Eddie Colvin, elder; Orion Hill, teacher; and Earnest Burklow, deacon. Officers elected for the coming year are: Z. Z. Renfro, district president; M. E. Loving and Dr. W. E. Phillips, counselors; Betty Deselms, Zion's League supervisor; Mabel Phillips, women's leader; Ed Knapp, treasurer; Ruby Ellis, secretary; Rufus Rockett, church school director and auditor; Eddie Colvin, young adult supervisor; and Marie Henson, director of music. Delegates to the 1947 General Conference were also elected. A basket dinner was served in the lower auditorium of the church at noon. Elder O. C. Henson of Decatur, Illinois, was the speaker on Sunday evening.

A turkey banquet will be held Tuesday evening, November 26. Seventy Z. Z. Renfro is to be in charge, and Apostle Arthur Oakman, the speaker.

—Ruby Ellis, secretary.

The Southern Michigan District Conference

The Southern Michigan District Conference was held September 28 and 29 at Muskegon, Michigan. The conference opened at 4:30 p.m. with a business session and the following officers were elected: Edward R. Carter, district president; Charles J. Mottashed and Glenn Myers, counselors; Doris Ludden, secretary; Margaret Case, women's leader; Clarence Dudley, church school director; Jack Hodge, young people's leader; Elmer Evans, bishop and district treasurer; Garnett Smith, counselor; Velma Horaney, historian; Edward Premoe, nonresident pastor; and Frances Carlson, director of music.

The entertainment Saturday evening consisted of a concert by the district choir, and skits and musical numbers by members of the several branches represented. Sunday's activities began with a young people's fellowship, followed by a

general fellowship service. Apostle Blair Jensen was the speaker at 11 o'clock. The conference was brought to a close with a priesthood meeting and a women's department meeting in the afternoon.

—Doris Ludden, reporter.

Colorado Springs, Colorado

Pastor, J. D. Curtis

Richard Doyle, infant son of Mr. and Mrs. Doyle Miller, was blessed by Elders J. D. Curtis and Floyd Engstrom on July 21. The following Sunday, Shirley Ann, daughter of Mr. and Mrs. Marvin Leullen of Hawthorn, California, was blessed, the same ministers officiating. Mrs. Anna Smith was baptized by Pastor Curtis on Wednesday evening, July 24; Mrs. Smith is eighty-two years old. Joanne and Richard Ebeling united with the church on August 28, Priest Ray Ebeling officiating at the baptismal service. Three other converts, Thomas Novinger of Springer, New Mexico, and Floyd and Roger Reid of Seibert, Colorado, were baptized by Pastor Curtis on August 25. The annual business meeting was held Tuesday evening, September 10; Elder J. D. Curtis was elected pastor, and Ray Ebeling, church school director. Graceland College Day was observed October 20; the Zion's League, under the supervision of Myrtle Stephenson, presented the evening service.

—Martha Downs, reporter.

Minneapolis, Minnesota

Apostle Charles Hield was the 11 o'clock speaker on Sunday, November 10; he also gave an illustrated lecture several weeks before. One hundred thirty-five children from the community attended the Halloween party held in the church basement; games, movies, and refreshments were features of the evening. The men of the congregation have finished painting the exterior of the church. On Thursday, November 14, a community dinner was sponsored by the women's department; the older Zion's League girls held a bazaar on the same evening.

Senlac, Saskatchewan

Artland Congregation

Pastor, A. J. Cornish

The following officers were elected at the business meeting held August 18: A. J. Cornish, pastor; W. A. Levitt, church school director; Vernon Cornish, clerk; Glen Harper, treasurer; Rudolph Cornish, organist and young people's teacher; Mrs. R. J. Cornish, adult teacher; Mrs. Vernon Cornish, junior high teacher; Bertha Cornish, junior teacher; Mrs. A. J. Cor-

nish, primary teacher; and Mrs. W. A. Levitt, kindergarten teacher.

Many of the Ribstone, Alberta, Saints were present on September 15 to hear Elder Clyde Walrath of California speak. A basket dinner was held at noon, after which Stewart Dallyn, Ivan Millar, William Levitt, Vernon Cornish, George Miller, W. J. Cornish, and A. J. Cornish gave short talks. Special music for the service was provided by a quartet.

October 14 was observed as Thanksgiving Day in Canada; a worship service was held at the church in the morning. Lynne Denise, infant daughter of Mr. and Mrs. William Cornish, and Derryl James, son of Mr. and Mrs. James Carson, were blessed on October 27. The annual fowl supper and bazaar were held November 7. The Oriole girls assisted in waiting tables.

—Mrs. A. J. Cornish, reporter.

Springfield, Massachusetts

Pastor, James W. Barton

The Saints of Springfield Mission are holding their meetings at the home of Mr. and Mrs. Ralph Candage, 10 Kelly Place, East Springfield. The children's classes are held near by at the home of Mr. and Mrs. Pearl Philbrook, with Virginia Philbrook as teacher. James Barton, Ralph Candage, Archie Begg, Alex Begg, Roger and William Candage attended the priesthood institute held in Boston recently.

—Mary Begg, reporter.

Mobile, Alabama

Pastor, A. Orlin Crownover

The theme for the month of October was "Prayer." Pastor A. O. Crownover held open house at his home on Sunday, October 20. The women's department sponsored a supper at the church on Tuesday, October 22, netting a profit of \$326 for the building fund. Members of Mobile congregation welcome Emile Scarcliff back to the group; Emile recently returned from service.

—Melgwin Miller, reporter.

Regina, Saskatchewan

Pastor, J. W. Mountenay

Elder J. W. Mountenay was sustained as pastor at the annual business meeting; Kenneth Carson was elected church school director. Apostle C. R. Hield and Seventy Phillip Moore visited Regina during the summer. The Southern Saskatchewan Young People's Rally was held in Regina on October 13 and 14; it was attended by members of the Saskatoon, Birsay, Weyburn, DuVal, and Bethune congregations. Missionary James Menzies, guest speaker, gave illustrated lec-

tures on the life of Christ and the Book of Mormon.

Arthur Bergensen is now in charge of the Zion's League. Nellie Carson is leader of the women's department.

—G. M. Taylor, reporter.

Warton, Ontario

Pastor, Gordon Farrow

Seventy Harold I. Velt presented a series of illustrated lectures on the Book of Mormon early in October. Several nonmembers attended the services regularly; Harry Meredith, a veteran, was baptized by Brother Velt at the close of the series.

Officers elected at the branch business meeting are as follows: Gordon Farrow, pastor; Mrs. Gordon Farrow, secretary; Robert Humphries, treasurer; Garnet Farrow, church school director; John Bradley, assistant church school director; Lillian Yager, pianist; Mabel Farrow, director of music; Mrs. Ivan Thompson, young people's supervisor; and Rosalind Reid, women's leader. Elbert Smith's *Exploring the Church* is being used as a study course for the Zion's League. The young people recently sponsored a Halloween supper and social.

—Rosalind Reid, reporter.

Buffalo, New York

Pastor, J. R. Kennedy

Bishop Don Chesworth was the speaker at several recent services; he also met with members of the priesthood for a discussion period. Seventy Donald Harvey spent three weeks in Buffalo, visiting in the homes of members and nonmembers. He conducted a series of evening meetings from November 10 to 17.

The Zion's League has been reorganized for the coming year; Mr. and Mrs. Paul Ebeling are the League directors. The young married people of the branch have formed a class.

Dean Brent and Donna Rae, children of Mr. and Mrs. Robert Wolff, were blessed on November 10.

Mr. and Mrs. Richard Harris are leaving Buffalo to make their home in Johnstown, Pennsylvania; they will be greatly missed.

—Paul Ebeling, reporter.

Salt Lake City, Utah

Pastor, Arthur Stoft

Officers elected at the October 6 business meeting are Arthur Stoft, pastor; Alberta Peterson, secretary; James Wardle, treasurer; Joseph Elkins, director of religious education; Gloria Giles, director of music; Mary Stoft, women's leader; Beulah Shipley, publicity agent; Alberta Peterson and

Zelma Elkins, auditors. Pastor Stoft comes to Salt Lake City from Denver.

The annual district conference was held October 26 and 27; Apostle D. T. Williams and Arthur Stoft were in charge. Officers elected are as follows: Arthur Stoft, district president; James Wardle, secretary; Ann Land, treasurer; Joseph Elkins, director of religious education; Katherine Sperry, director of music; and Mary Stoft, women's leader. Delegates to General Conference were also elected.

—Beulah Shipley, reporter.

Any book advertised in this issue may be ordered by using this handy order blank.

HERALD PUBLISHING HOUSE

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Date....., 1946

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-A Reasonable Service
-Dawn of Peace
-Joseph's City Beautiful
-Timbers for the Temple
-The Call at Evening
-Flexible Book of Mormon
-The Bible Story of the Creation
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Some Articles . . .

. . . are to be read and pondered over; others are to be read and disputed; still others are to be read and enjoyed. We think you'll welcome this story with a happy ending. It carries a "smile or your money back" guarantee.

New

Home, Sweet Home in Tacoma

BY LOUISE SCOTT WRIGLEY

I write from a "new horizon." My small son and I are in Tacoma, Washington, where my lieutenant husband is stationed with the army. Though it is not the first new horizon we have encountered by any means, still it certainly had its own particular set of obstacles all ready and waiting when I arrived.

My dear husband, with the child-like trust of all males, had turned down an offer of quarters on the post at Fort Lewis, because they were unfurnished and not too desirable. He felt that we could find something better and less expensive in Tacoma. I did too—at first! We

philosophical about the whole thing. Something will turn up, I told myself smugly. What if the housing situation is a little tight? Obstacles like these make us stronger and more appreciative. Pooh to the housing shortage! Surely nothing is insurmountable. I smiled.

My smile became slightly worn around the edges at the end of a month of house-or-apartment-or-just-anything-hunting. Everywhere the answer was the same, "No children!"

Then my good humor and patience faded abruptly. I got a little grim. I answered ads. I traipsed from house to house. I questioned people on the street. I pestered the pastor to death. I'll bet I looked into hundreds of faces and talked to hundreds of people. Fat ones, skinny ones, tall ones, short ones, nice ones, nasty ones. They all had something in common—"no apartments" or "no children."

Someone said I didn't know the right people. I wondered, a little wildly, if the right people hid out somewhere, because surely I had contacted everyone of the 139,000 people in Tacoma.

I began to get rebellious. My faith, so strong and sure in the beginning, had begun to limp a little. I jabbed it sharply and said, "Hey, I need you now! Don't be a sissy."

The motel, lovely as it was, was doing terrible things to our budget. In fact, I had tossed the budget out of the window altogether. Things

couldn't be any worse. They just *had* to get better.

Then one afternoon, as many other afternoons which followed unsuccessful days of house-hunting, I left my poor, tired, long-suffering little son in the car for the umpteenth time. I walked up the steps to a large frame house. I had done this perhaps ten times before. The man who lived in that large frame house is said to own fifty apartments in Tacoma. I had a glint in my eye. I intended to wear him down.

Once again I said, hopefully, "Hello there. I'm back. Any apartments today?"

"Yes," he said, "I have two."

"I'll take one," I said promptly.

"Any children?" he inquired cautiously.

"One—a boy, two and a half years old."

"Oh, I'm sorry. We don't take children." He didn't sound the least bit sorry.

I had heard all the arguments against children a thousand times. They tear up things—they need a place to play. Yes, but my baby needed a place to *live* first! I thought bitterly, "I guess you were born grown-up!" Aloud I said, "Would you like to have me drown him? Then could I have the apartment?" I was mad enough to hit him.

He looked as though he might be considering the idea, but I just couldn't bear the thought of drown-

Here Is the Writer . . .



Louise Scott Wrigley

The "Louise Scott Wrigley" by-line is not an unfamiliar one to "Herald" readers, although it usually appears with a poem. Louise is a regular contributor to "Stepping Stones" and "Zion's Hope" also. She is vitally interested in the Blue Bird program, and, while in Independence, directed the Blue Bird chorus and taught expression. In her spare time, she planned showers and parties (a very profitable hobby) and helped out at the Herald Publishing House on rush days. The helpful husband in the accompanying story is First Lieutenant John Wrigley (Medical Detachment, 23rd Infantry); "Pookey" is John, Jr.

were to live to regret that blithe refuge of shelter.

Firmly ensconced in an attractive motel bungalow, I was disgustingly

Horizons

ing our Pookey who trusted us, so I turned on my heel and left.

The search continued. It was now six weeks since I had so eagerly driven into Tacoma for the first time. Finally a major and his wife, who were leaving for overseas, mentioned that we might get their house. When I talked to the owner about it, she said, "Children? We love them. We even fenced in the yard for any little ones we might have around. Of course you can have the house."

I nearly fainted.

Well, we are all moved in. The house is a converted garage with a living room, kitchen, bath, a large bedroom for us, and a tiny bedroom for Pook. The owners have done everything possible to make it charming and livable. We have a sneaking suspicion they are angels in disguise.

Of course our problems aren't over. The first thing that confronted me was a wood stove. I approached the thing with something like panic, for nowhere in my background of experience was there a wood stove.

I reasoned that it would probably have a mind of its own. Believe me, it did! One evening my helpful husband, with an eye on the chocolate chip cookies I was stirring up, built a fire. Being a little over-anxious, he built too hot a fire. The oven temperature shot up to 600° and my first sheet of cookies was burned to a crisp. After the rest of the batch was safely in the cooky jar, we could laugh about it though. I only dream occasionally about the shortening I wasted.

And then there are our mice! Every night they scamper around between the walls as though Satan himself were after them. They sound like an army bent on bringing the house down around our ears. In spite of that, we are very happy here. The wood stove and I under-

stand each other. The mice and I have declared a truce. The ones that have escaped me stay clear of my kitchen where baited traps await them, and I, of necessity, let them go on living in my walls with a minimum of protest. After all, we all have to have somewhere to live!

The Trouble-Shooter

The Reluctant Church-Goer

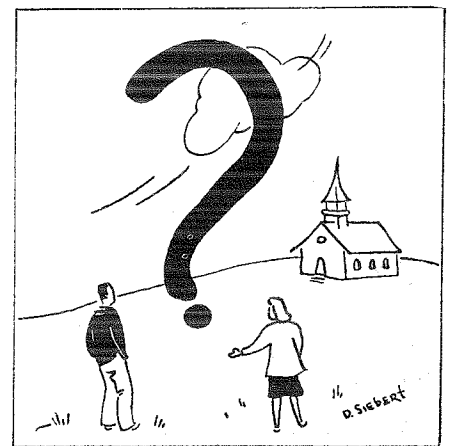
QUESTION:

My fiance is a Latter Day Saint, but he does not attend church. He is very gracious about taking me to services and coming for me when church is over, but when I suggest that he come with me, he always insists that he has to do something else or simply says, "I'd rather not." Inasmuch as I have always been active in League, choir, and church school work, I find it disconcerting not to have him an enthusiastic worker, too. Is there any way I can tactfully convert my future husband into a "church-goer"?

ANSWER:

By Evangelist Ray Whiting

My heart goes out in sympathy to the writer of this question and thousands more who are in a similar position. In a way, this is one of my problems, too, for as an evangelist I am deeply concerned over our many members who do not attend church. But the situation is not hopeless. The problems, to a large extent, can be solved. The source of the difficulty may not lie in the individuals



at all but in the very services they refuse to attend.

No one, especially an energetic young man with life before him and a lovely bride in view, would refuse anything that would help him to succeed and assure him happiness in his home if he could see in it that which would bring him these blessings. But people in every church are tiring of going to Sunday school and church out of a sense of duty. And Latter Day Saints are tired of hearing the same old, shopworn ideas on the some old subjects, with no new knowl-

edge, light, or inspiration.

I have discovered that our youth are not much concerned about what happened in ancient America, but they are vitally concerned about what is happening in modern America. Nor are they much worried over when the Gadianton Robbers appeared, but they are worried over the Gadianton Robbers that are appearing in our present political and economic system. I find little interest in the Nephite migration northward, but a great interest in the Latter Day Saint migration Zionward. Some think they have spent too much time discussing the golden age of the Nephite history, and too little time in actually doing something to bring about their own golden age. And others are tired of years of talking about stewardships, but would gladly become stewards in some intelligent church-sponsored economic program.

If you want to interest your prospective husband in his own church, organize a group of young people that will do something concrete about their own lives and their problems, such as developing a small industry which will furnish employment and income for the lean days ahead. Or let the group buy a tract of land for future security, or promote a building program so that when a man marries he won't need to put his wife in a house trailer or a renovated chicken coop. Promote these or one of a hundred other co-operative movements which are being sponsored by the youth of other churches, and watch the interest grow within the group while antagonism grows without.

The Apostle John tells us God loved us so much that he sent his Son, that we who really believe in him might not perish on the earth. And when the Son came, he said he came so that we might live bounteously, and he commanded us to seek *first* to build up a community life in which right relationships could be established, and the promise was that in this community the needful things would be added. In Acts we are told that when the gospel was fresh and unchanged, it had to do with lands and houses and money and the needs of people. In latter day revelation we are told that it is still God's purpose to provide for his Saints.

Yes, start something like this in your group of young people and you will have a hard time keeping up with the young man in your life as he heads for church.

Church Books Wanted

Lucy Nelson Worcester, 422 Arizona Avenue, Santa Monica, California, would like to hear from anyone having extra copies of *A Marvelous Work and a Wonder* and *Joseph Smith and His Progenitors*.

Adventures in Latter Day Saintism

(Continued from page 23.)

But I will not deny that Christ shall be born into the world as a little babe and shall die for the sins of men.

Sebus: No, no, we shall trust him, though this night we shall be slain. (All pass from the stage. Music resumes. Nephi slowly enters, walks to center stage with head drooped. He lifts his head as music ceases.)

Nephi (with emotion): Oh, the evils and the wickedness of this people. Why do they harden their hearts against these things? I will bow down and pray unto my God, yea, I will pray all the day long in behalf of my people; yea, those who are about to be destroyed because of their faith in the traditions of their fathers. (He kneels, soft music resumes, and curtain closes slowly.)

Reader: And it came to pass that when Nephi saw the wickedness of his people, his heart was exceeding sorrowful insomuch that he cried mightily unto the Lord all that day. (Curtains part revealing Nephi still praying.)

Voice: Nephi! Lift up your head! Be of good cheer! For behold the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show to the world that I will fulfill all that which I have caused to be spoken by the mouth of my holy prophets.

Nephi looks up, rises to his feet, sings feelingly, No. 121 *Hymnal*, the first stanza as it is and the second thus:

Praise the Saviour, all ye nations,
Praise him, all ye host above;
Shout, with joyful acclamations,
His divine, victorious love.

CURTAIN

ACT III.

SCENE I. The sign given by Samuel, the Lamanite prophet, comes to pass.

Reader: And behold at the going down of the sun there was no darkness; and the people began to be astonished, because there was no darkness when the night came. There were many who had not believed the words of the prophets who fell to the earth and became as if they were dead, for they knew that their great plan of destruction which had been laid

for those who had believed in the words of the prophets had been frustrated, for the sign which had been given was already at hand, and they began to fear because of their iniquity and unbelief.

And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew it was the day that the Lord should be born, because of the sign which had been given.

(Curtains part revealing happiness and joy.)

Onihah: Oh, our lives have been spared, and we have lived to behold this day.

Sebus: Yea, what blessings are ours, our joys are complete, glad tidings of great joy have indeed come to us.

Naphtali: And many of those who did not believe have now repented of their sins, and they desire to be forgiven and to be baptized unto the Lord.

Abinadi: Yea, and many now are in search of Nephi, desiring that he should baptize them for the remission of their sins. Yea, that all might be brought to the full realization of the power, the glory, and the honor of God!

Naphtali (pointing off-stage excitedly): Look! Behold in the east, the sun hath arisen, this is another day.

Leahoni: Truly the sun hath risen again, yet all night long it has been as if it were day.

Onihah: Yea, this is the day that Christ is to be born, according to the sign that has been given.

(Music of hymn No. 136 softly.)

Sebus (with hand up to ear): Hark! I hear singing, angels singing from on high. (A chorus breaks into singing three stanzas of hymn No. 136.)

Hagoth (steps forward pointing heavenward): Look! Look! The Star! A new star appears! Did not Samuel, the Lamanite, say there would be a new star appear, such a one as we have never beheld? (All gaze intently at the star.)

Nephi: Yea, to us is born this day in the city of David, a Saviour, which is Christ the Lord. And if we could follow this star over mountain and plain and sea, it would lead us to the place where the Christ child lay.

(Either solo, duet, or chorus sing No. 172, *Zion's Praises*, all three stanzas, making the following changes: In the first stanza change "Beth le hem's" to "Zara hem la's" and "shepherds" to "Nephites." In the third stanza change "wise men" to "Nephites" and "Bethlehem" to "Zarahemla's.")

CURTAIN

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SCENE II. (A short selection of music may be played while stage is being prepared for scene two. Or it could be done while the last song was being sung. The vision may either be a large painted picture of the Nativity at rear of stage or made up of people, with Joseph, Mary with babe in her arms or in a manger. As the curtains are drawn, singers hum "Silent Night, Holy Night," very softly. Samuel is sitting on the stage in meditation, at the side opposite from the scene. The lights are out. The spot is upon him. He slowly raises his head as if to listen to the singing. The spotlight then slowly shifts to the vision. He sees the vision of Mary and the babe before him. He rises to his feet.)

Samuel (breathlessly): Ah, a vision. 'Tis a vision of the Lord. (The singers begin singing the words. Samuel reaches out to the vision, takes a step forward and remains till curtains close after singing ceases. Hymn No. 147.)

CURTAIN

(All players assemble on stage, not obstructing the vision, as curtains part, sing joyfully the Christmas carol, as it is in the book of *Carols*, "Joy to the World.")

Request for Prayers

Elder Virgil Etzenhouser of Honolulu requests prayers for his wife who is critically ill in Norborne, Missouri.

Grace Adams of Kidder, Missouri, asks the prayers of the Saints in her behalf. She has suffered several years from an illness which medical science has failed to cure.

BULLETIN BOARD

Change of Address

John R. Grice
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Port Huron, Michigan

ENGAGEMENT

Baker-Wellman

Mr. and Mrs. Joseph Wellman of Center Line, Michigan, announce the engagement of their daughter, Alice, to Hubert E. Baker, son of Mr. and Mrs. Frank M. Baker of Detroit, Michigan.

WEDDINGS

Small-Sloat

Pearl Sloat, daughter of Mrs. Eliza Cooper of Detroit, Michigan, and Lyman L. Small, son of Mrs. Harriet Small of St. Thomas, Ontario, were married October 4 at the Central Reorganized Church in Detroit, Pastor Ralph Moore officiating. They are making their home in Detroit.

Bishop-Herd

Adeline Mary May, daughter of Mr. and Mrs. Fred Herd of Stratford, Ontario, and John Henry E. Bishop were married October 5 by Elder H. G. Schlotzauer, pastor of the Stratford Reorganized Church.

Middleton-Cooper

Elizabeth Charlotte Cooper, daughter of Mr. and Mrs. Stephen Cooper of Senlac, Saskatchewan, and Keith Douglas Middleton, son of Mr. and Mrs. Guy Middleton of Rutland, Saskatchewan, were married in the Artland Reorganized Church on November 20. Priest Vernon Cornish performed the ceremony.

Births

A son, Dennis Arl, was born October 4 to Mr. and Mrs. Carl Romig of Akron, Ohio.

Mrs. Romig is the former Dorothy Wilder of Mercedes, Texas.

Mr. and Mrs. William J. Rounds of Chillicothe, Missouri, announce the birth of a son, Paul Alan, born at the Chillicothe Hospital on November 23. Mrs. Rounds is the former Dora Mae Peterson.

A daughter, Donna Kay, was born November 26 to Mr. and Mrs. J. H. Douglas of Dallas, Texas. Mrs. Douglas is the former Helen Rogene Mader.

A daughter, Martha Jean, was born to Mr. and Mrs. Emerson Bigony on May 13 at Sheltering Arms Hospital, Athens, Ohio. Mrs. Bigony is the former Marguerite Martin.

A son, Ronald Lee, was born October 14 to Mr. and Mrs. Ralph Brown of McArthur, Ohio, at the Sheltering Arms Hospital in Athens, Ohio. Mrs. Brown was formerly Marie Cummings.

Mr. and Mrs. Franklin Eberts of Oreton, Ohio, announce the birth of a daughter, Karen Dawn, born November 3. Mrs. Eberts is the former Bernadine Jeffers.

Mr. and Mrs. Paul LeBow of Independence, Missouri, announce the birth of a daughter, Paula Diane, born September 6. Mrs. LeBow is the former Winifred Gault.

Our Departed Ones

RAWLS.—Ethel Margaret, was born January 14, 1923, at Decatur, Alabama, and died at her home in Nashville, Tennessee, on November 12, 1946, following a long illness. She was baptized a member of the Reorganized Church in 1934. On September 1, 1940, she was married to Kenneth E. Rawls; two children were born to this union.

She is survived by her husband, Kenneth; a daughter, Mary Ellen; and a son, Kenneth Edward, Jr.; her parents, Mr. and Mrs. Robert E. Graves; a sister, Mrs. Evelyn Irwin; three brothers: Robert, Roy, and Thomas; and her paternal grandmother, Mrs. R. B. Graves. Services were held at the home, Elder Jerry Fitch officiating. Interment was in Woodlawn Cemetery.

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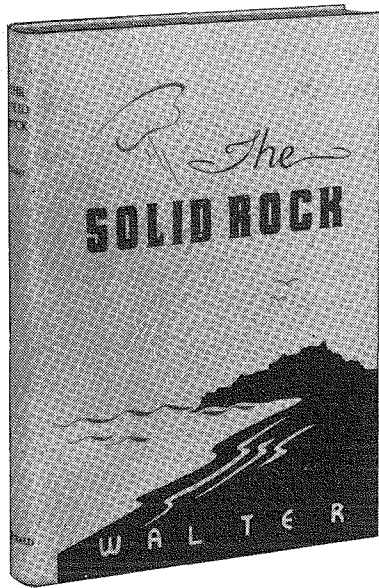
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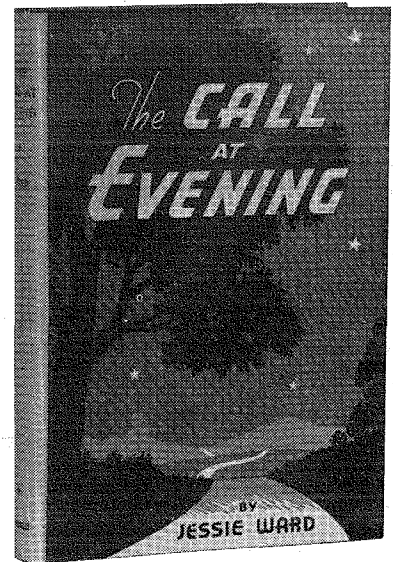
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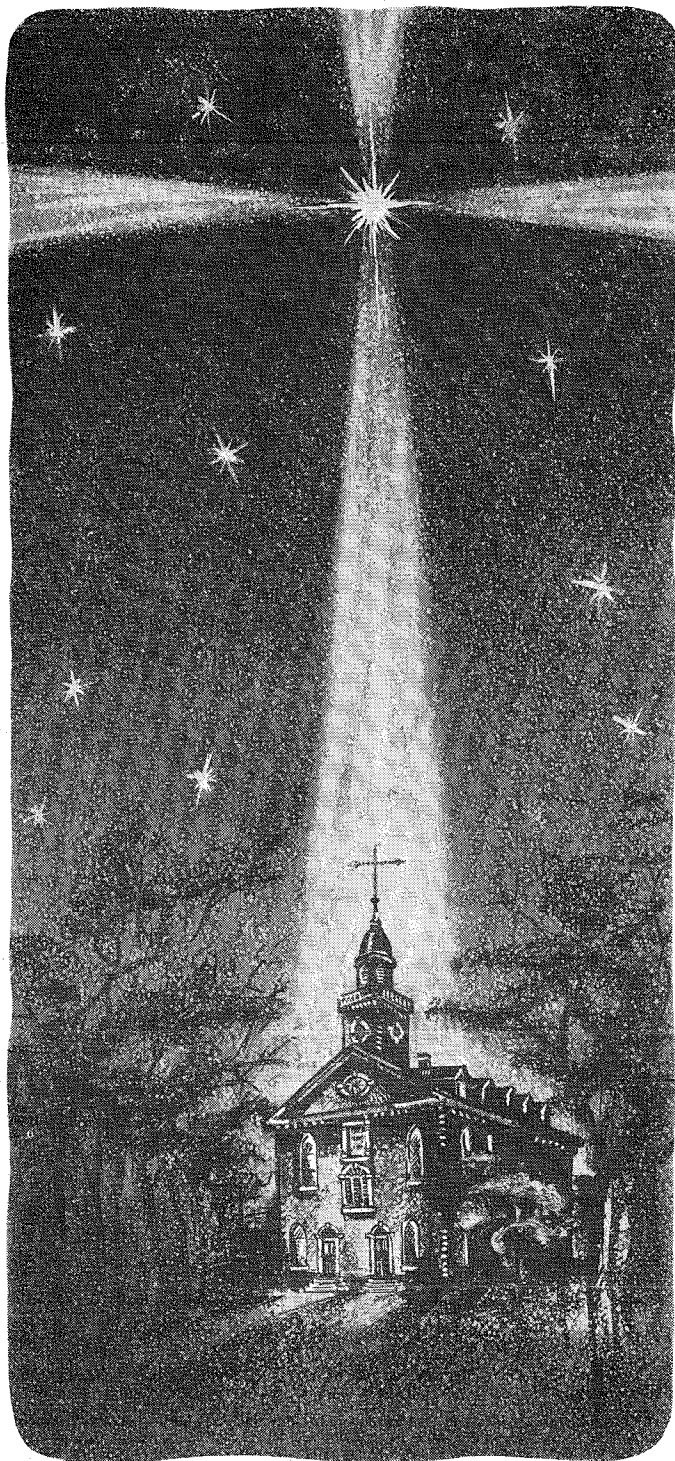
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A Heritage

By Mrs. E. B. Blett

When the silver cords are broken
And the soul shall take its flight
To the land of light and gladness,
Where there will be no more night
Will a mother's heart still linger
With her children here below,
Pleading always for God's mercy,
To be with them where they go?

For they, too, must meet temptations,
Pain and sorrow hard to bear;
But a mother's prayers will lift them,
To a Heavenly Father's care,
Trusting He will ever guide them,
No matter where they roam,
Until at last we meet together
In a place we may call home.



A Christmas Greeting

By The First Presidency



The Christmas Guest

By Margaret Sperry



Lost and Found

A Christmas Story

By Norma Anne Kirkendall

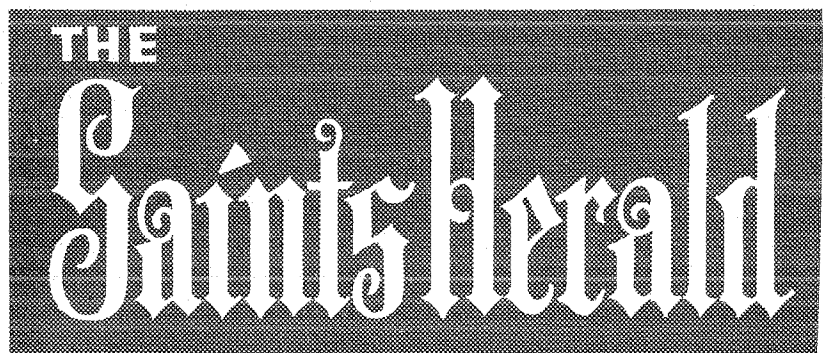


Priority

By Grace L. Krahl

The Curriculum of the Modern Prophet

By J. A. Koehler



The Saints' Herald

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December 21, 1946

Number 51

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A Little Bit of Zion

While others talk of the way to Zion—
their way—

I shall tend my own home fires,
Hang clean curtains at shining
windows,
And set good meals on a gay table.

There shall be time enough here for
all,
And love enough,
And the laughter of a baby
Shall bless its walls.

There shall be sympathy and under-
standing
For all who seek it.
There shall be family prayer
To keep us close to God.

There shall be a warm-hearted sharing
with our children
And their friends.
Each joyous holiday or birthday will
add its own sweetness
To the richness of our lives.

I shall work hard and long,
And who knows—
One day I may find a little bit of
Zion
Beneath my own roof.

—Louise Wrigley

P. S.

It's Christmas all right. . . there is plenty of evidence in every store window; the sidewalks are crowded with shoppers loaded to eye-level with sundry bags and packages, and "little people" with nickels and dimes held tightly between thumbs and forefingers stand on tiptoe at the toy counters, wishing they could buy the big trucks and dolls instead of the smaller ones. Even the calendar says it's almost Christmas—but the weather doesn't! The past two weeks, in this fair city at least, have been April in December. For a while it looked like fate vs. John L. Lewis, but now that the strike is over, that theory doesn't hold true. Well, there's still a chance, but if something doesn't happen soon, we who are dreaming with Mr. Berlin of a white Christmas are going to be mighty disappointed.



Strange, isn't it, that Christmas carols never lose their popularity? Each year we sing "Silent Night" and "The First Noel" and "Oh, Come, All Ye Faithful" with as much enthusiasm as we did when we learned them for our first Christmas program. Always there are the same reassuring tones that make the singer and the listener grateful to be sharing in another season of remembering the Bethlehem story. Maybe it would be good for us to include an occasional carol in our song services throughout the year. —It's so easy to forget the warm feeling of peace and good will that comes with Christmas, we could stand more than just an annual reminder.



This Christmas is going to be the nicest ever for a lot of people. There will be bigger and better family reunions than any time since the war. Instead of saying "Merry Christmas" with a package not exceeding five pounds in weight and containing no perishables, Mother can serve a twenty-pound turkey fresh out of the oven to her boy for Christmas dinner, and Dad can match capacities with him at the table. Lots of youngsters are finding out for the first time what it is to have a father at Christmas. It is for them we are most glad. Whatever our individual role in the great Christmas pageant may be, we can look at them and be happy because this is their shining hour.



Food for Thought: The person who stoops to get even is rarely able to stand up straight again.

A Christmas Message

As we approach the anniversary of the birth of our Saviour, we extend to all our very best wishes for a Christmas made happy by glad fellowship with loved ones under the benign influence of the Lord Jesus Christ.

It is probable that never before have men all over the world been so hungry for the coming of peace on earth, good will toward men. For many, many people the grim meaning of war is not a memory but a current heartbreaking experience. For many others the threat of war has already cast its shadow across the brightness of the coming years. There is scant peace on earth, since there is so little invincible good will. Even in this land, so richly blessed of heaven, the hearts of many are failing them for fear.

Yet we would remind you that it was in a day which knew many parallels to our worst fears that the Son of God chose to be born, and so to set forth before all mankind his declaration of the matchless love of God and his revelation that an outcast child might still embody in his baby self the wonder and glory of Divinity. And it was not long thereafter that John affirmed with bated breath, "We beheld his glory," and Peter echoed, "We were eyewitnesses of his majesty."

In the light of the great things which God has done for men throughout history, and out of the richest treasurers of our own experience, therefore, we bid you be of good cheer. There is much to be done, but we are laborers together with God. There are giant evils to be overcome, but we go forth in the strength of his might. The weapons of our warfare are not carnal, but they are mighty through God to the pulling down of strongholds. The issues of time and of eternity are in his hands. The "good tidings of great joy" which shall be to all people is not the word of some further advance in the realm of physical

science. It is still the word that unto us was born that day, in the city of David, "a Saviour who is Christ the Lord."

The work of the church is definitely onward, and our hearts are warmed by the knowledge that many of you to whom these greetings are addressed are daily offering your lives as gifts to Jesus the Lord, and that as a result of your offering, many are being won to faith and service. There is a splendid spirit in the councils of the church, and we accept this as a prophecy of the enlightened unity for which we strive and through which the spirit of Christmas can be carried through the years.

May the rich blessings of heaven be with you all.

Your servants for Christ's sake,
ISRAEL A. SMITH,
JOHN F. GARVER,
F. HENRY EDWARDS.

JUNE WHITING LEA

The personal regard which accompanies and warms our relations with members of the HERALD staff has made the passing of Sister June Lea, wife of our managing editor, an occasion of more than ordinary sadness for the members of the Presidency. Each of us had known June for more than a quarter of a century, and each of us had worked with her in college, community, or General Church affairs. We shall miss her able contribution in many ways. Among other things, we shall miss the sense of security which was ours as editors of the HERALD by reason of the fact that on the few occasions when her husband was indisposed, Sister Lea was ready and qualified to step into his place until he was again able to shoulder the burden.

Sister Lea was a member of the Whiting family, and therefore a descendant of early members of the group which followed Alpheus Cut-

ler for a time and which settled in and around Clitherall, Minnesota, before many of them came into the Reorganization. She was related by blood to Birch Whiting, Ray Whiting, J. D. Anderson, and other prominent and devoted ministers, and with them illustrated the rich contribution which can be made by a single family whose members are true to the faith through the generations.

Brother Lea is obviously being strengthened to carry the heavy burden of this dark season by his own firm faith. This faith has not changed the stark fact of his loss, but we have confidence to believe that it is giving him hope and courage plus something even more abiding. We feel sure that through his faith God is even now blessing this ultimate trial to our brother's eternal good, and that in time the somberly beautiful tones which grief gives to love will be sounded forth to the good of the work so deeply cherished by our Brother and Sister.
F. H. E.

Christmas Bells

Listen to the bells of Christmas
Ringing in the morning skies,
"Come, oh, come," they gently call us,
"To the place where Jesus lies."

"Bleating sheep and cattle lowing
Still the new-born baby's cry—
Mingled with the tender humming
Of the Virgin's lullaby."

"Wise men travel over deserts
Till they find the lowly place;
Shepherds kneel in adoration,
Worshipping with humble grace."

Through the ancient years we wander
To the stable of His birth,
And we hear the angels singing
"Peace, good will to all the earth."

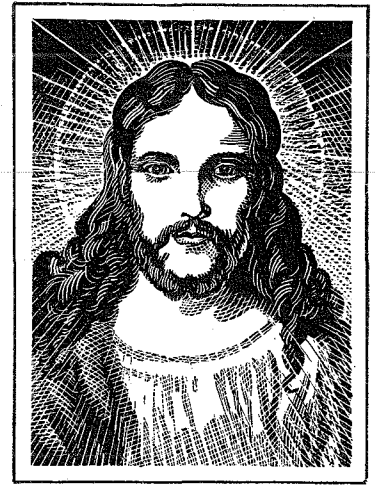
Bells of Christmas softly chiming,
Tell the story once again—
Bring the message of the angels
Into troubled hearts of men.

—Frances Hartman

Editorial

The Christmas Guest ☆ ☆ ☆

by MARGARET SPERRY



IT WAS CHRISTMAS EVE. All the houses on the block were lighted; Christmas trees and candle wreathes were reflected colorfully on the snow outside the windows.

It was nine o'clock, and the street was lined with parked cars, for almost every family was giving a party, or at least entertaining guests. Only one person was visible; a tall, spare man standing hesitantly at the corner, as if wondering whether or not to turn down this particular street.

At last he pulled his overcoat more closely about his tall body and started down the sidewalk, leaning forward a little as he faced the chill wind.

He turned up the walk at the first house. If anyone could have seen his face closely in the shadow of the closed front door, he would have seen the gentle, patient face of a man who wonders what his reception will be—not the face of an invited party guest in cheerful anticipation of the activity on the other side of the door.

Slowly the man reached for the bell.

The host, an enormous man with a round, jovial face, called out in a booming voice: "Come right on in!"

The stranger hesitated. "Is this a birthday party?" he asked.

The host laughed heartily. "He asks me if it's a birthday party! Wonder how he got loose!" Still laughing, he closed the door.

THE NEXT FRONT DOOR opened before he reached the steps. A little girl rushed out, then started back in disappointment. "I saw someone coming," she explained, "and I thought it might be Santa Claus. He's coming tonight, you know."

"Are you having a party for Santa?" the man asked kindly.

"Oh, no," she replied, "it's just a family gathering, but Santa always comes and gives presents to us."

"Sounds as if it might be someone's birthday," the man continued.

"Oh, no, it's just Christmas."

"What is Christmas," he wanted to know.

"Well, it's a day on which everyone gives presents to his friends and relatives. And I guess it is someone's birthday. It's the anniversary of Christ's birth."

"Is Christ coming to his party?"

"Of course not. How could anyone invite him to a party? He's been dead for hundreds of years."

"Who was Christ anyway, that his birthday should be celebrated for so long?"

"Oh, he was the Son of God. But he was crucified. You ought to go to church tomorrow and hear about him."

The man smiled, said a polite "Thank you," and turned away.

He had stopped at every door, so he was rather weary when he reached the last house on the street.

IT WAS A SMALL COTTAGE, and the Christmas tree at the window was the smallest in the block.

A bright-eyed girl of about eight answered his light knock.

"Merry Christmas!" she called. "Come right in."

"I've been looking for Christ's birthday party," he explained.

"This is it," she assured him.

A little surprised, he walked on in.

A little old lady, with eyes as bright as the girl's, sat by the open fire. She got up quickly and extended her hand.

"Welcome to Christ's birthday party," she said warmly. "We were so afraid no one would come."

"Did you invite anyone?" the man asked.

"Why, yes, we did. We invited Christ. And we said that if he couldn't come, we'd like for him to send us some hungry stranger. Are you hungry?"

"Yes, I am."

Plates for three were already laid on the small round table with its red-checkered cloth. The elderly woman raised the lid from a fat round pot waiting on an electric grill and ladled out three big bowls full of thick, fragrant stew.

"What is it?" the man asked, sniffing the pleasant aroma.

The old lady laughed. "It's my own recipe. There are twenty different kinds of vegetables in it, and plenty of butter. I call it my 'Cow-in-the-garden' stew."

She had managed to keep the pot at just the right temperature for eating—not hot enough to burn, just a pleasant warmth to the palate and stomach.

For several minutes no one spoke. Then the stranger said, "There's something I'd like to know. How did you go about inviting Christ to his birthday party? Someone up the street told me he was dead."

THE OLD WOMAN gave a disgusted snort.

"That's the trouble with the world today! They think God created the world, later sent his Son down among men. Then they seem to think that God and Christ both died. So they're trying to run the world in their own selfish way. If they'd put the world back into the hands of God and Christ, they'd find the way to peace. Didn't the angels sing at Christ's birth: 'Peace on earth, good will toward men'? Christ brought peace, but the world refused to accept it. They don't even accept him. Believing in him doesn't mean anything, if they think he is dead!"

Her eyes snapped and blazed. "Too many people think of Christ as I think of my little dog that died last month. I think my dog is dead—so I don't expect him to chase rats out

of the basement any more. Human beings think Christ is dead—so they don't expect him to chase the 'human rats' out of the world. But he will some day, I think! You asked me how I invited Jesus Christ to my party?" she smiled, and the sweet look came back into her face. "I prayed to him. That's what!"

When the clock chimed eleven, the man rose to leave.

The old woman and the straight young girl stood together in the doorway as he faded into the darkness. They smiled understandingly at each other as his soft voice floated back to them, seeming to be a part of the wind and the night: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

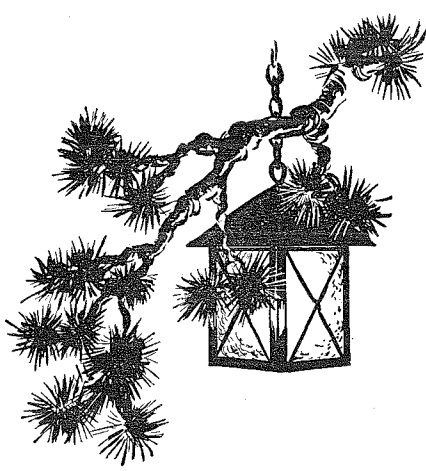


Christmas

by FLORENCE W. SIMMONS

*Oh, holy night!
That touched the candles of the earth
With perfect light,
Again, again! your rapture sing!
Thy fire makes altars of each hearth,
On Christmas eve thy peace bewing;
White doves before each humble lintel top.*

*Oh, holy night!
Whose stars proclaimed the gift sublime,
Thy heavenly paean indite—
Again, again! each kneeling heart,
With love divine,
To all who homage here, impart
Christmas! Christmas!*



Lost and Found

A Christmas Story

by NORMA ANNE KIRKENDALL

IT WAS the eighth bomb. Once again scientists set up their complicated instruments to measure the stress and strain, the effect on flora and fauna, and seismographs were disconnected for the duration of the blast. The only thing to be different about this atom-bomb test was the locale of the explosion—this time over the north pole, as isolated a spot as anyone could imagine. The newspapers carried a quarter-column story of the preparations, and Molotov insisted on a Russian inspection of the site; otherwise the whole procedure was a mere repetition of former tests. The date was set as June 25.

You saw the pictures. The same mushroom cloud appeared, the same smoke, the same atmospheric pressure. One month later the test was forgotten except in a passage in the *Congressional Record* by Senator Sott, whose grandson got hurt by a roman candle on the fourth of July. The good senator had a theory that all gunpowder should be voted out of existence.

Two months later there was a sandstorm in Kansas, and one farmer remarked that maybe it had been caused by the bomb. Three months later Mayor O'Dwyer's favorite cat died, and Billy Rose remarked that her passing was as monumental as the last atomic bomb. By October 25, the bomb was ignored even by the historians.

After the Thanksgiving turkey hash was finished, most mothers reluctantly began to get ready to take the kiddies to see Santa Claus. Dad began to calculate the strength of

his Christmas-saving account, and even little brother began to wear a forced angelic look.

THEN IT HAPPENED. Walter Winchell scooped the world: "Good evening Mr. and Mrs. North and South America and all the ships at sea. Your reporter today was informed that there will be no Christmas this year. Think of that—no yule log, no angel hair, no candy canes."

The news was stupendous. Reuters immediately confirmed the fact that Father Christmas was not to be found in England, Pere Noel was absent from France, San Nicolaas had disappeared from Holland, Kriss Kringle was shunning Germany, Babouscka was not in Russia, and the Italian police were on the hunt for Belfana. The Hearst papers syndicated the story that Santa Claus was in seclusion and would not admit reporters.

The stationers packed up their huge stock of greeting cards, and confectioners piled away their sugar sacks. Many big department stores had to close their doors, and most drug stores were compelled to return to the policy of selling drugs.

You can imagine the bedlam. Fathers at first felt huge relief in the pocketbook area, and mothers breathed a sigh of freedom from shopping fever. The children were not as easily placated, for visions of sugar plums and electric trains are not easily erased. The snow fell, but nobody dared sing Irving Berlin's "I'm Dreaming of a . . ." hit.

Public opinion soon condemned the violators. One woman in Iowa made Christmas cookies, an old maid in Georgia was seen dressing a doll, and a beautiful park was planned in Washington to use up the unwanted Christmas trees. De-

cember 25 came and passed with only a tiny tinge of nostalgia. The press condemned a group of Christmas fanatics who insisted on exchanging gifts, although every man suspected his neighbor of surreptitiously hanging up his stocking.

By the time another year came, only the aged grandmothers remembered. The Dies committee had tried all of its cases except the man who claimed he knew that the government was keeping a Christmas-tree light among the gold bars at Fort Knox. The next year Funk and Wagnall condescended to add another word to their dictionary: "Christmas, an extinct custom among civilized tribes." Somehow the calendar lost its meaning, for never again in the following decade did you see a sign: "Thirty shopping days until . . ."

I WATCHED this happen, nor was I immune to this international trend. Somehow my days went by too fast, and I was saving up my money for a newer superultra streamlined rocket ship. One scientifically-controlled perpetual spring-time day, I found that the helicopter mail-robot had brought me a cute plastic engraved invitation to drop over for tea to visit my friend in Tel Aviv. With nothing to do before the opera in London that evening, I decided to accept. Atmospheric conditions caused me to overshoot my mark, and I landed in the ancient and tumbledown city of Jerusalem.

I started out on foot to look for a U-Drive It rocket shop, or a sky taxi, but that spot was curiously deserted. I walked among the antiquated buildings and saw no person. Finally I heard a sound as of mumbling and followed it to its source. There I saw an old man

kneeling in a queer attitude—I searched my mind for a word of description, yes, I had it—"prayer." He was a funny, fat little old man, dressed in red and white, with big boots and a long white beard. His cheeks were red and wrinkled as if he had laughed a lot in his younger days. I stood silently, and presently he turned toward me with a searching look.

"What are you doing?" I said. "Have I met you before?"

"Yes, my child, in your youth," he replied.

"Why are you here amid these ruins?" I asked.

"Because they are ruins," he answered with sadness reflected in his quivering voice.

And then I knew him, for the *Britannica* had a picture in its section on ancient history.

"You are Santa Claus," I exclaimed, and a sudden smile lighted up his face.

"What in the world were you praying for?" and "Why are you here?"

There was wisdom in his accent, and he said, "I was praying to the Christ child. Yes, I'm old-fashioned I know, but we have *so much in common*. We each stood for love for our fellow men, and I was a symbol of that love. Parents gave gifts to show parental affection; children shared toys to prove brotherhood. We brought happiness. Love always bring happiness."

His words touched me, and I softly questioned him again, "Then why did you leave us without happiness?"

Once more he smiled and haltingly explained, "I did not leave of my own accord. Commercialism and selfishness actually displaced me. The nations thought more of the strength of arms than of their salvation, and both the Christ child and I found ourselves forgotten."

He turned his gaze toward the wall, and I too saw his altar—a manger with shimmering white swaddling clothes draped over its side. Somehow forgotten chords

Priority

THE HOUSING SHORTAGE AT BETHLEHEM

By Grace L. Krahl

WE HAVE heard a great deal the past few months about the housing shortage in our country.

We shall hear at this season of the year in story and song of another housing shortage that occurred in a foreign land many centuries ago. It was in Bethlehem of Judea where two prospective guests, Joseph and Mary from Nazareth, sought lodging and found there was "no room at the inn." Fellow travelers who had preceded them had secured priority rights and maintained them, for no one was disposed to waive his claim of shelter to the young expectant mother and Joseph.

It was an untimely call, seemingly, to leave Nazareth then; but the decree of Caesar Augustus had gone forth that a census be taken of all his subjects in the kingdoms and provinces of his empire, that he might know the number of soldiers he could levy, and that he could acquire a list of citizens for the concealed purpose of taxation, later. Therefore it was imperative that Joseph and Mary should return to their home town of Bethlehem where they were inscribed and where they must now register.

BUT THERE had gone forth another decree, this one from a divine source: "For unto you is born this day, in the city of David, a

welled into my heart, and once more I heard the wondrous words:

Oh, come all ye faithful, come let us adore Him,"

All is calm, all is bright
In this dark street shineth,
The everlasting light.

And then I knew:

The hopes and fears of all the years,
Were met in Him that night.

Saviour which is Christ the Lord." Bethlehem was in the environs of Jerusalem, situated some six miles southwest of the city, and was known as the "City of David," because it was the scene of that king's early life. And then there was the utterance of the Prophet Micah which must be fulfilled: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." —Micah 5: 2.

Doubtless it was these contemplations that made the journey from Nazareth to Bethlehem less arduous, and exclusion from the inn was received with resignation, though with perplexity.

What expectant mother of today would hazard even those few miles in the manner Mary did? Although the slow-footed ass was the customary means of transporting travelers, it was nonetheless laborious and inconvenient. A mattress was strapped on the animal's back where Mary sat; necessary provisions in leathern bags were slung over his shoulders, and with these few accessories, and the stalwart Joseph walking at the side, they reached their destination.

There were other virgins in Judea, but perhaps none so sweet, so amiable, and devoted as the chosen Mary. And then the Christ child must descend from the lineage of Abraham and David, which was her ancestry.

Attached to the inn, arched stalls were provided for the beasts of the guests, if there were any, and to one

(Continued on page 11.)



Mother and Child

THE smell of popcorn in the air, the crisp, December air,
Excited voices, happy faces, people everywhere,
The gaiety of mistletoe, the waxy green of holly,
Children shouting on their sleds; who could not be jolly?

From the windows, every one, the candles' burning glow
Sends its friendly greeting through the softly falling snow;
Lighted trees and tinsel sparkling through the evergreen,
Age-old carols, strangely new, echo the Christmas scene.

A thousand wondrous things so full of mystery and fun,
That I fain would capture all of them and give them to my son;
To him I'll emphasize, not Santa Claus, but giving,
The simple joy of sharing toys and gracious, happy living.

He needn't know not long ago the world was bathed in blood,
And brothers slain (who said in vain?) could not hold back the
flood;

Among his toys on Christmas morn there'll be no tank or gun,
He must learn peace, tomorrow's man, today my little son.

Our Christmas holds so much this year, so much that's good and
true,

Above the clouds, so newly rift, the star is shining through;
Within my heart a bright new hope has stirred, so strange and
wild,

Perhaps this year the world will hear the story of the Child.

By MARTHA FORD FLORO

www.LatterDayTruth.org

The Curriculum of the Modern Prophet

By J. A. Koehler

Number 16 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

ONCE ASKED an ecclesiastic what the church had to say about the labor problem. He replied, "The church says a man should do a fair day's work for a fair day's pay." Whereupon I asked, "And what does the church say a fair day's work is? and what is a fair day's pay?" I also asked some more followup questions, whereupon that ranking churchman excused himself from further discussion of the labor problem on the grounds that the course of studies of his church does not explore the field in which that problem lies.

If that were a true representation of the whole church situation, the impotency of the church in the face of the modern world problem might be accounted for without further statement. For without question the church can do nothing effectual to resolve any problem if it does not understand it. And it can hardly understand it unless its thoughts are about it, or unless its studies explore the field in which that problem lies.

IF YOU wished to be a great physician, what course of studies would you pursue? Would it be architecture? or floriculture? or electrical engineering? Would it be politics? or business? or finance? It would not. You would pursue studies in the field of "medicine."

What would you seek to know about medicine? Would your engrossing concern be the identity of the parents and brothers and sisters of Galen and Hypocrates? Would

you seek first to inform yourself about the sizes and shapes of the various containers in which apothecaries of old stored their drugs? You would not. You would study the human body, the diseases to which it is subject, the symptoms of those diseases, the ways of treating those diseases, and all such like. In other words you would seek the knowledges which physicians may put to practical uses. You would seek functional knowledges.

I have done studies for the Christian ministry. I learned a lot of things about Palestine and homiletics and apologetics and so on. My little cup was filled to overflowing with incidental ideas, the most of which no one can do much about. But about the business of "the Kingdom," and particularly about its establishment, I learned from my teachers little more than nothing. And if we may judge by the accomplishments of Christian churches in general, if we are to judge by the state of affairs of Christian peoples and nations everywhere, the other men who pursued those studies did not learn much more.

Perhaps we should not expect the church in all its parts to explore the field in which the modern world problem lies. It may be that some segments of the church, for reasons which it is not necessary to state here, should pursue less basic and less comprehensive studies. In any case we intend no invidious comparisons when we call attention to the curriculum of the modern prophet and say that our section of

the church must pursue that course of studies if it is to fulfill its special mission.

THERE ARE three aspects of religious life: the personal, the ecclesiastical, and the civil. In the present stage of religious progress, or in the present state of religious affairs, one segment of the church may properly devote itself almost exclusively to the improvement of one or the other of these religious affairs. St. Paul was a church man. He lived in a church-building time. He was concerned more about the institutionalization of Christianity than anything else; though he did have much to say about the improvement of personality. But the circumstances of the children of Israel were such that Moses was engrossed primarily with the establishment of the civil-mode Kingdom. In the present circumstances of the Christian world, one church may properly have one principal object and another church another.

Observe that I do not say that Moses was engrossed exclusively with civil aspects of religion. Nor do I say that Jesus was engrossed with only personal affairs. Both Moses and Jesus were civil-mode Kingdom promoters. But one specialized in social affairs and the other in personal affairs, for the reason that that was the thing that needed to be done in the circumstances.

A CIVIL-MODE Kingdom-building church must have a care about personality even more than an ecclesiastical-mode Kingdom-building church must. Our church may not be less careful about what persons have in their hearts and minds to do about the total life situation, because it is a Zion-redeeming or civil-mode Kingdom-building church. If it is to fulfill its mission it must be more careful. Personality is a bigger question in the civil-mode Kingdom-building church than it is even in the church which is primar-

ily or exclusively personal-mode Kingdom-building.

I believe that is the meaning of these two edicts: (1) "All those who humble themselves before God and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received the Spirit of Christ unto the remission of their sins, shall be received by baptism into the church"; and (2) "The elders or priests are to have sufficient time to expound all things concerning (this) church of Christ to their understanding, previous to their . . . being confirmed"

Those rules, in reason, must be interpreted in the light of "the message" of the modern prophet and in the light of the mission which his people is elected to fulfill. That mission is "to bring forth and establish the cause of Zion." So that "having a determination to serve him to the end" must mean having a determination to "seek to bring forth and establish the cause of Zion," or the civil-mode Kingdom. And have "sufficient time to expound all things concerning the church" must mean that the members of this church—the functioning parts of this church, that is—must understand the civil-mode Kingdom-building business.

THE BURDEN of teaching the laity rests upon the priesthood or clergy. The priesthood of this Church could not teach the laity "all things concerning the Church" unless it had been schooled in its distinctive doctrines, or in the social philosophy of this church.

That is the reason for the curriculum of the modern prophet, which embraces all studies that have to do with the total business of human living together, or with the conduct

of the affairs of human society. See whether or not that is true as I read the outline of that course of studies.

"Teach ye one another the doctrine of 'the Kingdom' that ye may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, *in all things that pertain unto the Kingdom of God*, that is expedient for you to understand; of things both in heaven and on earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, *that ye may be prepared*" to fulfill your Zion-redeeming or civil-mode Kingdom-building mission:

Translate that language into the common language of today, and it will be found to embrace philosophy, science, political economy, the history of social institutions, current events, social trends, domestic and foreign affairs—in a word, everything that has to do with the business of peoples; which properly is the business of economic self-governance.

Now that is a comprehensive curriculum. But Restoration could no more complete itself without such a curriculum than the medical profession could perform its function within society without a course of studies which includes everything that is essential to the cure of diseases and the promotion of the health of the body.

A course of studies is an indication of the work to be done. So the curriculum of the modern prophet means (1) that the task of this Church is to establish the Kingdom of God in its *civil* mode; (2) that the state of affairs of the world must be understood, transfixed, in the light of the message of the modern prophet; and (3) that the message of that prophet must be understood in the light of the state of affairs in the world. It means, too, that this church has no time

for "vain babbling," as St. Paul put it, about things that only "increase unto more ungodliness."

A church which would do the effectual thing to make civil society an embodiment of the will of God, must not be a surface-skimmer, it must not be a fusser about things that don't matter. It must know a lot of things about the organization of economic life. It must have a care about the basic ethical principles in which the affairs of civil society—especially the affairs of industry and government—must be established to avert an even greater calamity than that which has already come upon the world. And that is the reason for the curriculum of the modern prophet.



No one can study chemistry and see the wonderful way in which certain elements combine with the nicety of the most delicate machine ever invented, and not come to the inevitable conclusion that there is a Big Engineer who is running this universe.—Thomas Edison.

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President Israel A. Smith in the News

From the Hamilton (Ontario) *Spectator* for November 27, the following news item is taken:

ISRAEL A. SMITH IS SPEAKER HERE

Israel A. Smith, president of the Reorganized Church of Jesus Christ of Latter Day Saints, with headquarters at Independence, Missouri, was speaker at the Hamilton Branch, 346 Wilson Street, last evening.

Mr. Smith, at the present time, is on a tour from the head office and is contacting the various branches throughout Canada and the United States.

In his speech to the congregation last evening, Mr. Smith gave a short background history of the Book of Mormon, Plurality in God, and of the misunderstanding of some about polygamy in connection with his grandfather, Joseph Smith.

The speaker spoke of the claims made by Utah Mormons regarding Joseph Smith's alleged connections with polygamy.

STARTED NEW RELIGION

"The principal trouble," said Mr. Smith, "is that the clergy of my grandfather's day resented the impudence of a man who dared to start another religion. My grandfather managed to obtain the Book of Mormon and made his revisions of the scripture. The world thought that this was terrible for him to try such a thing."

Mr. Smith stated that he was not concerned with what doctrines his grandfather had unless they were backed by the Church.

Speaking to the congregation in regard to Plurality in God, Mr. Smith said that there were no records to show that his grandfather, Joseph Smith, had brought this doctrine before the Church.

The speaker concluded his talk by saying that the Church has never taken any steps that it has had to back up from, and that it has never had to recant or apologize.

Mr. Smith was introduced by the pastor of the Hamilton Branch, E. M. Kennedy.

OH! LET ME SEE!

by LYDIA WIGHT

The young man was perplexed. He was teaching a class of boys—restless, inattentive boys, many of whom didn't listen to what he was saying. What could be the matter? He was full of his subject; he knew it well, and he told it, he thought, in an interesting manner. But even the eyes of those who were listening at times were drawn away by distractions.

He opened his briefcase, drew out a picture and held it up. Immediately came demands and questions: "Oh, let me see!" "Who's the man?" "Why does he look so sad?" "What's the matter with his clothes?" "And who are those others?"

Ah, now he has a reason for telling the good Samaritan story. And how they listen! Soon he draws out another picture. It shows a figure lying in the street and an automobile fast disappearing. That is all they need to talk freely of present-day strangers and thieves and good Samaritan opportunities.

That's one answer to lack of interest—capture the pupils' thoughts through their eyes as well as their ears. Movies are doing it. Public schools are doing it. Why, oh why, church workers, do we so easily abdicate the field of visual education thus favoring commercial recreation and advertising? Just because visual aids cost something in time and effort and money? Or is it because we are not actively aware of the variety to be had, or of their significance in religious education!

Let's get our thinking up to date. Read what Marvin McDole of the Herald Publishing House staff has to say in his article "Recent Trends in Visual Aids." It appears in the **GUIDE-LINES TO LEADERSHIP** for January, 1947. Order yours NOW.

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Priority

(Continued from page 7.)

of these enclosures Joseph and Mary were directed for temporary abode.

HERE THE Saviour was born. If his birth was mean on earth below, it was celebrated with hallelujahs by the heavenly host in the air above. "Glory to God in the highest" rang out over the hills of Bethlehem, shepherds hastened to where the Christ child lay, and Wise Men from the East brought their gifts in adoration.

But priority dwelt in the heart of the king, as in the heart of the peasant and the lord. There must be no other king but Herod, whose suspicions were aroused by the inquiries of the Wise Men: "Where is he that is born King of the Jews?" Thus the flight of Joseph and Mary with the Christ child was made into Egypt.

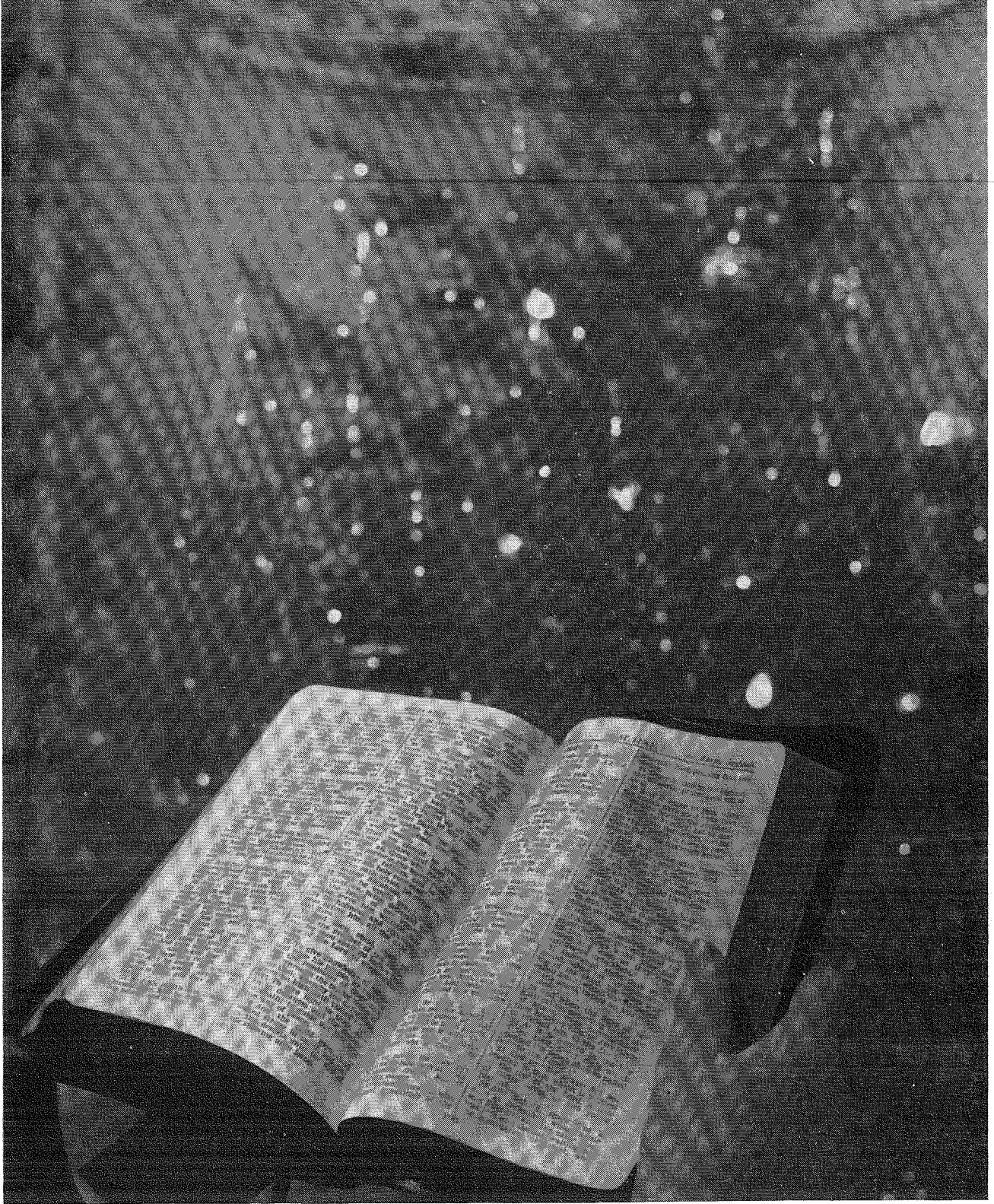
Following the death of Herod, Joseph and Mary with Jesus returned to Nazareth where the child grew to manhood and waited upon

the Lord for the time to declare his message. When his legal age to become a teacher arrived, he entered upon a ministry such as the world had never known. But, charged with blasphemy and disturbing the people, he was condemned to die upon the cross. And although it was customary at the yearly Passover to release a prisoner, priority fell to Barabbas, a robber. Christ who was sinless, of his divine love for mankind and of his own free will sacrificed his life as a ransom for sin.

Bethlehem gave him a manger for a cradle in his infancy. One day it will prepare for him a throne in his kingship.



"August 6, 1945, brought back normality however much believers may lose themselves in the engulfing fear of unbelievers. The normality which the atomic blasts over Japan brought back to Christian believers consists of the rightness, the correctness, of *not only contemplating but also expecting world's end.*"—Dr. Wesner Fallaw.



—Photograph by Marvin McDole

It's Christmas...

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... for the 1,946th Time!

BY BILOINE WHITING

The great Christmas holiday is almost upon us. The list of things that we can't buy is longer than ever, more than the usual number of charities are besieging us for money, and the children still haven't learned their parts for the Christmas program. For most of us the holidays bring back annually rehashed memories of the dear, dead days when we were kids, (it always snowed more then) waiting breathlessly for the great morning. Oh, what a truly beautiful morning it was, after lying awake the greater part of the night to at last get up, sniff the exquisite odor of a Christmas tree, and with shaking fingers open the packages. If anything was "like Christmas," that was the highest possible tribute.

Then, somewhere in the painful process of growing up, we found that Christmas lost some of its original charm. The church pageant didn't take on the proportions of an M.G.M. technicolor, but was only a pantomime of the birth of the Son of God, with little boys in bathrobes, and bags of cheap candy for everyone under twelve years old. The stores that once seemed so full of everything beautiful now didn't have a thing we wanted; Christmas shopping was one big headache, and we were extremely glad when the whole business was over.

And yet, lest this profane the great holiday, let me hasten to say that we have been most sincere in our adoration of the infant Jesus. The drama of the scene has inspired our finest poetry and art; it has spurred us to take long pilgrimages, barefooted and otherwise, but it hasn't prompted us to look beyond the kneeling shepherds to the very next page in our Bibles where the boy Jesus asks, "Know ye not that I must be about my Father's business?"

The "Father's business" has been interpreted in a number of ways. The Cru-

saders of the middle ages thought it meant regaining the Holy Land; modern Christians seem to think that it means sending a basket of fruit to the poor at Christmas; and Joseph Smith felt called to re-establish Christ's social doctrine that could, if only put into practice, bring peace on earth to men of good will. What overtones there should be in the Christmas message for a Latter Day Saint! Even the imagination of youth is staggered (and that is something) by the magnitude of the task entrusted to so few. If we seem so few marching to Zion as to be lost in the traffic, meditate on the power resident in that little babe lying in the most unpromising of all places, a barn. Who, other than an Old Testament prophet, would have dared to suggest that this infant was to change the course of human history?

It is Christmas again, for the 1,946th time since the angels first sang of peace on earth. Three billion children will not be feeling the delicious excitement that we knew on Christmas eve, and the sullen eyes of their parents refute the angel's message. Surely Christmas isn't going to be relegated to a habitual ceremony where we pass out a few alms under the emotional build-up of a beautiful service. Having weaned us from Santa Claus, Christ seems to be pleading with us to release him from the manger, and prove that he knew what he was talking about when he said, "I have come that they might have life, and that they might have it more abundantly."

The logo for "New Horizons" is set against a dark rectangular background. The word "New" is in a smaller, elegant script font, while "Horizons" is in a larger, more prominent script font. A small, stylized illustration of a ship or vessel is positioned above the letter "i" in "Horizons".

New Horizons

News Briefs

Central Missouri Stake

Members of the Zion's League held their third annual retreat on October 12 and 13 at Camp Bob White in Montserrat. Missionary Loyd Adams was in charge of recreation, and Mrs. Everett Jones, stake director of League activities, was camp supervisor. Stake President Ward A. Hougas and Bishop T. A. Beck were also in attendance. Elder S. E. Mifflin gave the Saturday evening address; Loyd Adams spoke Sunday morning. Nearly 100 young people were present.

The pastors, highcouncilmen, and other stake officials met at Montserrat Park on October 17 and 18 for a retreat. Plans and problems of the various congregations and the stake were discussed. Stake President Ward A. Hougas and Bishop T. A. Beck were in charge.

The young adults, under the direction of Orville Hulmes, also held a retreat at Montserrat on October 19 and 20. Elder J. C. Stuart of Kansas City Stake was the guest speaker. Seventy-five attend this, the second retreat to be held since the organization of the young adult group last spring.

Marshall, Missouri

Pastor, Roe B. Vincent

Installation and promotion services were held Sunday morning, October 6; Fairy Banks was in charge of the exercises. On Wednesday evening, October 16, members of the Zion's League met at the home of their former leader, Dolly Dishman; at the close of the evening, a gift of appreciation was presented Miss Dishman. Byrle Wilson is the new leader. The young adult business meeting was held Wednesday, October 9, at the home of Mr. and Mrs. E. J. Banks. Officers elected for the coming year are Mildred Ellis, president; Dorothy Darly, vice-president; Mary Banks, secretary-treasurer; Zella Stephens, chairman of membership and attendance committee; Herbert and Mary Ridge, refreshment committee; Vivian Patterson, entertainment chairman; Dolly Dishman and Mildred Ellis, education committee; Ruth Daleen, chairman of evangelistic committee; Dixie Groner and Zella Stephens, dramatic leaders; and E. J. Banks, Jr., project chairman. Meetings are held the second and fourth Wednesday of every month. The theme for the coming year is "Winning Souls for Christ."

Several young people from Marshall attended the League Retreat on October 12 and 13. A Halloween party was spon-

sored by the young adults at the home of Opel Bishop on October 30. The League Halloween party was held October 29 at the Earl Banks home.

—Bernice Tyree, reporter.

Atherton, Missouri

Pastor, Wendell Van Tuyl

Wendell Van Tuyl was elected pastor and Stanley Curtis, church school director, at the annual business meeting in August. Lawrence Shedd outlines the worship services each week; complete programs are mimeographed and handed to those attending Sunday's services. The director of music has prepared a schedule for each participant throughout the year. The adult group is studying Elbert Smith's *Restoration and Prophecy* as a credit course; Velma Shedd is the teacher. The women are studying a special course for young mothers; several from Atherton attended the women's institute held in Independence.

At the Communion service on November 3 Roger Thomas, infant son of Mr. and Mrs. Thomas Mayte, was blessed by Wendell Van Tuyl and D. R. Hughes. Elder John Darling of the Department of Religious Education gave an illustrated lecture on the use of visual aids at the evening service, after which Stanley Curtis spoke on "The High Way and the Low Way."

—Mrs. D. R. Hughes.

Blue Springs, Missouri

Pastor, J. T. Smith

Several Zion's Leaguers attended the retreat held at Camp Bob White on October 12 and 13, and twelve of the young adults were present for the retreat held in Montserrat the following week. William Coleman and Gerald Horn were baptized at the church in Lee's Summit on October 13; Elder Joe Friend was the officiating minister. E. P. Darnell was guest speaker at the morning service. A basket lunch was served at noon. Blue Springs was well represented at the church school institute held in Lee's Summit on October 27. Priesthood study classes are conducted weekly with Joe Friend as teacher. A Halloween party was held October 31 at the home of Clive Heath.

—Mrs. Ray Galler, reporter.

Lee's Summit, Missouri

Pastor, Frank C. Sherwood

The Lee's Summit church school has set a new attendance record. Recent additions to the congregation are Mr. and Mrs. Elmer Adams and sons, Russell and Robert, formerly of Independence, Mrs. Calvin Ragland of Frankfort. Mr. Ragland was baptized October 6 by Elder M. R. Shedd. Janice Kay, infant daugh-

ter of Mr. and Mrs. Hubert Swain, was blessed September 1. Sunday evening classes are being held before the preaching service; A. G. Hougas, M. R. Shedd, Darwin Bozarth, and Louise Loveland are the teachers.

The harvest festival, sponsored by the women's department on October 26, featured slides of Honolulu and Pearl Harbor shown by Mr. and Mrs. Henry Inouye of Independence, a fish pond, fortuneteller, snack bar, flower booth, rummage sale, sewing booth, home-baked foods, and an open market for canned goods, fresh vegetables, and farm products. Proceeds from the festival will be used to finance the redecorating of the junior department in the church school.

—Nellie Haas, reporter.

Jefferson City, Missouri

Pastor, A. H. Wintermeyer

Mr. and Mrs. Clarence Witt and children of Sacramento, California, and C. E. Derry and son, Floyd, of Readsville, Missouri, are newcomers to the congregation. The women, under the direction of Mrs. Walter Smith, are holding meetings at the homes of various members; they have met with Mrs. J. F. Brown, Mrs. Ross Mortimer, and Mrs. John Clingan. Mrs. Mortimer is now young people's leader. Pastor A. H. Wintermeyer was in charge of the November Communion service, assisted by J. F. Brown and Ross Mortimer. Mrs. Charles Keown has invited the Jefferson City Saints to her country home for the annual Thanksgiving dinner.

Lexington, Missouri

Pastor, L. M. Payne

Pastor Luther Payne chose Elder John Howe as his counselor at the business meeting held August 27. Other officers are Al Brock, director of religious education; Mary Brock, secretary; Emma Payne, women's supervisor; Ray Edelman, bishop's agent; Julia Roswell, director of music; Mrs. Frank Cottrell, assistant director of music; Herbert Cottrell, pianist; and R. D. Grechus, young people's leader.

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Seventy-five persons attended the basket dinner held at the Frank Cottrell farm recently; a musical program was given in the afternoon. Members of both the Lexington and Bates City congregations were present. The final donation needed to clear the indebtedness on the church building was taken October 27. On November 3 it was voted that a gas furnace be installed; nearly enough funds have been raised to cover the cost of this improvement. The women's department will sponsor a bazaar on November 23.

Al Brock and R. D. Grechus attended Graceland Homecoming; Mr. Brock's daughter, Doris June, is a student at Graceland. Gene Chamberlain, who is attending Wentworth Academy in Lexington, is a welcome addition to the young people's group. Stake President Ward Hougas and J. Lehman of Independence were recent guest speakers.

Escatawpa, Mississippi

Pastor, A. N. Barnes

Recent speakers have been Pastor A. N. Barnes, J. L. Barlow, and Hildred Thomas of the home congregation, and Elders Henry Huff and A. G. Miller from out of town.

A special service was held for the blessing of Gordon Wayne, infant son of Mr. and Mrs. Gordon Gibson; Pastor Barnes was the officiating minister. Margaret Ann and May Jo Davis sang "This Child We Dedicate to Thee," accompanied by their mother. Mildred Thomas, children's leader, gave a reading.

Members of the junior class and their teacher, Mrs. Bethel Mizell, were in charge of church school on Sunday, November 10.

—Mildred Thomas, reporter.

Decatur, Nebraska

Pastor, Bernard Case

The Children's Day pageant, "I Love to Tell the Story," was directed by Miriam Mann. Immediately following the program, Shirley and Betty Richards, Sylvia Walters, and Helen Buck were baptized

by Pastor Bernard Case. The confirmation service was held at 2 p.m. with Elders Ira Lewis, J. E. Butts, and Bernard Case officiating.

Carl Self of Omaha was the guest speaker on July 14. A special musical number was provided by Muriel Way and Eunice Robinson.

Officers elected for the coming year at the annual business meeting are as follows: Bernard Case, pastor; Mark Wilson, church school director and financial agent; Ethel Wilson, church school secretary; Evelyn Miller, clerk; Eunice Robinson, director of music; Julia Case, young people's leader; Mrs. Ira Mann, women's leader; and Mrs. J. E. Butts, secretary-treasurer. The installation service was held October 20.

The Decatur Zion's League entertained the Walthill Zion's League with a Halloween party at the Indian Mission Church; about forty young people were present. Julia Case and Pearl McAllister were in charge of refreshments.

Members of the Decatur choir motored to Omaha on November 17 to assist the Omaha choir in a special musical feature presented at the priesthood institute. Lila Livingston was the director, and Eunice Robinson, the accompanist. Apostle Paul M. Hanson and Bishop Henry Livingston were present.

—Lucina Butte, reporter.

Oilton, Oklahoma

Pastor, Noah Wise

The Drumright-Oilton branch business meeting was held Sunday, October 27. Officers elected to serve the group for the coming year are Noah Wise, pastor and adult teacher; Nettie Borland, church school director; Bennie Wise, assistant church school director; Lucile Morgan, secretary-treasurer; Claud York, assistant secretary-treasurer; Lucile York, pianist; Marie Friend, chorister; and Mary Slover, reporter.

Preaching services are held every second and third Sunday of the month by W. J. Sherman and L. W. Conner of Tulsa.

—Mary Slover, reporter.

Burbank, California

Pastor, R. C. Chambers

Apostle John W. Rushton, District President Louis J. Ostertag, and Pastor R. C. Chambers were in charge of the annual business meeting held Tuesday evening, November 12. The following officers were elected: R. C. Chambers, pastor; Douglas Clark, church school director and bishop's solicitor; Richard Jewett, secretary; J. D. Winegar, treasurer; Eldon Whitehead, young people's leader; Luella Topham, women's leader;

Frankie Kuhn, music director; Clarence Smith, book steward; Bessy Christy, publicity agent, historian, and chairman of the hostess committee; J. S. Condit and Richard Jewett, auditors; R. C. Chambers, J. S. Condit, J. D. Winegar, Edward Spencer, Syble McCance, Margaret Kent, and Elsie Smith, building committee. Clarence Smith was ordained to the office of teacher on October 20, and Douglas Clark was ordained a priest on November 12. Recent baptisms include Betty Peterson and Norma Coursey.

—Bessy Christy, reporter.

Washington, D. C.

Pastor, Ray L. Hurst

The tenth anniversary and homecoming celebration was held November 9 and 10. President Israel A. Smith was the guest of honor at the banquet given Saturday evening, and the speaker at both the 11 a.m. and 7 p.m. services on Sunday.

President F. Henry Edwards spoke on Sunday, September 29, and officiated at the blessing of Lawrence Switts, infant son of Mr. and Mrs. Richard Switts.

Donald and Robert Smith, June Edwards, David and Calvin Long, Robert Harder, Madelyn Jordan, and Richard Switts were baptized Sunday afternoon, September 22, by Pastor Ray Hurst. The confirmation service was held October 26.

The infant sons of Mr. and Mrs. Frank Starr and Mr. and Mrs. Jesse McVicker were blessed recently by Elders Ray Hurst and A. W. Powell.

Officers elected at the annual branch business meeting are Ray Hurst, pastor; Harry Ratcliffe, church school director; Henrietta Forbes, women's leader; and Mark Crown, young people's leader. The building fund has reached the \$10,000 mark and continues to grow. A rummage sale and bazaar will be sponsored by the women's department this month to raise money for the fund.

—Virginia Lambert, reporter.

Northern Saskatchewan Conference

The semi-annual conference of the Northern Saskatchewan District was held in Saskatoon on November 10 and 11; the theme was "Prepare Ye the Way of the Lord." Mrs. G. A. Jordan was baptized Saturday morning. At a social held prior to the conference, she and her husband were presented a wedding gift by members of Saskatoon Branch. Valdeen Cornish was baptized on Sunday.

Each day began with a prayer service. Church school and a Communion service were held Sunday morning; District Pres-

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ident James Menzies lectured at 3 in the afternoon and in the evening.

At the business session on Monday, it was decided that funds be solicited for a six months' radio broadcast. It was also voted that a petition be sent the joint council for a missionary to serve full time in the Saskatchewan District. Plans were made for a youths' conference to be held in February, and delegates to the 1947 General Conference were elected.

Special music for the conference was provided by several musical groups. Vernon Cornish led the singing at the various services.

—Lottie Clarke Diggle, reporter.

Butler, Missouri

Pastor, Wilbur W. Smith

On October 3 the officers of the branch met and approved a budget of \$3,775 for the year; it was accepted by the congregation on October 20. Special services were held on Graceland Day and a college offering was taken. Carmy Burg gave a Halloween party at his home for the young people; a branch party was held at the home of Ruby Robinson. The women have finished the credit course in *Outlines of Bible History* and are now studying *Exploring the Church*. They have raised \$231.26 for the building fund by sponsoring a rummage sale and serving dinner at two farm sales. Guest speakers for the month have been Elders Joseph Rucharbar and John Deller.

—Veryl Rogers, reporter.

Boston, Massachusetts

The general women's group held its first fall meeting on November 1 for the election of officers. President Israel Smith was the speaker at a special service held Wednesday evening, November 13. Members from all of the southern New

England branches attended. The Monday Club held its annual Christmas bazaar on Friday, November 15, netting \$170. This group has contributed \$200 to the branch treasurer this season. Seventy Albert Scherer was the guest speaker on Sunday evening, November 17.

Requests for Prayers

Prayers are requested by John Schruck of Atkinson, Nebraska, for his wife who is suffering a lung and heart ailment.

Prayers are requested for J. A. Jaques of Chicago, Illinois, who has been ill for several months.

Are you ready?



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The Lord's Supper

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The Doctrine of Christian
Stewardship

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The Prophetic View
of God

By J. A. Koehler



The Saints' Herald

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December 28, 1946

Number 52

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P. S.

*** KINDNESS**

Be very kind to those you love. You can never know when your time together will be cut short. Give them each day, as if that day were to be your last, the full measure of your love, respect, and consideration. Be assured that the time will come when they will pass away before you expect it, and they will be placed so far beyond your reach that though you shed oceans of repentant tears, you cannot wash out of memory the stain of a single hurt you have inflicted. And every bit of love and kindness will shine like stars in your night of sorrow and sustain you in the hard way you must walk alone.

Every bit of good you do carries its own recompense and reward, since

it gives you an extra portion of happiness that you have shared in creating with another one of God's children; just as every wrong carries its own punishment for having caused a wound.

This life is so full of pain and struggle, much of it unavoidable, that it is tragic that any of us should add one bit to the vast burden of trouble resting on the shoulders of us all. Marriage is above all a great opportunity for two people to be kind and helpful to each other, and if each does his utmost to make the best of that opportunity every day of his life, all will go well.

Be very kind to those you love.

I held an electric light bulb in my hand. It was completely useless there for any purpose whatever, yet it was a good bulb. When I put it into the socket and turned the switch, it gave out a flood of light that enabled me to continue my work in the evening hours of darkness. The bulb can give no light unless it is attached to the source of power.

Suppose you have joined the church; it is comparable to the purchase of an electric light bulb. But do you live near the church? A light bulb cannot help you unless you live near the power line. Neither can a church.

Finally, you must go to church if you are to receive spiritual power, just as you must turn on the switch if you are to receive light.

His Gift

A
 gift!
 A gift

For you!
 For me! All
 huddled round
 the Christmas

Tree. What can it
 be? Let's see! Let's
 see! 'Tis very large!

What can it be? It's
 wrappings are all shining
 bright that glitter in Life
 giving Light. The golden cord
 around, we find, somehow has
 got us all entwined. With rapture
 we unfold to view a thing of beauty
 rare and new. 'Tis JESUS' LOVE! so

full, so free,
 His
 Gift
 to
 you,
 His
 Gift to me!

—by Ola Gunsolley Savage

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In Retrospect

We look backward now and again for sake of a clearer projection of ourselves into the future. This we tend to do especially at this year's end as we move into another, or the New Year.

A more-than-usual year, 1946 has been to our people and movement. At its beginning we had with us the late President Frederick M. Smith, after thirty years of service as head of the church. He was not in good health, but no one of us anticipated that ere the General Conference convened, he would be taken from us by death. And yet after a few short weeks he walked with us no more.

Many things demanded attention. The General Conference was upon us. A new administration must be provided. The ministers and Saints of the church must be quickened for that which was to be done, both at once, and in days ahead. The Cause must go on.

In response to these challenges, the church officers and councils, and the General Conference arose, and their best was given to the tasks awaiting consideration. And when the test came in the conference in the selection of a successor to President Smith, unity and brotherhood characterized the occasion in marked degree. Associates for the new president were also chosen, and the remaining work of the conference was carried on and concluded in like harmonious spirit. The fraternity here manifested found its way out among the people of the church. The reunions were marked by the same response and fellowship, as were other gatherings of the church. The Appointee Institute held in late August and early September was without doubt, in spirit, in response on the part of the men in attendance, and in content of things taught, beyond anything the church had before done in this field of endeavor. Then came in September the Joint Council of First Presidency, Quorum of Twelve, and Presiding Bishopric with its far-reaching plans

as cited in these columns October 26, the significance of which shall appear as they are put into effect in the years to come, to the strengthening of the church, its ministry, and its people.

The good spirit of the year is evidenced also in tithes and offerings in an amount to bring it well to the fore among the very best years of the church in this regard.

The church institutions have carried on in keeping with the pace set by the activities above mentioned. And to Graceland College has been called a devoted and outstandingly capable young man in the person of E. J. Gleazer, Jr., to serve here in the spirit and genius of his predecessors, and who is making a very fine start with full support of his fellow staff members.

All these things bode good. Their fruitage, however, is to be found only in painstaking, persistent, and intelligent endeavor on the part of a humble people, touched by the grace of God, and motivated by love for him and for their fellow men.

Thus have we as a people borne well the grief incident to the passing of our president of three decades, closed up our ranks for carrying on the Cause in which he was for so long and so capably joined with us, and given promise of diligence through the days ahead.

So has been 1946 for us as a church and people. What shall 1947 be?

J. F. G.

Respite

The managing editor of the HERALD, Leonard J. Lea, left Independence last Tuesday for a needed rest. He accompanied his sister, Thelma (Mrs. E. M.) Crowe who drove here to attend Mrs. Lea's funeral, to her home in Phoenix, Arizona. Should there be some delay in handling editorial matters or correspondence, an understanding patience will be appreciated.

I. A. S.

Across the Desk

THE following was recently received from Elder Almer W. Sheehy, pastor of the London, Ontario, Branch:

Your visit and ministry here on the occasion of the London Church anniversary has done immeasurable good already, and as the days come and go, such is being increased. Attendance, activities, baptisms, and priesthood visits have been spurred on by your ministry. You did a masterful piece of work in the presentation of your sermon on Sunday night, and all your ministry here was excellent.

On December 6 we had 181 people at a Victory Banquet. A check of \$1,500 was presented to Bishop Dent, who will pass it on to the Presiding Bishop as final payment on our loan from the general church. This loan was made to purchase the annex. We have paid \$6,900 in less than a calendar year and thereby paid in full for the annex. Besides this, we have kept up an operating budget of \$3,700, and the tithing is \$1,400 over 1945. The solicitor informs us that this year's tithing report is the best in the history of London Branch.

I am also pleased to report that the attendance is good and unity abounds. There will be at least five baptisms on December 29; there will be three calls to the priesthood presented to the branch in a business session on December 11. The membership is now over five hundred.

This good news from Brother Sheehy is in line with reports being received from almost every section.

I. A. S.

The monthly report of Elder H. J. Simons shows nine new members baptized in Flint, Michigan, on November 17. They were confirmed the following Sunday. Brother Simons also tells of the missionary work he has been doing at Otter Lake in addition to his ministry as pastor at Flint. The Otter Lake meetings constitute the first step in the attempt of the district presidency to revise the work in that area, and present indications are that these efforts are likely to be crowned with success.

F. H. E.

Editorial

Thoughts on Hearing "The Messiah"

THERE ARE many hopeful threads interwoven among all the apparently gloomy scenes in the tapestry of human history. One significant theme has been the great love which man has frequently revealed himself capable of bearing. When man has found Deity to worship and to challenge his best abilities, no gift or sacrifice has been too great for him to offer as proof of his devotion. Because man has been stirred by Jesus, he has made important contributions to civilization in service, architecture, literature, art, and music. Even those who lack creative abilities have learned to appreciate beauty in their reverence. Perhaps it is the prevalence of such love that lends pervasive appeal to Handel's oratorio, *The Messiah*.

Each year, literally thousands of performances of this masterpiece are given among English-speaking peoples at Christmas, yet the music never seems to lose its freshness or its appeal either for performers or for listeners. It is sung by the music lovers in small churches, by community choral groups, by great cathedral choirs, and by immense choruses occasioned by combing many choral organizations for a performance of *The Messiah*. Some of these groups have made a tradition of singing this work. One reads that some choruses have memorized the work so well from frequent rehearsing that they could give a creditable performance with only one copy of the music for every twenty singers. An expert has estimated that if the lowest royalty paid for musical work had been paid for presentations of *The Messiah* since its first rendition in London, it would have earned more than eight millions of dollars on British performances alone. What goes into the writing of a musical offering like this to make it so inspiring? It seems as though the

answer is, "The best that a man has must be given unstintingly."

Handel, without making conscious preparation for his best-loved work, brought to the task a life of rich experience. His was an indomitable spirit. As a boy, he had to struggle against his father's wishes, for a musical career. That same spirit during all his life urged him through disappointment, success, bankruptcy, wealth, oblivion, popularity, jealousy, friendship, health, paralysis, and blindness. His spirit breathed hope and faith into his music. He traveled about the continent, studying and creating musical forms, listening to folk music, storing in his memory the tone coloring of instruments and voices in every conceivable combination. His failures and his successes taught him to recognize the pulse of public opinion. Such experiences showed him how to emphasize the message he wished to present. His operatic experience gave him a sense of the dramatic. He mastered the techniques of using recitative, air, and chorus. His religious training and the wisdom which he gained through his own suffering enabled him to appreciate to some degree the sacrifice and the example to be found in the life of Jesus. *The Messiah* proclaims his belief in Jesus as a Saviour. It sings his assurance of man's eventual salvation. Yet it took more than all of these valuable lessons of experience to create *The Messiah*.

Life for Handel looked dark in 1741. Bankrupt and unpopular, he faced the world. In the summer, the words for *The Messiah* were submitted to him for his approval. He began work in August. The first part of the oratorio was done in seven days, the second part he finished nine days later, added the third part in another six days, and spent two days filling in the instrumentation, a total of twenty-four

By Ralph L. Power

days. He felt that the inspiration given to him in those busy days came from God. "I thought I did see all Heaven before me, and the great God Himself," said he of his experience when he wrote the "Hallelujah Chorus." Such lofty moments are to be cherished. Through his inspired writing he has given to all men a means of recapturing these moments of exaltation. Throughout the remainder of his life, he loved *The Messiah* above all his other works.

To create so wonderful an offering as this music for his God is ever a worthy aim for man. It enriches not only his own life, but the lives of all who are permitted to share its beauty. Who can deny that even the Creator himself is not interested in a gift when the giver says, as did Handel, "I should be sorry if I only entertained; I had hoped to make men better." That seems also to be the purpose of Deity.



Christmas Symphony

By LOUISE SCOTT WRIGLEY

As Earth, in cloak of snowflakes kneels
At Christmas prayers, a clear note steals
Through midnight's stillness, drowsy,
deep,
And melts into the town's calm sleep.
The soft, warm melodies begin,
Their bell-notes long and sweet and thin.
The silver-throated Christmas bells
Are ringing out! Their anthem swells
In joyousness and pure delight
Upon the cold and frosty night.
In praise and jubilation ring—
"The Prince of Peace is come," they sing.
And then a sweeter, softer strain
Breaks through—an old, beloved refrain.
Their music dies to whispers now
Yet leaves great echoes still, somehow.
And melting in pure harmony,
'Tis gone—this Christmas symphony.

The Fruits of the Spirit

and the Little Foxes

By Reed M. Holmes

The Author is Pastor of the Boston Congregation

MY BOYHOOD DAYS were blessed with ample opportunity to enjoy the products of the orchards. We lived in the fruit country of the great Northwest. In the springtime we waited impatiently for the trees to burst into bloom. What is there to match the beauty of vast orchards in full blossom?

In the summer Bing cherries ripened first, and what a beginning! Then, as summer was transformed into fall, there were many other fruits to be enjoyed. The kitchen was a scene of constant activity as the orchards yielded their fruits to be canned and placed row upon row in well-stocked cellars.

In the winter, at bedtime, one member of the family was commissioned to bring up a bowl full of apples, and I shall never forget how we used to pare the peelings thin and long. My clumsy little fingers used to vie with the strong, sure hands of my father as our knives cut sparingly into those large Delicious, Winesap, or Jonathan apples. What a wonderful way to learn patience! Different kinds of fruit, with different flavors and different textures—each brought its own contribution to our pleasure.

BUT THERE is fruitage of a different type which brings greater satisfaction. The fruits that really make life worth living are those which bring lasting enjoyment. An apple may satisfy a momentary craving. Other fruits can tickle the taste buds for a while; but I'll take the fruits of the Spirit for lasting happiness.

Any thoughtful consideration of the world in which we live will

bring realization that the fruits of the Spirit are desperately needed in our day. The world can stand a more equitable distribution of the fruits of the vine, too, for it is hungry physically. But we have a deeper craving, for the spirit and inclination which will bring security and good will among men.

And we who dream of a Zion know that it will never be realized nor enabled to fulfill its function until it is achieved first in our lives. Only as we acquire the basic virtues and thus become in character the type and prophecy of the kingdom of God, only then can Zion as a joint endeavor be achieved. Zion is the fruitage of the Spirit, and only that life, or that home, or that community is Zion which is characterized by the fruits of the Spirit.

Name these fruits as they are given to us by the Apostle Paul, all the while noting the kinship of these fruits of the Spirit with the virtues and attributes mentioned in the Beatitudes, in the thirteenth chapter of First Corinthians, and again in the Doctrine and Covenants, section 4:

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Galatians 5: 22, 23.

THE LORD repeats that which he considers to be important. Consistently he has caused the prophets to testify of the imperative urgency of these virtues. Our development of them, however, has not kept pace with our development in scientific and mechanical ingenuity. And therein lies our problem. While we have acquired some dominion over

the things of the earth, we have not yet acquired dominion over ourselves. We still lack the spiritual vigor and vision which could and must qualify our motives, our desires, and our intellect. Our spiritual quotient is low as witnessed in the stunted development of our virtues.

The virtues are not the result of our own ethical push-ups. They are response to a higher power. They are the fruitage of the Spirit. The fruits of the Spirit, like the fruits of the orchard, are a product of growth and development. They are the result of cultivation and care. But they are more than this. As a tree forces its roots down deep and reaches its leafy arms to the energy of the sun, so must we dig deep the foundations of our lives and reach constantly upward to the source of our strength. The Bible testifies that we, like the branch, cannot bear fruit of ourselves. We must be suffused by the radiant Spirit of Almighty God.

It is the purpose of our creation to bring forth fruit unto God. Fruit of the tree is not produced for the benefit of the tree, although that production is beneficial to the tree and the sign of its vigor. The fruit of the tree is devoted to the purposes of God. It is for the benefit of the seed, and for the nourishment of other life. We ought, likewise, to bring forth fruit, dedicated to the purposes of God. To augment this purpose, we wed ourselves to his church and become his covenant children. As his covenant children we are known by the fruits we bear.

Unfortunately, many times the fruits of the Spirit are spoiled by evil little influences which disturb growth. In olden times the foxes were known as pests because of their aggravating habit of trampling the vines and spoiling the fruit. The jackals, sometimes classed as foxes, even ate the fruit. And the little foxes were very hard to capture.

THE LITTLE FOXES beset us. We say with Solomon, "Take us the foxes, the little foxes, that

spoil the vines." We draw attention to them because they have a direct bearing upon the effectiveness of our Zionie endeavor, the peace, security, and functioning power of our branches, and the happiness of each individual. We shall name but a few and characterize them briefly. Each of us could add to the list and bear testimony of their nipping influence.

Pride is one of the little foxes. There is a kind of provincial self-satisfaction which finds harbor within most of us. We tend to become inordinately proud of our accomplishments, our possessions, and sometimes our other attributes. We even display arrogance in our possession of the gospel, feeling it to be *restored to us*, when in truth it is *restored to the world* through us. There is no room for arrogance in the kingdom of God. The Son of God inveighed against it continually. His displeasure in it is dramatized in the story of the Pharisee and the publican. Pride will blind any and all of us just as it did the rulers of the synagogue in His day. "Blessed are the meek" was the Master's message and promise. Pride is evil. It is idolatrous. It destroys our better selfhood. It obstructs our vision.

Prejudice is another of our little foxes. Many of us act on the basis of pre-judgment. Something we hear—an ill-founded or distorted rumor—may set our emotions at such an angle that even our better judgment and sense of decency can't straighten us out. Sometimes we lump people together under headings which become epithets like "nigger," "Jew," "jockey," or any one of a number of disagreeable names. Thus we lower the standards of the church and do dishonor to our Christian heritage. Jesus loved the individual. It is essential to the kingdom way that we must respect the dignity of the individual as an individual. When we act in prejudice, we reveal a littleness of spirit which betrays the distance we are

from our goal, and the distance we place between ourselves and our God. Prejudice is evil. It injures those whom we should help. And, it presumes upon the right of Deity to judge.

Pride and prejudice are the offspring of a parent fox, no longer little. He is vexatious in proportion to his size. This fox is *Selfishness*. He is well-fed and coddled. It is small wonder we are selfish. We are self-centered in babyhood, and the world pampers and trades on our selfishness from then on: advertising ditties and billboards all conspire to make us self-conscious and self-concerned; we must have well-groomed hair, we must be careful of body odors; our clothes must flatter us; we must put our money in banks which lend prestige. Our environment promotes an attitude of primary concern for self and family. That life is frustrated which finds no deeper rootage than its emotions and no higher upreach than the tips of its grasping fingers. How pertinent is the lesson taught by the Man of Galilee when he told his disciples that the Lord knew they had need of "all these things" and that they could be had not alone for themselves but for all men if they would but "seek first the kingdom." Zion awaits the day of our learning His lesson.

Disloyalty to our brothers and sisters within the church is another of the little foxes. It is illustrated simply: During the Sunday morning service a man of the priesthood differed with another on some trivial matter. By the time he reached home, his injured pride had begun to warm up the pot of trouble. Like so many of us, he let off steam in his own house. We who would protect children from any and all physical injury oftentimes do incalculable harm with the tongue. In the midst of his words of criticism, his little daughter tugged at his coat and said, "Daddy, how do you expect to me love Brother So-and-So if you don't?" Differences of opinion are to be expected in the church as

elsewhere and need not be considered as a personal slight. Voicing our criticism with our emotions showing does not resolve our differences. At times we may even detect a spot of sin on the garments of our brethren. We need not condone the sin, but it would be most helpful if we'd hold our tongues and refuse to advertise all that we know. Occasionally this little fox bares his fangs and growls at the church. Ugly and ill-tempered, he brings good to no one, and generally seems most unhappy himself.

One of the most disagreeable of the little foxes is rather hard to name. Let's call him "*Overfamiliarity with the Saints*." In consequence of our lack of evangelism, there are generally few strangers in our midst, especially in the smaller branches. Our association is largely with those in the faith. With long association in the church, when the extent of that fellowship has been in the services, rather than the service of the church, each one comes to know the others almost too well. Many times there is a disturbing overfamiliarity in which we presume upon each other. Sometimes this overfamiliarity creeps into the pulpit. Here it takes on an even more dangerous aspect, for it lowers the standards of ministry. Occasionally we have been too familiar with the things of the Lord—even to the point of presuming to speak for him when he would prefer that we remain silent until we more fully understand his will.

There are other little foxes. *Apathy* is one of them. Not infrequently "a change comes o'er the spirit of our dreams," and we grow unconcerned and negligent in testimony and good hard spiritual labor. An *appetite for spiritual sweets* is another. Sometimes we long so much for the manifestation of personally specified gifts that we neglect the weightier things of the gospel, and especially neglect such common things as the tithe and the study of the Standard Books.

None of us wants to be charac-

terized by the little foxes. They alienate us from our friends and destroy the potentialities of the kingdom of God within us. We'd rather be known for our gentleness, goodness, and all the other fruits of the Spirit. We know this is the better way—the way of the abundant life.

We need to be characterized by repentance as a strong, undergirding spirit which desires to bear fruitage of the Spirit, which understands the yearning of the heart of God for his children, which sees with clarity the conditions of today in the light of the prophetic spirit and responds with love and concern and competence. The spirit of true repentance will destroy the little foxes and will elevate and develop the Christian virtues in our lives.

We need to become a people of integrity, a quality which catches up the meaning of the fruits of the Spirit. "For the fruit of the Spirit is in all goodness and righteousness and truth."

One day our Master hungered and sought nourishment from a fig tree. It was luxuriant with foliage, but fruitless. The tree was condemned by the Son of God. The heart of Christ hungers now for the fruits of the Spirit. If we do not bear them, we shall not only be condemned, but others must be sought by Christ to do his work. That means more time, and time is valuable now, when every year brings more of woe and perplexity.

There is work to be done. We must overcome the forces which disrupt and delay our work—the little foxes.

The Apostle Peter was beset by the little foxes. He was subject to pride and prejudice, selfishness and impatience. His vision was distorted until one day the Spirit of the Christ prevailed within him. Then, with compassionate understanding, Peter addressed himself to the prime need of mankind, that of developing the fruits of the Spirit as they were demonstrated in Christ:

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge;

And to knowledge, temperance; and to temperance, patience, and patience, godliness;

And to godliness, brotherly kindness; and to brotherly kindness, charity.

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

Pharisees at Pentecost

BY KATHERINE KECK BEAR

THERE IS A great deal of speculating in our church on the nature of divine revelation. Too much speculating, probably, and not enough faith.

A study of revelation in Bible times and in the present, reveals the fact that God always withholds his direction when approached by sign-desirers. People in doubt have never been given assurance through revelation. This they are expected to attain by their own efforts, with the assurance that through prayer, their own private prayer, will they eventually come to a knowledge of the truth. Those people in the church who have lived years seeking this can attest to the fact that it is the only way one can *know*. Momentary assurance, if it were given, would last a moment. About as long as it would take a music teacher to tell you how to play the piano. You become master only by painstaking practice.

Where revelation has come to, or for, an individual, it has come when the actions of that individual will have effect on a group. When revelation comes to a group, it is given by the leader of that group. Revelation to the church in general comes to the prophet. All other divine promptings, either to the priesthood or individuals, have had to do with their personal enlightenment, to be used in their private lives for the glorification of God in them. For if a man be made in the image of God, each one must be expected to have the endowment of his spirit—enough to cause him to grow to whatever stature he may require of himself. It's the seeking

that develops stature, just as practice on the piano brings understanding.

Thoughtful church members see a change, in reading through the Doctrine and Covenants, in the manner of divine instruction. From explosive power in the first Joseph, to fatherly persuasion in the second, to Fred M. Smith's scholarly "by inspiration I am permitted to say . . ."

This development, I believe, can be laid at the door of the membership. If a whole group is in accord, sensing their need, having confidence in their spokesman before God, he can't conceal himself. The brother of Jared saw God's finger, without God's knowing it. So we could find him if we had the desire and purity of purpose. God can't speak to a group in controversy, except in admonition—or final condemnation.

"I dislike a demonstration," said one member. There had been tears at a prayer meeting. A demonstration of weakness. The only strength in a church is group strength, the confidence of knowing the support and love of each for the other. Only then can the individual member display the fine jewels in his soul, ask for group help to rid himself of flaws, and listen with confidence when the prophet speaks.

Our pockets are full of money. We are neither hungry nor cold. We perform multitudinous jobs of lip service. We have everything the ancient Pharisees had. We need to guard against their type of smugness.

The Significance of the Sacrament of THE LORD'S SUPPER

By Guy Armstrong

In our church we place high value on the sacraments of baptism, confirmation, and ordination; but the sacrament of the Lord's Supper occupies a unique place in our lives, as indicated by the interest we manifest in it. It stands out with clear significance as *the* ordinance which from its character and the frequency of its recurrence, does most to unite the Saints with each other and with God.

Matthew, Mark, Luke, and Paul all tell us the story of the origin of the Lord's Supper. From Paul's account, we learn that on the night he was betrayed, Jesus took bread and when he had blessed it, he broke it and said, "Take, eat; this is my body which is broken for you; this do in remembrance of me." After the same manner also he took the cup, when he had supped, saying, "This cup is the new testament in my blood; this do ye as oft as ye drink it, in remembrance of me." Mark says that the blood of Christ was shed for many and was the token of the new covenant. Matthew agrees with this and adds that it was for the remission of sins.

The next glimpse of the Lord's Supper that we get from the New Testament is given us by Paul in the First Epistle to the Corinthians which was written about A. D. 55. From careful reading of this letter, it appears that it had become customary to partake of this sacrament in connection with a fellowship meal and that some abuses had entered in this way. Paul therefore instructs the saints very carefully that this sacrament should be separated from other meals, that those participating should be worthy, and that it should be partaken as a memorial and a

symbol of the unity of the saints.

The Apostle John was very much concerned about the sacrament. He gives us the words of Jesus to Nicodemus which we use most frequently in discussions about the importance of baptism. He tells us of the Lord's command that we must be born of water, but hastens to add that we must also be born of the Spirit; and he makes the clearest statement in the New Testament on the importance of the sacrament of the Lord's Supper: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you" and again he quotes the words of the Master: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you they are the Spirit and they are life." This is not a contradiction, but an amplification of what is meant by a sacrament. The form is important, for it has been chosen by God for a specific idea. And the Spirit is important too, for this is an essential part of the sacrament and carries home the meaning which lies behind the material emblems used. It is not the material bread and wine which matters most, but the service of which they are a part, and the fact that this service is graced with the presence of Jesus Christ the Lord.

There are, therefore, three outstanding things about the Lord's Supper which we obtain from the New Testament. First, Paul and the writers of the first Gospels show us the Lord instituting the sacrament as a memorial of his death. Second, Paul rescuing the sacrament from abuse and seeking to preserve it as a memorial and a symbol of the unity of the body of Christ. Third, John shows us its importance by the

emphasis he places on recognizing the sacrament as a spiritual experience.

There are certain requirements which precede participation in the Lord's Supper. The first of these is baptism. We do not give food to those who are "dead in trespass and sin" but only to those who have been born again.

The second prerequisite is that the Communion shall be partaken worthily. This requirement has given rise to a serious misunderstanding upon the part of some of the members of the church. These Saints feel, as it is right, that they ought not to participate in the Communion service so long as any difference exists between them and their brethren. They therefore refrain from partaking of the Communion until these differences have been healed, and in some places they have refrained for several months on this basis. This is the very reverse of what is intended. The Lord wishes us to partake of the Communion at regular intervals, and we should hasten to accept this great invitation of the Lord. In preparation for this, so as to be in the spirit of the occasion, we should take special care to see that all hardness of heart is removed. No Christian has the right to harbor such enmity against his brother as would prevent his meeting that brother at the table of the Lord. It is our duty to forgive each other and to assist others to forgive us. The frequent repetition of the sacramental service is designed for this very end.

It is interesting to note that immediately after Judas had left the upper room to inform the soldiers against Jesus, the Master said significantly, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The Communion, then, was to be a sign and instrument of love among the brethren as well as love toward God. So while it is a

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means of fellowship with Christ, it is also a means of fellowship with the Church of Christ, because the Lord's Supper is an ordinance of the family of God. When people are unworthy of this fellowship, they are excommunicated; that is, they are cut off from the benefits of communion and the most vivid symbol of this communion is the Communion service. They are therefore, excluded from this service.

When we partake of the Lord's Supper, we renew our baptismal covenant. As forgiveness of sins follows the first covenant, so it does the renewal of that covenant. Yet it cannot be said that our Heavenly Father waits until the Communion service in order to accept our repentance. He forgives us individually whenever we truly seek him in humble contrition for sins. But he restores us to the fellowship of the Saints, which is one aspect of forgiveness when he permits us to feel the spirit of the brotherhood and to share with our associates in the sacramental meal which units us at his table.

The sacrament of the Lord's Supper means a great deal to the Saints. It can mean infinitely more. This service should be as beautiful as possible, but artistic effects must never detract from the central sacramental purposes.

Contention destroys the central purpose of the service. Principles should therefore be safeguarded carefully, but the spirit of contention should be rigorously excluded.

No member of the church is justified in refusing to partake of the Communion because ill feeling exists. It is his Christian duty to eliminate the ill feeling and partake.



"The race of mankind would perish if they ceased to aid each other. We cannot exist without mutual help. All therefore, that need aid have a right to ask it from their fellow man; and none who has the power of granting can refuse without guilt."—Walter Scott.

The Prophetic View of God

By J. A. Koehler

Number 17 in a series of radio addresses on the subject:
"The Social Philosophy of the Modern Prophet"

IT IS RECORDED that Philip said to Jesus: "Shew us the Father and it sufficeth us." In other words, one naked-eye view of God would have been adequate to Philip's purposes. But if that were true it would have been because Philip's purposes were not God's purposes. For if they were, God would have made provision for naked-eye views of himself.

Whether Jesus is more than a prophet or not, evidently the view of God which he wishes man to get is the prophetic view, for he asked Philip, "Have I been so long time with you, and yet hast thou not known me? If ye had [truly] known me, ye should have known the Father also." For "the words that I speak unto you" are a representation of God, as also are "the works that I do."—John 14: 8-10.

If any man but saw with his mind's eye the implications of the words and works of Jesus, he would have the best kind of view of God. He would have the only view that, for the present, conserves God's purposes in man.

THERE WERE JEWS who got a naked-eye view of John the Baptist. They saw a few common clothes wrapped around a man; a very uncommon man. But that which was uncommon in that personality they did not see. They did not get a mind's eye view of the "messenger" who was sent to prepare the way for the coming of the Lord. They did not get the only view of God that matters. If they had their house might not have been left unto them desolate.

You might know people who would give their right arms for a naked-eye view of God. They would

pay almost any price—except the price that must be paid. For they do not prize highly the only view of God (the mind's eye view) that matters.

The Scripture may not proclaim that truth in just so many words. But the meaning of what it does say is that the view of God that can serve His purposes in man is a view of Him in His Kingdom-coming. It is a mind's-eye view of God.

Unprophetic people may say of the naked-eye view of God, "That will be glory for *me*." Well, whatever it may be for "*me*," we are sure that such views are not glory for "God." For the glory of God, as the modern prophet said, is "intelligence." And intelligence is a mind's eye view of God. It is more than mere cognition. It is comprehension of God as truth plus an irresistible impulsion to implement that truth for man's sake and for the glory of God.

GOD MAY BE seen in His creations, for his creations are exhibitions of His mind, or spirit. To transfix those creations with the mind's eye, to see in them the eternal purposes of God in man, to see His Kingdom both in its coming and as triumphant, is to have the prophetic view of God.

If you ask for the scriptural proof of that contention, I can only refer you to "that which God hath spoken by the mouth of all the holy prophets since the world began."

I said that the naked-eye view of God is not the prophetic view. The prophetic view is depicted in part by the modern prophet in these

words: "The earth rolls upon her wings [it revolves in space]; and the sun giveth her light by day, and the moon . . . by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God" "And any man who hath 'seen' the least of these, hath seen God" They have apprehended His mind. They have caught a vision of His purpose.

To see God as he may be seen in his creations, and especially as he may be seen in man, is to see God moving in his majesty and power. It is to see him with the eye of understanding and of faith. It is to see him as the prophets see him.

THE MODERN PROPHET said that "all things which cometh of the earth . . . are made for the use and benefit of man, both to please the eye, and to gladden the heart; yea, for food and for raiment, . . . to strengthen the body and to enliven the soul." Add to that the modern prophet's concept of the manner in which man must relate himself to the physical world—his concept of the right manner of "using the things of this world"—and the sum is his view of God.

Review the careers of the prophets, if it is necessary to do so, and you have the testimony that that is truly the prophetic view of God. For from beginning to end the prophets have said that to promote the well-being of the soul, to reap the harvest of the truly human life, man must dress the earth and keep it as his nature requires; he must order his relations to the earth aright; he must conform his conduct—his social life—to the moral order of the universe. All the prophets have said that to cultivate the soul effectually man must cultivate the "soil" aright. He must use the things of this world "in the manner designed of God." That is the testimony of all the holy prophets since the world began. And that is the prophetic view of God.

Since discrimination is the beginning of knowledge, contrast the view of the unprophetic medieval priests in particular with the view of the Hebrew prophets. That priestly view is a mess of contradictions, for it said in one breath, for instance, that God is no respecter of persons, and in the other that he either saves or damns men as it pleases him. As we contrast these views with the view of Moses and his company, the distinctive prophetic view of God becomes apparent.

THE PROPHET SEES God in the course of human events as truly as he sees Him in his natural creations. In whichever direction a prophet looks he says: "All kingdoms have a law given: and there are many kingdoms; for there is no space in which there is no kingdom And unto every kingdom is given a law; and unto every law there are certain bounds and conditions."

There is law in the social world as certainly as in the physical world. There are laws which operate to perfect human nature as certainly as there are laws which operate to produce better flocks of laying hens. Laws form character as certainly as they form rocks. And whoever tries to work out the crooks in human nature by the forces which operate only to shape rocks on seashores misses the mark entirely. The washing of waves may polish pebbles, but it is impossible that they should purify the soul. Say the prophets, "Unto every law there are certain bounds." Beyond its bounds no law can operate.

So as we come to have the prophetic view of God, we say with the holy prophets, that "all beings who abide not those conditions [under which specific laws operate] are not justified." We say as the prophets say, that a human life that does not abide the moral law "cannot be sanctified" by law. Nor can it be sanctified "by mercy, justice, nor judgment: therefore they [it] must

remain filthy still." No prophet was ever persuaded that ritual could be made a substitute for righteousness.

In the prophetic view of God, then, all things—religious things and all—are governed by law. Not by arbitrary statutory laws. Not by laws of Congress. But by the eternal laws of the universe, which are the laws of God.

In the prophetic view of God no people that does not have a true philosophy of social living in which it grounds its conduct of the whole business of human-living-together can possibly achieve the abundant life. In the prophetic view of God "If Zion do these things"—if she master the true philosophy of social life and implement it with judgment in her system of economic institutions in particular, or in her industry and government—"She shall prosper and spread herself and become very glorious and very great, and very terrible [not very horrible, mind you]; and the nations shall honor her [for her contribution to their well-being] and shall say, Surely Zion is the city of our God; and surely Zion cannot be moved out of her place." God's mode of society, once it is established, "shall endure forever."

What is more, in the prophetic view of God, "if Zion do not these things" she shall be visited [as all other peoples have been visited] according to her works, with sore affliction, with sword, with vengeance, with devouring fire." For in the prophetic view, God is not to be mocked—not even by the U. N. O.

In a word, we have the prophetic view of God if we see him in his Kingdom-coming. If we see that Kingdom-coming as conditioned in the willingness of peoples to make their systems of social institutions implementations of the true philosophy of social life, we have the prophetic view of God.



Sympathy is two hearts tugging at the same load.—Charles Parkhurst.

The Doctrine of Christian Stewardship

A radio address by Bishop A. B. Phillips

THE MESSAGE OF Jesus Christ has revolutionized the thinking and the ideals of man. He brought into the world new concepts of the meaning and purpose of life, and so great has been the transformation wherever his teachings have been entertained that his word to the Pharisees has been abundantly proved true when he said:

I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

In view of this remarkable and almost startling statement of Jesus, we may well ask what is that "light of life" which those who follow him shall have? Volumes might be written on this very theme, but careful study and reflection will show that no man can obtain from life its greatest treasures unless he clearly sees his proper relationship to God and to mankind, for in the working out of that relationship is his own destiny. The light of life, then, is that enlightenment which reveals the supreme goal that he may reach and the pathway by which he shall be able to attain it. It is the light that dispels the distorted shadows before him, that distinguishes the true from the false, that discerns the worthy among the unworthy, and that perceives the difference between things that endure and those which shall decay and disappear.

OUR RELATIONSHIP TO GOD

When God made man in his own image he placed him in a world that he had created. In this world we find abundant resources of every kind necessary to happiness and proper achievement, and which we are privileged to use so long as we employ them according to the laws which govern the earth. The message of Jesus tells us what our proper

and intended relationship is to God and to our fellow man, and also how we may use the things around us to promote the well-being of these relationships. The exercise of our powers with respect to them is termed by Jesus stewardship. In the final sense, therefore, all men are stewards of God. This principle involves four important elements—the elements of ownership, agency, responsibility, and accountability.

To understand our place in the divine scheme of existence is an essential of success in that existence. God has therefore revealed to us the fact that all things were made by him for beneficent ends. Man is capable of growth and improvement. He can increase his powers and enlarge the activities of life here to reach greater and better realms where life endures because it is made of enduring things. Life is not static, it is dynamic, and temporal life is designed as a steppingstone to eternal life. But eternal life is possible only in an environment of goodness, perfection, love, and justice. This is therefore the aim of God, the true purpose of life, the divine goal of man.

GOD OWNS HIS UNIVERSE

We often hear men speak of owning absolutely various things in their possession. But in reality ownership is a myth, or at least only an inaccurate term of convenience. In any absolute sense we do not own any of our temporal possessions. Once when I had made this statement, a man challenged it and asserted with considerable emphasis that he owned absolutely, free and clear, the house and land where he lived, and he declared that anyone who tried to take it from him would find that he was absolute owner. To make the matter clear as I had stated it, I asked him who would protect him in his

so-called ownership if he refused or neglected to pay his taxes to the government, and how long his boasted ownership would then continue? I asked him if he was sure he would not soon die and leave it all to the possession of others? After some thought he admitted that he guessed he did not own it absolutely after all, but that his ownership was at best subject to the sufferance of his government and of God.

The Scriptures repeatedly declare that God is the owner of all things, but that he placed man in the world and gave him "dominion" over the things of this earth. It is this temporary dominion that we possess, and not ownership. And to enable us to choose how we will exercise this dominion, God has endowed us with certain godlike powers, qualities, and capacities. The Scripture presents no meaningless phrase when it states that (Genesis 1: 26) God made man in his own image and likeness. As the owner of all things, God provided man with the proper equipment to use them and the power to employ discrimination in that use. This power constitutes the agency of man.

MAN'S AGENCY IS A TRUST

The Psalmist in poetic language declares that man was made but "a little lower than the angels." The power to know good from evil, with which God endowed our father Adam, would be of little benefit to man without the added power to choose his moral course in life. With man's dominion over the things of earth is therefore associated agency to act in accordance with the knowledge which he possesses. For this reason when God gave man instructions concerning his duty to his divine Creator and to mankind, he reposed in him the trust that made his agency a real test of worthiness and honor. A distinction should be recognized in this respect between the power to do as he

(Continued on page 16.)

ADVENTURES IN LATTER DAY SAINTISM

For Young People

Helps for Your League Study of

"Does It Make any Difference What Work I Choose?"

By Mary B. Hill

Listed below are a number of suggestions which can be developed to provide a month's programs, illustrating that it does make a difference what work is chosen. These are in addition to the suggestions listed under "Why Not Try This?" pages 25-27 of the booklet, *Does It Make Any Difference?*

1. Have one group of the League act as a class in career planning, with the group leader as "teacher counselor." The teacher may call on various members to report on the assignments made previously to members of the class. The different vocations thus reported on may be discussed briefly after each report.
2. Arrange an attractive setting on a platform, or at the front of the hall. The following is a suggestion: a large frame illustrating a doorway, with a cross and floral decoration in the background; colored light from a projector may be spotted on the doorway. Use amber, yellow, orange, light blue, and pink lights. Various League members, dressed to represent different professions—doctor, schoolteacher, stenographer, nurse, etc.—framed in the doorway will tell the challenging features of their work. Suitable music may be played or sung after each presentation. The Sanitarium and Grace-land may be represented here. This seems like a lot of work for this type of program, but will result in an interesting and inspiring meeting, instead of the drab recitation of facts it might otherwise be.
3. Interview with adult counselor. An adult in the branch may be rehearsed in advance, and four or five members of the League, either separately or in a body, may consult him with their problems. He will briefly discuss aptitudes, interests, scholastic requirements, and job possibilities, also the value of a prospective vocation in church work.

If desired, a poll may be conducted to find out the vocations in which the young people are most interested.

4. Youth council meeting. A "director" and "board of governors" gather in round-table discussion on "Vocations and Christian Stewardship" (what place the church should have in the choice, preparation for, and actual work of one's vocation).
5. A hobby fair may be held at which each member displays or illustrates his hobby. The leader here may take the opportunity to emphasize the necessity of a well-rounded personality, the value of worth-while interests and activities, and the importance of character growth in leisure time.

Additional bibliography on vocational guidance: (see pages 26, 27 of booklet, *Does It Make Any Difference?*)

*Note: Some of the following are available in Canada only.

Career Guide for Young People, Brooke, Published by Harper and Brothers, 49 East

33rd Street, New York 16.

Planning Your Future, Myers, Published by McGraw Hill Book Company, 330 West 42nd Street, New York 18.

What Do You Want to Be (Boys), Waltz, Published by Henry Holt and Company, Incorporated, 257 Fourth Avenue, New York 10.

Put Yourself to the Test, Webster, Published by Harper and Brothers, 49 East 33rd Street, New York 16. (This contains interest and aptitude tests.)

Solving the Job Puzzle, Gunning, Published by American Education Press, Incorporated, 400 South Front Street, Columbus 15, Ohio.

**Quiz Packet on Vocational Guidance*, Religious Education Council of Canada, Toronto.

**Occupational Information*, Vocational Guidance Centre, Toronto.

Worship Service

(If possible, obtain a picture of the boy Christ, working as a carpenter in Nazareth, and place it at the front of the room in a suitable setting.)

Instrumental Prelude.

Call to Worship: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Timothy 2: 15.

Hymn 287.

Poem:

O Thou who dost the vision send,
And gives to each his task
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

O Jesus, Prince of life and truth,
Beneath thy banner bright,
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and thee.
To die, to suffer, and be spent
To set our brothers free.

(Two verses usually omitted from "O Jesus, I Have Promised.")

Scripture: (excerpts from Proverbs).

Leader: A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels.

Response: My son, hear the instruction of thy father, and forsake not the law of thy mother.

Leader: Happy is the man that findeth wisdom, and the man that getteth understanding.

Response: For the merchandise of it is better than merchandise of silver, and the gain thereof than fine gold.

Leader: Get wisdom, get understanding; forget it not. And the beginning of wisdom is the fear of the Lord.

Quartet: Hymn 352.

Message: (In referring to the picture, stress

the following points, and add suitable thoughts of your own.)

When Christ was only eleven years old, he realized the importance of his mission, and was even then preparing. "Wist ye not that I must be about my Father's business?"

In his youth, he lived a life that was exemplary, that would enable him to give his best to his future task. "And Jesus increased in wisdom and stature, and in favour with God and man."

Although he looked forward to accomplishing great things, he learned all he could as he went along. He learned carpentry, received the formal Jewish schooling, learned by observation, personal study, and private devotion (as was apparent in his later ministry).

He was thirty years preparing for the work of three.

God cannot use people who are unprepared. Moses was 80 years in preparation for his task. Similarly others (who may be mentioned) in Scriptures and of the present day.

Hymn: 305.

Prayer: O thou Master of all men, we have promised to serve thee, but many times we have allowed the desire of the moment, and the pull of the crowd to keep us from our high resolves. Grant unto us a renewed vision of the things we can do to speed the coming of thy kingdom in this world. Show us how thy purpose may be best fulfilled in our lives. Give us the strength to follow through to the high plain of light and truth to which thou dost beckon us. Teach us to be patient as we work in companionship with thee. Forbid that we should ever be a stumbling block to any who are searching for the way, but help us to glorify thee in our lives until all men are drawn unto thee.

In the name of Jesus, we pray. Amen.

This Day I Choose

(A Playlet)

Setting: A table, extreme right, with several books and notebooks on it. A chair beside it facing downstage. A sofa is at the center back with a chair at each end of it. A floor lamp is at the left back, and another chair against the right wall.

Gail and Doris enter slowly, talking.

Doris: This business of what vocation I should choose gets me more confused every day.

Gail: Not me! I can't get out of school fast enough. I'm sick of not being able to do as I like. I want lots and lots of pretty clothes and things. Imagine being able to travel wherever you want to and stay out as late as you want to, without having to worry about homework or school the next day.

Doris: What about having to get up for your job?

Gail: Oh, that! If I get fired from one job, I'll get another one.

Doris: You must think jobs grow on trees!

Gail: Well, I'm not going to worry about it now. Say, what was Elder Goodwin getting at tonight?

Doris: Explaining about preparing ourselves for Zion.

Gail: Oh, that again! What are we supposed to do? Go around with long faces, whispering approaching doom, or pack up and move, or what?

Doris: Oh, Gail, sometimes you make me provoked! You were there. What were you thinking about?

Gail: About Sister Jones' new hat!

Doris: If I didn't know you better, I'd say you were hopeless. Well, he was talking to the young people, telling them the great need that exists in the church for trained personnel and leaders, and how it must be an enlightened people who will build Zion. We cannot be blind leaders of the blind. The people of the world must look to a hill that is lighted, not standing in darkness. He pointed out that the young people of the church must take advantage of every opportunity to improve themselves, physically, mentally, and spiritually. You can't do that, Gail, if you leave school now.

Gail: Who said I wanted to improve myself?

Doris: But it's such a shame if you don't. You always get the highest marks when you put forth the least effort, and your family is looking forward to your amounting to something worth-while.

Gail: Then what a shock they're in for! But don't preach, Doris. I know what I want.

Doris: Well, you may think you do. Oh, dear! I forgot the time. I'll have to go right away, I still have some math to do.

Gail: I should finish mine up, too, but I'm too tired tonight. That skating party last night wore me out completely.

Doris (moving toward the door): Well, so long! See you tomorrow morning, if you manage to get there before the last bell.

Gail (yawning): Oh, me! Nine o'clock comes around so soon. Be seeing you.

(Doris exits. Gail goes over to chair, sits down. Languidly picks up notebook in front of her. Looks at it for a few moments, yawns, slowly drops her head on the table. She remains in this position for the rest of the scenes that follow.)

(Curtain)

SCENE II

Enter elderly woman, with teen-age boy and girl, all in Dutch costume.

Hansel: Mother, what is to become of us, our land, and our people? I thought when the war was over we would rebuild right away, and have food and clothing and all be happy again.

Norca: These things take time, my son. We must all be very thankful to God for the mercy he has shown us. Remember, we are still alive, and much better off than many people.

Greta (bitterly): Yes, still alive, but for what? What have we to live for?

Hansel: As if life were such a great blessing when nobody is happy or secure. Greta and I have been denied the one great thing we desired in life—an education. Life is useless without it.

Greta: I can't think of anything worse than the prospect facing Hansel and me. Hansel would have made a great surgeon, like daddy, and I wanted to teach.

Hansel: Now you can be a drudge, while I dig ditches.

Norca: Hush. Do you think your father would like to hear you talk like this? He taught you courage and fortitude. Have you forgotten?

Greta: No, mother, we haven't forgotten. Neither have we forgotten that the Germans killed him, and took all our money, and burned our home. I ask you, what have we left?

Norca: Hope, children, hope. Have you forgotten the great hope that is ours? in the gospel? in Zion?

Hansel: No, mother, we haven't forgotten, but so much has happened to weaken our faith, and Zion seems so far away. Here we are, without money, without even the means to acquire much in our lifetime, among people as poor as we.

Norca: But do you not realize, Hansel, it is not money nor position you need to make a successful life, but to live so you will build a worth-while character. The qualities we must now exert: courage, fortitude, cheerfulness, resourcefulness, and neighborliness are the things which will make your life successful. You and Greta cannot now fulfill your desire to attend university, but what is to stop you from being well-read? Can you not get books from the library, learn various handicrafts, and go on learning as long as you desire, in many ways? You may have to work at something you don't like for a while, Hansel; but if you take every opportunity open to you, you can soon better yourself without formal schooling.

Greta: I never thought of that. I could learn a lot that way, too. I wanted to be a teacher, mainly because of my interest in people. I could read psychology books, and study teaching methods, and take what Bible courses I can. I could teach in the church school here.

Norca: Of course, and I can teach you to be a good cook, among other things.

Greta (laughing): On the little we have to cook, I certainly need to know how to make it more appetizing.

Hansel: I feel better already! Although Greta and I may never accomplish what we originally desired to, we may yet accomplish some good, and feel our life has not been worthless.

Norca: Yes, often we plan our own lives, but God sees further than we, and our course is changed. God's ways are not our ways, but we know this, that if we seek his guidance, his way will be best in the end. "All things work together for good to those that love God, who are called according to his purpose."

(Curtain)

SCENE III

Nurse is taking temperature of patient, who is lying on sofa (or if no sofa is available, is sitting, wrapped in a dressing gown and blanket, on chair, rear center).

Patient: How can you be so cheerful when you are always working around people who are anything but cheerful?

Nurse (laughing): Oh, maybe I like gloom. You know, I might be one of those people who revel in misery.

Patient: Oh, if you were like that, you'd be as gloomy as your patients.

Nurse: Perhaps it's because I love to feel I'm helping people. Even when I was a little girl, I looked forward to the time when I would be able to ease pain and suffering, sort of like a ministering angel. Maybe I read about Florence Nightingale somewhere. Say, that's an idea; wait till I get a lamp.

Patient (laughing): Oh, you're bright enough without a lamp. But it's rather odd to find somebody who has trained to help OTHER PEOPLE. I thought everybody trained now-a-days to help themselves.

Nurse: I've no doubt a great many people do, but my parents taught me there was more in life than personal gain. And gradually as I grew older, at church I learned that the only worth-while thing was the development of a Christlike character. If our plans and actions did not contribute towards that, then we were cheating ourselves of the only true personal gain there is. Christ taught us, you know, that if we gain the whole world materially and have lost our own soul, or stunted its growth, we are really very poor.

Patient: This is very interesting, go on.

Nurse: Well, I decided, as I told you, to plan my life so that when I had completed high school that I could enter nursing school. I figured that gave me the best chance to develop the talents I had, build a worth-while character at the same time, and help others.

Patient: Is there anybody else like you?

Nurse (smiling): Why, are you contemplating putting me in the zoo?

Patient: No, nothing so drastic as that. But say, you think then that a person should plan his life and education with three things in mind: the best development of talents, the opportunity for developing a worth-while character, and the amount of service to others?

Nurse: Definitely, yes. That is the only way a person may live life on its highest possible level, and secure the greatest happiness. If we neglect to take any one of these points into account, we shall someday see the detriment it has been to us, and to others, in this life, and the heights we might have attained.

Patient: Then if you—

Nurse: No more talking just now. I'm certainly not helping you by letting you talk like this. Come on, now, time for another dose. (Takes up bottle, which has previously been laid on chair, right, pours some colored liquid into spoon, gives it to patient who makes a face.)

Patient (after a pause): You know, it reminds me of that verse in the Bible, "He that would save his life shall lose it, and he that would lose his life shall save it."

(Curtain)

SCENE IV

Two middle-aged men enter. One is Elder Goodwin, and the other a prominent salesman.

Elder Goodwin: Well, it's certainly good to see you again, Tom, after all these years. Come, sit down for a while. (Takes chairs, and places them slightly right center, partially facing each other.)

Tom Wooding: I haven't very long to stay, but since I was passing through town, I couldn't resist the temptation to call on you. What have you been doing all these years?

Elder: Plenty. So busy most of the time I can't get time to think.

Tom W.: Well, that's a good way to be, I find. Wish I didn't have time to think.

Elder G.: Why, are your thoughts unpleasant?

Tom W.: Bitter, Bill, bitter.

Elder G.: But Tom, you've been very successful, I see. That car you have, that new house and swimming pool in the pictures you sent me, don't belong to a poor man.

Tom W.: No, I'm all right that way, but I'd give it all to be in your shoes right now.

Elder G.: In mine?

Tom W.: Yes. Remember when we were deciding what vocation we'd like to follow? You decided you'd be a teacher and go to Graceland, because you wanted to eventually dedicate your life in service to God?

Elder G.: Yes, and you wanted to travel.

Tom W. (bitterly): I wanted to travel! So I quit school, got a job as a salesman, and I've been traveling ever since!

Elder G.: Well?

Tom W.: But don't you see, Bill? I don't feel that I've accomplished anything worth-while. My whole life has been practically useless. Oh, I've made some money, but I've never been able to live a normal life at home with my wife and family. The only thing I ever knew was selling. During the depression I didn't dare quit, because I'd never have gotten another job. Then during the war years the money really rolled in. But I had to be away from home so much that my family have grown away from me, and now, Bill, my home's broken up altogether.

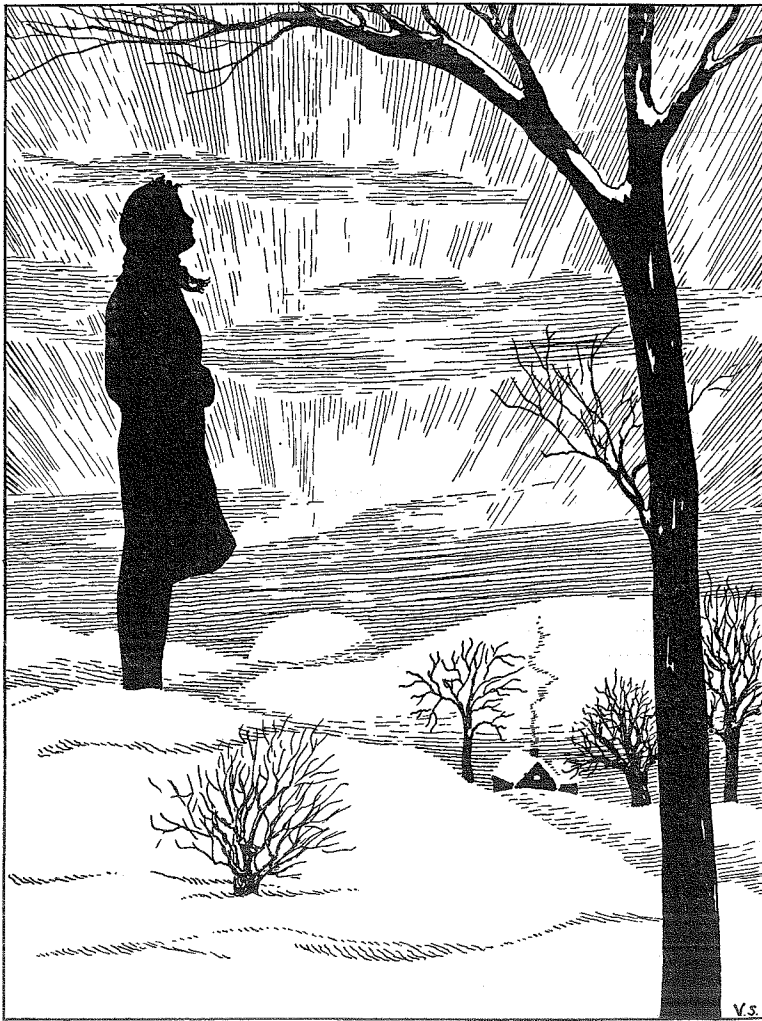
Elder G.: Oh, Tom, I'm really sorry to hear that.

Tom W.: You've got a good teaching job, a

(Continued on page 16.)

A Talk With God

By Aleta Runkle



“MY GOD AND I walk through the fields together.”

—And now it is eventide. The brisk, night wind sharpens my anticipation for this daily walk with you, God. It has not always been on these quiet, familiar streets that we have developed this strengthening comradeship. Alone in a dormitory room, I have been advised through your word. In the congestion of clamoring crowds, I have felt you standing at my elbow. You have poured courage into my frightened heart in the presence of terrifying pain. That night when a loved one slipped away from the family bonds, your comforting nearness eased the sting. When joy has lifted me to peaks of exaltation, I have heard your singing. I didn't see you in those intimate moments, but I knew you were there as we walked and talked together.

At first, I did not accept your invitation to develop our acquaintance. “I think I would like having you for a friend, God,” I explained, “but my schedule is too full. There just isn't a moment when I can squeeze in any time to be with you alone.” Depriving myself of the richness of your company, I walked alone in my perverse way. Annoyances and petty dis-

turbances mounted in my heart. I recoiled from unintentional offenses of friends, and pounced back with retaliating anger. My frustrated spirit urged harsh words that drew quick tears. Bitter disappointment struck, and I had no treasury of content on which to draw. Impoverished in spirit, I asked, with Peter, “Lord, to whom shall we go?” Humbled, I fell to my knees and begged admittance to your fellowship. I was only an initiate, but you welcomed me without question. Nor was there any word of, “I told you so!”—only your kind smile inviting my penitence.

It was anguish that forced me to discover the stimulating strength of uninterrupted moments alone with you each day. Because sorrow pushed me to these quiet recesses, I thought of those conversations with you, God, simply as a refuge from pain . . . a source from which to receive solace. When the day was bright, my feet could find the way. When joy was my companion, I was strong. I stumbled through busy days again until involved problems returned me to you. In more maturing experiences, I learned the wisdom of consistent, purposeful, daily fellowship with you. Now, when days bring sunshine, I share with you its warmth, and find it multiplied to divide among my friends. When my heart knows deep content, I fortify myself against the cold, cheerless day of discouragement and despondency.

I need not tell you how I feel when I come. You understand, and I find you waiting. At rare moments, God, you don't come down to meet me, but call me to the summit of a hill where we can look at the countryside, and you tell me a little of what you wish to accomplish. You patiently explain to my immature mind some of the work you would like to have done down here. You discuss the risks involved, but you remind me of the strength that has always been given those who have sought your help. You show me the superiority of the forces of faith, joy, love, and wisdom, over those of constant sorrow, discouragement, and pessimism.

(Continued on page 16.)

A Letter From Holland

The difficult days of the occupation are over; everything is changed now and is still changing to an even better future. It is hard to believe that such a short while ago we were suffering because there was no food nor fuel. Worst of all was the German patrol; many of our friends were imprisoned, and some died as a result of the beatings they received. Every day we prayed to our Heavenly Father, and we knew that the Saints overseas were praying too, but even so we wondered if God had left us. Sometimes it seemed to make little difference who won, as long as the war would end. I can remember well how my father went to work day after day, so starved that he finally became ill. People everywhere in Holland were dying of starvation when, after we had almost given up hope, the word of Germany's unconditional surrender reached us. The first thing we did was to offer a prayer of gratitude for our freedom. We won't forget what the Americans did for us. We hope to do something in return someday.

During the war it was almost impossible to hold services; our bicycles were stolen by the Germans, and there were no trains. Now there is a new horizon, and we are beginning again. There is no branch here in Greetingen, but we are trying to establish one. Our membership is only seven, but twenty-one people attended our first meeting which was conducted by Brother Eastma of Friesch. Before the service, we took pamphlets to several homes and put an invitation in the newspaper. We sincerely hope the church will send missionaries to Holland soon, because we need them so much.

Let us all work together and, with God's help, we can establish Zion.

Nurse Tansje Velshuis
Dennenweg 1
Assen, Holland

Heart's Treasure

by LOUISE SCOTT WRIGLEY

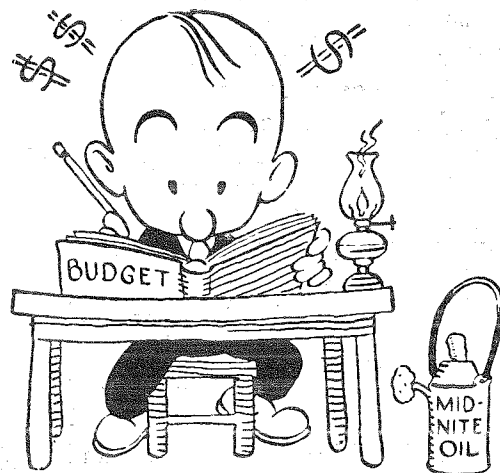
*A time might lie ahead
Beyond the bend of the road—
A time when I could see no more,
Or walk no more among the seasons;
Breathing springtime fragrances,
Feeling summer sun,
Hearing the rustle of falling leaves
And the crackle of the merry Yule log.*

*So let me drink deeply of these joys.
Let me hoard these treasures,
These well-loved sights and sounds of every
day
Which God created for me.
Let my heart truly know them now
While I am young—
That they may be with me
Forever.*

About That Tithing Due

This is AFS-Day. New Year's Day is almost here, and that means more than resolutions and page one on the desk calendar. To many church people, AFS-Day means the completion of annual financial statements, and a clean page in a new ledger to enter 1947's income and expenditure.

We belong to the church. The church teaches stewardship. We're pledged to obey the laws of the church. Recitation of that little formula means that the product of the equation is filing a statement, or an inventory, if you've never complied with this law of the church before. This law holds for students struggling through college and stenographers making low wages, as well as the man who owns a new Buick. Fill out your statement, assess your tithing, and pay it. It's essential to the things in which you believe.



New Horizons

A Talk With God

(Continued from page 14.)

And in these nobler moments with you I say, "God, give me clear vision. Help me to see the sin of choosing the lesser good. So often I have demanded entrance at locked doors, only to find, in your silent denial, avenues to richer treasures. Point my eyes to the distant horizon, and share with me a measure of your understanding spirit that I may see in this long-range vision the wisdom of momentary self-denials. I do not ask the way to be made easy. Protect me not against sorrow's pain, but rather against my selfish desires to shrink from its refining processes. When experiences strike too closely, I do not ask escape, God. Only let me lift my head and smile."

As I breathe the words, I feel your power witnessing that this is a dedication. To keep these words inviolate, I shall need, with others, to daily seek the solitary places of prayer.

The Doctrine of Christian Stewardship

(Continued from page 11.)

pleased and the right to exercise it regardless of instructions. The very principle of agency implies some limitation as to the right to exercise it. Every agent employed and sent by a business firm or corporation is authorized to act for his concern in carrying out the purpose of his agency. He may have power to willfully do that which injures the business he represents, but he does not have the right to use his agency in that manner.

Properly, then, man is a steward to act as an agent of God, according to his will and instructions, and this trust is reposed in him subject to these conditions. He who does not observe them violates the trust reposed in him and becomes unworthy of reward or further confidence in the important affairs of life.

THE RESPONSIBILITY OF STEWARDSHIP

So vital to the purposes of the kingdom of God did Jesus consider the responsibility of a steward that he presented a parable to illustrate it. He showed that the unworthy steward will be deprived of his stewardship, saying to his disciples:

There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.— Luke 16: 1, 2.

Jesus came as the divinely appointed Messiah both to teach and show men how they ought to live. The divine laws of life and all human experience prove that it is sin, injustice, and selfishness that produce human need and suffering in such abundance. The earth is full of resources for food, shelter, and raiment. If used and provided according to the law which says: "Thou shalt love thy neighbor as thyself," everyone would have enough and to spare. It is the great stewardship of life for each of us to help make the world a better place in which to live.

God has given to us both temporal and spiritual resources to use with equity and kindness for the blessing of mankind as well as for ourselves. Jesus had no place to lay his head, so far as wealth of this world is concerned, yet he enriched many millions of people of all walks of life down through the ages. Such wealth is imperishable, and it is our stewardship to labor for the same unselfish ends as human need demands.

It is interesting to know that when St. Paul's Cathedral was being built, Sir Christopher Wren, the architect, caused a printed notice to be affixed to the scaffolding, threatening with instant dismissal any workman guilty of swearing within those sacred precincts.—A. Bernard Webber.

Adventures in Latter Day Saintism

(Continued from page 13.)

nice home and family. You've been an elder for years and accomplished a wonderful work here in the lives of the young people, all because you planned your life with the proper goals in mind, and carried them out. I can't think of a happier state to be in at fifty years of age.

Elder G.: But Tom, you could still accomplish a lot.

Tom W.: How? I've never been in one place long enough to go to church. In fact, I forgot about church altogether after you and I went our separate ways. I'd have to give up my job, and what could I do? I'd have to start all over again—at my age! When I think of all the years of church activity and good I might have accomplished, I feel like stopping right where I am.

Elder G.: I realize that what's lost can never be regained, but why not try to do differently now? There are a number of church people here who would be able to help you, I'm sure.

Tom W.: Well, I'll have to think it over. It's too big a step I'm afraid—perhaps a few years ago—(looks at his watch, rises). I'll have to go now, or I'll miss my train (moving to door). I'd give all I've got to live my life over again, and hear what I believe you will hear someday, Bill.

Elder G.: What's that?

Tom W.: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." (Curtain)

Gail shakes her head, and slowly sits up in the chair, looks around, puzzled.

Gail: There's nobody here! But I'd have sworn all those people were right in this room (rises).

That Dutch family, why I never realized before what a privilege it was to have the opportunity of an education. Oh, I wish I could send them money or something. That nurse, why she looked like Doris—education—for the development of our talents, for the growth of our characters, and for service to others. It really is important, after all.

And Elder Goodwin—who in the world would have thought of envying him. I've always thought of him as positively stuffy. I felt so sorry for that poor Tom Wooding—but that's just what I wanted to do, travel—and have lots of money! (Sits down on sofa.) I'm going to do a lot of thinking from now on. I see there are a few things I have to learn! (Curtain)

A Minister for Fifty Years

Special services honoring Patriarch Richard Baldwin were held September 22 at the Sharon, Pennsylvania, Church. Brother Baldwin began his ministry as a young man, being ordained on July 27, 1896. He has represented the church in many States, the British Isles, and Canada. Although superannuated, "Uncle Richard," as he is affectionately called by his friends, still is active in the work; his wife, Inez, is also a devoted worker.

Visitors from Youngstown, Warren, Niles, New Hamburg, and New Castle attended the all-day meeting. Following the morning service, a basket dinner was served at noon. The afternoon activities were arranged by Roy Jones of Sharon.

News Briefs

Independence, Missouri

East Independence Congregation

Pastor, Wynne Jones

The Zion's League installation service was held at 8:30 p.m. on October 6. New officers are Mary Thatcher, president; Medella Bickle, vice-president and music chairman; Bobby Carver, assistant music chairman; Angela Heide, secretary-treasurer; and Richard Bickle, recreation chairman. Pastor Wynne Jones and Lyndon Wagener were in charge of the early morning League prayer service on November 3. Apostle C. George Mesley taught a class at church school and delivered the pastoral address at the Communion service. The Wayside Chapel Quartet provided special music for the hour.

The young matrons and older women sponsored family night on October 29, entertaining with a Halloween party at the Giger home; Mrs. Virleen Carver was in charge of the games. On October 10 the older women met with Mary Firkins for a covered dish luncheon; Mrs. John Darling was the guest speaker.

Tuesday evenings have been designated as priesthood visiting nights. Members of the priesthood meet at the church at 7:15, going from there to the homes.

The Blue Birds, under the direction of their leader, Pauline Jennings, presented a musical reading and song, "The Challenge of the Blue Birds," on October 6. Recent speakers have been William Sheffer, Harley Nagel, Harry Friend, Carl Thompson, Frank Minton, Sr., William LaGrece, Lyndon Wagener, James Stowell, and Max Thorne. Musical contributions were made by Donald Pyper, Robert Moran, Earl Carlile, Margaret Mauzey, Shirley McGueen, Elsie Sutterfield, Barbara Green, Kenneth Wagener, Philip Stark, Milford Nace, Virleen Carver, Annabelle Prell, Thelma Hershey, Clifford and Robert Carver.

—Naomi Gaulter, reporter.

Liberty Street Church

Pastor, Howard Timm

An ordination service was held at the 11 o'clock hour on November 10. Edgar Gard, Floyd Chapman, and Hale Bunten were ordained to the office of deacon; Leonard Hanson was ordained a priest, and Carl Thompson, an elder. The charge was given by Elder Charles Graham, after which members of the priesthood sang, "Rise Up, O Men of God." Paul Herrick sang, "God Has Called You," the words of which were composed by Mrs. Goldie Zion. Elder Amos T. Higdon gave the ordination prayer.

Judith Adele, infant daughter of Mr. and Mrs. George E. Munro, was blessed October 27 by Elders C. R. Walker and Howard Timm. On November 3, Andrew Charles, son of Mr. and Mrs. Hubert Mills, was blessed by Elders John Zion and Hubert Mills, and La Juana Anne, daughter of Mr. and Mrs. Cornelius Bridges, was blessed by Elders William LaGrece and Howard Timm.

Members of the Zion's League were in charge of family night on October 19. Features of the evening were a Halloween party, a program by the juniors, and moving pictures, shown by Joseph Frick. November's family night, also in charge of the League, began with a covered-dish supper, followed by stunts, songs, a program, and discussion on the home. Joseph Frick again entertained the children with moving pictures.

In October, the junior department began the publication of "The Busy Bee," a monthly paper. Barbara Petre is editor, and Martha Fye assistant editor. The purpose of this publication is to stimulate interest and keep the juniors informed of the various services and activities. Lela Bennett is the class teacher.

The Orioles and Blue Birds received their awards and honor badges at a special service on Sunday evening, November 17. Ruth Zion, outstanding in Girl Scout activities, has the honor of having won more awards, including the Light of Life pin, than any other girl in Independence.

The Zion's League was in charge of the evening service on November 24. Elder Charles Graham gave the sermon, and the William Chrisman Girls' Chorus sang several numbers.

—Ethel Hart, reporter.

Tacoma, Washington

Pastor, Ray Sowers

Officers for the coming year are Ray Sowers, pastor and young people's supervisor; Ray Stewart, church school director; Della Towle, secretary; David Patterson, treasurer; Gladys Patterson, director of music; Leda Eaton, women's leader; and Lucille Gilmore, publicity agent. An installation service for these newly-elected officers was held Sunday, October 6.

Seventy and Mrs. Ernest Ledsworth were present on October 27; Brother Ledsworth gave both the morning and evening sermons.

The following Zion's League officers were elected on October 11: Lois Sprague, president; Arnold Dahl, vice-president; Beverly Monthieth, secretary; and Merrill Gilmore, assistant to League Supervisor Ray Sowers. The group is divided into four committees: each committee is responsible in turn, for a Friday evening social. A Halloween party was held November 1, sponsored by the

women's department with Mary Dahl in charge of the entertainment.

Choir rehearsals are held weekly, and workers' council meetings will again be held regularly the first Sunday of each month.

—Lucille Gilmore, reporter.

Portsmouth, Ohio

Pastor, Walter Culp

The annual business meeting was held September 15 with District President Floyd Rockwell of Dayton in charge. Officers elected for the coming year are Walter Culp, pastor; James Cheffins, church school director; Nelby Rexroad, secretary-treasurer; William Kroger, church school secretary; Samuel Rexroad, assistant; May Crabtree, women's leader; and Hodley Copas, young people's leader. As there is no deacon in Portsmouth branch, Elder O. A. Rexroad volunteered to serve in that office. Elder Francis May, who was elected assistant pastor, died a few days after the election; M. L. Crabtree was appointed to succeed him.

Hodley Copas is conducting a three-weeks' series of meetings at Hiland Bend, assisted by Elder Rexroad. A supper and party was held October 30 to raise funds for the young people's treasury.

—M. L. Crabtree, reporter.

Stratford, Ontario

Pastor, Howard G. Schlotzhauer

The annual branch meeting was held on September 16. The following officers were elected: H. G. Schlotzhauer, pastor and missionary supervisor; Russell Atkins, counselor and church school supervisor; William Leney, counselor and financial secretary; Walter Eastwood, solicitor, counselor, and historian; Mrs. William Leney, auditor and secretary; Bernard Galbraith, auditor, publicity agent, and book steward; Duncan MacDermid, treasurer and deacon; D. A. Withrow, director of music; Mrs. D. A. Withrow, pianist and women's leader; R. W. Powell, Zion's League supervisor; and David Smith, church school director. Church school officers are David Smith, assistant superintendent; Mrs. David Smith, secretary; Mrs. Russell Atkins, superintendent of temperance; Mrs. D. A. Withrow, librarian; Duncan MacDermid, treasurer; Mrs. Duncan MacDermid, pianist; Mrs. H. G. Schlotzhauer, superintendent of junior department. Zion's League officers are David Smith, president; B. A. Galbraith, first vice-president and teacher; Albert Maslen, second vice-president; R. W. Powell, secretary-treasurer; Mrs. Albert Maslen, social chairman; and Gor-

don Robinson, projects chairman.

Guest speakers during the past two months were Evangelist B. Hewitt of Toronto and Elder Anthony Hewitt of Chatham. Many of the Stratford Saints heard President I. A. Smith speak in London on November 17. Several attended Dr. F. M. McDowell's leadership institute held in London in September.

Members of the Zion's League sponsored two out-door socials recently. F. H. Edward's *Overviews of Church History* is being used as a study course.

Donna Elaine and Kenneth Robert, children of Mr. and Mrs. Robert Robinson, were blessed on September 8 by Elder H. G. Schlotzhauer and William Lenev.

—B. A. Galbraith, reporter.

Dayton, Ohio

Pastor, R. H. Hunter

Early in October Evangelist Ray Whiting conducted a series of meetings on "How to Sell the Gospel." Average attendance was more than doubled at these services.

The Graceland College Day program was directed by Anna Belle Hunter, young people's leader. The organ prelude by Franklin Reiske, Jr., was a medley of songs from Graceland and other colleges. Kathryn Ankney read "These Things I Have Seen," and Myrtle and Priscilla Boeckman sang "Graceland Beloved." Other participants in the service were Ann Voltman, a former Graceland and now a student at Antioch College, and Myrtle Boeckman. Another feature of the day was a display of campus pictures, *Acacias, Towers*, novelties, books, and scrapbooks from Graceland.

A Hawaiian dinner and party was held by the young people on November 9. Each guest was presented a lei by Anna Belle and Allie Vee Hunter. The evening ended with group singing; the singers were accompanied on electric guitars by James and R. B. Dickson.

—Priscilla Boeckman, reporter.

Brooklyn, New York

Pastor, E. LeRoy Squire

The annual business meeting for the election of officers was held October 2. President F. Henry Edwards and Apostle George Lewis were present on October 8. Following an address by President Edwards, the congregation assembled in the lower auditorium of the church for refreshments and to personally meet the two ministers. Visitors from Newark, New Jersey, and Norwalk, Connecticut, attended the special service.

A committee composed of Mary Rasmussen, Lorraine Milner, and Adeline M.

Harris was appointed to be in charge of the activities of the choir for the coming year.

Max Wise was the speaker on Graceland Day. Other Graceland alumni present were Winifred Milner, Thomas Thatcher, Jr., Marion McDowell Wise, Mary Jones Rasmussen, Betty Jean Black, and Lois Williams.

Margaret Ruth, infant daughter of Henry and Frances Keene, was blessed on Sunday, October 27, by Elders Ephraim and LeRoy Squire.

The Loyal Club, which is composed of the women of the branch, held its first meeting of the new year at the home of Mrs. Ethel Squire, president. The Book of Mormon is being used as a study course.

—Betty Jean Black, reporter.

Bemidji, Minnesota

Pastor, George Day

Eight new members were baptized on June 9 by Frank Sims. They were confirmed by Elders Joseph Yager and George W. Day. Ada Carson, youth leader, was a welcome visitor to the branch. Elders Burch Whiting and Samuel Case were guest speakers during the summer. Mr. and Mrs. Earl Petrie of Joplin, Missouri, spent six weeks in Bemidji. Apostle Charles Hield gave illustrated lectures on ancient America November 2, 3, and 4. Missionary Joseph Yager spent four days visiting and preaching from November 10 to 14.

Wichita, Kansas

Pastor, D. J. Williams

The annual business meeting was held September 18, and the following officers were elected: D. J. Williams, pastor; E. A. Schmidt and J. C. Shannon, counselors; Mrs. Dean Holder, church school director; Mrs. D. J. Williams, women's leader, and J. C. Shannon, Zion's League supervisor.

The Southwestern Kansas District Conference was held on October 5 and 6; the conference theme was "The Christian Ministry." Apostle Arthur Oakman was in charge. On Friday evening preceding the conference, a banquet was given for the young people. Apostle Oakman was the guest speaker, and Vern Davis, toastmaster. Patriarch John Worth was present and gave four blessings during the conference.

The women of the branch have been sponsoring various projects throughout the year to raise money for an organ; to date \$1,200 have been contributed to the fund. Plans are being made for the building of a new church also.

The Blue Birds, under the leadership of Mrs. Vera Allen, and the Orioles,

with Betty Ward as supervisor, are planning an active season.

Five young people from Wichita are attending Graceland; they are Ronald and Donald Manuel, Elaine Sheppard, Norma Ginn, and Charles Jackson.

—Marvel Westwood, reporter.

San Leandro, California

Pastor, William Hall

Officers elected at the annual business meeting held October 17 are William Hall, pastor; Charles Mottashed and Mark Fonda, associate pastors; Nellie MacDougall, secretary and recorder; Oral Hartwig, treasurer and bishop's agent; Lielani Reid, director of music; Mardel Holden, women's leader, publicity agent, and reporter; James Reid, director of religious education and auditor; and Paul Stanfield, *Herald* representative. Apostle John Rushton, Alma Andrews, and William Hall were in charge of the meeting.

Owen Morgan, infant son of Mr. and Mrs. Hall, and Frank, Jr., son of Mr. and Mrs. Frank Isola, were blessed on November 10 by Evangelist Will Dawson, assisted by Pastor William Hall. Brother Dawson has also ministered to the Saints through his sermons; other out-of-town speakers have been Brother Hartsaugh of Redwood City and Brother Savage of Berkeley.

On November 7 the women of the branch held their election of officers. Carrie Fonda was elected vice-president; Pearl Hinton, secretary; and Nellie MacDougall, treasurer. Chairmen of the various committees were also elected. At the close of the meeting, a talent survey was conducted and each member dedicated her particular talent to the work of the church for the coming year. A homemaking shower, sponsored by the women's department, was recently given for Mrs. Mark MacDougall at the home of Ruth Nelson.

—Mardel Holden, reporter.

Fall River, Massachusetts

Pastor, A. M. Coombs

Elvin Baldwin, Doris Heap, Donald Heap, and Edgar George were baptized in July at Watuppa Lake, Pastor A. M. Coombs and Charles Pillsbury officiating. All were confirmed by Pastor Coombs. David Louis, infant son of Elbert and Marietta Heap, was blessed at the November Communion service. Mr. and Mrs. Heap are the church school directors. Seventy Albert Scherer recently visited Fall River, calling on the Saints in their homes. Elder George Robley of Providence was a recent guest speaker. Pastor A. M. Coombs is teaching a class, using Elbert Smith's *Restoration, a Study in Prophecy*, as a text. Thelonia Stevens'

Bible Studies is also being taught by Carrie Cross. Deacon John Henderson and his wife, Alice, have moved to Attleboro; for many years he served the Fall River congregation as treasurer and bishop's agent.

Elder Edmund Brown of Providence will conduct a series of meetings in the near future on "Infallible Proofs" and "God's Law." The eightieth anniversary of the organization of Fall River Branch will be celebrated on December 8.

—Gladys V. Coombs, reporter.

Wellsburg, West Virginia

Pastor, S. M. Zonkers

The Armistice Day service was directed by John Treiber. Several appropriate poems were read, and the choir sang two anthems; R. E. Rodgers presented and dedicated a roll of honor plaque; his message was one of challenge to the returned veterans and consolation to those parents who had lost sons in the war.

Many repairs have been made and improvements added to the church building in recent months. A mimeograph machine was purchased so that the Sunday programs could be printed; Louis Zonker and Robert Allen are responsible for this service.

The adult class, with Catherine Rodgers as president, and the Live Wire class, with President Elmer Vincent, sponsored suppers to raise money for the branch treasury. The choir meets weekly under the direction of Lenora Nixon; the present ambition is "a robed choir by Christmas." Council meetings are held regularly each month.

R. E. Rodgers, S. M. Zonker, John Treiber, Williard Allen, Louis Zonker, Otto Melcher, and Paul Lannum were recent speakers.

—Leona Hanes, reporter.

Bremerton, Washington

Pastor, A. W. Lundeen

The following officers were elected at the quarterly business meeting: A. W. Lundeen, pastor; Eva Lundeen, secretary; Paul Duvic, church school director; Ray Chapman, solicitor and treasurer; Ella Chapman, women's leader; Mary Ellen Turner, junior church school director; Anne Brown, adult social leader; Vera Westgren, young people's leader; and Frances Aldrich, librarian.

The women's department recently sponsored a progressive luncheon and short musical program. The Zion's League held a Halloween carnival. Proceeds from both projects were applied to the building fund. Many of the Leaguers attended the district youth retreat held at Deception Pass State Park on Whidby Island in September. A children's ban-

quet was given by the mothers of the church school department early in October; a party for the children was held Halloween night.

At the district conference held in Seattle on November 17, four men were approved for ordination to the priesthood; they are Iral Chandler, Robert Nims, and Harry Turner, priests; and Ray Chapman, deacon. Mrs. Eva Lundeen was elected district women's leader for another year.

Apostle D. T. Williams visited Bremerton on November 19 and 20, preaching both nights. Seventy and Mrs. E. A. Ledsworth are making their home in Bremerton.

—Vera Byrd, reporter.

Kentucky-Tennessee District Conference

The Kentucky-Tennessee District Conference was held at Paris, Tennessee, on September 28 and 29. The conference opened Saturday morning at 10 o'clock with a prayer and testimony service; Elder Jerry Fitch and District Missionary Allen Breckenridge were in charge. Brother Breckenridge was the 11 o'clock speaker. District officers elected at the 2 p.m. business meeting are as follows: Jerry Fitch, district president; C. B. Gallimore and E. Y. Bumpas, counselors; Flossie Gallimore, secretary; Curtis Ross, financial agent and director of religious education; H. A. McClure, director of music; Edna B. Hicks, women's leader and young people's supervisor; Louise Walters, assistant young people's supervisor and pianist; Myrtle Sutton, publicity agent; O. S. Caldwell, nonresident pastor; Barney Ross and Dan Dortch, assistants. Apostle M. A. McConley gave the evening sermon.

Sunday's activities began with a Communion service at 9 a.m. with the district presidency in charge. Apostle McConley was again the speaker at 11 o'clock. The newly-elected district president, Jerry Fitch, addressed the conference at 2 p.m. The closing feature was a sermon by Missionary Allen Breckenridge.

Music for the conference was provided by the Paris choir.

—Myrtle Sutton, reporter.

Los Angeles, California

Central Congregation

Pastor, Garland E. Tickemyer

A reception in honor of Pastor and Mrs. Garland E. Tickemyer and family was held at the church on October 2. "Rethinking Central Congregation" was the slogan proposed by Pastor Tickemyer for the coming year; committees were appointed to study all phases of the local program in view of developing plans.

Seventy George Njeim conducted a

series of cottage meetings from September 15 to October 6. Pastor Tickemyer, assisted by members of the priesthood, is continuing these meetings. Carla Davis and Mary Clayton were baptized recently.

President E. J. Gleazer and Ed Browne, public relations representative, of Graceland College were guest speakers on October 13. They were given a party by Graceland alumni during their visit to Los Angeles.

Elder Blaine Bender, director of Central choir, was elected pastor of the Pasadena congregation on October 13. Luella Wight has been appointed to take his place as music director. Leona McDole will succeed Helen Bender as children's director. The Benders were given an appreciation party by the members of Central congregation on October 22.

—Lorene Smith, reporter.

Portland, Oregon

Southeast Portland Congregation

Pastor, Ben J. Peters

A sound projector was recently purchased for the church; the film, "The Road to Damascus," was the first to be shown. Attendance at the Sunday evening services has increased fifty per cent since visual aids have been used.

Lester Comer was recommended for ordination to the office of elder at the conference.

Members of the women's department are planning a bazaar and food sale for November 27.

—Myra Snively, reporter.

Australia

Victoria District Conference

The Victoria District Conference was held September 21 and 22. Seventy H. Peisker, assisted by District President S. Jacka and his associates, Elders A. W. Robinson and G. Cuthbert, presided over the two business sessions. Visitors included Alan Frater, mission director of religious education, A. J. Corbett, Mona McLaughlin, and Maisie Waters of Sydney, and Elders Broadway and C. Grayden of Perth, West Australia. A minute's silence was observed in memory of Alan Eden, posted as missing during hostilities and now presumed to be dead. A budget of 227 pounds was approved, and it was voted that 300 pounds be allotted for the purchasing of a reunion ground. The district building fund, including Carnegie congregation's 800 pounds, totals 1,787 pounds. Euroa Branch reported the purchase of additional land adjacent to the church. The Bendigo Saints must find a new meeting place, since the church they have been renting was sold. A total

of 654 pounds was paid to the general church during the year. Three hundred pounds were given anonymously by two members to help establish a mission home in Victoria.

Final figures show that sixty-five Victorians served in the armed forces. Three were killed, and three died of illness. Two young members are now with the Australian Forces in Japan.

Preceding the Saturday evening business session, a fifteen minute "question time" was held. Junior Communion and junior church were held for the children. Adult activities included a Communion service; a discussion on "Making a Church School Grow"; a session for men conducted by Elder A. J. Corbett; a young people's class, "Developing a Balanced Life," taught by Elder Frater; a meeting for women arranged by District Leader Ethel Robinson; a vesper service directed by Bessie Harvey; and a sermon, "The Challenge of Life," by Elder Peisker. Six recommendations for ordination were approved.

Food for Britain

An appeal for food for the Saints in the British Isles has resulted in ninety-nine families being adopted. Regular monthly parcels are sent to them by Australian members.

Vacation Bible School

Vacation Bible schools, stressing phases of church life and doctrine, have become an established feature in Australia. One was held in Euroa, one in Victoria, and one in Adelaide. Elders F. Potter and A. Frater were in charge.

Central Michigan Conference

Apostles D. Blair Jensen and E. J. Gleazer, assisted by the district presidency, presided at the Central Michigan Conference which convened at Midland on November 17. The conference began with a fellowship service at 9 a.m., followed by a business meeting at which the district was officially declared disorganized. Lunch was served at noon in the homes of the Midland Saints. The conferences reconvened at 2 p.m.; Apostle Gleazer spoke relative to the organization of new districts, after which all members living south of U. S. Highway No. 20 assembled in the lower auditorium. Those living north of the highway remained in the main auditorium for their meeting; this group will be known as the Central Michigan District. Officers elected for the coming year are B. H. Doty, district president; Leora Gussman, secretary and publicity agent; John Barr, treasurer;

Christy Doty, women's leader; Leon Methner, director of music; Roy Seymour, young people's leader; Myrtle Kitner, church school director; Mary Harder, historian; Leon Methner and David Bailey, reunion committee; Frank Sly and Albert Seymour, auditors; and Byron Doty, John Barr, and Otto Bartlett, budget committee. A courtesy vote sustained Otto Bartlett as bishop's agent. Three ordinations were approved: Elmer Stewart and John Barr, elders, and Gordon Roberts, priest. Marshall McGuire and Albert Seymour were sustained as counselors to the district president. Thirteen delegates to the 1947 General Conference were also elected.

—Leora Gussman, reporter.

Central Nebraska District

The annual Central Nebraska District Conference was held at Inman on November 2 and 3. Apostle Arthur Oakman, Seventy A. L. Loving, and Patriarch John Worth were in charge of the various services. An organization meeting was held at 3:30 p.m. on Saturday; Apostle Oakman spoke in the evening.

Sunday's activities began with a prayer and testimony meeting at 9:30 a.m., followed by a Communion service. Linda Rae, infant daughter of Mr. and Mrs. Orlen Moore, and Marlene Mabel, daughter of Mr. and Mrs. Elvin Alton, were blessed by Seventy Loving and Patriarch Worth preceding the 11 o'clock preaching service. Three people received their patriarchal blessings, and several were administered to during the noon intermission. The business meeting convened at 2:30 p.m.; officers elected are Jay Butler, district president; Elsie Balyntine, secretary; Willis Hague, director of religious education; Lulu Butler, women's leader, Zada Payne, director of music; and Pearl Moore, publicity agent. Delegates to General Conference were also elected. Joseph Coon was recommended for ordination to the office of elder. Seventy A. L. Loving was the evening speaker.

—Mrs. O. V. Moore, reporter.

Vancouver, British Columbia

Pastor, N. V. Morrison

District President Samuel Clark was in charge of the annual business meeting. Elder Norman Morrison was sustained as pastor, Elder Edwin Spargo as church director, and Deacon Charles Stanbridge as junior church pastor. Recent baptisms include Norman White, Loretta Shrank, John Taylor, Clifford Denike, Gordon Spargo, Wayne Keeler, Dennis Gregory, and Catherine Hanrahan.

The canning program sponsored by the Daughters of Zion has reached a success-

ful close. Over 5,000 pounds of scarce items, such as peas, beans, corn, and salmon were canned and divided among those participating in the project, leaving an adequate supply for branch dinners and social affairs. The women gave a chicken dinner on September 27 and are now planning for a bazaar. In addition to these activities, regular class sessions are held with Sister Gerrie as teacher; Evan Fry's articles on the Restoration are being used as a study course.

Vancouver Branch sponsored the third annual banquet for the British Columbia District priesthood members and their wives. Over fifty persons attended. The Zion's League catered, and Elder G. Miller acted as chairman. Inez Coates is League president, and Dorthea Spargo is young people's leader.

Patriarch Frank Curtis recently visited Vancouver; his ministry was greatly appreciated.

—Bert Embleton, reporter.

Kimball, Ontario

Pastor, J. H. Harkness

Seventy Harold I. Velt recently gave a series of illustrated lectures on Christ in ancient America. He also officiated at the baptism and confirmation of five new members. While in Kimball, he was invited to speak at the War Service Club in Brigdon.

Other guest speakers for the past year have been Elders S. Philips and Basil Freer of Sarnia; Elder Freer of Petrolia; Elder R. D. Weaver of Independence, Missouri; Elders H. A. Engle and J. A. Pray of Chatham; Bishop S. C. Dent of London; and Elder W. A. Alford.

Officers elected at the branch business meeting are J. H. Harkness, pastor; R. Johnston and Joel Shaw, counselors; Glen Dailey, church school director; Joel Shaw, assistant church school director; Reta Ashton, director of music; Gordon McDonald, young people's leader; and Mrs. Marie Bishop, women's supervisor. A project of the women's department is the visiting of each child that is born in the group. This past year a cradle roll certificate was presented with each visit; from now on a present will also be given by Janet Lye, cradle roll supervisor. Seventy-five dollars were raised by the department to cover the cost of the district women's reunion. Following the Halloween party in the lower auditorium on October 31, the women sponsored a bazaar. A country store, apron and fancy-work booth, bake sale, white elephant booth, and fish pond were features of the bazaar. Refreshments were served by the young people at the close of the evening.

—M. E. Hackett and W. H. Kimball, reporters.

Calumet, Oklahoma

Pastor, Donald Elwell

The annual business meeting was held September 10. Harlan Armstrong, pastor of Calumet Branch for the past four and a half years, stated that there had been an increase in attendance. Donald Elwell was elected to succeed Elder Armstrong as pastor, choosing Collin Clevenger as his assistant. The Armstrongs are moving to Osborn, Missouri; they will be greatly missed in both the church and community.

An all-day meeting and basket dinner was held November 10. District President Ralf Wilt of Claude, Texas, Lester Dyke of Eagle City, and Glen Limb of Buffalo were present. Donald Elwell was ordained a bishop and Harlan Armstrong an elder at the 11 o'clock service.

—Augusta Powell, reporter.

San Jose, California

Pastor, Elbert D. Guilbert

Apostle John Rushton and Elders Alma Andrews and Russell Ralston were in charge of the annual business meeting held October 16. Officers elected for the coming year are Elbert D. Guilbert, pastor; L. H. Adams, B. R. Gilbert, and L. E. Cline, counselors; Lloyd Cline, director of religious education; Harold Cline, young people's supervisor; Gertrude Sessions, director of women and historian; Harry Waters, treasurer; Ray Elam, secretary-recorder, auditor, and bishop's solicitor; Lena Guilbert, director of music; Edith Young, assistant director of music; Mary Lee Guilbert, librarian; Bill Hays, publicity agent; May Hays, book steward; Agnes Elam, children's supervisor; and Ray Elam, Hugh Anderson, and Lloyd Cline, finance committee.

—Ray Elam, reporter.

Evansville, Indiana

Pastor, Thomas Wareham

A candlelighting installation service was held at the church on October 6. Officers for the coming year are Thomas Wareham, pastor; Maurice Thompson, treasurer; A. J. Glenn, building fund secretary and treasurer; Evelyn Harding, clerk; Vivian Wareham, director of music and Zion's League leader; Daisy Glenn, women's leader; J. P. Miller, director of religious education; and Ann Miller, church school secretary.

Two new members, Sam and Irene Oxley, were baptized by Missionary Allen Breckenridge. The branch enrollment was increased by two more when Eddie and Richard Miller transferred from another congregation.

The district young people's retreat was held in Evansville on October 19 and 20;

Elder John Darling of the Department of Religious Education was the teacher. Over forty members from the district and several nonmember friends attended.

Recent visiting speakers have been Allen Breckenridge, F. A. Smith, and District President Chester Metcalf. Apostle M. A. McConley was present the latter part of August to help formulate a building program for the branch. Nearly \$2,000 are in the building fund.

Maxine and Delores Glenn are attending Graceland College. Mrs. Katherine Hamelton left recently to join her husband, who is stationed in Texas.

—Vivian Wareham, reporter.

Silver Lake Reunion

Over 600 hundred regular campers attended the 1946 Silver Lake Reunion, the first to be held since 1941. As many as 1,000 were present for several of the services, coming from Oregon, Idaho, and Canada, as well as various cities in Washington. Apostle Charles R. Hield, Bishops Henry Livingston and Monte Lasater, and District Presidents Alma Johnston of Seattle, Samuel Clark of British Columbia, Harold Constance of Spokane, and J. L. Verhei of Portland were in charge. Missionaries Houston Hobart, James Kemp, and Ernest Ledsworth assisted in teaching, preaching, and supervising the activities for youth. Classes in religious education were taught by Mrs. Effie Verhei. Wanda McDole was in charge of the nursery and young women's class. Ruby Fishel directed the activities of the junior division. Melba Crum of Seattle was director of music for the reunion, and Elliott Gilberts was camp supervisor. Mrs. Royce Chapman and Eva Lundeen were in charge of the women's work. Evangelists in attendance were J. Frank Curtis of Spokane, A. C. Martin of Seattle, and W. H. Barker of Portland. Meals were served from the "cookhouse" at a very low cost.

The final prayer service of the reunion was an outstandingly spiritual one; the general church representatives, district presidents, and evangelists were in charge. The 1947 Silver Lake Reunion will be held July 25 to August 2.

—J. L. Verhei, reporter.

San Antonio, Texas

Pastor, H. E. Winegar

The annual business meeting was held September 11. Officers elected for the coming year are H. E. Winegar, pastor; Fantley P. Hall and Rouss Eastham, counselors; Mary Hall, church school director; Albert Holder, young people's leader; Mildred Holder, secretary; Fantley Hall, treasurer; Emma Jackson, direc-

tor of music; and E. Winegar, women's leader. An installation service was held October 13 with Elder Floyd E. Jett in charge; each newly-elected officer gave a short talk.

Seventy J. Charles May conducted a series of missionary meetings from October 20 to November 3. The collection of colored slides he showed on life in the Pacific islands was interesting and inspirational. Even-song was held each night with Brother May playing the guitar and leading the congregation in singing.

Graceland College Day was observed October 27; Pastor H. E. Winegar, a former Graceland, spoke at the 11 o'clock service. A collection of \$112.73 was taken. —Florence Berry, reporter.

Northern California District Women's Institute

The women of northern California held their second annual institute in Berkeley on October 26 and 27. Mrs. Emma Appel, district women's leader, of Stockton presided. The theme was "Women's Opportunity to Serve." A 9 o'clock prayer service on Saturday morning was the opening feature of the institute. Classes were conducted by Apostle John Rushton and Mrs. Russell Ralston of San Francisco, California. After lunch, Mrs. Elva Petz of Stockton lectured on child delinquency. A banquet was held in the evening; Ona Andrews, chairman of the banquet committee, was the supervisor. A program of music and readings was presented for the 106 guests following the dinner. Sunday's meetings included a 9:30 a.m. class taught by Mrs. Elizabeth Schall of Sacramento; an 11 o'clock sermon by Apostle Rushton; and a dedication service with District President Laurence McDonald presiding in the afternoon.

Celebrate Golden Wedding Anniversary

Mr. and Mrs. Reuben Ard of LaMar, Colorado, celebrated their golden wedding anniversary on November 22. A reception honoring them was held at the home of their daughter, Mrs. James Clark, in Pueblo. They were married at Amity, Missouri, in 1896 by Charles Faul. Three of the eight children born to them are living; they are Richard of San Fernando, California; Gilbert Ard and Mrs. James Clark of Pueblo. They have nine grandchildren. At the reception, Mr. and Mrs. Ard repeated their wedding vows with Charles Class, a grandson, as the officiating minister. Both have been members of the Reorganized Church since childhood.

Central Michigan Conference

November 17 was a date of historical significance to the Saints of Central Michigan District. At the annual conference held on that day, the original Central Michigan District was disorganized, and two new districts created. Sensing the importance of the occasion, the Saints met at 9 a.m. for a prayer service, led by District President Byron H. Doty. A business session followed with Apostles E. J. Gleazer, D. Blair Jensen, and the district presidency in charge. Branch and committee reports were submitted, as well as the reports of the district officers. Outstanding among these was the bishop's agent's report which listed the total tithes of the district at \$17,557.97. Lunches were served at noon in the homes of Midland Saints. The district band played several numbers in the lower auditorium of the church, preceding the afternoon session. The conference reconvened at 2 p.m. with Apostle Gleazer in charge. Resolutions submitted by District President Doty were considered first. Among these, one was adopted which designated that future reunions would be known as Liahona Park Reunions. On behalf of the Joint Council, Apostle Gleazer formally disorganized the Central Michigan District, listing the groups which would form the new districts. Members of the South Central Michigan District assembled in the lower auditorium with Apostle Gleazer; this included Saints from Alma, Bay City, Burt, Midland, Mt. Pleasant, Saginaw, and Vestaburg. The new Central Michigan District, composed of the Saints from Butman, Clare, Coleman, Farwell, Gladwin, Glover, Harrison, Houghton Lake, Iosco, Mikado, Tawas City, Twinning, West Branch, and Whittemore, held its meeting in the upper auditorium under the supervision of Apostle Jensen. Officers elected for this group are B. H. Doty, district president; Leora Gussman, secretary and publicity agent; John Barr, treasurer; Christy Doty, women's leader; Leon Methner, director of music; Roy Seymour, young people's leader; Myrtle Kittner, church school director; Mary Harder, historian; Leon Methner and David Bailey, reunion committee; Frank Sly and Albert Seymour, auditors; and Byron Doty, John Barr, and Otto Bartlett, budget committee. A courtesy vote sustained Otto Bartlett as bishop's agent. Three ordinations were approved: Elmer Stewart and John Barr, elder, and Gorden Roberts, priest. Marshall McGuire and Albert Seymour were sustained as counselors to the district president. Thirteen delegates to the 1947 General Conference were elected.

Officers elected for the South Central Michigan District are Merle Howard, president; Alene Wood, secretary; William Ash, treasurer; Ruth McCray, director of women; Harry Runkle, director of music; Ray Rosevear, young people's leader; Calvin Martin, church school director; Winnie Hulbert, historian; John Wiley and Otto Bartlett, reunion committee; Lewis Grice, Carl Hill, and John Rae, auditors. Otto Bartlett was sustained as bishop's agent, and a budget committee consisting of the district president, treasurer, and bishop's agent was empowered to act. Ten delegates were named for General Conference.

The evolution of these two districts from one created several problems. The Liahona Park reunion grounds, now jointly owned as general church property, required a new type of reunion committee; this will be composed of the two apostles in charge, the two district presidents, and two elected members from each district. Elder Otto Bartlett will continue as Bishop's agent for both districts, pending action of the Presiding Bishopric.

(Because of the reorganization, reports of the joint meeting were received from both Alene Wood, secretary of the South Central Michigan District, and Leora Gussman, secretary of the Central Michigan District. To avoid duplication, these have been combined. Future reports will be handled separately. Our thanks to these correspondents for their good work.—Editors.)

Chicago, Illinois

First Chicago Branch

Pastor, H. T. McCaig

Speakers for the month of November were Pastor H. T. McCaig, Dr. Floyd McDowell, and Elders Frank Shank, A. Neal Deaver, and B. A. Lenox. Special music for the services was provided by the choir and soloist Donald Mee. Theme for the month was "Go Ye." The following officers were elected on September 20 to serve during the coming church year: H. T. McCaig, pastor; B. A. Lenox, director of religious education; Elbert Chandler, children's supervisor; Violette Jones, women's leader; June Green, Zion's League president; D. M. Wiessen, director of music; Rena Ricker, secretary; Hulda Edstrom, bishop's agent; C. E. Huntley, business administrator; Hans Benhke and Douglas McPeeke, auditors; and Velya Castins, *Herald* correspondent. A Thanksgiving fellowship service was held November 28 at 10:30 a.m.

—Velya Castins, reporter.

Chicago District Conference

The Chicago District Conference was held November 2 and 3. The Saturday evening schedule included registration, a play by the Ssenippah Guild of First Chicago congregation, and evensong, held at Central Church. Sunday's activities, at the Masonic Temple, began with a prayer service followed by a combined Communion and memorial service; President Israel A. Smith gave the Communion message. The district choir, under the direction of David Weissen, sang the anthem, "Thou Wilt Keep Him in Perfect Peace." In the afternoon the assembly was divided into three groups: the children were taught by Hattie Bell, who used visual aids to illustrate the lesson; Tom Beal led the young people in a round-table discussion; and President Smith addressed the adults. An interlude of organ music by Mrs. Tom Beal preceded the business session. District officers elected for the coming year are Joseph Baldwin, president; Roy Smith and Lyman Jones, counselors; Judith Smith, secretary; A. O. Skinner, treasurer; Hattie Bell, director of religious education; Genevieve Lusha, women's leader; Melvin Fowler, young people's leader; David Weissen, director of music; Ray Zinzer, historian; and Ruth Dickens, publicity agent. Three recommendations for ordination were approved: Bert Kidd, deacon; Malcom Fowler, priest; and Vasco Webb, elder. The final session of the conference was a dedication service.

London, Ontario

Pastor, A. W. Sheehy

Anniversary services, commemorating the thirtieth year since the opening of the present church building in November, 1916, and the seventy-first year since the organization of the church in London in October, 1875, were held on the week end of November 17, 18. Special speakers included President Israel A. Smith, Evangelist W. I. Fligg, and Elder J. Charles Mottashed. The latter two were both former pastors of the branch. President Smith paid tribute to the thirty-one members of the congregation who had been in the church for

fifty years or were born before 1880. Clara Hardey, who was baptized sixty-six years ago, holds the record of longest membership in London Branch. Ellen Harrison has been a member for sixty-five years.

During the 11 o'clock service on Sunday, Dr. E. V. Shute of the branch presidency received a Red Cross certificate in recognition of the service rendered by members of the organization during the war years. A special award was presented to Mrs. Annie Sheridan who served as general convener. Group convener awards were given to eleven other members.

An institute for the women of the district was held November 30 and December 1. Music was provided by the St. Thomas women's group, and a review of the Book, *Dawn of Peace*, was given by Edith Nichol. Guest speaker for the institute was Mrs. Crinzi of Detroit. Mrs. Lily Winegarden is district leader.

—Josephine Skelton, reporter.

Northwestern Iowa District Conference

The Northwestern Iowa District Conference convened at Moorhead, Iowa, on November 10, beginning at 9:30 a. m. with a fellowship service. Apostle Paul M. Hanson was the 11 o'clock speaker. At 1:30 in the afternoon, the young people met to select a leader. The annual business meeting was held at 2; district officers elected for the coming year are as follows: Guy Johnson, district president; Elvin Baughman and Walter Weldon, counselors; Ruby Adams, secretary; Francis Harper, director of religious education; Bessie Shumate, women's leader; Fern Thompson, director of music; Walter Weldon, nonresident pastor; L. D. Weldon, young people's leader; and W. R. Adams, bishop and treasurer. This is Ruby Adam's twenty-second year as district secretary. A budget of \$300 for 1947 was approved for the district. Tithes and offerings for the year amounted to \$15,875.87. Twenty-two delegates to General Conference were selected. Four ordinations were approved: Charles Swift, deacon; Harold Kenyon and Phillip Furgison, priests; and Lewis Winey, elder.

—Ruby Adams, reporter.

Gary, Indiana

Pastor, D. H. Smith

Elder Kenneth Lusha of the district presidency was in charge of the October Communion service; Pastor D. H. Smith was the evening speaker. Six members of Gary Branch attended the International Council of Religious Education classes held in Chicago during October. Paul Frisbee gave the Grace-land Day message. Other recent speakers have been Lamont Mair, Roy Davey, and Brother Morris. A conference for Religious Education workers was held October 29. The women's department sponsored a Halloween party at the Y. M. C. A. on October 31, clearing \$57.25 for the building fund.

—Ida Kidd, reporter.

Marlin, Texas

Recent speakers have been Missionary J. Charles May, and Elders J. M. Nunley and C. M. Mitchel; their sermons were inspiring to all who heard them. The work of the church is progressing under the direction of the priesthood. Wilma Dean Cooper, eleven-year-old daughter of Mrs. Pearl Cooper, was killed in an automobile accident recently. Eldredge Brown met his death in a fire at the McGregor Rubber Plant on September 6. Elder J. R. Allen officiated at both funeral services.

—Mrs. Frank Spicer, reporter.

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McGuire, Lt. Roger (Gold Star), 623.
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McKeown, George, 767.
McMickle, Mrs. Amelia A., 911.
McNutt, Alvin J., 592.
McRae, Lulu Ann, 463.
McWethy, Fred A., 190.

Nadin, Mary, 736.
Napier, Faith, 255.
Neal, John Russell, 592.
Neese, Mary D., 127.
Newkirk, Lt. Kenneth, 63.

Oates, Ann M., 463.
Odom, Kenneth Wayne, 95.
Odom, William A., 976.
Olson, Thomas, 576.
Outhouse, Lovina A., 911.

Perkins, Grace, 832.
Pfund, Major Melvin G., 944.

Pickard, Abram A., 494.
Pitsenberger, Mollie S., 1023.
Powell, John E., 752.
Prouty, Dr. Shirley E., 190.
Provost, Dick Larry, 511.
Putnam, Nancy Margaret, 640.

Quick, Joseph F., 752.

Ralston, Sgt. Chester, 319.
Ratterree, U. S., 736.
Rawls, Ethel Margaret, 1135.
Reelfs, Martha Anderson, 656.
Reigleman, Wilda Ellen, 287.
Ridgway, Herald E., 592.
Roberts, Hattie May, 1103.
Robertson, Edward F., 1087.
Rockhold, Oscar, 1023.
Rodefer, Inez W., 784.
Rogers, George W., 447.
Rogers, Joseph, 447.
Rose, Mable Shafer, 416.
Ross, Robert K., 494.
Ruch, William C., 911.
Rudd, David Moroni, 752.
Rudd, Harry Lee, 672.
Ruddick, W. T., 190.
Ruland, Lulu Belle, 832.

Sadler, Ethel, 127.
Schinze, Verline E., 688.
Schnieder, Frank X., 190.
Searles, James M., 416.
Sears, Helen Nichols, 656.
Sellers, Sallie V., 911.
Serig, Louis A., 511.
Sharp, Leavinia Vincent, 576.
Shaw, Richard J., 94.
Sheldon, Ada Sophronia, 159.
Shepard, Mrs. S., 553.
Sherman, Horace W., 463.
Sherman, Leonard O., 784.
Shinn, Mosie D., 672.

Shippy, George Edwin, 880.
Shippy, Hyrum E., 926.
Shippy, William E., 975.
Shoemaker, Letha Elkins, 767.
Shook, Carrie Zinser, 751.
Silvers, Arthur C., 463.
Skillicorn, Jane, 127.
Smith, Florence, 255.
Smith, Francis A., 127.
Smith, Helen Raschke, 767.
Smith, Jessie A., 159.
Smith, Lionell E., S 2/C (Gold Star), 623.
Smith, Mary Melissa, 158.
Smith, Talhita, 416.
Smith, Cpl. Wilford, 159.
Snider, Cecil Ray, 463.
Snively, Charles E., 864.
Sommerfeld, Michael A., 127.
Spaulding, Franklin G., 592.
Spillman, John Henry, 752.
Sprague, Amelia Ellen, 576.
Stanton, Percy Edgar, 1087.
Stoker, Gertrude E., 287.
Swager, Ezra, 624.
Sweet, Alice Young, 560.

Thomas, Mary Adamson, 640.
Thomas, Myra E., 992.
Thompson, Ida M., 640.
Tillman, Doris Long, 1087.
Toles, Catherine, 95.
Turner, Charles E., 991.

Ulrich, Everette L., 911.

Vale, Luter Phetteplace, 287.
Van Buskirk, Charles E., 463.
Vanderwood, William H., 304.
Van Fleet, Effie Phylena, 159.
Van Fleet, Maude Alyce, 224.
VanFleet, Nelson S., 720.
VanRietten, Joseph J., 736.

Van Tuyl, William D., 286.
Vollmann, Edith, 95.
Von Dieck, Arthur, 911.
Votaw, Albert Shaw, 624.

Walby, Neva S., 991.
Walker, Nada, 911.
Walker, William H., 864.
Warnock, Mrs. Alta, 1023.
Wasson, Cpl. DeWayne, 95.
Ward, Thomas, 784.
Watkins, Edith Batten, 1104.
Watrous, Rosalie Pollard, 592.
Webb, Harley, 767.
Weir, Robert S., 95.
Wellington, Albert, 672.
Wells, Richard R., 494.
Wheeler, Rose Waddell, 528.
White, Vivian Marie, 158.
Wildermuth, Howard, AMM 3/C, 319.
Wildy, Cora E., 992.
Wildford, Mary Alice, 94.
Wilkerson, Lena, 975.
Williams, Ann, 672.
Williams, Evelyn Mae, 976.
Williams, Lt. Kelly, 95.
Williams, William L., 736.
Wills, Lewis George, 1104.
Willis, Leo James, 1103.
Wolfe, Mrs. Oro, 1023.
Wood, David, 336.
Wood, Elizabeth, 224.
Woodside, Ida May, 528.
Wyman, Eugene, 656.

Yahnig, Henry Max, 911.
York, Paula, 94.
Young, Florence K., 736.
Young, Nellie R., 94.
Young, Robert L., 95.

Ziegenhorn, Ida K., 463.

BULLETIN BOARD

Requests for Prayers

Anna Wall of Olympia, Washington, requests the prayers of the Saints that she may be healed, if it is God's will.

Mrs. Samuel Hunt of Emmett, Idaho, asks the prayers of the Saints for her son, Clyde, who is suffering from a disease which he contracted while serving with the armed forces in India. Since she is unable to obtain olive oil for consecration, she would greatly appreciate receiving it from any who care to send it, and will amply repay them.

Change of Address

Reed Holmes
30 Ames Street
Somerville 45, Massachusetts

Needs Church Books

I am anxious to get copies of *Ancestry and Posterity of Joseph Smith and Emma Hale, Joseph Smith and His Progenitors*, and *The Autobiography of Joseph Smith*. I would like to buy, rent, or borrow these books and will pay all mailing and insurance charges.

Norma Anne Kirkendall,
832 Oakwood Avenue
Columbus 6, Ohio

Priesthood Journals Wanted

D. V. Lents, 304 South Fuller, Independence, Missouri, needs the following copies of the *Priesthood Journal* to complete his library: July and October, 1934; January, 1935; and April, 1936.

Correction

In the November 14 issue of the *Herald*, (page 28, Southeastern Illinois District Conference) the name M. E. Loving should read M. E. Lowry.

Our Departed Ones

BICKNELL.—Roy E., died November 8, 1946, at his home in London, Ontario. A good companion, father, and churchman, he was well-known and loved by all who knew

him. For many years he served as financial secretary of the London Branch. Pastor A. W. Sheehy was the officiating minister, assisted by Evangelist J. E. MacGregor and Bishop J. C. Dent.

LEA.—June, daughter of Mr. and Mrs. George W. Whiting, was born September 13, 1897, at Clitherall, Minnesota, and died December 7 at the Independence Sanitarium following several weeks of illness. She was graduated from the high school at Fergus Falls, Minnesota, took a year's work at the University of Minnesota, and went to the University of Montana for her Bachelor of Arts Degree. She taught at Graceland College, and later took graduate work in the school of speech at Northwestern University, the Columbia College of Expression, and the University of Chicago, receiving her Master's Degree there. She taught several years at Western Illinois State Teachers College, and enjoyed a trip to Europe before her marriage on September 24, 1930, to Leonard J. Lea. After her marriage, she took a year of graduate work in history at the University of Kansas. The remainder of her life was spent in Independence, Missouri, where she was active in a number of organizations, including the Independence Music Club, the White Masque Players, the American Association of University Women, the Independence Sanitarium Gray Ladies, and the women's department of the Stone Church. She coached plays, taught private pupils in expression, and judged many debates and contests at the schools. She was the author of the Easter pageant presented annually at Floral Hills. During the war emergency, she assisted in substitute teaching at both William Chrisman High School and the Junior High School in Independence. Until the time of her illness, she assisted in dramatic and expression work at the St. Mary's High School and St. Anne's School. At her home, she collected antique furniture, painted china and tapestry, and made needle-point upholstery. She had been a member of the Reorganized Church since her youth.

She is survived by her husband, Leonard; her mother, Mrs. Ellen Whiting; and a sister, Mrs. George Lund, all of Independence. Funeral services were held at the Walnut Park Church; President Israel A. Smith gave the sermon, assisted by Pastor Glaude Smith and Apostle C. George Mesley. Burial was in Mound Grove Cemetery.

LUNDY.—Sterling Price, son of Pascal F. and Missouri L. Lundy, was born February 27, 1862, at Fortescue, Missouri, and died November 25, 1946. He grew to manhood on the home farm and in 1886 was married to Anna Boyd; two children were born to this union; Roy, who died in infancy, and Mrs. W. A. Anton of Chicago, Illinois. On April 4, 1901, he was married to Mrs. Mary E. Coonce who lived on the adjoining farm; it was here that they established the home where he spent the remainder of his life. Four children were

born to this second marriage: Sterling Price, Jr., of Forest City; Mrs. Marie Stone of Craig; Mrs. Jennie Kent of Bigelow; and Sarah Elizabeth, who died in infancy.

In addition to the above mentioned, he is survived by one stepson, Noah Coonce of Rulo; two brothers: C. C. Lundy of Falls City, and George W. Lundy of Bigelow; two sisters: Mrs. Sam Goolsby and Mrs. Ann Coatsney of Bigelow; eleven grandchildren, nineteen step-grandchildren, ten great-great-grandchildren, and six step-great-grandchildren. Elder Emery E. Jennings officiated at the funeral service. Burial was in Mound City cemetery.

CHURCH.—Edward Pettis, was born July 4, 1879, at Lexington, Missouri, the son of William and Mary Church, and died November 29, 1946. He was a member of the Reorganized Church.

He is survived by his wife, Nancy Jane; two sisters: Mrs. A. P. McKee of Youngstown, Ohio, and Mrs. James Iles of Lexington; and two brothers: Eugene and Frank, both of Kansas City, Missouri. Services were conducted by Elder Ward A. Hougas at the Winkler Funeral Home in Lexington. Interment was in the Lexington cemetery.

FAULK.—Grace L., was born near Skiatook, Oklahoma, on June 13, 1889, and passed away at the home of her sister, Mrs. Ruby Stone, in Tulsa, Oklahoma, on November 17. She was the oldest of a family of twelve children, all of whom survive her except one brother. After the death of her parents, she made her home with a sister, Mrs. Mary Proffit of Ava, Missouri, except for the last week of her life which she spent in Tulsa seeking medical care. She was baptized a member of the Reorganized Church when a young woman.

Funeral services were held at the church in Skiatook, Oklahoma. Elder Jeff Davis was in charge, assisted by Elder L. W. Kohlman; Elder O. A. McDowell gave the funeral sermon. Interment was in the cemetery at Ramona, Oklahoma.

PARKS.—LeRoy Sanderson, was born March 17, 1874, at Omro, Wisconsin, the son of Overt and Jenny Parks. He died November 27, 1946, at his farm home in McLean County, North Dakota, following a heart attack. On March 30, 1904, he was married to Martha Addison, four children were born to this union. He was a member of the Reorganized Church.

Surviving are his wife; a daughter, Mrs. Nate Thompson of Kindred, North Dakota; three sons: Addison of Turtle Lake, Overt of Crosby, and Paul of Lisbon; a sister, Mrs. Charlie Jensen of St. Croix Falls, Wisconsin; and eight grandchildren. Funeral services were conducted by Elder C. F. Young of Fargo.

LETTERS

Asks Prayers for Family and Friends

I am an isolated member and do not have the privilege of attending our church. I am fortunate, however, in having had a mother and an uncle who taught me the Latter Day Saint doctrine.

Once, when I was suffering with a heart ailment that seemed incurable, I was administered to; the pain left, and I have seldom been bothered since. Being a wife and mother, I was concerned about the future of my loved ones, because they are non-members. My greatest blessing has been gaining the interest of my husband in this great work. I'm asking the prayers of all that I'll be able to keep this interest growing, and that both he and the children will soon accept the gospel. There are some isolated members in this community, but none hold the priesthood. I have attempted to interest them in meeting regularly for study and prayer; the children, especially, need the influence of the church. I believe we could accomplish much, though we are all students instead of teachers. Pray for us please.

Indianola, Illinois

Mrs. Mary E. Altman.

From Azalia, Michigan

Though few in number, the Azalia Saints have experienced many blessings in the past year. The most recent one was the healing of Brother Theodore Helmich who was stricken last

(This space for Address Label.)

May with arthritis. The doctors said that all they could do for him was to give him drugs to ease the pain. Elder W. B. Cramer administered to him many times and on September 9, Elder George Booth of Carlton, Michigan, assisted by two other elders, came to his home to pray for him. The power of God was present to bless and heal him, and he is now able to worship with the Saints again. He has also returned to his job. Truly God hears and answers the prayers of his people.

Lewata Boisch

Azalia, Michigan

Healed Through Administration

I have been reading about Sister Hazel Napier and her problem. Fifteen years ago I had a similar affliction. At first, I saw double, then all I could see was light and dark. We consulted the best physicians in the city of Spokane, and I was fitted with double-lensed glasses. At last, the doctor told my husband that medical science could do no more, and in a matter of perhaps three months I would be completely blind. When I heard that I was very rebellious, for I could not reconcile myself to the idea of living a life of darkness. For some reason I felt that I could not ask for administration, until one day when I was at my daughter's home. She was very ill and requested that she be administered to, so I called my husband, an elder, and asked him to come. He brought another elder with him, and my daughter was healed immediately after the ordinance had been performed. I could feel the healing spirit filling the room, and I said, "I want to be administered to at once." During the administration, I was admonished to have more faith. I received a blessing, and ten days later my double vision disappeared. Now, at the age of eighty-five, I use glasses only for reading and close work. Some months ago the optician told me that I was getting my second sight.

In closing I wish to send greetings to Joseph Luff, who baptized me fifty-five years ago, Fred A. Smith, Amos Chase, and Gomer T. Griffiths.

Mrs. G. Edgar Ward.

2311 Elizabeth Street
Bellingham, Washington

From an Isolated Member

It has been some time since I last wrote for this column. During the war I cared for seven small children whose fathers were in the service and whose mothers worked in a defense plant. It was a trying task, but God granted me strength to do it. Now that the war is over, I have moved to eastern Oklahoma where I can rest. I miss meeting with the Saints of the Central Los Angeles congregation, but even in this community where few have ever heard of the Reorganized Church, I find opportunity for service. If I can but kindle a spark of interest in the hearts of these people, I shall feel that I have blazed the way for missionaries who may come in the future. I love to take the light of Jesus into the homes of those who have not known him.

Lula B. Woslum

Cloudy R.F.D.

Rattan, Oklahoma

Golden Wedding Anniversary

A special service was held at the Ft. Scott, Kansas, church on Sunday, November 10, in honor of the fiftieth wedding anniversary of Mr. and Mrs. F. A. Hawley of Deerfield, Missouri, who were married November 15, 1896. After the service, they were given a dinner at the Cohn Coffee Shop. Open house was held at their home in the afternoon. Their three daughters: Mrs. Zeno Booker, Mrs. Byron Wilkinson, and Mrs. Robert Hass; two sons, Harold and Hale Hawley; and eight grandchildren were all present. Mrs. Joe Swartz of Eve, Missouri, who was bridesmaid to Mrs. Hawley fifty years ago, was one of the guests.

Mrs. Hawley is the former Clara Thomas, daughter of Missionary and Mrs. James Thomas, of Ravenwood, Missouri. Mr. Hawley originally came from Dow City, Iowa, and is the son of Missionary John Hawley. He is the third person in his family to celebrate a golden wedding anniversary.

Book Wanted

Shirley H. McQueen, Route 3, Box 474, Independence, Missouri, would like to purchase a copy of *Gray's Anatomy*, twenty-fourth edition or older.

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